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*Gesenius, Wilhelm*

(GESENIUS'S)

# HEBREW AND CHALDEE LEXICON

TO THE

## OLD TESTAMENT SCRIPTURES,

TRANSLATED,

WITH ADDITIONS AND CORRECTIONS FROM THE AUTHOR'S  
THESAURUS AND OTHER WORKS,

BY

SAMUEL PRIDEAUX TREGELLES.



Multæ terricolis linguæ, cœlestibus una.

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CHURCHILL

THE NEW AND IMPROVED

OLD TESTAMENT SCRIPTURES

WITH A NEW AND IMPROVED  
TRANSLATION OF THE  
OLD TESTAMENT

BY THE REV. J. H. CHURCHILL



LONDON: PUBLISHED BY J. H. CHURCHILL

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## PREFACE.

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THE following work is a translation of the "Lexicon Manuale Hebraicum et Chaldaicum in Veteris Testamenti Libros," of DR. WILLIAM GESIENIUS, late Professor at Halle.

The attainments of Gesenius in Oriental literature are well known. This is not the place to dwell on them; it is more to our purpose to notice his lexicographical labours in the Hebrew language: this will inform the reader as to the original of the present work, and also what has been undertaken by the translator.

His first work in this department was the "Hebräisch-deutsches Handwörterbuch des Alten Testaments," 2 vols. 8vo., Leipzig, 1810-12.

Next appeared the "Neues Hebräisch-deutsches Handwörterbuch; ein für Schulen ungearbeiteter Auszug," etc., 8vo., Leipzig, 1815. Of this work a greatly-improved edition was published at Leipzig in 1823. Prefixed to it there is an Essay on the Sources of Hebrew Lexicography, to which Gesenius refers in others of his works. Another and yet further improved edition appeared in 1828.

In 1827, the printing commenced of a much more extensive work, his "Thesaurus Philologicus Criticus Linguæ Hebrææ et Chaldææ Veteris Testamenti." The first part of this work was published in 1829: the second part did not appear till 1835 (other philological labours, which will presently be noticed, having occupied a considerable portion of the intervening years). The third part of the "Thesaurus" appeared in 1839; a fourth in 1840; and a fifth in 1842; bringing the work down as far as the root **שָׁרַף**. On the 23rd of October, 1842, Gesenius died in his fifty-seventh year. His MSS., etc., were entrusted to his friend, Prof. Rödiger, in order to the completion of the work. Three years, however, have passed away without any further progress having been announced.\*

Between the publication of the first and second parts of the "Thesaurus," appeared the

\* The concluding part of the *Thesaurus* actually appeared in 1853: it completes the Roots in their alphabetical order; but the ample revision of the *earlier* part of that work which Gesenius had *intended* to publish, has not seen the light: his notes were probably often too rough and unfinished to be used with confidence: indeed it appears that Professor Rödiger, in completing the *Thesaurus*, had often rather to carry out the *plan* of Gesenius, than to *use* his fully prepared materials: it is well that so much was done by that distinguished scholar himself towards the completion of the work exhibiting his own matured views.



"Lexicon Manuale," in Latin, of which the present work is a translation; and also (in 1834) an edition of his German Lexicon, conformed to the "Lexicon Manuale."\*

Of several of the above works translations have been made into English. In 1824, Josiah W Gibbs A.M., put forth a translation of the *second* of the afore-mentioned Lexicons, at Andover, in North America. This translation has also been twice reprinted in London.

The *first* of these Lexicons was translated by Christopher Leo, and published at Cambridge, in 2 vols. 4to., the former of which appeared in 1825.

In 1836 there was a translation published in America of the "Lexicon Manuale," by Edward Robinson, D.D.

This work of Dr. Robinson, as well as the translations of Gibbs, had become very scarce in England, and the want of a good "Hebrew and English Lexicon," really adapted to students, was felt by many.

The question arose, Whether a simple reprint of one of the existing translations would not sufficiently meet the want? It did not appear so to the present translator; and that on various grounds: Gibbs's work, having been based upon the earlier publications of Gesenius, was in a manner superseded by the author's later works; while, as regards the translation of Dr. Robinson, considerable difficulty was felt, owing to the manner in which the rationalist views, unhappily held by Gesenius, not only appeared in the work without correction, but also from the distinct statement of the translator's preface, that no remark was required on any theological views which the work might contain. Marks of evident haste and oversight were also very traceable through the work; and these considerations combined led to the present undertaking.

This translation was conducted on the following plan:—Each root was taken as it stands in the "Thesaurus," and the "Lexicon Manuale" was compared with it; such corrections or additions being made as seemed needful: the root and derivatives were at once translated, every Scripture reference being verified, and, when needful, corrected. A faithful adherence to this plan must insure, it is manifest, not only correctness in the work, but also much of the value of the "Thesaurus," in addition to the "Lexicon Manuale"

Every word has been further compared, and that carefully, with Professor Lee's Hebrew Lexicon; and when he questions statements made by Gesenius, the best authorities have been consulted. In Arabic roots, etc., Freytag's Lexicon has been used for verifying the statements of Gesenius which have been thus questioned. Winer's "Simonis" and other authorities were also compared.

In the situations and particulars of places mentioned in the Old Testament, many additions have been made from Robinson's "Biblical Researches." The "Monumenta Phœnicia" of Gesenius (which was published between the second and third parts of his "Thesaurus") has been used for the comparison of various subjects which it illustrates. It is a work of considerable importance to the Hebrew student; and it would be desirable that all the remains of the Phœnician language therein contained be published separately, so as to exhibit all the

\* In 1847 the Lexicon Manuale was reprinted under the care of Professor A. T. Hoffmann of Jena.



## PREFACE.

genuine ancient Hebrew which exists besides that contained in the Old Testament.\* A few articles omitted by Gesenius have been added; these consist chiefly of proper names. The forms in which the proper names appear in the authorised English translation have been added throughout.

When this work was ready for the press, a second edition of Dr. Robinson's translation appeared: this is greatly superior to the first; and it has also, in the earlier parts, various additions and corrections from the MSS. of Gesenius. The publication of this new edition led the translator to question whether it would not be sufficient for the wants of the Hebrew student: a little examination, however, proved that it was liable to various objections, especially on the ground of its neology, scarcely a passage having been noted by Dr. Robinson as containing anything unsound. This was decisive: but further, the alterations and omissions are of a very arbitrary kind, and amount in several places to the whole or half of a column. It was thus apparent that the publication of the new American translation was in no sense a reason why this should be withheld. The translator has, however, availed himself of the advantage which that work afforded; his MS. has been carefully examined with it, and the additions, etc., of Gesenius have been cited from thence. This obligation to that work is thankfully and cheerfully acknowledged †

It has been a special object with the translator, to note the interpretations of Gesenius which manifested neologian tendencies, in order that by a remark, or by querying a statement, the reader may be put on his guard. And if any passages should remain unmarked, in which doubt is cast upon Scripture inspiration, or in which the New and Old Testaments are spoken of as discrepant, or in which mistakes and ignorance are charged upon the "holy men of God who wrote as they were moved by the Holy Ghost,"—if any perchance remain in which these or any other neologian tendencies be left unnoticed—the translator wishes it distinctly to be understood that it is the effect of inadvertence alone, and not of design. This is a matter on which he feels it needful to be most explicit and decided.

The translator cannot dismiss this subject without the acknowledgment of his obligations

\* The translator would here make a remark on the name *Shemitic*, which has been given by Gesenius and other scholars to that family of languages to which Hebrew belongs.

This name has been justly objected to; for these languages were not peculiar to the race of Shem, nor yet co-extensive with them: the translator has ventured to adopt the term *Phœnicio-Shemitic*, as implying the twofold character of the races who used these languages:—the Phœnician branch of the race of Ham, as well as the Western division of the family of Shem.

This term, though only an approximation to accuracy, may be regarded as a qualification of the too general name *Shemitic*; and, in the present state of our knowledge, any approach to accuracy in nomenclature (where it does not interfere with well-known terms which custom has made familiar) will be found helpful to the student.

The following remark of Gesenius confirms the propriety of qualifying the too general term *Shemitic* by that of *Phœnician*. He says of the Hebrew language—"So far as we can trace its history, Canaan was its home; it was essentially the language of the Canaanitish or Phœnician race, by whom Palestine was inhabited before the immigration of Abraham's posterity."—DR. B. DAVIES'S translation of the last edition of *Gesenius's Hebrew Grammar*, by Prof. Rödiger, p. 6.

† Other editions of Dr. Robinson's translation have since appeared: partly from stereotyped plates, and partly so printed as to admit of the introduction of Professor Rödiger's new arrangements and alterations.



to the Rev. Thomas Boys, M.A., for the material aid he has afforded him in those passages where the rationalism of Gesenius may be traced. For this, Mr. Boys was peculiarly adapted, from his long familiarity with Hebrew literature, especially with the works of Gesenius, both while engaged in Hebrew tuition, and whilst occupied in the Portuguese translation of the Scriptures.

All additions to the "Lexicon Manuale" have been enclosed between brackets [ ]: those additions which are taken from the "Thesaurus," or any correction, etc., of the author, are marked with inverted commas also " ".

Nothing further seems necessary to add to the above remarks; they will inform the student as to the nature of the present work,—why it was undertaken,—and the mode in which it was executed. It has been the translator's especial desire and object that it might aid the student in acquiring a knowledge of the language in which God saw fit to give forth so large a portion of those "Holy Scriptures which are able to make wise unto salvation, through faith which is in Christ Jesus." To him be glory for ever and ever! Amen.

S. P. T

ROME, February 24th, 1846.

\* \* The following are the more important MSS. which Gesenius consulted for his work, and which occasionally he cites:—

- I. The Book of Roots (كتاب الاصول) by *Abulwalid* (ابو الوليد) or *Rabbi Jonah*. This MS. is at Oxford. Uri. Catalog. Bibloth. Bodl. Nos. 456, 457.
- II. The Commentary of *Tanchum* of Jerusalem, in Arabic, on the Former Prophets. This MS. is also at Oxford; Gesenius used a copy of it made by Schnurrer.
- III. *Bar-Bahlul's* Syriaco-Arabic Lexicon; also at Oxford.

## TO THE STUDENT.

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IN issuing a new impression of this translation of Gesenius's Lexicon, there are a few subjects to which I may with propriety advert.

The accurate study of the Old Testament in the original Hebrew, so far from becoming of less importance to Christian scholars than heretofore, is *now* far more necessary. For the attacks on *Holy Scripture*, as such, are far more frequently made through the *Old Testament*, and through difficulties or incongruities supposed to be found there, than was the case when this translation was executed. Indeed, in the eleven years which have elapsed since the final proof sheet of this Lexicon was transmitted to England, there has been new ground taken or revived amongst us in several important respects.

We now hear dogmatic assertions that certain passages of the Old Testament have been misunderstood—that they really contain sentiments and statements which *cannot* be correct,—which exhibit ignorance or the want of accurate and complete knowledge of truth on the part of the writers; and this we are told *proves* that all the *inspiration* which can be admitted, must be a very partial thing. We are indeed asked by some to accept fully the *religious truth* taught “in the Law, the Prophets, and the Psalms,” while everything else may be (it is said) *safely* regarded as doubtful or unauthorised. It is affirmed that the Sacred writers received a certain commission, and that this commission was limited to that which is now defined to be *religious truth*: that is, that it was restricted to what some choose to consider may be exclusively thus regarded. To what an extent some have gone in *limiting* what they would own to be *religious truth*, is shown by their holding and teaching that *we* must judge how far the Apostles of our Lord were authorized in their applications of the Old Testament. Thus even in what is really religious truth of the most important kind, it is assumed that *we* are to be the judges of Scripture instead of receiving it, as taught by St. Paul, as “given by inspiration of God.” We are farther told that it is incorrect, or only by a figure of speech, that we can predicate inspiration as attaching to the *books* themselves; that inspiration could only properly be ascribed



to the writers; and thus the measure of the apprehension possessed by each writer, and the measure of his personal knowledge, is made to limit the truth taught in Scripture throughout. And these things are connected with such dogmatic assertions about the force of Hebrew words, and the meaning of Hebrew sentences, as will be found incapable of *refutation* on the part of him who is not acquainted with Hebrew, even though on other grounds he may be *sure* that fallacy exists somewhere.

Hence arises the peculiar importance mentioned above, of properly attending to Hebrew philology. A real acquaintance with that language, or even the ability of properly using the works of competent writers, will often show that the dogmatic assertion that something very peculiar *must* be the meaning of a Hebrew word or sentence, is only a *petitio principii* devised for the sake of certain deductions which are intended to be drawn. It may be seen by any competent scholar, not only that such strange signification is not necessary, but also that it is often inadmissible, unless we are allowed to resort to the most arbitrary conjectures.

Here, then, *obsta principiis* applies with full force: let the Hebrew language be known: let assertions be *investigated*, instead of assuming them to be correct, or of accepting them because of some famous scholar (or one who may profess to be such) who brings them forward. Thus will the *Christian scholar* be able to retort much of what is used against the authority of Holy Scripture upon the objectors themselves, and to show that on *their* principles anything almost might with equal certainty be affirmed respecting the force and bearing of any passage. And even in cases in which absolute certainty is hardly attainable, a knowledge of the Scripture in the original will enable the defender of God's truth to examine what is asserted, and it will hinder him from upholding right principles on insufficient grounds. Inaccurate scholarship has often detracted from the usefulness of the labours of those who have tried, and in great part successfully, to defend and uphold the authority of Scripture against objectors.

The mode in which some have introduced difficulties into the department of Hebrew Philology, has been by assigning new and strange meanings to Hebrew words,—by affirming that such meanings *must* be right in particular passages (although no where else), and by limiting the sense of a root or a term, so as to imply that some incorrectness of statement is found on the part of the Sacred writers.

Much of this has been introduced since the time of Gesenius, so that although he was unhappily not free from Neologian bias, others who have come after him have been far worse.

And this leads me to speak of one feature of this Lexicon as translated by me, to which some prominence may be given in considering these *new* questionings. *This Lexicon in all respects is taken from Gesenius himself*; all *additions* of every kind being carefully marked. The question is not whether others have *improved* upon Gesenius, but whether under his name they have or have not given *his* Lexicography. Students may rest assured that they have in this volume the Lexicography, arrangements, and divisions of Gesenius himself, and not of any who have sought to *improve* on him. For such things at least the translator is not answerable. It

would be as just to blame a translator of a Dialogue of Plato for the manner and order in which the interlocutors appear, as a translator of Gesenius for *not* having deviated from *his* arrangements.

That Rationalistic tendencies should be pointed out, that such things should be noted and refuted, was only the proper course for any one to take who really receives the Old Testament as inspired by the Holy Ghost: so far from such additions being in any way a cause for regret, I still feel that had they not been introduced, I might have been doing an injury to revealed truth, and have increased that laxity of apprehension as to the authority of Holy Scripture, the prevalence of which I so much deplore.

That any should object to these anti-neologian remarks of mine is a cause of real sorrow to me; not on my own account, but on account of those whose sympathy with the sentiments on which I found it necessary to animadvert, is shown too plainly by what they have said on this subject. If they consider that an excessive fear of neology haunts my mind with morbid pressure, I will at least plainly avow that I still hold and maintain the sentiments expressed in my preface to this Lexicon eleven years ago: I receive Holy Scripture as being the Word of God, and I believe that on this, as well as on every other subject, we must bow to the sovereign authority of our Lord Jesus Christ, and of the Holy Ghost through the Apostles. Thus are we sufficiently taught *how* we should receive and use the Scriptures of the Old Testament as well as of the New. To be condemned with the writers of the New Testament, and for maintaining their authority in opposition to some newly devised philological canon for the interpretation of the Old, is a lot to which a Christian need but little object as to himself: he can only lament for those who thus condemn, and he must thus feel the need of warning others, lest they, too, should be misled.

Sound Hebrew Philology will, then, often hinder difficulties from being introduced into the text of Scripture, and will guard us against the supposition that the writers of the Old Testament introduced strange and incongruous things incompatible with true inspiration, and against the theory that the purport and bearing of Old Testament passages were misunderstood by the writers of the New.

Thus a whole class of supposed difficulties and objections is at once removed out of the way of him who receives Scripture as the record of the Holy Ghost: and though it is quite true that difficulties do remain, yet let it always be remembered that the principle laid down by discriminating writers, such as Henry Rogers,\* remains untouched, that nothing is really an insuperable

\* "The objector is always apt to take it for granted that the discrepancy is real; though it may be easy to suppose a case (and a *possible* case is quite sufficient for the purpose) which would neutralise the objection. Of this perverseness (we can call it by no other name) the examples are perpetual. . . . It may be objected, perhaps, that the gratuitous supposition of some unmentioned fact—which, if mentioned, would harmonise the apparently counter-statements of two historians—cannot be admitted, and is, in fact, a surrender of the argument. But to say so, is only to betray an utter ignorance of what the argument is. If an objection be founded on the alleged *absolute* contradiction of two statements, it is quite sufficient to show any (not the real but only a hypothetical and possible) medium of reconciling them; and the objection is in all fairness dissolved: and this would be felt by the honest logician, even if we did not know of any such instances in point of fact. We do know however of many."—*Reason and Faith*, pp. 69—71.



difficulty if it be capable of a solution: even if we do not see the true solution, yet if we ~~can~~ see what would suffice to meet the circumstances of the case, we may be satisfied that if all the particulars were *known*, every difficulty would vanish. And farther, it may be said, that if we receive the Old Testament Scriptures on the authority of our Lord and His Apostles as being really and truly the inspired revelation and record of the Holy Ghost, then all the supposed discrepancies *must* be only *seeming*, and we may use all that is written for our learning, whether history, precept, or prophecy, well assured that its authority is unaffected by any such difficulties.

Objections will no doubt continue to be raised: but he who uses Holy Scripture as that from which he has to learn the grace of Christ, the glory of His Person, the efficacy of His blood as the propitiation for sin, and the glories as yet unmanifested, which are secured in Him to all believers, will increasingly feel that he stands on a ground of security which can never be *thus* affected. He alone who is taught by the Spirit of God can know the true use and value of Holy Scripture. Hosea xiv. 9.

S. P. T.

PLYMOUTH, Feb. 24th, 1857.

# A COMPARATIVE TABLE OF ANCIENT ALPHABETS.

HEBREW.	NAME AND POWER OF THE HEBREW LETTERS.	RAB- BINIC HEBREW	ARABIC.	SAMA- RITAN.	SYRIAC.	PHENICIAN.	ANCIENT HEBREW.	ANCIENT GREEK.
א	Aleph <i>a</i> 1	א	ا ا	א	ܐ ܐ	𐤀 𐤀	𐤀	Α
ב	Beth <i>b</i> 2	ב	ب ب ب	ב	ܒ ܒ ܒ	𐤁 𐤁	𐤁	Β Β
ג	Gimel <i>g</i> 3	ג	ج ج ج	ג	ܓ ܓ ܓ	𐤂 𐤂	𐤂	Γ Γ Γ
ד	Daleth <i>d</i> 4	ד	د د	ד	ܕ ܕ	𐤃 𐤃	𐤃	Δ Δ Δ
ה	He <i>h</i> 5	ה	ه ه ه	ה	ܚ ܚ	𐤄 𐤄	𐤄	Ε Ε Ε
ו	Vav <i>v</i> 6	ו	و و	ו	ܘ ܘ	𐤅 𐤅	𐤅	Φ Φ Φ
ז	Zain <i>z</i> 7	ז	ز ز	ז	ܙ ܙ	𐤆 𐤆	𐤆	Ι
ח	Cheth <i>ch</i> 8	ח	ح ح ح	ח	ܚ ܚ ܚ	𐤇 𐤇	𐤇	Η Η Η
ט	Teth <i>t</i> 9	ט	ط ط ط	ט	ܛ ܛ ܛ	𐤈 𐤈	𐤈	Θ Θ Θ
י	Yod <i>y</i> 10	י	ي ي ي	י	ܝ ܝ ܝ	𐤉 𐤉	𐤉	Ζ Ζ Ζ
כ	Caph <i>k</i> 20	כ	ك ك ك	כ	ܟ ܟ ܟ	𐤊 𐤊 𐤊	𐤊	Χ Χ Χ
ל	Lamed <i>l</i> 30	ל	ل ل ل	ל	ܠ ܠ ܠ	𐤋 𐤋 𐤋	𐤋	Υ Υ Υ
מ	Mem <i>m</i> 40	מ	م م م	מ	ܡ ܡ ܡ	𐤌 𐤌 𐤌	𐤌	Μ Μ Μ
נ	Nun <i>n</i> 50	נ	ن ن ن	נ	ܢ ܢ ܢ	𐤍 𐤍 𐤍	𐤍	Ν Ν Ν
ס	Samceh <i>s</i> 60	ס	س س س	ס	ܣ ܣ ܣ	𐤎 𐤎 𐤎	𐤎	Ξ Ξ Ξ
ע	Ain <i>e</i> 70	ע	ع ع ع	ע	ܥ ܥ ܥ	𐤏 𐤏 𐤏	𐤏	Ο Ο Ο
פ	Pe <i>p</i> 80	פ	ف ف ف	פ	ܦ ܦ ܦ	𐤐 𐤐 𐤐	𐤐	Ρ Ρ Ρ
צ	Tzade <i>tz</i> 90	צ	ص ص ص	צ	ܥ ܥ ܥ	𐤑 𐤑 𐤑	𐤑	Ζ Ζ Ζ
ק	Koph <i>k</i> 100	ק	ق ق ق	ק	ܦ ܦ ܦ	𐤒 𐤒 𐤒	𐤒	Φ Φ Φ
ר	Resh <i>r</i> 200	ר	ر ر ر	ר	ܚ ܚ ܚ	𐤓 𐤓 𐤓	𐤓	Ρ Ρ Ρ
ש	Shin <i>sh</i> 300	ש	ش ش ش	ש	ܫ ܫ ܫ	𐤔 𐤔 𐤔	𐤔	Μ Μ Μ
ת	Tau <i>t</i> 400	ת	ت ت ت	ת	ܬ ܬ ܬ	𐤕 𐤕 𐤕	𐤕	Τ Τ Τ

## ARABIC VOWELS.

Fatta *a* in art.  
 Kesre *e* in bed, *i* in it.  
 Damma *o* in hot.  
 — at the end of words.

## HEBREW VOWELS.

Kamets *a* in psalm.  
 Tserc *a* in mate.  
 Chirek long *ee* in feet.  
 Cholem *o* in bone.  
 Shureq *oo* in fool.  
 Pathach *a* in Sam.  
 Seghol *e* in met.

Chireq short *i* in ft.  
 Kamets-Chatuph *o* in cot.  
 Kibbutz *u* in full.  
 Sh'va  
 Chateph Pathach *d*  
 Chateph Seghol *e*  
 Chateph-Kamets *o*

## SYRIAC VOWELS.

Petocho *a* in psalm.  
 Revotzo *ea* in head.  
 Chevotzo *ee* in feet.  
 Zekopho *o* in bore.  
 Etzotzo *oo* in food.



# TABLE OF ALPHABETS.

ARABIC.					ETHIOPIC.					ARMENIAN.		COPTIC.		GREEK.			GERMAN.
Final.	Medial.	Initial.			*A. u. i. A. ä. ē, ŷ. o.					ա	բ	Ա	α	Α	α	α	α
ا	ا	..	..	a	ሀ	ሀ	ሀ	ሀ	ሀ	ፀ	ፀ	Ⲁ	a	Α	α	α	α
ب	ب	ب	ب	b	ሀ	ሀ	ሀ	ሀ	ሀ	ፀ	ፀ	Ⲁ	b, v	Β	β	β	β
ت	ت	ت	ت	t	ለ	ለ	ለ	ለ	ለ	ፀ	ፀ	Ⲁ	g	Γ	γ	γ	γ
ث	ث	ث	ث	thin	ሐ	ሐ	ሐ	ሐ	ሐ	ፀ	ፀ	Ⲁ	d	Δ	δ	δ	δ
ج	ج	ج	ج	dj	መ	መ	መ	መ	መ	ፀ	ፀ	Ⲁ	ē	Ε	ε	ε	ε
ح	ح	ح	ح	h	ሠ	ሠ	ሠ	ሠ	ሠ	ፀ	ፀ	Ⲁ	ei	Ζ	ζ	ζ	ζ
خ	خ	خ	خ	kh	ረ	ረ	ረ	ረ	ረ	ፀ	ፀ	Ⲁ	th	Ζ	ζ	ζ	ζ
د	د	..	..	d	ሰ	ሰ	ሰ	ሰ	ሰ	ፀ	ፀ	Ⲁ	i	Η	η	ē	Θ
ذ	ذ	..	..	then	ቀ	ቀ	ቀ	ቀ	ቀ	ፀ	ፀ	Ⲁ	k	Θ	θ	th	Θ
ر	ر	..	..	r	በ	በ	በ	በ	በ	ፀ	ፀ	Ⲁ	l	Ι	ι	i	Ι
ز	ز	..	..	z	ተ	ተ	ተ	ተ	ተ	ፀ	ፀ	Ⲁ	m	Κ	κ	k	Κ
س	س	س	س	s	ሂ	ሂ	ሂ	ሂ	ሂ	ፀ	ፀ	Ⲁ	x	Λ	λ	l	Λ
ش	ش	ش	ش	sh	ኀ	ኀ	ኀ	ኀ	ኀ	ፀ	ፀ	Ⲁ	ō	Μ	μ	m	Μ
ص	ص	ص	ص	sq	ኀ	ኀ	ኀ	ኀ	ኀ	ፀ	ፀ	Ⲁ	p, b	Ν	ν	n	Ν
ض	ض	ض	ض	dd	ለ	ለ	ለ	ለ	ለ	ፀ	ፀ	Ⲁ	r	Ξ	ξ	x	Ξ
ط	ط	ط	ط	t	ከ	ከ	ከ	ከ	ከ	ፀ	ፀ	Ⲁ	s	Ο	ο	ō	Ο
ظ	ظ	ظ	ظ	tz	ዐ	ዐ	ዐ	ዐ	ዐ	ፀ	ፀ	Ⲁ	t, d	Π	π	p	Π
ع	ع	ع	ع	...	ዐ	ዐ	ዐ	ዐ	ዐ	ፀ	ፀ	Ⲁ	u	Ρ	ρ	r	Ρ
غ	غ	غ	غ	gh	ዐ	ዐ	ዐ	ዐ	ዐ	ፀ	ፀ	Ⲁ	ph	Σ	σ	s	Σ
ف	ف	ف	ف	f	ዐ	ዐ	ዐ	ዐ	ዐ	ፀ	ፀ	Ⲁ	ch	Τ	τ	t	Τ
ق	ق	ق	ق	k	ዐ	ዐ	ዐ	ዐ	ዐ	ፀ	ፀ	Ⲁ	ps	Ϝ	ϝ	s	Ϝ
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\* VOWEL SOUNDS.

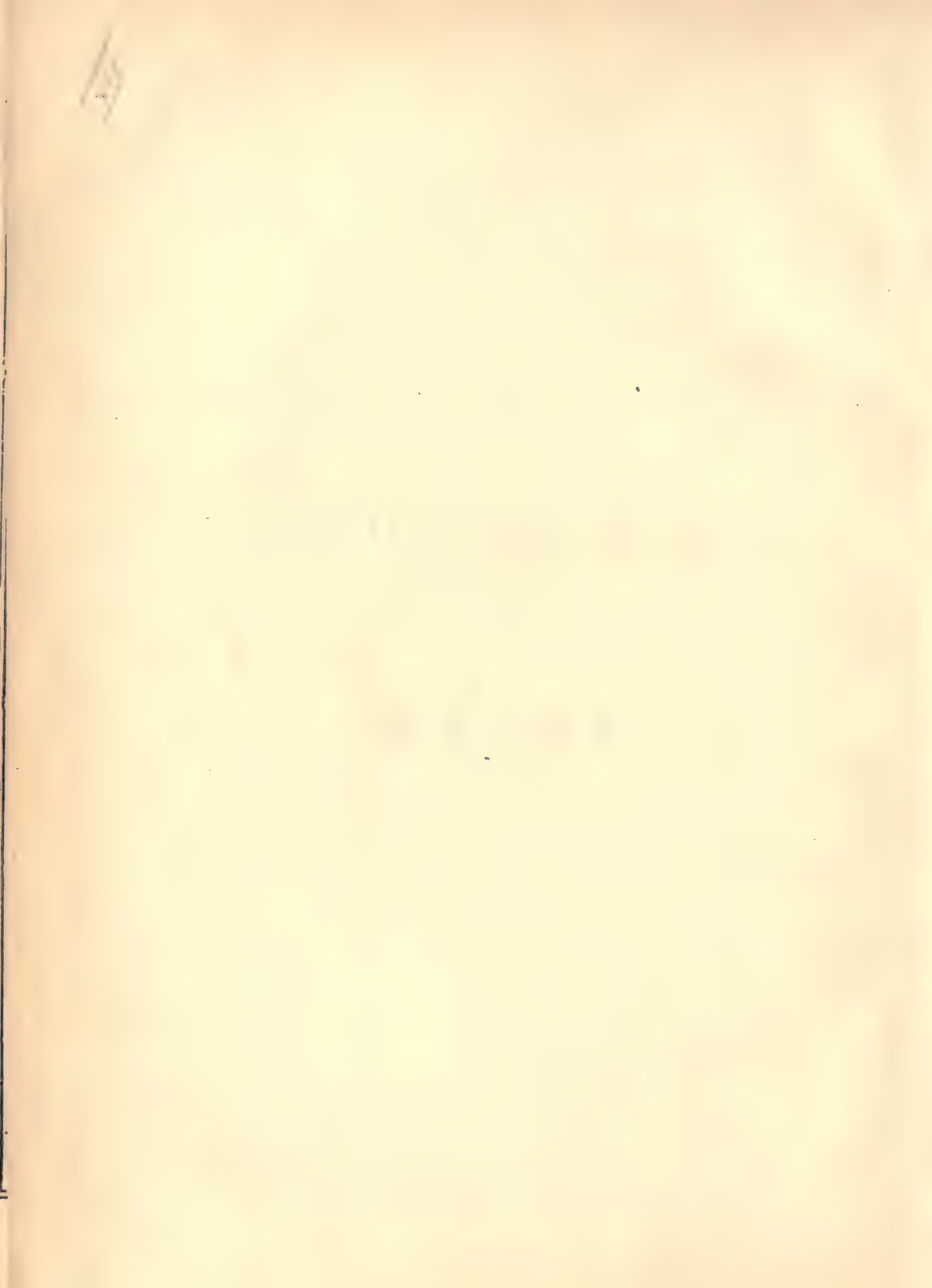
ä as in Sam.	ē as in met.	ō as in cot.
ā as in psalm.	ē as in feet.	ō as in bone.
ā as in mate.	i as in fit.	u as in full.

LEXICON.



INDEX.





# LEXICON.

ℵ

THE name of this letter of the alphabet, which, like those of the other letters, is of Phœnician origin, signifies an ox, i. q. Heb. אֵלֶף, as we are told by Plutarch (Quæst. Symp. ix. 2), who says that Aleph is placed before the other letters διὰ τοὺς Φοίνικας οὕτω καλεῖν τὸν βοῦν. The name of this letter is derived from its figure in the most ancient alphabet, which represents the rude outlines of the head of an ox, which is still found in the remains of the Phœnician inscriptions א. א. א. As a numeral it stands for *one*; with two dots above it (𐤀) a *thousand*.

Aleph has the softest pronunciation of the guttural letters, and it is uttered with a light breathing of the throat, or rather lungs, like the smooth breathing in Greek, and the French *h* in the words *habit*, *homme*, which we are accustomed wholly to pass by, because we cannot utter it correctly. And as there is a kind of common usage of languages, especially in the Phœnicio-Shemitic family (see on this subject the remarks of Ewald, Heb. Gr. § 31), that the stronger and harsher letters become somewhat softened in course of time, and give way to smoother sounds, it will be seen why in the Aramæan and the later Hebrew, as well as in Arabic the somewhat harsher letters ה and ע are often softened into א e.g. הַחַמְטָל, הַחַמְטָל; אֲמָטָל, אֲמָטָל; אֲמָטָל, אֲמָטָל; אֲמָטָל, אֲמָטָל.

אֲמָטָל Jer. 52:15, for הַמִּוֶּן multitude; אֵל Arab. أَل etc. But on the contrary א also sometimes changes into ה and ע; and generally these letters, as being very nearly allied in pronunciation, are very often interchanged. Comp. in the later Hebrew הֵיךְ for the common אֵיךְ; אָרִיב an ear of corn, compare Syriac אֲרִיב flower; אָרִיב and אָרִיב; אָרִיב and אָרִיב; also אָרִיב and אָרִיב; אָרִיב and אָרִיב to turn (both are also found in Æthiopic); אָרִיב and אָרִיב to pollute, to stain; אָרִיב and אָרִיב to abhor; אָרִיב and אָרִיב to suck

א

in, to drink; אָרִיב suddenly, from אָרִיב a moment of time, etc.

When this letter is to be yet further softened, it changes into the quiescents ו and י, as אָרִיב and יָרִיב to join; אָרִיב to learn; אָרִיב, אָרִיב buffalo; אָרִיב for אָרִיב a well. Thus it is that many verbs אָרִיב accord in signification with those אָרִיב (comp. Gesen. Gr. § 76.

2, b), אָרִיב and אָרִיב; אָרִיב Syr. أَل to be sick.

As to the form of words, it should be remarked—(1) that in Hebrew א without a vowel is very often rejected from the beginning of a word by *aphæresis*, as אָרִיב we; אָרִיב at a later period (שׁ) who, which, that; אָרִיב and אָרִיב one, Eze. 33:30; אָרִיב for אָרִיב Ecc. 4:14 (compare Lehrs. p. 135, 136 [and Nord. Gramm. § 76 A]). But also—(2) there is very often prefixed at the beginning of words a prosthetic א (compare Lehrs. § 35, 1 [and Nord. Gr. § 80]); see אָרִיב, אָרִיב, אָרִיב, אָרִיב. And this is chiefly the case when a word begins with two consonants, only separated by a moveable Sh'va, such as אָרִיב arm; אָרִיב Aram. אָרִיב cluster (in which words both forms are in use), also אָרִיב for אָרִיב progeny; אָרִיב for אָרִיב fist; אָרִיב for אָרִיב gift; אָרִיב for אָרִיב lying. Compare the Greek χθες and χθες yesterday; and something of the same kind in words which the French has taken from the Latin; *spiritus*, *esprit*; *status*, *état*. In the Syrian manner א is also prefixed to the letter Yod, as אָרִיב and אָרִיב Jesse, 1 Ch. 2:12.

אָרִיב construct אָרִיב, with suffix אָרִיב, אָרִיב pl. אָרִיב, const. אָרִיב, with suff. אָרִיב, אָרִיב and אָרִיב, m. FATHER; a primitive noun (see note 1), common to all the Phœnicio-Shemitic languages, (Arab. أَب const. أَب, أَب, أَب Chaldee and Syriac (أَب, أَب)). But the word *father* has often a met-



wider meaning (see Fesselii Adv. sacra, vi. 6); it is used:—(1) Of any *ancestor* (אָב, אָבִי, etc.), 1 Ki. 15: 11; 2 Ki. 14: 3; 15: 38; 16: 2, etc., as of a grand-father, Gen. 28: 13; 31: 42; 32: 10; 37: 35; great grandfather, Num. 18: 1, 2; 1 Kings 15: 11, 24, etc.; Isa. 43: 24, אָבִי הָרָשָׁעִים collectively, "thy remotest ancestors have sinned" [this should, however, be taken strictly]. So, very often in pl. אָבוֹת ancestors, Gen. 15: 15; Ps. 45: 17. As to the phrase אָבִי אֱלֹהִים see under the word אֱלֹהִים.

(2) Used of the *founder*, or *first ancestor*, of a nation, Gen. 10: 21; 17: 4, 5; 19: 37; 36: 9, 43; Josh. 24: 3. Here belongs Gen. 4: 21, "the father of all who handle the harp and pipe," i.e. the founder of the family of music; inventor of the art of music.

(3) Of the *author*, or *maker*, of anything, specially of the Creator, Job 38: 28, "has the rain a father?" i.e. Creator. And in this sense God is said to be "the father of men," Isa. 63: 16; 64: 7; Deut. 32: 6 [?] comp. Jer. 2: 27. [See note 2.] All these tropical uses come from the notion of origin; there are others taken from the love and care of a father, from the honour due to him, etc. For—

(4) Father is applied to a *bringer up*, *nourisher*, as bestowing his benefits like a parent, Job 29: 16, "I was a father to the needy;" Ps. 68: 6, "a father of the fatherless;" Isa. 22: 21, "a father to the inhabitants of Jerusalem" (said of Eliakim, the prefect of the palace); Isa. 9: 5, the Messiah is called אָבִי עָלְמָא "eternal Father" (of the people); comp. *pater patrie* in Latin [?]. By the same metaphor God is called the Father of the righteous, and of the kings of the earth, both of whom are called sons of God, 2 Sa. 7: 14; 1 Ch. 17: 13; 22: 10; Ps. 89: 27, 28 [these passages refer to Christ the Son of God]. As it is a father's place to instruct his children—

(5) It is used of a *master*, or *teacher*, 1 Sa. 10: 12; and hence, priests and prophets, as being teachers endowed with divine authority, are addressed by the name of father out of respect, even by kings, 2 K. 2: 12; 5: 13 [this passage does not apply]; 6: 21; 13: 14 (comp. 8: 9); Jud. 17: 10; "be unto me a father and a priest," 18: 19. So also the Rabbins were called אָבוֹת; and so, too, we should understand the titles of honour, *the fathers* of the church; *papa*, pope; *most holy father*, etc. [But see Matt. 23: 9.] Nearly the same is—

(6) Specially the *father* of the king, a name given to his supreme counsellor, such as the Orientals now call [وزير, *Wesir*, vizier; Gen. 45: 8, לִפְנֵי פָאָרֹאֹה "he hath made me a father to Pharaoh." So Haman is

called δέυτερος πατήρ of Artaxerxes (Est. 3: 13, LXX). Compare 1 Macc. 11: 32, and Turkish ابا father-prince; also *Lala*, father, applied to the vizier; (see Jablonskii Opuscul. ed. te Water, tom. i. p. 206, and Barhebraei Chron. Syr. p. 219, line 15). The same was understood by some of the ancient interpreters, whom Luther also has followed in the word אָבִי הָאָרֶץ Gen. 41: 43, which they explain, "father of the king," or of the land, or kingdom.

(7) It is further used to express *intimate connection* and *relationship*; Job 17: 14, אָבִי אֶמְתָּה "I have said to the pit [rather corruption, see אֶמְתָּה], thou art my father;" in the other hemistich, "and to the worms, my mother and sister." Comp. Ps. 88: 19.

(8) In Arabic and Æthiopic, the word father is also applied to a *possessor*, and is used of one who is endowed with any thing, or excels in it; e.g. ابو شام "father of odour," i.e. an odoriferous tree. So in Hebrew, but only in pr. n.; e.g. אָבִי שָׁלוֹם "father of peace," i.e. peaceful.

Note 1. Although this word in its grammatical form follows the analogy of verbs אָבַד, so that it may be said to be for אָבָה (Lehrg. § 118), yet it must most certainly be regarded as a primitive word; since both the words אָב father, and אִמָּה mother, imitate the most simple labial sounds of the infant beginning to articulate; like πάπας (παππάω), *papa*, *pappus*, *avus*, Persic بابا. —For the usual const. state (the form אָבִי), there was also anciently אָב and even אָבִי (like אָבִי, אָבִי), though only found in compound proper names אָבִי שָׁלוֹם, אָבִי חַיִּים, although in these also we very often find the form אָבִי, as אָבִי שָׁלוֹם. Once, Gen. 17: 4, 5, in order more plainly to shew the etymology of the name אָבִי, אָב is used in the text itself.

Note 2. The interpretation of this word in Job 34: 36, is uncertain; אָבִי יִצְחָק אֵינִי, Vulg. *pater mi probetur Jobus*, etc. ["my father let Job be tried"]. But by taking אָבִי for an address to God [in the sense of § 3], the sense is weak. The Chaldee is not amiss, "I would that Job were tried," rendering אָבִי or אָבָה as signifying wish or desire, from the root אָבָה, although there is no other trace of this form. Wilmott's conjecture [ap. H. A. Schultens] is not unsuitable, who would read אָבִי תִּבְחַן. [But conjecture is always unsafe ground with regard to the text of the inspired word of God. In Amer. Trans. "others not inaptly make אָבִי i. q. אָבִי woe."]

אָבִי Chald. with suffix אָבִי (1 pers.), אָבִי, אָבִי

pl. **אֲבָהוּ** (the letter ה inserted, comp. **אָמָה**) *father*, i. q. Heb. **אָב** Dan. 2:23; Ezr. 4:15; 5:12. Perhaps used of a grandfather, Dan. 5:2.

**אֵב** (from the root **אָבַב**) m. *greenness, verdure* of an herb; Job 8:12; **עֲרֹגִי בְאֵבוֹ** "while it (the grass) is yet in its greenness," i. e. is still verdant, flourishing; Cant. 6:11; **אֵבִי הַנֶּחֱלָל** "the greenness of the valley," Vulg. *poma*, from the Chaldee usage.

Arab. **أَب** <sup>عس</sup> green fodder.

**אֶב** Ch. (from the root **אָבַב**) *fruit*; with suff. **אֶבְיָה** (where Dagesh forte is resolved into Nun), Dan. 4:9, 11, 18. In Targg. often for **פֶּרִי**.

**אָבַב** a root unused in Hebrew. In Chaldee, in Pael **אֲבַב** to produce fruit, especially the first and early fruit; Syr. **أَبَّ** to produce flowers. It appears in Arab., as well as in Heb., to have signified *to be verdant, to germinate*; see the derivatives **אֵב** greenness, **אָבִיב** ear of corn. I consider the primary sense to have been that of putting forth, protruding, germinating with impetus, shooting forth; Germ. *treiben*, whence **אָב** junger Trieb, young shoots; so that it is kindred to the roots **אָבַב**, **אָבַב**, **אָבַב**, having the sense of desire, eager pursuit of an object; see **אָבַב**.

**אֲבָגְתָּ** [*Abagtha*], Persic pr. n. of a eunuch in the court of Xerxes, Est. 1:10. As to the etymology, see **בְּנִיחָא**. ["It seems to be the same as **בְּנִיחָא**, and may be explained from the Sansc. *bagadāta*, 'given by fortune,' from *baga*, fortune, sun. (Bohlen)."] —Ges. add.]

**אָבַד**, fut. **יָאבַד** and (at the end of a clause) **יָאבַד** —(1) part. TO BE LOST, TO LOSE ONESELF, TO WANDER, sich verlieren, sich verloren haben, especially used of a lost and wandering sheep (Arabic **أَبْد** to flee away in the desert, as a wild beast, and there to disappear as it were, sich in der Wüste verlieren). **יָאבַד** "a lost and wandering sheep," Ps. 119:176; comp. Jer. 50:6; Eze. 34:4, 16. Used of men, Isa. 27:13; **הַמְאֲבִידִים בְּאֶרֶץ אַשּׁוּר** "those who wander in the land of Assyria" (are there exiled); Deut. 26:5; **אֲבָדִי** "a wandering Syrian;" it is also used of things, such as rivers which disappear in the desert, Job 6:18; and metaph. of wisdom failing, Isa. 29:14. Hence—

(2) *to perish, to be destroyed* (Syr. Sam. id.

In Arabic, in this sense, the kindred **بَا** is used); used of men and other living creatures as perishing, Ps. 37:20; Job 4:11; sometimes with the addition

of the words **מַעַל הָאָרֶץ**, Deut. 4:26; 11:17; Josh. 23:13, 16; also used of a land and houses which are laid waste, Jer. 9:11; Am. 3:15; metaph. of hope, wish, desires which are frustrated, Ps. 9:19; 112:10; Pro. 10:28; 11:7; Ezek. 12:22. Const. followed by **לְ** of pers., 1 Sam. 9:3, 20; also followed by **לְ**, Deut. 22:3; Job 11:20; **כִּנּוּס אָבַד מִנֶּחֱמָם** "refuge perished from them;" Jer. 25:35; Ps. 142:5; Ezek. 7:26; **תּוֹרָה תֵּאבֵד מִפִּתְּחָהּ וְעֵצָה מִמִּקְנֵיהֶם** "the law shall perish from the priest, and counsel from the old men;" compare Jer. 18:18; 49:7; hence, Deuteron. 32:28; **נֹחַ אָבַד עֲצוֹת** "a nation whose counsel has perished," Vulg. *consilii expers*; Jer. 4:9; **לֵב הַמֶּלֶךְ יֵאבֵד** "the heart of the king shall perish" (for fear and terror); Job 8:13; **וְהִקְוֵת הַנֶּפֶשׁ הַזֹּאת** "and (so) shall perish the hope of the wicked," Psalm 9:19; 112:10; Pro. 10:28.

(3) *to be ready to perish, to be wretched, unfortunate*. Part. **אָבַד** wretched, Job 29:13; 31:19; Pro. 31:6.

PIEL **אָבַד**—(1) *to lose, to reckon as lost, give up as lost* (verloren geben), Ecc. 3:6.

(2) *to cause to wander, to disperse* (a flock), Jer. 23:1.

(3) *to cause to perish, to destroy*; Ecc. 7:7; **יָאבַד אֶחָד לֵב מִתְּנָהּ** "a gift (bribe) destroys (i. e. corrupts) the heart." Followed by **לְ**, *to extirpate* from anything, Jer. 51:55. Specially—(a) *to lay waste*, used of inanimate things, 2 K. 19:18; Num. 33:52; Deut. 12:2; **אָבַד הוּן** "to squander one's means of support" (substance); Pro. 29:3.—(b) *of men, to kill, to slay, to extirpate*, Est. 3:9, 13; 2 K. 11:1; 13:7.

HIPHI **הִאֲבִיד**, i. q. Pi. *to destroy, to cut off*, as men and nations, Deut. 7:10; 8:20; sometimes with addition of the words **מִיָּד הָעַם** Lev. 23:30; **מִתַּחַת הַשָּׁמַיִם**, Deut. 7:24; also, *to lay a land waste*, Zeph. 2:5; *to take away hope*, Job 14:19. Very rarely **אָבַד** in 1 fut. quiesces, **אֲבִידָה** for **אֲבִידָה**, Jer. 46:8. The derivatives all immediately follow [**אָבַד**—**אֲבָדִי**].

**אָבַד**, fut. **יָאבַד**, Ch. *to perish*, Jer. 10:11.

APHEL **הוֹבִיד**, fut. **יְהוֹבִיד**, inf. **הוֹבִידָה** *to destroy, to slay*, Dan. 2:12, 18, 24.

HOPHAL (formed as in Hebrew) **הוֹבַד**, Dan. 7:11.

**אָבַד** m.—(1) *one who is wretched, unfortunate* see the verb, No. 3.

(2) A participial noun (see Lehrg. p. 488), *destruction*, Nu. 24:20, 24.

**אֲבָדָה** f. (with Tzere impure).—(1) *something lost*, Ex. 22:8; Lev. 5:22, 23.

(2) i. q. **אֲבָדִי** *a place of destruction, abyss* (used of Hades), Pro. 27:20 (בִּי).



אָבְרוֹן m.—(1) *destructi. n.*, Job 31:12.

(2) *place of destruction, abyss*, nearly synon. with אָבְרוֹן, Job 26:6; 28:22; Pro. 15:11.

אָבְרוֹן m. verbal of Pi. for אָבְרוֹן (for that reason it has the Daleth without dagesh lene), *slaughter, destruction*, Est. 9:5.

אָבְרוֹן, const. st. אָבְרוֹן id. *destruction, death*, Est. 8:6.

אָבַח, fut. יֵאָבַח prop. TO BREATHE AFTER, compare the roots kindred both in form and signification, אָוַח, אָבַח, אָבַח, also אָבַח Lat. *aveo*; hence:—(1) *to be inclined, willing, prone, to wish*; except in Isa. 1:19; Job 39:9, always found with a negative particle. Constr. with an inf., either alone, Deu. 2:30; 10:10; 25:7; Isa. 30:9, or with the prefix לְ, which latter is more often found in prose, Lev. 26:21; 2 Sa. 13:14, 16; Ex. 10:27, לֹא אָבַח לְעֵלְהֶם “he would not let them go;” Job 39:9, הֲיֵאָבַח רִים עֲבָדְךָ “will the buffalo be willing to serve thee?” Found also with an accusative, Pro. 1:25; and absolutely, Isa. 1:19, הֲיֵאָבַח וְשָׁמַעְתֶּם “if ye shew yourselves willing and obey;” Pro. 1:10. With a dative of pers. *to be willing towards any one, to be willing in mind, to obey* (often with the synonym לְשָׁמַע), Ps. 81:12; Deu. 13:9; Pro. 1:30.

(2) *to desire, to long for, to be in want of*; a signification which is found, at least in the derivative nouns, אָבְיוֹן, אָבְיוֹן, אָבְיוֹן.

(3) In Arabic it has a power altogether the reverse—to be *unwilling, to refuse, to loathe*, so that it answers to the Hebrew אָבַח. It must not however be supposed that this signification is actually contrary. For the sense of inclining (fiḥ) neigen, geneigt sein) is used in the Hebrew, for propensity towards, and good will (Zuneigung); in Arabic, for turning away from (Abneigung), and a loathing mind; whence

أَبْأَبَة stagnant, marsh water, prop. causing loathing, أَبْأَبَة a marsh reed (compare אָבְיוֹן, אָבְיוֹן); see אָבַח, and the other derivatives, No. 2.

אָבַח m., *reed, papyrus*, i. q. Arab. أَبْأَبَة collect.

أَبْأَبَة (see the root No. 3, although the Hebrew word may also be simply said to come from the head of a reed being bowed down; compare Isa. 58:5). It occurs once, Job 9:26, אֲנִיתִי אָבַח “vessels of reeds,” made of the *papyrus Nilotica*, such as were of frequent use among the Egyptians and Ethiopians (compare my Comment. on Isa. 18:2) on account of their very great swiftness on the water. Others, with Symm.

[ναυαὶ σπενδούσαι], render *ships of desire*, i. e. hastening with very great desire to the port. The reading found in forty-four MSS. אִיבָה, should no doubt be read (as was done by the Syriac translator) אִיבָה, and must be understood of hostile vessels, pirates, passing as quickly as possible over the water; and, suitably enough, in the other hemistich it is joined to the eagle darting on its prey. But the common reading may have the same meaning, if for אִיבָה we read אָבַח.

אָבְיוֹן (from the root אָבַח No. 2) *poverty, misery*, a word once found, Pro. 23:29, of the form אָבְיוֹן, no doubt formed for the purpose of paronomastically answering to the words אָבְיוֹן and הָיוּ; compare Lehrs. 374, note r, and Isa. 15:4; 17:1; 59:13; so Abulwalid, whom I unhesitatingly follow. Kimchi, who is followed by most of the moderns, takes it as the same as אָבְיוֹן and הָיוּ an interjection of grief. [“O, woe! Comp. Gr. αἰβοῖ, Arist. Pac. 1066.”—Ges. add.]

אָבְיוֹן (from the root אָבַח), by a Syriacism, for אָבְיוֹן; whence const. אָבְיוֹן, Isa. 1:3; pl. אָבְיוֹן m. *a place where cattle are fattened, a stable, stall*, Job 39:9, and in which provender is kept, Pro. 14:4. The signification of stable is also suitable in Isa. 1:3, where however LXX. and Vulg. render *præsepe*, manger, which both in this place, and Job loc. cit. is not less suitable and probable. Compare Arab. أَرِي.

Ch. אָבְיוֹן stable and manger. So אָבְיוֹן is also used in the Talmud.

אָבַח a doubtful root, perhaps [i. q. אָבַח, אָבַח, to turn, to turn about (so Ges. corr.). In Manuale] i. q. Arab. أَبَحَ for وَبَحَ to rebuke, to threaten. Hence—

אָבַח or אָבַח f., once found; (if this be the true reading) Eze. 21:20, אָבַח הָרֶב “the threatening of the sword,” i. e. the threatening sword. [“a turning of the sword,” i. e. a sword turning itself; perhaps glittering; i. q. אָבַח הָרֶב, Gen. 3:24.”—Ges. corr.] Castell (Hept. p. 10), compares Arab. أَبَا حَة destruction, referring to 2 Macc. 26:6;

but أَبَا حَة (for so it should be written) is from the root أَبَح Inf. conj. IV. and denotes *permission*. [This reference to Castell is of course rejected in Ges. corr.] My own opinion is, that the reading in that passage in Ezekiel is corrupt, and that we should read אָבַח הָרֶב “slaughter of the sword.” This conjecture is confirmed by LXX. σφάγια ῥομφαίας.

Ch. חֲרָבָה, and by the following context, "Lo! it is brightened and sharpened for slaughter (לְטֶבֶחַ)." Comp. Eze. 21:14, 15. The Greek words σφάγιον, σφαγή, are often used to express the Hebrew טֶבֶחַ, טֶבֶחָה.

אֲבִיחִים m. (from the root טָבַח transp. for טֶבֶחַ, טֶבֶחָה to cook), pl. melons, Nu. 11:5. To this answers the Arab. بَطِيخ transp. for طَبَخَ from طَبَخَ to cook, to ripen, like the Gr. πέπων, *ḡpebe*, *melon*, from πέπω: comp. בָּשָׁל. In the Hebrew there is added א prosthetic. From the Arabic word above cited the Spanish *budiecas*, the French *pastèques*, are derived.

אֲבִי [Abi], pr.n. f., the mother of Hezekiah, 2 K. 18:2, in the parallel place, 2 Ch. 29:1, more fully and correctly אֲבִיָּה, which is also in some copies the reading in Kings.

אֲבִי-עֲלֹבֹן ("father of strength," i.e. strong, from the root גָּלַב to be strong), [Abi-albon], pr.n. of one of David's heroes, 2 Sa. 23:31, called also אֲבִיאל, 1 Ch. 11:32.

אֲבִי-אֵל ("father of strength," i.e. strong), [Abiēl], pr.n. m.—(1) 1 Ch. 11:32, see אֲבִי-עֲלֹבֹן—(2) the grandfather of king Saul, 1 Sa. 9:1; 14:51. In the genealogy, as found 1 Ch. 8:33; 9:39, Ner is said to have been Saul's grandfather, but according to 1 Sa. 14:51, he is rather to be taken as his paternal uncle. The real genealogy stands thus:—



אֲבִי-אַסָּף ("father of gathering," i.e. gatherer), [Abiasaph], pr.n. of a Levite of the family of Korah, Ex. 6:24, who is also called, 1 Ch. 6:8, 22; 9:19, אֲבִיסָּף.

אֲבִיב (from the root אָבַב, m., *an ear of corn, a green ear*, Lev. 2:14; Ex. 9:31, הִשְׁעִירָה (בְּ)אֲבִיב, "the barley was in the ear," i.e. the ears were developed. Comp. as to the syntax, Cant. 2:13, הַדָּשׁ הָאֲבִיב "the month of green ears," at a later period called נִסְיָן, beginning at the new moon of April (of March, according to the Rabbins), the first month of the old year [as instituted on coming out of Egypt], Ex. 13:4; 23:15; Deu. 16:1.

אֲבִי-יָל ("whose father is exultation"),

[Abigai], pr.n. f.—(1) of the wife of Nabal, afterwards of David, 1 Sa. 25:3, 14, which name is also contracted אֲבִינָל (comp. Arab. أَبَشَ for أَبَشَ what?) verse 32, and 2 Sa. 3:3 (כ').—(2) a sister of David, 1 Ch. 2:16, also called אֲבִינָל, 2 Sa. 17:25.

אֲבִידָן ("father of a judge"), [Abidan], pr.n. of a captain of the tribe of Benjamin at the time of the departure from Egypt, Num. 1:11; 2:22.

אֲבִידָע ("father of knowledge," i.e. knowing), [Abida, Abidah], pr.n. of a son of Midian, Gen. 25:4.

אֲבִיהוּ (i.q. אֲבִי-הוּ "whose father is Jehovah"). [Abia, Abiah, Abijah], pr.n. (A) of men.—(1) the second son of Samuel, 1 Sa. 8:2.—(2) 1 Ch. 7:8.—(3) 1 K. 14:1.—(4) 1 Ch. 24:10; Neh. 10:8.—(5) i.q. אֲבִיהוּ king of Judah; see below. (B) pr.n. of a woman, 1 Ch. 2:24.

אֲבִיהוּ ("whose father is Jehovah") and אֲבִיהָ (id.), pr.n. Abijah, king of Judah, the son and successor of Rehoboam, 2 Ch. 13:1, sqq. constantly written אֲבִיָּה in Kings: 1 K. 14:31; 15:1, 7, 8, "father of the sea," i.e. maritime man.

אֲבִיהוּא ("whose father He," i.e. God, is), pr.n. Abihu, son of Aaron, slain by God for offering incense contrary to the law, Lev. 10:1, sqq.

אֲבִיהוּד ("whose father is Judah," i.q. אֲבִי-הוּדָה), [Abihud], pr.n. m. 1 Ch. 8:3.

אֲבִי-הַיָּל (perhaps incorrectly for אֲבִי-הַיָּל which is the reading of some copies), [Abihail], pr.n.—(1) the wife of Rehoboam, 2 Ch. 11:18.—(2) m., 1 Ch. 2:29.

אֲבִיָּן adj.—(1) *needy, poor*, so called from the idea of needing (see the root אָבָה No. 2), Deut. 15:4; 7:11. *Sons of the needy, for the needy*, Ps. 72:4; see §2.

(2) *oppressed, wretched*, often with the addition of the synonym עָנִי; Psal. 40:18, וְאֲבִיָּן וְעָנִי "and I (am) afflicted and wretched;" Ps. 70:6; 86:1; 109:22. Specially, like עָנִי, used of one who suffers undeservedly, although a pious worshipper of God (whence Am. 2:6, וְצָדִיק וְאֲבִיָּן are joined); used also of a whole nation succumbing to miseries, as of the Israelites in exile, Is. 41:17; comp. 25:4. In the same signification the sect of the *Ebionites* adopted this name, as assuming that they were ἐκ τῶν πτωχῶν οὗ ἐστιν ἡ βασιλεία τῶν οὐρανῶν, Matt. 5:3.

אֲבִינָה f., prop. *appetite, desire* (from the root



אָבֶה No. 1), hence the *caper berry*, which is said to stimulate both appetite and sexual desire (Plut. Quæst. Symp. vi. 2; Plin. N. H. xiii. 23; xx. 15), Ecc. 12:5. It is rendered caper by the LXX., Vulg., Syr. The Rabbies use the pl. אֲבִינִין as denoting not only capers, but also the small fruits of trees, as myrtles, olives, etc.

**אָבִיחַיִל** ("father of strength," bravery, i. q. brave), [*Abihail*], pr. n. m.—(1) Num. 3:35.—(2) 1 Ch. 5:14.—(3) the father of Esther, Est. 2:15; 9:29.

**אָבִיטוֹב** ("father of goodness"), [*Abitub*], pr. n. m., 1 Ch. 8:11.

**אָבִיטָל** ["father of dew," *Abital*], pr. n. of one of the wives of David, 2 Sa. 3:4.

**אָבִימָן** [*Abijam*], see אֲבִיהָ.

**אָבִימָאֵל** [*Abimael*], pr. n. m. of a descendant of Joktan in Arabia, Gen. 10:28; 1 Chron. 1:22, probably the father or founder of an Arab tribe called **מָאֵל**, a trace of which was pointed out by Bochart (Phaleg. ii. 24), in Theophrastus (Hist. Plant. ix. 4), who probably by the name of *Máli*, means the same wandering tribe in the neighbourhood of the modern Mecca, as in Strabo are called *Minæi*, *Μιναιῶν*.

**אָבִימֶלֶךְ** ("father of the king," or "father king"), [*Abimelech*], pr. n.—(1) of several kings in the land of the Philistines, living at different periods, Gen. 20:2, sqq.; 21:22, sqq.; 26:1, sqq.; Ps. 34:1. As the same king, who in the Ps. loc. cit. is called Abimelech, is in 1 Sa. 21:11, called *Achish* (אַכִּישׁ), this name or title appears to have been mostly common to them, like **פַּד שָׂדַד** *Padishah* (father king) of the Persian kings, and **אֲתַלִּיק** *Atalik* (father, properly paternity) of the Khans of Bokhara.—(2) a son of Gideon, Jud. 8:31, seq.; 9:1, seq.; 2 Sa. 11:21.—(3) 1 Chr. 18:16, where indeed we probably should read אֲחִימֶלֶךְ, as 2 Sa. 8:17.

**אָבִינָדָב** ("noble father," or "father of nobility"), [*Abinadab*], pr. n. m.—(1) a son of Jesse, 1 Sa. 16:8; 17:13.—(2) a son of Saul, 1 Sa. 31:2.—(3) 1 Sa. 7:1.—(4) 1 K. 4:11.

**אָבִינָעַם** ("father of pleasantness," or of grace), [*Abinam*], pr. n. of the father of Barak, Jud. 4:6; 5:1.

**אָבִנֶר** ("father of light"), [*Abner*, marg. *Abiner*], pr. n. m., 1 Sa. 14:50; elsewhere אֲבִנֶר, which see.

**אָבִיָּסָפ** [*Ebiasaph*; see אֲבִיָּסָפ].

**אָבִיעֶזֶר** ("father of help," like the Germ. *Abolf* from *Atta*, father, and *helf*, aid), [*Abiezer*], pr. n.—(1) a son of Gilead, Josh. 17:2, and meton. of his descendants, Jud. 6:34; 8:2. The patronymic noun is אָבִי הָעֶזְרִי [*Abiezrite*], Jud. 6:11, 24; 8:32. Hence is the shortened form אֲעִזֶר, Nu. 26:30, and the patronym. אֲעִזֶרִי *ibid.*—(2) one of the heroes of David, 2 Sa. 23:27; 1 Ch. 11:28; 27:12.

**אָבִיר** (from the root אָבַר), subst. *strong one*, *mighty one*, only found in the phrase אָבִיר יִעֲקֹב, אָבִיר יִשְׂרָאֵל "the mighty one of Israel, of Jacob;" used of God, Gen. 49:24; Isa. 1:24.

**אָבִיר** adj. (from the root אָבַר).—(1) *strong*, *mighty*, used of men commonly as a subst. as, a *mighty one*, Jud. 5:22; Lam. 1:15; Jer. 46:15; Ps. 76:6; אָבִיר לֵב "the strong of heart." Poetically used, *kar' éloxh*—(a) of a bull; Ps. 22:13, אָבִירֵי בָשָׁן "the strong ones, i. e. bulls, of Bashan;" Ps. 50:13; and metaph. of princes, Ps. 68:31.—(b) of the horse, only in Jeremiah 8:16; 47:3; 50:11 (comp. Gramm. § 104. 2, note).

(2) *powerful*, *noble*, Job 24:22; 34:20; אָבִירִים "food of nobles, or princes," i. e. more delicate, dainty food, Ps. 78:25; comp. Jud. 5:25; אָבִיר הָרָעִים "chief of the herdsmen," 1 Sa. 21:8.

(3) אָבִיר לֵב *obstinate*, *stubborn*, a man of perverse mind, Isa. 46:12; comp. חָזָק לֵב.

**אָבִירָם** ("father of loftiness"), [*Abiram*], pr. n. m.—(1) Nu. 16:1, 12; 26:9.—(2) 1 K. 16:34.

**אָבִישָׁג** ("father of error"), [*Abishag*], pr. n. of David's concubine, 1 K. 1:3; 2:17.

**אָבִישׁוּא** ("father of welfare"), [*Abishua*], pr. n. m.—(1) 1 Ch. 8:4.—(2) 1 Ch. 5:30; Ezr. 7:5.

**אָבִישׁוּר** ("father of a wall"), [*Abishur*], pr. n. m., 1 Ch. 2:28, 29.

**אָבִישַׁי** ("father of gift" ["comp. נָשִׂי"—Ges. add.]), [*Abishai*], pr. n. m. of the son of David's sister, who was also an officer, the brother of Joab, 1 Sa. 26:6, sqq.; 2 Sa. 2:18, 24; sometimes called אֲבִישׁ, 2 Sa. 10:10.

**אָבִישָׁלוֹם** ("father of peace"), [*Abishalom*], pr. n. m. of the father-in-law of Rehoboam, 1 Kings 15:2, 10. But 2 Ch. 11:20, 21, there is found אֲבִישָׁלוֹם.

**אָבִיתָר** ("father of plenty," for אֲבִיתָר), [*Abiathar*], pr. n. of a son of Ahimelech the priest, very closely joined in friendship to David, on whom, together with Zadok, the high priesthood

was bestowed by David, of which he was deprived by Solomon, 1 Sa. 22:20, sqq.; 23:6; 30:7; 2 Sa. 15:24; as to the passage, 2 Sa. 8:17, see אֶחָיִמֶלֶךְ.

**אבך** a root, ἀπαξ λεγόμεν. prob. TO ROLL, TO ROLL UP, also TC INTERTWINE, wälzen, wickeln, ver-

wickeln. Kindred roots are בָּאָךְ בָּאָךְ to intertwine, to be entangled; בָּבֶךְ to boil up, aufwallen, aufquellen, ["אָבֶךְ to interweave, to braid."—Ges. add.]; also the more harsh הָפֶךְ אֶזְכֹּךְ to turn.

HITHPAEL, to be rolled together, used of smoke, which lifts itself up in the air in a dense volume, not unlike water bubbling forth from the fountain; Isa. 9:17, וַיִּהְיֶינָה עָשָׁן וַיִּהְיֶינָה נִפְתָּלִים "and they shall be rolled together with the lifting up of smoke," daß es in Rauch aufwalle (das Dicht), comp. Vulg., Syr. Syr. [L] is explained by grammarians, to be proud, to walk proudly, perhaps, prop. to roll oneself forward, used of the walk of a corpulent man, sich fortwälzen.

**I. אָבֵל** fut. יֵאָבֵל TO MOURN, followed by על, Hos. 10:5; Am. 8:8. Arab., Syr. id. The proper signification appears to be, TO BE LANGUID, TO WALK WITH THE HEAD CAST DOWN (compare the kindred roots אָפַל, אָמַל, also בָּלָה, נָבַל, all of which are from the bi-literal stock, *bal, fal*, having the sense of falling, comp. σφάλω, fallo, Germ. fallen), as done by mourners; but it is transferred from the dress and manner of mourners to the voice, and to lamentation (see אָבֵל). Poet. used of inanimate things; Am. 1:2, אָבֵלוּ נְאוֹת-הָרָעִים "the pastures of the shepherds mourn;" Isa. 24:4, 7, אָבֵל תִּירֹשׁ אֶמְלֶלָה "the new wine mourneth (i.e. the clusters mourn), the vine languisheth;" 33:9.

HIPHIL הֵאָבִיל to cause to mourn, to make to lament, Ezek. 31:15; used of inanimate things, Lam. 2:8.

HITHPAEL, prop. to act as a mourner, hence, to mourn, i.q. Kal, especially in prose, while Kal is appropriated to poetic diction, Gen. 37:34; Ex. 33:4; with אָל and אֵל of person, 1 Sa. 15:35; 2 Sa. 13:37. The derived nouns almost immediately follow. [אָבֵל No. I, אָבֵל.]

**II. אָבֵל** Arab. أَبَلَ and أَبَلَ TO BE WET WITH THE MOISTURE OF GRASS, hence, Syr. حَبَّ grass. Cognate is the Hebrew בָּל, בָּלָה to moisten, to water. Hence is אָבֵל No. II.

**I. אָבֵל** adj., mourning from the root אָבֵל No. I), Gen. 37:35; Lam. 1:4, דְּרָגֵי צִיּוֹן אָבְלוּ "the ways to Zion mourn." Const. state אָבֵל, Ps. 35:14. Pl. const. אָבְלִי, Isa. 61:3, with Tzere impure; compare Arab. أَبِلَ.

**II. אָבֵל** (from אָבֵל No. II), apparently a grassy place, a pasture, meadow; Arabic أَبِل fresh and long hay, sea weed. Used as an appellative, 1 Sa. 6:18, unless for הַנְּזִלָּה אָבֵל we should read אָבֵל הַנְּזִלָּה, which is almost demanded by verses 14, 15, and is given by the LXX. and Syriac. It is of frequent use in geographical names—

(a) אָבֵל בֵּית-מַעֲכָה [Abel Beth-Maachah], i.e. situated near Beth Maachah (which see); a town of Manasseh to the east of Jordan, at the foot of Mount Lebanon, 2 Sa. 20:14, 15; 1 K. 15:20; 2 K. 15:29; elsewhere called אָבֵל-מַמֵּד, 2 Ch. 16:4; compare 1 K. 15:20, and simply אָבֵל, 2 Sa. 20:18.

(b) אָבֵל הַשִּׁטִּים ("the meadow of acacias"), [Abel-shittim], Nu. 33:49, a place situated in the plains of Moab; the same apparently, Nu. 25:1, Micah 6:5, is simply called שִׁטִּים.

(c) אָבֵל בְּרָקִים ("meadow of the vineyards"), Jud. 11:33, a village of the Ammoniter, which is stated by Eusebius to have abounded in vines even in his time.

(d) אָבֵל מְחֹלָה ("the meadow of dancing"), [Abel-meholah], a village of the tribe of Issachar, between Scythopolis and Neapolis, the birth-place of Elisha the prophet, Jud. 7:22; 1 K. 4:12; 19:16.

(e) אָבֵל מִצְרַיִם Gen. 50:11 ("meadow of the Egyptians"), [Abel-mizraim], the name of a threshing-floor situated near Jordan, which is so explained in the context, that the sacred writer appears to have read without the points, and pronounced it אָבֵל מִצְרַיִם (mourning of the Egyptians). [But why may not אָבֵל be here taken in the sense of mourning;—mourner of Egypt?]

אָבֵל with suff. אָבֵלִי m. (from אָבֵל No. I), mourning, Est. 4:3; 9:22; specially for the dead, Gen. 27:41, אָבֵל יְחִיד "mourning for an only (son)," Am. 8:10; Jer. 6:26; Mic. 1:8, וַיַּעַבְדֵם כְּבָנֹת יַעֲקֹב "and (I will make) a mourning like the ostriches," which make a wailing cry; עָשָׂה אָבֵל "to make a mourning for any one," Gen. 50:10.

אָבֵל adv.—(1) in the more ancient Hebrew, affirmative, truly, indeed, Gen. 42:21; 2 Sa. 14:5; 2 K. 4:14, also having a corrective power, nay indeed, Gen. 17:19; but nay, 1 K. 1:43. (To this



answers the Arabic particle of correcting, **בִּלְ** but indeed, but rather; taken from the root **בָּלָה**, prop. i. q. Heb. **בָּל**, so that its primary power lies in denying the contrary. The **א** is prosthetic.)

(2) in the later Hebrew, adversative; *but indeed, on the other hand*, Dan. 10:7, 21; Ezr. 10:13;

Ch. 1:4; 19:3; Arab. **بَلْ** but. Other particles of this kind, which are both affirmative and adversative, are **אֵלֶם**, **אֵלֶן**, **אֵלֶם**, **אֵלֶן** [these two latter words are omitted in Amer. Trans.]; comp. the Lat. *verum, vero*.

**אָבֶל** see **אָבֶל**.

**אָבֶן** an unused root, which had, I suppose, the force of *constructing and building*; comp. **בָּנָה** to build, and **אָבֶן** to prop, to found, whence **אָבֶן** *faber*, an artificer, *τέκτων*. Hence is —

**אָבֶן** with suff. **אָבֶנִי** pl. **אָבֶנִים**, **אָבֶנִי**, (commonly fem. and so Job. 28:2, but masc. 1 Sa. 17:40).

(1) a *stone* of any kind, whether rough or polished, very large or very small. Collect. stones, Gen. 11:3. Used of the foundation stone of a house, Isa. 28:16; of vessels of stone, Ex. 7:19; Syr. **ܐܒܢܐ** id., but of rare occurrence. Æth. **አብነ** Metaph. 1 Sa. 25:37, “and he became a stone” stiff as a stone. **לֵב הָאֲבֶן** “a stony (i.e. hard) heart,” Eze. 11:19; 36:26; used also of a bold and intrepid mind, Job 41:16, **אָבֶן** “hail stone;” Isa. 30:30; whence Jer. 10:11, **אָבֶן** is used of great hailstones, called a little below **אָבֶנִי הַבָּרָד**.

(2) *kar' êlôxhyn*, a *precious stone, a gem*, Ex. 28:9, sqq. 35:27; more fully **אָבֶן הַחַיִּים**, Isa. 54:12; **אָבֶן חַי**, Pro. 17:8; **אָבֶן יִקְרָה**, Eze. 28:13, which latter is also used of stones for building, as of marble, 1 K. 10:2, 11.

(3) *stone ore, ore* (Erzstein), Job 28:2. In Arabic they say in the dual **حِجْرَتَان**, “both stones,” of gold and silver.

(4) *rock*, Gen. 49:24, **אָבֶן יִשְׂרָאֵל** “the rock of Israel,” i.e. Jehovah; comp. **צֹר**.

(5) a *weight of the balance* (from stones having anciently been used, as they still are in the East, for weights; compare Germ. *Stein*, a large weight used especially in weighing wool [so also the English *stone*]); this word is used even when the weight was not made of stone; **אָבֶן וָאָבֶן** “divers weights,” Deu. 25:13; **אָבֶן** weights carried in a bag, Pro. 16:11; Zec. 5:8, **אָבֶן הַעֲוִפָּרֶת**, “a weight of lead,” Zec. 4:10; **אָבֶן הַבְּדִיל** also a *plummet*, Isa. 34:11; “He will stretch over it the line of wasting (**וְאָבֶן בָּהֶּה**)

and the plummet of desolation,” i.e. all shall be destroyed as if by rule and line. (As to the thing comp. *Ann.* 7:8.)

(6) Sometimes stones serve to designate places geographically; thus — (a) **אָבֶן עֶזֶר** “stone of help” [*Eben-ezer*], placed at Mizpeh by Samuel, 1 Sa. 4:1; 5:1; 7:12. — (b) **אָבֶן הַדֵּחַל** “stone of departure,” 1 Sa. 20:19; compare **חֶלֶת**.

**אָבֶן** emphat. st. **אָבֶנֶה** Ch. id. Dan. 2:34, 35.

**אָבֶנֶה** 2 Ki. 5:12, in **כְּחִיב** for **אָבֶנֶה** which see. Comp. the letter **ב**.

**אָבֶן** i. q. **אָבֶן** a *stone*, only in dual **אָבֶנִים** prop. a *pair of stones*, used —

(1) of the *wheel of a potter*. Jer. 18:3, of the potter, **הִנֵּה עֹשֶׂה מְלָאכָה עַל-הָאֲבֶנִים** “behold he wrought a work upon his potter’s wheel.” [“It appears to have consisted of two stones, one above and the other below, and is so depicted on Egyptian monuments; see Rossellini, *Monum. Civil.* ) ( tab. L.; Wilkinson’s *Manners and Customs of the Ancient Egyptians*, iii. p. 164. Originally, and also for potters working in the open air, it seems to have been made of stone, afterwards of wood. A wooden wheel of this kind is called in the Talmud **סִבֵּן** prop. trunk, stem; then *cippus*; then a potter’s wheel made of a trunk, and also the wheel of a cart made in like manner; hence, from the resemblance, it comes to signify —

[“(2) A *low seat, stool*, on which the workman sat, made, it would seem, of a block of wood, and frequently represented on Egyptian monuments. A seat of this kind was doubtless used by the midwife, while assisting a woman in labour lying on a bed. So Ex. 1:16, ‘when ye do the office of midwife to the Hebrew women (**וְרִאִיתֶן עַל-הָאֲבֶנִים אִם בֵּן הִוא**) then shall ye see (while yet) upon the stool, whether it be a boy,’ &c. The midwife is directed at the very moment of birth, while she yet sits upon her stool, and no one else has seen or touched the infant, to ascertain its sex by the sight, or rather touch, and if it be a male to kill it, as she could easily do by the pressure of her hand or fingers, unknown to the parents.” — Ges. add. *All the following part of the art. in Lex. Manuale being rejected in Amer. Trans.*] Abulwalid, in *Lex. MS.*; “The instrument is double upon which the potter turns earthen vessels. It consists of two wheels of wood, like a handmill, the one is larger, which is the lower one, the other is smaller, and this is the upper. This instrument is called **אָבֶנִים** i.e. a pair of stones, although not made of stone, because of their being like a hand-mill, which is generally made of stone

Amongst the people of this country (the Moors) it is not found, but it is used by the Oriental potters."

(2) Used for a *washing-vessel of stone*, in which they used to wash new-born infants, Ex. 1:16; such washing vessels appear to have resembled hand-mills, in being made of two stones, the lower of which was hollowed, the upper serving as a lid. Others, to reconcile these two passages, understand in the one the seat of a potter, in this, that of a parturient woman. So Kimchi, מוֹשֵׁב אִשָּׁה הַיּוֹלֶדֶת, and so also Ch. and both Arabic versions.

**אבנט** (for אָבֵנט with Aleph prosthet.), with suff. אֲבֻנְתָּךְ, pl. אֲבֻנְתִּים m., a *belt, or girdle*, such as priests wore, Ex. 28:4; 39:40; Lev. 16:4; and other nobles, Isa. 22:21; comp. Joseph. Arch. iii. 7, § 2. Ch. פֶּנֶר, פֶּנֶרָא, אֲפִינְרָא a belt. Both words, the Hebrew and the Chaldee, come from the Persian, in which بَند (Sanscr. *bandha*, Germ. *Band*) signifies any band, also a girdle. [This word however is used in Pent. before the Hebrews had any Persian intercourse.]

**אָבֵנֶר** ("father of light"), *Abner*, pr. n. m., the general of King Saul, 1 Sa. 14:51; 17:55, 57; 20:25; sometimes called אֲבִינֶר 1 Sa. 14:50. LXX. Ἀβέννερ.

**אָבֵס** as in Ch. and in the Talmud, to *FEED* largely, to *FATTEN* cattle. (Prop., as appears to me, to stamp in, comp. the kindred בּוֹס, hence to stuff, to cram, einpfropfen; comp. Gr. *πρῆψω* pr. i. q. *πρήψωμι*.) Part. pass. Pro. 15:17. Used of geese, 1 K. 5:3. Hence are derived אָבוּס, מָאָבוּס.

**אֲבַעְפֶּת** pl. f., *pustules, boils*, rising up in the skin, Ex. 9:9, 10; verbal from the root אָבַע Chaldee Pilpel קָעַבַע to boil up, to swell up; hence Syriac *ܩܥܥܒܐ* pustules; in Hebrew א prosthet. was prefixed. Compare בּוֹעַ, בּוֹעַ.

**אָבֵץ** an unused root, perhaps, i. q. בִּיץ to be white, whence Ch. אֲבֵצַא tin; hence—

**אָבֵז** [*Abaz*], pr. n. of a town in the tribe of Issachar, perhaps so called from tin, Josh. 19:20.

**אֲבִזָּן** (perhaps "of tin"), [*Ibzan*], pr. n. of a judge of the Israelites, Jud. 12:8, 10.

**אָבַק** a root not used in Kal, which I suppose to have had the force of to *pound, to make small*, from the onomatopoeitic syllable בַּק, בַּר, בַּנ, בַּפ, which, as well as דָּק, דָּב (see דָּבַק, דָּבַד), had the force of pounding; comp. דָּבַק to drop, to distil; דָּבַשׁ, דָּבַשׁ, also *πηγνῶ, πηγνύω*, Germ. *pothen, beßen* (comp. specially *ჭყ* pothen). Hence אָבַק dust.

Normal אָבַק Gen. 32:25, 26, recipr. to *wrestle*,

construed with עָם; denom. from אָבַק dust, because in wrestling the dust is raised. So in Greek *παλαίειν, συμπαλαίειν, συγκοιῦσθαι* from πάλη, κόνις. An unusual word appears to have been used by the sacred writer, in order to allude to the name of the river יַבֵּק, verse 23.

**אָבַק** m., *dust*, specially small and fine (see my conjecture as to the etymology [under the verb]), such as is easily scattered by the breeze, Isa. 5:24, and such as a horse raises in galloping, Eze. 26:10. It thus differs from עָפָר thicker and heavier dust, Deu. 28:24. "The dust of God's feet," used poet. of the clouds on which God treads, Na. 1:3, comp. שָׁמַק.

**אֲבָקָה** f. id., whence אֲבָקֶת רוֹבֵל "powder, dust of the merchant," i. e. aromatic powder, Cant. 3:6.

**אָבַר**—(1) prop. to *STRIVE UPWARD, TO MOUNT, TO SOAR*, *ἵκω* *emporischwingen*, see Hiph., also the derivatives אָבַר and אָבַרָה. Perhaps this is kindred to עָבַר, עָבַר, comp. Pers. *ابر* *eber, inēp* (*super*), all of which have the notion of above, being over, and hence of passing over, surpassing, see עָבַר. It is applied—

(2) to any power, and *ἐνέργεια*, see אָבִיר, אָבִיר.

HIPHIL, to *mount upward* in flight, as a hawk, Job 39:26. [Derivatives, see Kal.]

**אָבַר** m., a *wing feather*, (*Schwungfeder*), with which birds soar, such as that of the eagle, Isa. 40:31; the dove, Ps. 55:7. It is distinguished from the wing itself, Eze. 17:3.

**אָבַרָה** f. id., Job 39:13; Ps. 68:14. Poetically ascribed to God, Deut. 32:11; Ps. 91:4.

**אֲבִרָהָם** *Abraham*, pr. n., the founder and father of the Jewish nation; the son of Terah, born in Mesopotamia, which he left [as called of God], and sojourned in the land of Canaan with his flocks, in a kind of nomadic life, see Gen. 12—25. In the book of Genesis until 17:5, he is always called אֲבִרָם, i. e. "father of elevation;" Gr. Ἀβράμ [*Abram*]. But in that passage in which a numerous progeny is promised to spring from him, he is called by a slight alteration of his name אֲבִרָהָם, i. e.

"father of a multitude," (comp. Arab. *أَبْهَام*, a large number), or as the context itself explains it, אֱלֹהֵי אֲבִרָהָם—"the God of Abraham," for "Jehovah," 2 Ch. 30:6; Ps. 47:10; יֶרֶע אֲבִרָהָם "the seed of Abraham," of the Israelites, Ps. 105:6; Isa. 41:8. In the same signification there is simply used אֲבִרָהָם, Mic. 7:20.



**אָבֶרֶךְ** a word uttered by the herald before Joseph's chariot, Gen. 41:43. If it were Hebrew it might be thought to be the inf. abs. Hiph. (from the root **בָּרַךְ**) which is properly **הִבָּרַךְ** (compare **אֶשְׁבִּים** for **הִשְׁבִּים**, Jer 25:3), used in this place for the imperative, so that it might be, *bow the knee*. Vulg. *clamante pracone, ut omnes coram eo genua flecterent*, so also Abulwalid and Kimchi, compare Lehrgeb. p. 319. But it is more probable that this is a word of Egyptian origin, so inflected and altered by the Hebrew writer, that although a foreign word it should sound like Hebrew, and might be derived from roots of their language; compare **הָם**, **מִשָּׁה**, **פָּרַעַה**. And the Egyptian word which is concealed in **אָבֶרֶךְ** is probably either *Au-rek*, i.e. "let every one bow himself" (in an optative sense), or, as I prefer, *Aperek*, i.e. "bow the head." Jablonskii Opusc. ed. te Water, tom. i. p. 4; Rossii Etymologiae Egypt. s. v. Luther, in the later German editions of the Bible, *biefes ist der Landesvater*. **אָב** he takes as *father*, and **רַךְ** Ch. *king*; comp. **אָב** No. 6.

**אָבֶשִׁי** see **אָבֶשִׁי**.

**אָבְשָׁלוֹם** ("father of peace"), *Absalom*, pr.n. m.—(1) a son of king David, 2 Sam. 13; etc.—(2) i. q. **אָבֶשִׁי שָׁלוֹם** which see.]

**אָנָּה** an unused root. Arab. **أَجَا** to flee; hence—

**אָנָּה** ("fugitive"), [*Agee*], pr.n. m. 2 Sa. 23:11.

**אָנַג** an unused root. Arab. **أَجَّ** to burn, to blaze as fire. Hence—

**אָגַג** [*Agag*], pr.n. of the Amalekite kings, Num. 24:7; 1 Sa. 15:8, 9, 20, 32.

**אָגִיטִי** [*Agagite*], gent. n. of Haman, Est. 3:1, 10; 8:3, 5; Joseph. Arch. xi. 6, § 5, explains it *Ἀμαλκιτικός*.

**אָנַד** an unused root; in Chaldee to bind. Compare **אָנַד**, **אָנַד**, and my farther remarks on the root **נִיד**. In Arabic some of its derivatives are applied to arched or vaulted work, edifices of firmly compacted structure, because of the strong coherence of all the parts, and the firm compactness; compare **אָנַד** No. 4. Hence—

**אָנַדָּה** f.—(1) a knot, a band; **אָנַדָּה מוֹטָה** "hands of the yoke," Isa. 58:6.

(2) a bundle, as of hyssop, Ex. 12:22.

(3) a band or troop of men, like the German *Bande*, 2 Sa. 2:25; comp. **קָבַל**.

(4) *arched, vaulted work* (*Genôlbe*), used of the vault of heaven, Am. 9:6; comp. Germ. *Gat*, *Gaden*, story of a building; from the verb *gaten*, *gatten*, which has the sense of binding together; see *Ade-lung Lex. hh. vv.*

**אָנַח** m., a nut, Cant. 6:11; Arab. and Syr. **حَزْز**,

**أَنْحَر**, Pers. **نُز**. This Hebrew word appears to be taken from the Persic by prefixing **א** prosthetic; compare **א**.

**אָגוּר** [*Agur*], pr.n. of a wise man, the son of Jakeh (**יָכֶה**), to whom Proverbs, chap. 30, is attributed in its inscription. If this name be taken as symbolic, like Koheleth, it might signify an assembler, one of the assembly (of wise men), **בַּעַל אֲסָפָה**, Ecc. 12:11.

**אָגוּרָה** f., a silver coin, so called from the notion of collecting, from the root **אָגַר** to collect, like the Lat. *stips* in the formula, *stipem colligere*, 1 Sa. 2:36. In the Maltese, *agar* signifies the same. LXX., Vulg. *ὀβολός*, *nummus*. The Hebrew interpreters **גִּרָה**, which see.

**אָגַל** an unused root, prop. to flow together, to be gathered together as water, cogn. to the root **גָּלַל**, which is used of the rolling of the waves. Arab. **أَجَلَ** Conj. II. to cause to flow together, hence, to gather water together, **مَاجِل** a pool, a pond; compare also **אָגַר**. Hence—

**אָגַלִּי** Job 38:28 **אָגַלִּי טַל** "the (heavenly) reservoirs of dew," comp. ver. 22, "the storehouses of snow and hail;" Vulg., Ch., Syr. understand *drops of dew*, as if little drops, globules (comp. **גָּלַל**); but the former is preferable.

**אָגַלִּים** ("two pools"), [*Eglaim*], Isa. 15:8, pr.n. of a village in the land of Moab, called by Eusebius *Ἀγαλλεῖμ*. It can scarcely be doubted that this is the same as *Agalla* (*Ἀγάλλα*), which is mentioned by Joseph. Arch. xiv. 1, § 4.

**אָנַם** an unused root: Arabic—

(1) Med. A. to burn, to be hot (comp. **חָם**, **חָם**), whence is **אָנַמִּין** No. 1.

(2) Med. E. to be warm and corrupt, as water, whence **אָנַם** and **אָנַמִּין** No. 2.

(3) Med. E. to loathe, to abhor, Ch. **אָנַם** to be sad, to grieve, whence **אָנַם**.

**אָנַם** subst. [absol. Isa. 35:7, est. **אָנַם** 41:18], **אָנַם**, **אָנַם**.

(1) *a pool, a marsh*, so called from the corrupt water, Isa. 35:7; 42:15; Ps. 107:35. Specially used of the pools of stagnant water left on the shores of the Nile after its inundation, Ex. 7:19; 8:1.

(2) ["i. q. אָמֶן *a reed, a cane*." Ges. add. omitting the following explanation], *a marsh overgrown with reeds, a reedy place*, Jer. 51:32.

R. Jonah explains it *strongholds*; comp. אֲמִי אֶלֶם a lion's den in a marsh; hence refuge, stronghold.

אֲמִי adj. once in pl. const. אֲמִי נָפֵשׁ "sad of soul," Isa. 19:10; see the root No. 3.

אָמֶן and אָמֶן m.—(1) *a boiling caldron*, Job 41:12; see אָמֶן No. 1.

(2) *a rush, reed*, such as grows in marshes, from אָמֶן a marsh, and the termination אָן, Isa. 58:5. As to Isa. 9:13; 19:15, comp. אָמֶן.

(3) *a rope of rushes, a muzzle of reeds*, like the Greek σχοῖνος, Job 40:26, compare Plin. N. H. xix. 2.

אָמֶן an unused root. Arab. <sup>أَجَن</sup> is i. q. <sup>أَجَن</sup> (see 2), *to tread with the feet, to stamp*; hence *to wash clothes, to full*, as is done by treading them with the feet. [Hence the following word.]

אָמֶן m., prob. *a trough for washing*, λουτήρ, hence any laver, basin, or bowl; const. אָמֶן Cant. 7:3;

pl. אָמֶנוֹת Isa. 22:24; Ex. 24:6 (Arab. and Syr. <sup>أَجَانَة</sup> id.).

אָמֶן m. pl. (root אָמֶן), a word only found in Ezekiel, *forces, army*, Eze. 12:14; 17:21; 38:6, 9; 39:4; to this answers the Ch. אָמֶן, אָמֶן *a wing*, hence prop. the wings of an army, comp. אָמֶן Isa. 8:8; in the same manner is the word *wings* applied in Arabic and Chaldee: compare my Commentary on the passage cited.

אָמֶן fut. אָמֶן.—(1) *TO COLLECT, TO GATHER IN* (the harvest), Deu. 28:39; Pro. 6:8; 10:5; comp. אָמֶן No. 2, and אָמֶן, also Gr. ἀείρω. (Prob. this root has the signification, *to scrape together*, comp. the kindred אָמֶן. By softening the roughness of the letter א we have אָמֶן and אָמֶן, which are used of the rolling and confluence of water.)

(2) In the cognate languages the signification of *gain* and *profit* is found (from the idea of scraping together), also of *wages* as arising from that of gain; see אָמֶן. Other derivatives are אָמֶן, אָמֶן, according to most אָמֶן.

אָמֶן emphat. state אָמֶן Ch. *an epistle, a letter*, i. q. Heb. אָמֶן, which see. Ezr. 4:8, 11; 5:6.

אָמֶן m., for אָמֶן with Aleph prosthet. from the root אָמֶן No. 2, *the fist*, Ex. 21:18; Isa. 58:4; (so LXX. and Vulg. in both places, and this word is used by the Rabbins in the same signification).

אָמֶן m., Ezr. 1:9; אָמֶן, אָמֶן LXX., Vulg., Syr. *pateræ aureæ, pateræ argenteæ, basins, chargers of gold, of silver*. In the Talmud of Jerusalem, this word is said to be compounded of אָמֶן to collect, and אָמֶן a lamb, so that the bowls would be so called, because the blood of lambs was collected in them. But in this word there is no mention of blood. This word appears to me to be a quadri-literal with א prosthet., and to signify *a slaughter-basin*; for אָמֶן, אָמֶן (see under the letter א). This I suppose to be for אָמֶן, אָמֶן (compare Nasor. אָמֶן for אָמֶן),

from אָמֶן to slay, אָמֶן to cut the throat. Some also have taken it for the Gr. κάσπαλος, κάσπαλλος, which is used in the Septuagint for *a basket, fruit-basket*, whence comes the Arab. <sup>قُرْطَلَة</sup>, Rabb. אָמֶן,

Syr. <sup>مَنْجَحَلَة</sup>, and it might perhaps be taken in Ezra for baskets of first-fruits; but this Greek word seems rather itself to be of Phœnicio-Shemitic origin, and to be from the root אָמֶן to plait.

אָמֶן, f. pl. אָמֶנוֹת a word of the later Hebrew, *an epistle*, especially used of the royal epistles and edicts, or those written by public authority, and sent by a public courier (ἀγγαρος) to any one, 2 Ch. 30:1. This word appears to me to be from the unused word אָמֶן, which denoted *one hired*, specially a courier (see the root אָמֶן), and which was also adopted in Greek under the form ἀγγαρος; see Schleusneri Lex. in N. T. h. v., Neh. 2:7—9; 6:5; 17:19; Est. 9:26, 29. Lorschbach (Stäudlins Beytr. v. p. 20) regards this word as coming from the Persic; comparing the modern Pers. انگاریدن *engariden*, to paint, to write;

whence انگار *engâre*, anything whatever written.

אָמֶן m., *exhalation, or vapour* of the ground whence clouds are formed, so called from surrounding and covering the earth like a vail. [From the root אָמֶן No. 1.] This derivation is confirmed by the

Arabic, in which <sup>أَيَّان</sup>, from the root <sup>آي</sup> med. Ye, to surround (comp. אָמֶן No. 1), is whatever guards and strengthens anything, defence, bark, vail, also atmosphere. To this answers the Ch. אָמֶן vapour. Gen. 2:6: Job 36:27.

אָמֶן see אָמֶן.



**אָרַב** by transposition of letters, i. q. **אָרַב** TO FINE WAY, which see. Only found in Hiph. inf. **אָרַב** לְהָאָרַב, 1 Sa. 2:33. Compare especially Deu. 28:63.

**אָרַב** (perhaps "miracle of God," from **אָרַב** miracle), [*Adbeel*], pr. n. of a son of Ishmael, Gen. 25:13.

**אָרַד** an unused root. Arab. **أَرَدَ** = **أَرَادَ** to befall, as misfortune, hence **אָרַד** misfortune. Hence **אָרַדוֹ** and **אָרַד** [*Hadad*], pr. n. of an Edomite, 1 K. 11:17; who is called **הָרַד**, verse 14.

**אָרַה** an unused root, prob. denoting the same as **אָרַה** and **אָרַה** to pass by. Hence **אָרַח**.

**אָרַו** [*Iddo*], pr. n. m., Ezr. 8:17.

**אָרַן** (from the root **אָרַן**, which see. [See **אָרַן** No. 2.]) Suff. and in pl. defect. **אָרַנִּי**, **אָרַנִּים**, pref. **בְּאָרַנִּי**, **וּבְאָרַנִּי** m. *lord, master*. It is used—(a) of a possessor, owner, 1 K. 16:24, "the owner of the hill Samaria." Whence used of a master of servants, Gen. 24:14, 27; 39:2, 7; of kings, as lords of their subjects, Isa. 26:13; of the husband, as lord of a wife, Gen. 18:12 (comp. **בָּעַל** and Greek *κύριος γυναικός*, Germ. *Etzerr*), hence of God as the possessor and ruler of the world; Jos. 3:13, **אָרַן** **בְּלִיְהוָה**; called also, *kar' éloxu*, **אָרַן**, Ex. 23:17; and without the art. **אָרַן**, Ps. 114:7; comp. **אָרַנִּי**.—(b) of a ruler, Gen. 45:8. **אָרַנִּי** "my lord!" an address of honour to those who are more noble, and to all to whom respect is due; as a father, Gen. 31:35; brother, Num. 12:11; royal consort, 1 K. 1:17, 18; especially to a prince or king, as **אָרַנִּי הַמֶּלֶךְ**, 2 Sa. 14:9; 1 K. 3:17. Whoever thus addresses another, generally says for the pronoun of the second person, "my lord;" for that of the first, "thy servant;" Gen. 33:8, 13, 14, 15; 44:7, 9, 19, **אָרַנִּי שָׁאַל אֶתְעַבְרֵינוּ** "my lord asked his servants," i. e. thou askedst us. In a yet more lowly adulation, the names of persons are spoken of with the addition of **אָרַנִּי**, Gen. 32:5.

Pl. **אָרַנִּים** *lords*, Isa. 26:13 (with a pl. verb), and so with suff. **אָרַנִּי** "my lords," Gen. 19:2, 18. Elsewhere **אָרַנִּי**, **אָרַנִּים** (and with suff. **אָרַנִּי**, **אָרַנִּים**, etc.), is always pl. *excellencie*, having just the same signification as the singular, Gen. 39:2 sqq., and on this account it is joined to a singular adjective, as Isa. 19:4, **אָרַנִּים קָשָׁה** "a hard (cruel) lord;" Gen. 42:30, 33, **אָרַנִּי הָאָרֶץ** "the lord of the land;" **אָרַנִּי** "thy lord," 1 K. 2:3, 5, 16; **אָרַנִּי** "his master," Gen. 24:9; 39:2, 3; 40:7; Deu. 10:17,

**אָרַנִּי הָאָרֶץ** "the Lord of lords," i. e. Jehovah used of idols, Zeph. 1:9, comp. **בָּעַל**.

This word is not found in the cognate languages except in the Phœnician, in which "ʾAdon, ʾAdonai (Hesych. *κύριος*) is the name of an idol ["where it is applied to princes, kings, and gods, see Monumen. Phœnic. p. 346." Ges. add.], and the Chaldee, in which some traces are preserved in the pr. n. **בְּלִאֲדִין**.

**אָרַנִּי** the Lord; only used of God, Gen. 18:27; Jud. 13:8; Ezr. 10:3; Neh. 1:11, etc., etc. ["Chiefly (in the Pentateuch always) where God is submissively and reverently addressed; as in the phrases **אָרַנִּי** Ex. 4:10, 13; Jos. 7:8; **אָרַנִּי** Neh. 1:11, comp. Gen. 15:2; 18:30—32; Ex. 34:9, etc. Then also where God is spoken of, 1 K. 13:10; 22:6; 2 K. 7:6; 19:23; Isa. 6:8; 8:7. Frequently other divine names are added, as **אָרַנִּי יְהוָה** (which the Masorites write **אָרַנִּי יְהוָה**, Isa. 40:10; Jer. 2:22; **אָרַנִּי הָאֱלֹהִים**, Dan. 9:13." Ges. add.] The termination **י** is an older form of *pluralis excellentie*, for the common **ים** (as in **שָׁמַיִם**) [see note]; but for **י**, the lengthened form **יִ** has been put by the grammarians, so as to distinguish it from **אָרַנִּי** "my lords." There are some, and amongst them, of late, Ewald (Heb. Gram. p. 299), who consider **אָרַנִּי** properly to signify "my lord;" so that **יִ** would be for **י**, suff. 1 pers. pl.; the signification of the possessive pronoun being however commonly neglected, as in the Syr. **ܐܪܢܝ** and French *Monsieur*. In favour of their opinion they can refer to Ps. 35:23, **אָרַנִּי**; however, there is this hindrance—(a) that this word is never used with this very suffix, 1 pers. pl., except in a plural sense (**אָרַנִּי** is always "my lords").—(b) and that Jehovah calls himself **אָרַנִּי**; Job 28:28; Isa. 8:7; comp. verse 5; Lehrgeb. p. 524. [In Thes. Gesenius adopts this opinion himself, and rightly; the difficulty as to God calling himself **אָרַנִּי** is fully met by the fact that in Job very many MSS. read **יְהוָה**, and ir. Isa. eight do so: further, this word never takes the art. even when it is almost needed, which is fully explained by regarding the termination to include a suffix.] The Jews, from an over scrupulous superstition and reverence for the name of God, whenever in the sacred text **יְהוָה** occurs, read it **אָרַנִּי**, which in the writers of a later age is pretty frequently in the text; Dan. 9:3, 7, 8, 9, 15, 16, 19.

**אָדוֹרַיִם** ("two heaps"), [*Adoraim*], pr. n. of a town in the tribe of Judah; 2 Ch. 11:9, comp. **ʾAdwra**, Jos. Arch. viii. 10, § 1 [now called *Dura* Rob. iii. 4].

**אָדוֹרַיִם** see **אָדוֹרַיִם**.

**אַחֲרָיִם** Ch. adv. *afterwards, then*, i. q. Heb. **אַחֲרָיִם**, prop. times, from the singular **אַחֲרָיִם** (from the root **אַחֲרָיִם** = **עָרָה**, **אַחֲרָיִם** to pass by); Dan. 2:15, 17, 19;—**בְּאַחֲרָיִם** prop. “at the same time,” i. e. immediately; Dan. 2:14, 35; 3:13, 19, 21, 26, **בְּאַחֲרָיִם** “from that time forth,” Ezr. 5:16, i. q. Heb. **בְּאַחֲרָיִם**. [But see **אַחֲרָיִם**.]

**אַחֲרָיִם** adj. (from the root **אַחֲרָיִם**).—(1) *large, very great, mighty*, used of the waves of the sea; Ps. 93:4; of a large ship, Isa. 33:21.

(2) *powerful*, used of kings, Ps. 136:18; of nations, Eze. 32:18; of gods, 1 Sa. 4:8.

(3) *prince, leader*; pl. *chiefs, nobles*, 2 Ch. 23:20; Neh. 10:30; **סִבְלֵי אֲדָרִיִּים** “a bowl of princes,” i. e. precious, Jud. 5:25; **אֲדָרִיִּי הַצֹּאֵן** “leaders of the flock,” i. q. shepherds, **רֹעִים** Jer. 25:34, sqq.

(4) *magnificent, illustrious, glorious*, Ps. 8:2.

(5) Applied in a moral sense, *noble*, excelling in good qualities, excellent; Ps. 16:3, “the saints who are in the earth **בְּאֲדָרִיִּי** **בְּלִחְפָּצִי** **בָּם**, and the excellent (thereof), all my delight is in them.”

**אַדְרִיָּא** [*Adalia*], Persic pr. n. of a son of Haman, Est. 9:8.

**אָדָם** TO BE RED, RUDDY (Arab. med. E and O, and Æth. id. also, to be fair, handsome). Once found in Kal, La. 4:7, “Their princes” . . . “were whiter than milk, **אָדָם עָצָם מִפְּנִינִים**, their body was more ruddy than coral.” Whiteness and ruddiness belong to the description of youthful beauty; hence it is a mistake to apply the word **אָדָם** in this place as meaning clear whiteness, as Bochart in Hieroz. ii. p. 688, and Ludolf in Comment. ad Hist. Æth. p. 206, although in Latin *purpureus* is used of whiteness (Hor. Od. iv. 1, 10; comp. Voss ad Virg. Georg. p. 750). But those who defended this opinion would hardly have adopted it, had they not been rather too desirous to attribute to **פְּנִינִים** the signification of pearls.

Pual part. **מְאָדָם** made red, dyed red, Na. 2:4; Ex. 25:5, 35; 7:23.

HIPIL, to be red (probably to make oneself red), Isa. 1:18.

HITPAEL, to be red (as wine in a cup), to sparkle, Pro. 23:31. The derivatives immediately follow; see also **דָּם**.

**אָדָם** m.—(1) *man* (perhaps so called from the idea of redness, compare **דָּם** [“The Arabs distinguish two races of men; one red, ruddy, which we call *white*, the other *black*.” Gesen. add. But both these races are spring from Adam]). It has neither

const. state, nor plural form; but it is very often used collect. to denote *men, the human race*, Gen. 1:26, 27; 6:1; Ps. 68:19; 76:11; Job 20:29; **כָּל אָדָם** “all men,” Job 21:33. Sometimes it is put as a genitive after adjectives, as **אָדָם אֶבְיוֹנִי** “the needy of men,” i. e. needy men, Isa. 29:19; comp. Hos. 13:2; and with **בֵּין** between, as **אָדָם בְּנֵדָרִים** Pro. 23:28.—Specially used—(a) for other men, the rest of mankind, as opposed to those in question; Jer. 32:20, **בְּיִשְׂרָאֵל וּבְאֲדָם**, “in Israel and in other men,” Jud. 16:7; 18:28; Ps. 73:5; Isa. 43:4.—(b) of common men, as opposed to those of better condition. So **אָדָם נָחַד בֵּר** (*gemeinen*) *Menschen Weise*, Job 31:33; Hos. 6:7; Ps. 82:7. Opposed to **אִישׁ** *vir* (more noble), Isa. 2:9; 5:15; **אִישׁ** Ps. 82:7; comp. Isa. 49:21, and in pl. **בְּנֵי אִישׁ** Ps. 49:3, Pro. 8:4.—(c) used of slaves, like **נֶפֶשׁ** Nu. 16:32.—(d) of soldiers, *Kriegsmannschaft*, Isa. 22:6; comp. **אִישׁ** No. 1, letter (h).

(2) *a man, vir*, i. q. **אִישׁ** Ecc. 7:28, “a man (i. e. one emphatically, worthy of the name) I have found one of a thousand, but a woman in all their number I have not found.”

(3) *any one*, Lev. 1:2; with a negative particle, *no one*, Job 32:21; comp. **אִישׁ** No. 4.

(4) [*Adam*], pr. n.—(a) of the first man made, Gen. 2:7, seq. 3, 24. In these passages at least **אָדָם** assumes somewhat the nature of a proper name, as denoting the man as the only one of his kind; as **בַּעַל הַבַּעַל** Baal, lord; **כָּרִי הַשָּׂטָן** Satan (Lehrg. p. 653, 654). Hence LXX. *Ἀδάμ*, Vulg. *Adam*.—(b) a town on the Jordan, Josh. 3:16.

(5) **בֶּן אָדָם** with the art. **הָאָדָם** “son of man;” used poet. for *man*, Nu. 23:19; Ps. 8:5; 80:18. Job 16:21; 25:6; 35:8; and very often in Ezekiel where the prophet is addressed by God, **בֶּן אָדָם** “son of man,” i. e. mortal, Eze. 2:1, 3; 3:1, 3, 4, 10; 4:16; 8:5, 6, 8. More frequent also is the pl. **בְּנֵי אָדָם** men, Deu. 32:8; Ps. 11:4, etc.; with the art. **הָאָדָם** **בְּנֵי אָדָם** 1 Sa. 26:19; 1 Ki. 8:39; Ps. 145:12; Ecc. 1:13; comp. Syr. **بَنُ آدَمَ** “son of men,” for man. [See **בֶּן**.]

**אָדָם & אָדָם** adj., f. **אָדָמָה**, pl. **אָדָמִים** (of the form **קָטָלָה**, **קָטָלָה**, which is frequently used in the names of colours, Lehrg. § 120, No. 21), *red, ruddy*, used of a garment stained with blood, Isa. 63:2; of rosy cheeks, Cant. 5:10; of a chesnut or bay horse (**אָדָם**), Zec. 1:8; 6:2; of a red heifer, Nu. 19:2; of the redness of lentiles, Gen. 25:30; subst. *what is red, redness*, Isa. loc. cit.

**אָדָם** pr. n.—(1) *Edom, the son of Isaac, Jacob's elder twin brother*, Gen. 25:25, more often called *Esau* (**עֵשָׂו**).



(2) *the descendants of Edom*, i.e. the nation of the Edomites or Idumæans; and also the country [Idumæa]. The nation is called more fully **בְּנֵי אֶדֶם** Ps. 137:7; and poet. **בֵּית אֶדֶם** "daughter of Edom," La. 4:21, 22; the country is more fully called **אֶרֶץ אֶדֶם** Gen. 36:16; 21:31; **אֶדֶם** Am. 1:6, and **שְׂרָה אֶדֶם** Gen. 32:4; Jud. 5:4. When it stands alone it is of the masculine gender, where it denotes the people, Nu. 20:20; of the feminine when it means the land, Jer. 49:17. The country of the Edomites consisted of the mountainous tract between the Dead Sea and the Ælanitic gulf of the Red Sea, afterwards called Gebalene, Γεβαληνή, now **جبال** Jebâl.

The gentile noun is **אֶדְמִי** *an Edomite*, an Idumæan, Deu. 23:8; fem. **אֶדְמִית**, pl. **אֶדְמִיּוֹת** Idumæan (women), 1 Ki. 11:1.

**אֶדֶם** m., some *gem of red colour*, perhaps ruby, garnet, Ex. 28:17; 39:10; Eze. 28:13; LXX., Vulg. **Σάρδιος**, *Sardius*.

**אֶדְמָה** f. **אֶדְמָמָה**; pl. f. **אֶדְמָמוֹת**; adj. *red-dish*, *rothlich*. It is used Lev. 13:19, seq.; 14:37, in speaking of the spots of leprosy, which are described as being **אֶדְמָמוֹת** **לְבָנוֹת** "white, reddish."

**אֶרֶץ** f.—(1) *earth* (perh. so called from being red, or tawnyish ["see Credner on Joel, p. 125, seq." Ges. add.]), Ex. 20:24; used of dust which mourners put upon their heads, 1 Sa. 4:12; 2 Sa. 15:32.

(2) *the ground* which is tilled, *field, land*, Gen. 4:2; 47:19, 22, 23; Ps. 105:35; Isa. 28:24; **אֹהֵב אֶרֶץ** "one who loves the ground," i.e. agriculture, 2 Ch. 26:10; used of the produce of the ground, Isa. 1:7.

(3) *land, region, country*, Gen. 28:15; **אֶרֶץ** **יְהוָה** "the land of Jehovah," i.e. Canaan, Isa. 14:2; pl. **אֶרֶצוֹת** *lands, regions*, once Ps. 49:12.

(4) *the earth*, Gen. 4:11; 6:1; 7:4.

(5) [*Adamah*], pr.n. of a town of the tribe of Naphtali, Josh. 19:36.

**אֶדְמָה** [*Admah*], pr.n. of a town destroyed together with Sodom and Gomorrah, Gen. 10:19; 14:2, 8; Deu. 29:22; Hos. 11:8.

**אֶדְמוֹנִי** & **אֶדְמוֹנִי** adj. (of the form **אֶדְמוֹנִי**, *red*, i.e. red-haired, *rothhaarig*, used of Esau, Gen. 25:25; of David, 1 Sa. 16:12; 17:42; LXX. **πυρρόαυς**; Vulg. *rufus*).

**אָדָם** (pr. "human"), [*Adami*], pr.n. of a town of the tribe of Naphtali, Josh. 19:33.

**אָדָם**; see **אָדָם**.

**אֶדְמָתָא** [*Admatha*], pr.n. of a certain Persian noble, Est. 1:14.

**אָדָן** an unused root, prob. i.q. **אָדָן** Arab. **أَدَن** med. Waw, *to be lower*. Hence **אָדָן**.

[(2) "transit, i.q. **אָדָן** *to judge, to command, to domineer*. Hence **אָדָן** lord, owner, master, and **אָדָן** the Lord; also **אָדָן**." Ges. add.]

**אָדָן** [*Addan*], pr.n. of a man who returned to Jerusalem with Zerubbabel, Ezr. 2:59; this name is written in the parallel place, Neh. 7:61, **אָדָן**.

**אָדָן** m. pl. **אָדָנִים**; const. **אָדָנִי** *a foundation*.—(1) of a column, *base, pedestal*, Cant. 5:15; Ex. 26:19, seq.; 27:10, seq.; 36:38.

(2) of a house, Job 38:6.

**אָדָנִי** see above after **אָדָן**.

**אָדָנִי-בֶּזֶק** ("lord of Bezek"), [*Adoni-Bezek*], the name or title of the king of the Canaanite city Bezek, Jud. 1:5—7.

**אָדָנִי-צֶדֶק** ("lord of justice"), [*Adoni-zedek*], pr.n. of the Canaanite king of Jerusalem; Jos. 10:1, 3.

**אָדָנִיָּהוּ** ("Jehovah (is) my lord"), [*Adonijah*], pr.n.—(1) a son of David who headed a sedition against his father; 1 Ki. 1:8, seq.; also called **אָדָנִיָּה** verse 5; 2 Sa. 3:4.—(2) 2 Ch. 17:8.—(3) Neh. 10:17. Also Ezr. 2:13, called **אָדָנִיקָם** ("lord of enemies"), [*Adonikam*], comp. 8:13; Neh. 7:18.

**אָדָנִיקָם** see **אָדָנִיָּהוּ** No. 3.

**אָדָנִירָם** ("lord of height"), [*Adoniram*], pr.n. of a man who in the reigns of David and Solomon, was a royal minister, 1 Ki. 4:6. In an unusual manner contracted into **אָדָרָם**, [*Adoram*], 2 Sa. 20:24; 1 Ki. 12:18; **הָדָרָם** [*Hadoram*], 2 Ch. 10:18.

**אָדָר** a root not used in Kal, prob. **TO BE WIDE**, (see **אָדָר**, **אָדָרָת**), comp. **אָדָר** *to have hernia* (prob. *to*

*swell out*); **אָדָר** *inflated, swelling* (of the belly). Kindred is **הָדָר**. Hence, *to be great, magnificent* (see **אָדָר**).

**NIPHIL**, *to be made great, glorious*, Part.; Ex. 15:11, and 6, **יְיָהוּהוּ נִפְחָדָר** "thy right hand, O God, has become great (i.e. is rendered illustrious) in power." Yod in **נִפְחָדָר** is paragogic.

**HIPHIL**, *to render great, illustrious*, Isa. 42:21.

The derivative nouns see under Kal, also the compound words **אָדָרָתוֹ** and **אָדָרָתָהּ**.

**אָדָר** *Addar*, pr.n. m., 1 Ch. 8:3.]

**אָדָר** the twelfth of the Hebrew months, from the new moon of March, to that of April (according to

the Rabbins, from the new moon of February, to that of March); Est. 3:7, 13; 8:12; 9:1, 15, 17, 19, 21. Greek 'Αδύρ, 1 Macc. 7:43; Syriac ܐܕܪ; Arab. أَذَر, أَذَار and أَذَر, the sixth of the Syro-Macedonian months. The etymology is uncertain. Perhaps this month is so called from the flowers and trees being so splendidly covered with leaves. [In add. this suggested derivation is omitted, and instead "perhaps from Pers. آذر fire."]

אָדֶר Ch. id. Ezr. 6:15.

אָדֶר see אָדֶר.

אָדֶר m. prop. *amplitude, wideness*, hence—(1) *a wide cloak*; Mic. 2:8, i. q. אָדֶר.

(2) *magnificence*, whence Zec. 11:13, אָדֶר הַיָּסֵר, "magnificence of the price;" a magnificent price, said ironically.

אָדֶר Ch. a *threshing floor*, Dan. 2:35. Syr. ܐܕܪ, Arab. أَذَر. The root is ["according to some," Ges. add.] נָדַר i. q. נָדַר to fall out, as applied to the grains which are beaten out from the ears in threshing ["but in Arabic أَذَر the *nd* seems to be for *dd*," Ges. add.].

אָדֶרֶן Ch. pl. m. *principal judges, supreme judges*, Oberichter, Dan. 3:2, 3, compound of אָדֶר i. q. אָדֶר magnificence, greatness, and גִּבּוֹרִים judges; comp. גִּבּוֹר.

אָדֶרֶת Ch. adv. Ezr. 7:23, *rightly, diligently*, Vulg. *diligenter*. It can hardly be doubted that this is a Persic word, perhaps i. q. Pers. درست *rightly, truly, uprightly*.

אָדֶרֶן m., 1 Ch. 29:7; Ezr. 8:27; i. q. אָדֶרֶן *a daric*; a Persian coin made of pure gold, much used by the Jews so long as they were subject to the rule of the Persians. The letter א is prosthetic, and the word אָדֶרֶן also occurs amongst the Rabbinical writers. ["Compare also Syr. ܐܕܪܐܢ." This word is taken from the more ancient Persian language, in which *Dara*, *Darab*, signifies a king; *Darig*, *Dergah*, a royal court. If derived from the latter, it signifies דרכון of the court, with the addition of the syllable נון; but if from the former, it is compounded of *Dara* and כֹּתֶן image, although no such coins bearing the image of a king have come down to us. ["We can hardly doubt that the word is kindred to the pr. n. Darius דָּרְיֹשׁ. Others make it either—(a) a dimin. from דָּרִיךְ *daric*, δαρύχης, if the common reading be correct in Strabo. xvi. p. 5874;

or—(b) compounded of דָּרִיךְ king (Darius), and כֹּתֶן appearance, figure," Ges. add.] In value, the Daric equalled the Attic χρυσός, in German money about a ducat and a half [13s. 6d. Engl.]. These coins bear the image of a foot archer kneeling. Golden (and also silver) darics are preserved in the numismatic museums of Paris and Vienna; see Eckhel, Doct. Num. P. I. vol. III. p. 551.

אָדֶרֶמֶלֶךְ (contr. from אָדֶר הַמֶּלֶךְ "magnificence of the king"), [*Adrammelech*], pr. n.—(1) of an idol of the Sepharvites, brought from Mesopotamia into Samaria, 2 Ki. 17:31.

(2) a parricide son of Sennacherib, king of Assyria, Isa. 37:38; 2 Ki. 19:37.

אָדֶרֶע Ch. i. q. דָּרַע *an arm*, with א prosthetic, Ezr. 4:23; Heb. יָרֵעַ.

אָדֶרֶע ("strong," from אָדֶרֶע), [*Edrei*], pr. n.—(1) of the ancient metropolis of Bashan, situated in the territory allotted to the tribe of Manasseh, Nu. 21:33; Deu. 1:4; Josh. 12:4; called by Eusebius 'Αδραά, by Ptolemy 'Αδρα, by the Arabian geographers أدراعات, and now *Drāa*; see Relandi Palest. p. 547. [*Edhra*, Rob. app. p. 155.]

(2) of a town in the tribe of Naphtali, Josh. 19:37.

אָדֶרֶת —(1) prop. fem. of the adjective אָדֶר *wide, ample* (comp. שְׁלֵיט, f. שְׁלֵמָה; Eze. 17:8, אָדֶרֶת, נֶפֶץ "a wide branching vine;" comp. אָדֶר No. 1.

(2) *a cloak*, so called from its being wide, 1 Ki. 19:13, 19; 2 Ki. 2:13, 14; Jon. 3:6; אָדֶרֶת שֹׁנֶה "a Babylonish cloak," Josh. 7:21, i. e. variegated with figures, or interwoven with various colours; having the figures of men and beasts; comp. Plin. viii. 48. אָדֶרֶת שֹׁנֶה "a hairy cloak," i. q. a garment shaggy with hair (שֹׁנֶה), Gen. 25:25; Zec. 13:4.

(3) *magnificence, splendour*, Zec. 11:3.

אָדֶשׁ i. q. דִּישׁ to *thresh*, found in one passage, Isa. 28:28, אָדֶשׁ יִדְשֵׁנוּ "threshing he will thresh it."

אָהֵב & אָהֵב fut. יֵאָהֵב and יֵאָהֵב; 1 pers. אָהֵב Pro. 8:17; and אָהֵב Hos. 14:5; inf. אָהֵב Ecc. 3:8 and אָהֵב.

(1) TO *DESIRE*, TO *BREATHE AFTER* anything. (The signification of breathing *after*, hence of longing, is proper to the syllables הֵב, חֵב, and with the letters softened, אֵב, אוֹ, comp. the roots חָבַל, חָבַב, חָבַב to desire, to love; אָהֵב and אָהֵב to breathe after, to be inclined.) Construed with an accusative. Ps. 40:17; 70:5, seq.; יְיָ Ps. 116:1.



(2) *to love* (in which signification it accords with  $\alpha\gamma\alpha\pi\acute{\alpha}\omega$ ), construed with an acc. Gen. 37:3, 4; Deu. 4:37; more rarely with  $\text{ל}$  Lev. 19:18, 34, and  $\text{ב}$  Ecc. 5:9; 1 Sa. 20:17. אהבת נפשו אהבו "he loved him as his own soul." Part. אהב *a friend*, i.e. one who is loving and beloved, intimate; different from רע a companion, Pro. 18:24; Est. 5:10, 14; Isa. 41:8; וְרַע אַבְרָהָם אֱהָבִי "the seed of Abraham my friend."

(3) *to delight* in anything, in doing anything; construed with a gerund of the verb; Hos. 12:8, וְלִשְׂשׁ אֶהָב "he delights in oppression," or to oppress; Isa. 56:10; Jer. 14:10.

NIPHAL part. נִאֲהָב *to be loved, amiable*, 2 Sam. 1:23.

PIEL part. מֵאֲהָב.—(1) *a friend*, Zec. 13:6.

(2) *a lover*, especially in a bad sense; one given to licentious intercourse, a debauchee, Eze. 16:33, seq.; 23:5, seq. Always thus used, metaph. of idolaters. [Hence the following words.]

אהב only in pl. אֲהֻבִּים.—(1) *loves*, specially in a bad sense; *amours, amourettes*, Eibischaffen. Tropically used, of fellowship entered into with foreign [idolatrous] nations, Hos. 8:9.

(2) *delight*, Pro. 5:19, אֵילַת אֲהֻבִּים "hind of delight," i.e. most pleasant, most lovely.

אהב m. *love*; in sing. once for lovers, paramours, Hos. 9:10; (LXX. *οἱ ἡγαπημένοι*;) pl. אֲהֻבִּים *loves*, especially, illicit, licentious, Pro. 7:18.

אהבה f.—(1) Inf. fem. gen. of the verb אָהַב. With Lamed pref. Isa. 56:6, יְהוָה אֶת־שֵׁם יְהוָה "to love the name of Jehovah," Deu. 10:15; 11:13, 22; Josh. 22:5; 23:11; with  $\text{ב}$  1 Ki. 10:9, בְּאַהֲבַת יְהוָה אֶת־ "for the love of Jehovah towards Israel." In the same sense with the prefix  $\text{ב}$  Hos. 3:1; and  $\text{כֵּן}$  Deu. 7:8, כֵּן אֶהֱבֶה יְהוָה אֶתְכֶם "because that Jehovah loveth you."

(2) *love*, specially as between the sexes, Cant. 2:4; 5:8; 8:6, 7; of God towards men, Hos. 3:1; of friends towards one another, 1 Sa. 18:3.

(3) *love, delight*, concr. of a beloved female, Cant. 2:7; 3:5; and so perhaps also verse 10 ["where others take it as an adj. *lovely*"].

אָהַד an unused root, i.q. אָהַד *to be joined together*, hence אָהֻד and —

אָהַד [Ohad], pr.n. of a son of Simeon, Gen. 46:10.

אָהֻה interj. of lamentation, from the sound uttered, אֵי! אֵי! comp. Arab.  $\text{أَي}$ ,  $\text{أَيْ}$ , whence the

roots  $\text{أَي}$  and  $\text{أَي}$  to mourn, to grieve, like the German, *ach, achzen*. Almost always in this connection, אָהֻה אָהֻה "Ah! Lord Jehovah," Josh. 7:7; Jud. 6:22, or אָהֻה אָהֻה 2 Ki. 6:5, 15; it stands alone, 2 Ki. 3:10, and with a dat. Joel 1:15.

אָהֻה [Ahava], pr.n. of a river, Ezr. 8:21, 31; and of a bordering region, verse 15, [But see below.] where Ezra gathered together the people about to return to their country. ["The same is probably meant in verse 15, where we may render, 'the river that runneth to the Ahava.' It is hardly doubtful that the word prop. signifies water, *aqua*; comp. Sanser. *ap*, Pers. *ab*, Goth. *ahva*, Lat. *aqua*. It is hard to say what river is meant; possibly the Euphrates, which was called *kar'ēsoxhēn* 'the river,' comp. הַנָּהָר. Ges. add.]

אָהֻד perhaps i.q. אָהֻד ("joining together"), [Ehud], pr.n.—(1) of a Hebrew judge, Jud. 3:15. sq. 4:1; LXX.  $\text{Ἀῶδ}$ .—(2) 1 Ch. 7:10.

אָהֻה Hos. 13:10. This word which is elsewhere, 1 fut. apoc. from the root הָיָה, is here the same as אָהֻה, אָהֻה *where?* unless perhaps there is a false reading from verses 7, 14, and we ought to read אָהֻה. Render it אָהֻה מִלְכָּךְ אָהֻה "where then is thy king?" and join the words very closely, אָהֻה אָהֻה *where then*; [see also verse 14; where this word ought clearly to be taken as an interrog. part, see 1 Cor. 15:55. "Ewald regards this word (Gr. § 444) as compounded from  $\text{אָהֻה}$  (i.q.  $\text{הָ}$ ) and  $\text{הָ}$  i.e. *hic, here*; comp. *Æthiop*  $\text{ሆ}$ : there;  $\text{ሆ}$ : here, hither. So, too, Hupfeld." Ges. add.]

אָהֻה (1) perhaps i. q. הָלַל *TO BE BRIGHT*, *TO SHINE*, by interchange of the verbs פָּא & עָו. Hence אָהֻה so called from its shining vibrating appearance. See Hiph.

(2) denom. from אָהֻה, *to move one's tent*, used of wandering nomades, sometimes pitching their tents, Gen. 13:12, sometimes pitching them, Gen. 13:18, וַיֵּצֵא אֶת־אָהֻה; LXX. *ἀποσκηνοώσας* Ἀβράμ. Vulg. *movens tabernaculum suum*.

PIEL fut. אָהֻה contr. יָהֻה i.q. Kal No. 2, *to pitch a tent*; Isa. 13:20. Comp. מִצֵּלָה *to pitch*.

HIPIL, i.q. Kal No. 1, *to shine*, probably  $\text{שָׁאֵן}$  *verbreiten, to give light*; Job 25:5, וְלֹא־יִאֲחִיל, הֵן עֲרִימָהּ "behold even the moon, and it shineth not," i.e. it is not pure, clean in the sight of God. Jerome *ecce! luna etiam non splendet*. LXX. *οὐκ ἐπιφάσκει*. [Derivatives, the following words.]

אָהֻה with suffix אָהֻהִי, אָהֻהִי (öhölchā), with הּ *parag.* אָהֻהִי; pl. אָהֻהִים (by a Syriacism, for אָהֻהִים,

Lehr. p. 152, 572); with pref. **בְּאַהֲלִים** Jud. 8:11; Jer. 35:7, 10; const. **אַהֲלִי**, with suff. **אַהֲלִיו**, **אַהֲלֵי** **אַהֲלֵיכֶם**.

(1) *a tent, a tabernacle*, Gen. 9:27, etc.; **אַהֲלִי** מוֹעֵד "the tent of the congregation," commonly called the tabernacle of the covenant, i.e. the moveable and portable temple of the Israelites in the desert, which is described Ex. 26 and 36; called also simply **הַמִּזְבֵּחַ** K. 1:39. With regard to the tabernacle, when **אַהֲלִי** is distinguished from **מִשְׁכָּן**, **אַהֲלִי** is the outer covering of the tent, of twelve curtains of goats' hair, placed above the dwelling-place (**מִשְׁכָּן**), i.e. ten interior curtains which rested on the boards, Ex. 26:1, 7; 36:8, 14, 19.

(2) *a house, or habitation of any kind*; Isa. 16:5, **אַהֲלֵי דָוִד** "the house of David;" 1 Ki. 8:66; Jer. 4:20; Lam. 2:4. Poet. Ps. 132:3, **אִם אֶבֶּא בְּבֵיתִי** "I will not enter into the habitation of my house."

(3) Specially of the temple, Eze. 41:1.

(4) [*Ohel*], pr.n. of a son of Zerubbabel, 1 Ch. 3:20.

**אַהֲלָה** [*Aholah*], pr.n. of a harlot, used by Ezekiel the prophet to denote Samaria, Eze. 23:4, seq. pr. "(she has) her own tent." **אַהֲלָה** is written for **אַהֲלָה** with the omission of Mappik.

**אַהֲלִיאֵב** ("father's tent"), [*Aholiab*], pr.n. of an artificer, Ex. 31:6; 35:34.

**אַהֲלִיבָה** [*Aholibah*], pr.n. of a harlot, used Eze. 23:4, seq. as a symbol of the kingdom of Judah given up to idolatry; pr. "my tent in her," **בָּהּ** for **בָּתָּהּ**.

**אַהֲלִיבָמָה** ("tent of the high place"), [*Aholibamah*], pr.n. of a wife of Esau, Gen. 36:2, 14, and of an Edomite tribe of the same name (verse 14).

**אַהֲלִים** Nu. 24:6; Pro. 7:17, and **אַהֲלֹת** Ps. 45:9; Cant. 4:14; pl. a kind of odoriferous Indian tree, in Greek *ἀγάλλοχον*, in later writers *ξυλαδόν*, also called *lignum aloes*, by the moderns *aloes*, also *lignum paradisi* and *lignum aquilæ*: *Exœcaria Agallocha*, Linn.; see Diosc. lib. i. 21. The Hebrew name of the tree, as well as the Greek, comes from its Indian name *aghul* ["the *r* being softened into *l*." Ges. add.], Sanscr. *agaru* and *aguru* ["also *agarukam*"]; see Celsius in Hierob. tom. i. p. 135—170; Wilson's Sanscrit Dictionary, p. 5. The Portuguese by mistake called it formerly *aquilæ lignum*. ["Hence they appear to have heard a form *agulu* or the like."]

**אַהֲרֹן** an unused and uncertain root. Hence ["perhaps"] —

**אַהֲרֹן** pr.n. (perhaps i.q. **הָרֹן** mountainous, comp. Arab. **هَارُونَ**), *Aaron*, the elder brother of Moses, Ex. 6:20; 7:7; consecrated high priest by his brother, Ex. 29; Lev. 8;—**בְּנֵי אַהֲרֹן** "sons of Aaron," Josh. 21:4, 10, 13; and poet. **בֵּית אַהֲרֹן** "the house of Aaron," Psal. 115:10, 12; 118:3; used for the priests, just as Aaron, Ps. 133:2, is used for any high priest.

**אוּ** const. st. **אוּ** (a noun of the form **אוּ**, **אוּ**, from the root **אוּ** to will).

(1) prop. *will, desire*. It occurs once as a substantive, Pro. 31:4, in **כְּחֵב אוּ**, where it should be pronounced **אוּ** **וְלִרְצוֹנִים** "and the desire of strong drink (does not become) princes." **אֵי נֶשְׁכֶּר קִרִי** (it does not become to say) "where is strong drink?"

(2) *free will, choice* (*Wille, Wahl*), hence conj. that which gives the power of choosing this or that, or, like *vel* (and the word abbreviated from it, *ve*),

from *velle* (Arab. **أَوْ**). Den. 13:2, **אוּת אוּ מוֹפֶת**, "a sign or portent;" Job 3:15; 2 K. 2:16, **בְּאַחַד הָהָרִים אוּ בְּאַחַד הַנְּיָאוֹת** "into some mountain or valley." When doubled, *whether, or*; Lev. 5:1, **אוּ רָאָה אוּ יָדַע** "whether he hath seen or known;" Ex. 21:31. Sometimes it intensifies the expression; or rather, 1 Sam. 29:3, "who has been with me now many days, **אוּ יָהּ שָׁנִים** or rather years;" (so **أَوْ** in Arabic,

which they explain **بَل**). Sometimes ellipt. used for **אוּ** oder (*es sey*) **בָּאֵף**, oder (*es müſſte ſeyn*) **בָּאֵף**, or (*be it*) *that*, or (*it must be*) *that*, followed by a future subjunctive; when in Latin it may be rendered *nisi*

*forte*; (comp. Arab. **أَوْ** followed by fut. nasb., ellipt. for **أَوْ لَا**, which they explain **أَوْ لَا** unless). Isa.

27:5, "I would burn them altogether; **אוּ יִחָזְקוּ בְּקִשְׁתִּי** or else let them (unless they) take hold of my strength," oder *ſie müſſte brenn*; Lev. 26:41; Eze. 21:15. Hence it becomes —

(3) a conditional particle, prop. *if one choose, if, if perhaps, but if*; (LXX. *ἐάν*), comp. Lat. *sive*, in which *si* conditional is included. (Also the Arabic **أَوْ** is often explained by the Grammarians **أَوْ**.) So followed by a fut. 1 Sam. 20:10, "who will shew me, **אוּ מִהֵנָּה יַעֲנֶה אֲבִידִי קֶשֶׁה** if thy father should answer thee



anything harshly; LXX. *ἐάν*; Vulg. *si forte*. (Winer tries to show more than from the context can be correct in this passage, in endeavouring to defend the common disjunctive power, in Lex. p. 26.) Ex. 21:36, "if indeed it were known that the ox was apt to push;" LXX. *ἐάν δέ*; Vulg. *sin autem*. Lev. 4:23, 28; 2 Sam. 18:13. (Without a verb, Gen. 24:55, "Let the maiden remain with us, *ימים או עשור* some days (i. e. some time), if perhaps she wish to remain ten," eine Anzahl Tage, wenn sie etwa zehn wollte. LXX. *ἡμέρας ὥστε δέκα*; Vulg. *dies saltem decem*. In this example also, the proper power of choice remains, nor can it be well explained, "many days, or at least ten."

**אואל** (prob. "will of God," from *א*, *או*, root *אווה*), [*Uel*], pr. n., Ezr. 10:34.

**אוב** or **אויב** an unused root, Arab. *أَب* for *أَب* is—

- (1) to return, also to come to one's senses, whence *أَب* *resipiscens*.
- (2) to set, as the sun.
- (3) to come by night, especially to seek for water.

Conj. V, VIII, id., *أَب* (not *أَب* which misprint of the first edition of my Lexicon, has been copied by Winer); a water-bearer (Kam. p. 46; not *uter*, a bottle, as in Golius). In Hebrew, hence—

**אוב** plur. **אובות** masc. (as to the gender of the pl. see Job 32:19).

(1) a bottle, so called from carrying water; see the root No. 3. Used of wine bottles; Job loc. cit. *כְּאֹבֹת חֲדָשִׁים יִבְעַע* "like new bottles" i. e. full of new wine "(which) burst."

(2) *νεκρόμαντις* or *νεκρόμαρτις*, i. e. a soothsayer, who evokes the manes of the dead by the power of incantations and magical songs, in order to give answers as to future or doubtful things; comp. 1 Sa. 28:7; Isa. 8:19; 29:4; Deut. 18:11; 2 Ki. 21:6; 2 Ch. 33:6. Pl. **אובות** Lev. 19:31; 20:6; 1 Sam. 28:3, 9; Isa. 8:19; 19:3. Specially, it denotes—(a) a python, or a soothsaying demon, of which these men were believed to be possessed; Lev. 20:27, *אִישׁ אוֹ אִשָּׁה בִּי יִהְיֶה כְּהֵם אוֹב* "a man or woman when a python is in them;" 1 Sam. 28:8, *בְּאֹב*, *קַסְמִינָא לִי בְּאֹב*, "divine to me by the familiar spirit," whence such a sorceress is called *בַּעַלְת אֹב* "a woman in whom is a soothsaying demon," 1 Sa. 28:7, 8.—(b) the dead person himself raised up; Isa. 29:4, *וְהָיָה קוֹלָא דְּמֵתִים* "and thy voice shall be as of a dead man arising

from the earth." LXX. almost always render *ἀόβοι* by *ἐγγαστριμύθοι*, ventriloquists, and correctly; because ventriloquists amongst the ancients, commonly abused this art of inward speaking for magical purposes. How then could it be that the same Hebrew word should express a bottle, and a ventriloquist? Apparently from the magician, when possessed with the daemon, being as it were, a bottle or vessel, and sheath of this python. [See Acts 16:16.]

**אובות** ("bottles"), [*Oboth*], pr. n. of a station of the Israelites in the desert, Nu. 21:10; 33:43; to be sought about the land of the Edomites, not far from Moab.

**אוביל** [*Obil*], 1 Ch. 27:30, pr. n. of an Ishmaelite who had the charge of David's camels. It denotes prop. one who is set over camels, like the Arab. *أَبِيل* and *أَبَال* from *أَبَل* camels. The form *אוביל* is for *אובל*, like *תומך* for *תומך*, Ps. 16:5.

**אובל** (from the root *יבל*) and *אבל* m., a stream, a river; found in only one passage, Dan. 8:2, 3, 6.

**אוד** & **איד** an unused root.—(1) to bend, to inflect (Arab. *آد* med. Waw); hence, to turn, to turn about, to turn over, see subst. **אודות**; also to gird, to surround, see *אד*. With this agree *עוד* and *אֶתְּ* [this last is omitted in Amer. Trans.]. Hence—

(2) to load, to press down, as a burden, whence *مَالِدٌ* heavy, troublesome; *أَوْدٌ* a load, a weight; *مِأْوِدٌ* misfortune, ills, with which any one is pressed down; see *איד*.

(3) i. q. *אִיד* for *אִיד* to be strong, robust, Conj. II. to strengthen, to aid; *أَيْد* and *أَيْد* strength, might, power, whence the Hebrew *מֵאֵד*; comp. *הִשְׁעָה* and other verbs which have the notions of weight and strength conjoined.

**אוד** m., a wooden poker, so called from the fire being stirred with it; see *אוד* No. 1. ["hence, any burnt wood, a firebrand," Ges. add.]; Zec. 3:2; Isa. 7:4; Am. 4:11. Syr. and Ch. id. ["others make it, i. q. *עוד* wood," Ges. add.].

**אודות** pl. prop. *turnings*; see the root No. 1, whence *causes, circumstances, umstände, reasons, affairs*; comp. *سبب* cause, from the root *קבב* to

turn, to turn round; **חַל** way, manner, cause, from **חָל** to be turned; Germ. um for wegen; **בְּחַל** on account of, from **חָל**. It is only used in the phrase **עַל-אֲדוֹת** i. q. **עַל דְּבָרִי** on account of the causes, i. e. on account of, Gen. 21:11, 25; 26:32; Ex. 18:8, and with suff. **עַל אֲדוֹתִי** for my sake, Josh. 14:6. **עַל כִּלְאֹת אֵשֶׁר** "for these very causes that," *gerade deshalb weil*, Jer. 3:8. As to the reading of the editions in 2 Sa. 13:16, **אֶל אֲדוֹת** it appears to have arisen from the blending of two readings, the one **עַל אֲדוֹת**, the other **אֶל אֲדוֹת**.

I. **אוה** a root not used in Kal. Properly, to BEND, to INFLECT, comp. **עָוָה**; whence —

(1) to turn aside, to turn aside to lodge, to dwell, i. q. Arab. **أوى** Conj. I. II. **أوى** dwelling, see the derivative **أوى**.

(2) i. q. Arab. **أوى** to have an inclination, to desire, to long for; see Pi. Hithp., and comp. **הִפְעֵן**.

Cognate roots are **אָוָה** *aveo*, and Arab. **هوى** to desire.

PIEL **אוה** i. q. Kal No. 2, to desire, to wish for; Pro. 21:10, **נִפְשׁוֹ רָשָׁע אוֹתָהּ רָע** "the soul of the wicked desireth evil." Always applied to the soul (**נִפְשׁוֹ**), Deu. 12:20; 14:26; Job 23:13; 1 Sa. 2:16; 2 Sa. 3:21, except the instances, Ps. 132:13, 14. Isa. 26:9, **נִפְשִׁי אֵינִי תִידַּבֵּר בַּלַּיְלָה** "my soul, i. e. I desire thee in the night." Comp. **עֲבַדְךָ** for I, followed by 1 pers., Gen. 44:32.

HITHPAEL **הִתְאוּהוּ** fut. apoc. **יִתְאוּ**; (Pro. 23:3, 6), i. q. Pi.; but pr. to desire, wish, for oneself. Const. absol. 1 Ch. 11:17; with an acc. Deu. 5:18; Jer. 17:16; with a dat. Pro. 23:3, 6. **הִתְאוּהוּ הַתְאוּהוּ** prop. "to desire a desire," i. e. to burn with desire, to lust after, Num. 11:4; Ps. 106:14. There is this difference between Piel and Hithpael, that the latter is never joined, the former [almost] always to the subst. **נִפְשׁוֹ**. The derived nouns, besides those which follow, are **או** constr. **או**, **או** No. I, **מְאוּוֹת**.

II. **אוה** an unused root, but onomatop. to howl, to cry out; Arab. **أوى** to howl as a dog, wolf, or jackal; see **أوى**, **أوى**.

III. **אוה** It appears necessary to defend the power of, to mark, to designate, to describe, as belonging to this root, as found in **הָאוה** and **הָאוה**; comp. **אוה**, **אוה**, **אוה** to long for. This signification is manifest both in the noun **אוה** (for **אוה**) a mark, and in the words, Num. 34:10, **הַתְאוּתָם לָכֶם** "ye

shall mark out for you (the borders);" comp. verser 7, 8, where in the same context there is found in the future **תְּתַאֵר לָכֶם** LXX. and Syr. in all three places, *καταμετρήσετε*, **تتأولون** ye shall bound, limit.

**אוה** f. (from the root **אוה** No. I, 2). — (1) *desire, lust*; used of desire of food, Deu. 12:15, 20, 21; 18:6; of sexual desire, Jer. 2:24.

(2) *pleasure, will*, 1 Sa. 23:20. Always applied to the soul (**נִפְשׁוֹ**), except Hosea 10:10.

**אוזי** (prob. i. q. **אֵזִי**, **אֵזִי** "robust"), [*Uzai*], pr.n. of a man, Neh. 3:25.

**אוזל** [*Uzal*], Gen. 10:27; one of the descendants of Joktan, but here taken in a geographical sense, a city or region of the Joktanite Arabs, afterward called Sanaa, which is the metropolis of the kingdom of Yemen. See Bocharti Phaleg. ii, 21; J. D. Michaelis, Spicil. Geogr. Hebr. ext. tom. ii. p. 164, sqq. [*"Autger's Hist. Jemenæ, p. 217."*]

**אֵזִי** ("desire," or "habitation," i. q. **אֵזִי**), [*Evi*], pr.n. of a Midianitish king; Num. 31:8; Josh. 13:31.

**או** (comp. **אוה** No. II). — (1) subst. *lamentation*, Prov. 23:29, **לִמִּי אוֹי לִמִּי אָבִיו** "who hath lamentation, who hath misery?" [*"want"*].

(2) interj. — (a) of lamentation, *alas!* with a dat. 1 Sa. 4:8; Isa. 3:9; 6:5; rarely with an acc. Eze. 24:6, 9; and absol. Num. 24:23. — (b) of threatening and imprecating, Num. 21:29. Cognate is **הוֹי**.

**אוה** i. q. **או**, Ps. 120:5, const. with a dat.

**אויל** pl. **אוילים** m. (root **או**).

(1) *a fool, foolish*, either as an adj. **אויל** Pro. 29:9; Hos. 9:7, or as is more often the case, as a subst. Job 5:2; Isa. 19:11; 35:8; Pro. 7:22; 10:14; 11:29; 14:3; 15:5; opposed to the prudent (**עָרוֹם**), Pro. 12:16, and to the wise (**חָכָם**), Pro. 10:14; sometimes —

(2) it includes the notion of *impiety*, Job 5:3.

**אויל** id. with the termination belonging to adj as if *nârrîsch, thðrîcht, foolish*, Zec. 11:15.

**אויל מֶרֶדַּח** [*Evil-merodach*], pr.n. of a king of Babylon, who at length liberated Jehoiachin king of Judah, who had been long held in captivity by Nebuchadnezzar, 2 Ki. 25:27; Jer. 52:31. He succeeded Nebuchadnezzar in his dominion, and held it, according to Berosus (in Jos. c. Ap. i. 20) for two years. As to the signification, **מֶרֶדַּח** (which see) is the name of a Babylonian idol, and **אויל** in Hebrew signifies *fool*; but it may be taken for granted that



some other noun of Assyrian or Persian origin is concealed in it, which the Jews moulded so as to resemble their own language; perhaps pleasing themselves in calling, for the sake of derision, the king of their oppressors, "the fool (worshipper) of Merodach."

אֵל with Vav moveable; an unused root, i. q. אֵל to be foolish, prop. to be perverse, (comp. the kindred אֵל and even אֵל), whence אֵלִי אֵלִי foolishly, אֵלִי folly.

אֵל & אֵל a root not used as a verb, but of wide extent in the derivatives. The primary notion is, TO ROLL, as in the kindred אֵל, אֵל, אֵל; comp. εἰλω, εἰλῶ, ἄλλω, and the remarks below under the root אֵל; whence אֵל a ram, so called from its twisted and curled horns. Also אֵל belly, abdomen. Applied—

(2) to strength and power (comp. אֵל & אֵל), whence אֵל strong, God; אֵל terebinth (as if "robust tree"); also אֵל oak; also אֵל, אֵל strength, aid. The notion of strength and power is applied—

(3) to pre-eminence, whence Arab. أَوَّل to precede, to go before, أَوَّل first (properly princeps, like ראשון), comp. Hebr. אֵל. Hence אֵלִים, אֵלִים powerful ones, leaders; אֵל the front, adv. in front, subst. vestibule; אֵל No. 2, and אֵל a projection of a building; אֵל No. 3, pre-eminence.

אֵל m.—(1) belly, body, abdomen, so called from its roundness; see the root No. 1; Arab. أَل, أَل. Ps. 73:4.

(2) pl. powerful ones, i.e. leaders, 2 Ki. 24:15; in אֵלִי הָאֲרֶץ "the leaders of the land." אֵלִי has the common form אֵלִי. The root אֵל No. 2 and No. 3, both significations of the verb being united in this word.

I. אֵל comp. of אֵל and לֵ = לֵ, לֵ, לֵ not, comp. אֵל, אֵל.

(1) if not, unless; so once in a passage with which Winer has of late rashly meddled, Num. 22:33, אֵלִי נִטְתָּה מִפְּנֵי וְנִי "unless she had turned from my face, I would have slain thee;" LXX. εἰ μὴ; Aben Ezra rightly לֵלִי.

(2) whether not, ob nōdīt, hence ellipt. (who knows, it may be) whether not, i.e. perhaps. Used to express doubt, fear, Gen. 24:5; 27:12; Josh. 9:7; also hope, Gen. 16:2; Am. 5:15; Hos. 8:7, "the stalk shall yield no meal, אֵלִי יִשְׂשָׁה וְיִשְׂשָׁה וְיִשְׂשָׁה perhaps 't shall yield (if by chance it yield), the enemies

shall devour it; Jer. 21:3. In like manner, אֵל and אֵל perhaps, prop. is ob nōdīt, ellipt. As to its etymology, for אֵל, and its various forms and use, see de Sacy, Gramm. Arab. I, § 867, and the note there. Yet more corresponding are the Talmudic particles אֵלִי and אֵלִי prop. whether or no, also whether perhaps, if perhaps, e.g. Pirke Aboth 2:4, "say not, when I have leisure, I will learn; perhaps (אֵלִי) thou wilt not have leisure." Berach. 2:1, 9; also אֵלִי "what if?" "perhaps," which is read for the Hebr. אֵלִי Isa. 47:12.

II. אֵלִי Ulai, pr.n. of a river of Susiana, emptying itself into the Euphrates and Tigris, after their junction. Gr. Choaspes, now called Keraḥ; Dan. 8:2; see Herod. v. 49; Plin. N. H. vi. 27, § 31; Ker Porter's Travels, vol. ii. p. 412, and map.

אֵלִים אֵלִים (with Kametz impure), pl. אֵלִים, root אֵל No. 3, prop. front; hence—(1) vestibule, portico (Vorhalle), 1 Ki. 7:6, seq.; Eze. 40:7, sqq. Specially applied to the porch erected to the east of Solomon's temple; Gr. ὁ πρόναος, 1 Ki. 6:3; Joel 2:17; more fully אֵלִים הַיְּהוָה, 2 Ch. 15:8; 29:17. As to the height of this porch, which is said to have been a hundred and twenty cubits high, 2 Ch. 3:4, see the treatise of A. Hirt (Der Tempel Salomo's, Berlin, 1819, p. 26).

(2) adv. prop. in front, hence opposite, and tropically strongly adversative particle; but, but indeed, οὐ μὴν δὲ ἀλλά, as well given by the LXX., Job 2:5; 5:8; 13:3. More often also אֵלִים; LXX. οὐ μὴν δὲ ἀλλά, Gen. 43:19; Ex. 9:26; Job 1:11; 12:7; 33:1. Where two adversative propositions follow each other, as in Germ. aber...und, in Hebrew an adversative particle is repeated אֵלִים...אֵלִים, Job 13:3, 4; comp. אֵלִים...אֵלִים. Once, Job 17:10, it is written אֵלִים, where some copies incorrectly have אֵלִים. It may be inquired by the learned, whether this particle may not, as well as אֵלִים, be regarded as compounded of אֵל = אֵל whether, and אֵל = אֵל.

אֵל not, in this sense—"but I do not know whether or not," vielleicht aber. This conjecture certainly seems to be confirmed by the Syriac word [ܐܠܝܢܐ], prob. to be read [ܐܠܝܢܐ], which Castell. (Lex. Syr. p. 16, ed. Mich.) explains, "ܐܠܝܢܐ, forsan, verum." I have not, however, found instances of it.

(3) [Ulam], pr.n.m.—(a) 1 Ch. 7:16.—(b) 8:39, 40.

אָלֶּת f.—(1) *folly* (from the root אָל). Very frequently in the Proverbs, as, 5:23; 12:23; 13:16; 14:17, 18, 29; 15:2, 14, 21.

(2) *impiety*, Ps. 38:6; comp. נִבְלָה, 69:6.

(3) perhaps *power, pre-eminence*; as from the root **אָהַל** No. 2, 3, Pro. 14:24, **אָהַל בְּסִילִים אָהַל** "the pre-eminence (or great honours) of fools are folly," i.e. a fountain of foolish actions. The writer appears to have played on the double signification of the word **אָהַל**.

אֹמֶר (perhaps "eloquent, talkative," Syr. <sup>9</sup>اَمَر), [*Omar*], pr.n. m., Gen. 36:11.

אין & און unused roots, but widely extended; having prop. the signification of NOTHING, and NEGATION. ["Like און and its cognate forms, as און און hinder, און, און," Ges. add.] This, in very many languages is expressed by the letter *n*; comp. Sanser. *na*, *no*, *an*, and *a* privative; Pers. *n*, *na*; Zend and Copt. *an*; Gr. *νη* in *νήπιος*, *νημερής*, and *άνευ*; Lat. *ne*, *nemo*, *non*; also *in*, privative, prefixed to adjectives; Germ. *nie*, *nein*, and vulgar *ne*; also *ohne* and *en*, privative, prefixed to adjectives; Eng. *no*; also the Phœnicio-Shemitic and Greek verbs און, און, און [given above, and Gr.] *ἀναινομαι*; somewhat more rarely by the cognate letters *m* (Sansc. *ma*, Gr. *μη*) and *l* (און, און, און, און, און, און, און, און). Hence און, און *nothing*, *not*, און emptiness. The idea of nothing is applied —

(1) to *vanity*, hence to *falsehood* and *wickedness*; see **§** No. 2, 3; it is said in Germ. es ist nichts daran, nichts an ihm; compare Lat. *homo nequam*.

(2) to *lightness* (comp. **לָהֵקֵק**) and *easiness*;

(3) these are applied to *living at ease* (Arab.

עָנָה ease, rest, עָנָה to live easily, smoothly), *riches*,  
*wealth* (see עָנָה, הוֹן), and on the other hand a  
troublesome life is called *gravis*, heavy (בִּשְׁבִּיעֶרְתִּיךְ;  
comp. עָנָה, עָנָה); also—

(4) to *ease*, *ability* of doing anything; see in  
Nc. 2.

[Also (5), "to be deficient in strength, debilitated, exhausted. Arab.  $\bar{\text{آ}}$  med. Ye, to be weak, exhausted;  $\text{س}$  weariness, trouble, sorrow. Hence  $\text{ל}$  No. 4,  $\text{ל}$  labours," Ges. add.]

אָן m. with suff. אֵינֶךָ, אֵינֶם Jer. 4:14; Ps. 94:23;  
pl. אֵוִים Pro. 11:7; from the root אָנָּן which see.

(1) *emptiness, vanity*, also something empty and

vain, Isa. 41:29; Zec. 10:2; specially used of the vanity of idols, and of all things pertaining to idolatry (comp. **בַּלְּבָבִים**), 1 Sa. 15:23, and even of the idols themselves, Isa. 66:3. Hence in Hosea, the city **בֵּית-אֱלֹהִים** "house of God," as being devoted to idols, is called in contempt **בֵּית-אֱדֹלָתִים** "house of idols," Hos. 4:15; 10:5. To this should also be referred—(a) **בְּקֶטֶת הָאֵלֹהִים** "the valley of the idol," Amos 1:5; i. e. some valley near the city of Damascus.—(b) **אֱדֹלָתִים** for **אֱדֹלָתִים** Heliopolis, Eze. 30:17, with the notion of city of idolatry. Specially it is—

(2) vanity of words, *falsehood, fraud* (Galſchheit)  
Ps. 36:4; Pro. 17:4.

(3) *wickedness*, Nichtswürdigkeit, *iniquity*, Num. 23:21; Job 36:21; Isa. 1:13; מַעֲשֵׂי רָעָה, "wicked men," Job 22:15; 34:36; פְּעֻלַּת רָעָה, "workers of iniquity," Job 31:3; 34:8, 22. In pl. מַעֲשֵׂי רָעָה Pro. 11:7, probably for מַעֲשֵׂי רָעָה according to LXX., Syr., Arab., Chald.

(4) *misfortune, adverse circumstances, calamity*, *Unheil*; *Psa.* 55:4, "they cast calamity upon me." *Pro.* 22:8, "he who sows iniquity, shall reap calamities." *Ps.* 90:10; *Job* 15:35; *Hab.* 3:7. Specially, *sorrow*, *Gen.* 35:18, *אֲנִי וְאֶבְרָהָם* "son of my sorrow," *mein Schmerzenssohn*; *אֲנִי וְאֶבְרָהָם* "bread of sorrow," i. e. the food of mourners, which was unclean, *Hos.* 9:4; *comp.* *Deu.* 26:14. Care must be taken by learners not to confound *אֲנִי* with suffixes with *אֲנִי* with which it corresponds in form.

I. **און** m. (from the root **און** No. 3, 4), *faculty, ability*, hence — (1) *strength, power*, Job 18:7, 12; 40:16; Hos. 12:9; specially of virile and genital power, **הַאִשִּׁית הָאֵוֹן** "first fruits of strength," first-born, Gen. 49:3; Deu. 21:17; Psa. 105:36; pl. **אוֹנִים** Isa. 40:26, 29; Ps. 78:51.

(2) *substance, wealth* (Bermögen), Hos. 12:9; Job 20:10.

(3) [On], pr. n. m. Num. 16:1.

II. **חֵן** [*On*], Gen. 41:50, and **חֵן** Gen. 41:45; 46:20; a domestic pr.n. of an ancient city of Egypt, Eze. 30:17, written **חֵן** (see that word, No. 1. *b*); called also by the Hebrews from a translation of the name **עֵינַן** **בֵּית** Jer. 43:13; by the Greeks, Helio-  
polis; by the Arabs, **عين شمس** i. e. fountain of the sun. In the Coptic books it is constantly called **Ⲭⲏ**, and it can hardly be doubted that in the ancient language this signified *light*, especially *the sun*. In the more modern Egyptian, some rightly compare **ⲟⲩⲉⲛ**, **ⲟⲩⲉⲛ**, **ⲟⲩⲱⲛ**, light; ["see Peyron, Lex. p. 273"]. This city stood on the eastern shore of the



Nile, a few miles to the north of Memphis, and was celebrated for the worship and the temple of the sun (Diod. i. 85; Herod. ii. 59), and the obelisks, which in part are even now in existence. Traces of the ancient city, are now called **عين شمس** ["'Ain Shems"], and the modern adjacent village, Matarie; comp. Description de l'Egypte, Antiquités, vol. v. pl. 26, 27.

**אונו** ("strong," for **אונן**), [*Ono*], pr.n. of a town of the Benjamites, Ezr. 2:33; Neh. 7:37; 11:35; 1 Ch. 8:12; with a valley of the same name, Neh. 6:2.

**אוניות** f. pl., 2 Ch. 8:18, in **כתיב** for **אניות** *ships*; with Vav, redundant mater lectionis.

**אונם** ("strong"), [*Onam*], pr.n. m.—(1) Gen. 36:23.—(2) 1 Ch. 2:26.

**אונן** (id.), [*Onan*], pr.n. of a son of Judah, Gen. 38:9; 46:12; Nu. 26:19.

**אופז** *Uphaz*, pr.n. of a region producing gold, Jer. 10:9; Dan. 10:5. As the letters ו and ז are also elsewhere interchanged (as in **זקק** and **זקק** lightning, **נצר** to boast, to glory), **אופז** seems to be corrupted from **אופיר**.

**אפיר, אופר, אופיר** pr.n. *Ophir*, a very celebrated region abounding in gold; the sailors of Solomon went thither, together with the Phœnicians, from the ports of the Ælanitic gulf, and brought thence every three years, gold, precious stones, and sandal wood, 1 Ki. 9:28; 10:11; 2 Ch. 8:18; 9:10. According to 1 Ki. 10:22 (where *Ophir* is also to be understood, although not mentioned by name), silver also, ivory, apes, and peacocks were brought thence. "The gold of *Ophir*" is very often mentioned in the Old Testament, as Job 28:16; Ps. 45:10; Isa. 13:12; 1 Ch. 29:4; once even **אופיר** is put for the *gold of Ophir*, Job 22:24.

As to the situation of *Ophir*, various opinions have been formed. The moderns, however, have mostly supposed it to be in one of two regions, *India*, or some part of *Arabia*. And that we should seek for *Ophir* in *India*, as among the ancients was supposed by Josephus, Arch. viii. 6, § 4; among the moderns, by Vitranga, Reland, and others, is sought to be maintained by these arguments:—First, the Indian regions abound with the above-mentioned commodities; and several of them, as ivory and sandal wood, are only found in *India*: and the words used for apes and peacocks, altogether agree with those used in *India* on the Malabar coast, and they are no doubt taken thence (see **תפנים**, קוף). Also, the LXX. translators have put for **אופיר** always (except one place, Gen. 10:

29) **Σουφίρ, Σουφείρ, Σωφίρ, Σωφείρ, Σωφαρα, Σωφηρα** Now **σοφίρ** is, according to the ancient Coptic lexicographers ["whose authority however is not very great"], the Coptic name for *India*. Further, there is found a place in *India*, from the name of which both *Ophira* and *Sophira* may be easily explained; namely **Σουφάρα**, called by Arrian **Ουππαρα**, situated in the nearer Chersonese, where there is now the celebrated emporium of Goa: this place is mentioned by Ptolemy, Ammianus, and Abulfeda. Equally high authorities contend for *Arabia*, which has been the opinion held by many of the moderns, as Michaelis (Spicil. ii. p. 184, seq.); Gosselin; Vincent; Bredow (Hist. Unders. ii. 253); Th. Chr. Tychsen; U. H. Seetzen, and others. And, in the first place, *Ophir*, Gen. 10:29, is mentioned in the midst of other Joktanite regions, which, as far as is known to us, are all to be sought for in southern Arabia; it stands enumerated between *Sabæa* and *Havilah*, both of them rich in gold. It cannot however be denied, that even though *Ophir* were more remote, and were situated in *India*, it might in the pedigrees be referred to the same stock, the people springing from a Joktanite colony. Also, of the articles above-mentioned, some only, namely gems and apes, are found in *Arabia*, and that country is now wholly destitute of gold. But some particular regions of *Arabia* formerly abounded in gold, and that native, and unsmelted, as is mentioned both by the Old Testament writers, Nu. 31:22; Jud. 8:24, 26; Ps. 72:15, and Diodorus, ii. 50; iii. 44, 47; compare under the word **נזקין**; Agatharchides (ap. Phot. cod. 250); Artemidorus (ap. Strab. xvi. 4, § 22); Pliny, vi. 28, 32, who ought not rashly to be doubted; for the mines may be exhausted and altogether neglected, as in Spain, or the globules of native gold formerly found in the sand may have failed. Also, *Ophir* is expressly mentioned as an island of *Arabia* by Eupolemus (ap. Euseb. præp. evang. ix. 30); and there is now a place called *el Ophir*, in the district of Oman, two miles inland of the city Sohar.

However it may be (for we cannot here exhaust the whole discussion), either of these opinions has much more appearance of correctness than that of those who understand the *eastern part of Africa*, viz. *Nigritia* and *Sofala* of the Arabs (now Zanguebar, Mozambique, where there is a region that produces gold called *Fura*), which after Grotius and Huet has been so held by d'Anville, Bruce, Schulthess and others.

**אופן** m. const. **אופין**, pl. **אופנים** *a wheel*, Ex. 14:25, etc.; Pro. 20:26, **וְיִשָּׁב עֲלֵיהֶם אֹפִין** "and he turns the wheel (of his threshing wain) upon them," i e n

treads on them and tramples them small; comp. דָּוֵשׁ. רָסָן.

**אָרַץ** — (1) TO URGE, TO PRESS any one ON (comp. Ch. אָרַץ. Cognate roots, both in sound and in signification, are אָרַץ, אָרַץ, אָרַץ; comp. Gr. πείω), Ex. 5:13.

(2) to urge oneself, to hasten, Josh. 10:13; Pro. 19:2; 28:20. Followed by כִּן it is, to hasten backward, to withdraw oneself; Jer. 17:16, לֹא אֶצְטִי, מִהְיוֹת רָעָה לִּי “I have not withdrawn myself, that I should not be a shepherd (prophet) after thee.”

(3) to be narrow, strait, Josh. 17:15.

HIPHL, i. q. Kal No. 1, to urge, to press on; construed with a gerund of the verb, Isa. 22:4; followed by כִּי of pers., Gen. 19:15.

**אֹצֵר** const. אֹצֵר, pl. אֹצֵרוֹת m. (root אָצַר).

(1) [“properly, what is laid up, a store, stock,”] treasure, store, as of corn, food, provision (magazine), 2 Ch. 11:11; 1 Ch. 27:27; especially of gold, silver, and other precious things, hence used of the treasury of the temple, 1 Ki. 7:51; of the king, 1 K. 14:26; 15:18; אֹצֵר, בֵּית “a treasury,” Neh. 10:39.

(2) i. q. אֹצֵר “a storehouse, Joel 1:17; a treasury, 2 Ch. 32:27.

**אֹר** TO BE OR BECOME LIGHT, TO BECOME BRIGHT, Gen. 44:3. Used of the eyes of a faint person when he begins to recover, 1 Sa. 14:27, 29. Pret. impers. אֹר “it is light,” 1 Sa. 29:10. Imperat. אֹרִי sa. 60:1, “shine, be bright;” [“i.e. be surrounded and resplendent with light”].

NIPHAL אֹר, fut. יֵאֹר. i. q. Kal 2 Sam. 2:32; Job 33:30; לֵאמֹר לְהֵאֹר to be made light. Part. אֹר “bright, glorious,” Ps. 76:5.

HIPHAL הֵאִיר — (1) to lighten, to make light, followed by an acc. Ps. 77:19; 97:4; 105:39 — (a) הֵאִיר “to enlighten any one’s eyes” (which were involved in darkness), i.e. as it were to recall him to life, Ps. 13:4; hence, “to refresh, to gladden,” Pro. 29:13; Ps. 19:9; Ezr. 9:8; comp. Sir. 31:17. — (b) הֵאִיר פְּנֵי “to lighten any one’s countenance,” i.e. to make cheerful, Ecc. 8:1; comp. the synon. נִהַר. הֵאִיר פְּנֵי “to make one’s own face to shine;” “to cause one’s face to shine” is especially used of God as being propitious, Ps. 80:4, 8, 20; followed by אֶל Nu. 6:25; על Ps. 31:17; פֶּן Ps. 119:135; לְ Ps. 118:27; אֶת Ps. 67:2. Once without פְּנֵי Ps. 118:27. — (c) to enlighten, i.e. to imbue with wisdom, Ps. 119:130.

(2) to shine, to give light (leuchten, scheinen), absol. Gen. 1:15; with a dat. Ex. 13:21; Isa. 60:19.

(3) to kindle, Mal. 1:10; Isa. 27:11 (comp. Eng. to light and אור fire). Arab. <sup>كأ</sup> to kindle. Hence are derived the following words, and also מֵאֹר and מֵאֹרָה.

**אֹר** m. (once f., Job 36:32; comp. Lehrs. 546), light, Gen. 1:3—5; Job 3:9; 12:25. Wherein it differs from מֵאֹר is shown by Gen. 1:3; comp. verses 14, 16. Thus אֹר is light everywhere diffused, such as that of the day, and the sun, while מֵאֹר is properly that which affords light, a luminary, and thus it can take the plural number, which אֹר does not admit, except in one example, Ps. 136:7, where אֹרִים stands for מֵאֹרִים. Specially it is — (a) morning light, light of day; Neh. 8:3, מִן הָאֹר עַד כְּחֻצֵי הַיּוֹם “from morning light unto mid-day;” Job 24:14. — (b) the light of the sun, and the sun itself, Job 31:26; 37:21; Hab. 3:4; Isa. 18:4; comp. φάος, used of the sun, Odyss. γ’, 335. — (c) light of lightning, and lightning itself; Job 36:32, אֹר כֶּסֶף “he covers the light of lightning upon his hands,” i.e. he covers his hands with lightning, his hands are red with lightning; Job 37:3, 11, 15. — (d) light of life, Job 3:16, 20; more fully אֹר חַיִּים Ps. 56:14. Metaphorically — (e) light furnishes an image of good fortune, prosperity, sometimes with the proper sense of light retained, Job 22:28; Isa. 9:1; sometimes that of prosperity itself, Job 30:26; Psal. 97:11. Isa. 10:17, Jehovah is called “the light of Israel,” as being the author of their prosperity; comp. Isa. 60:1, 3. — (f) light for doctrine, teaching; Isa. 49:6, אֹר נְזִים “a light of the Gentiles,” i.e. teacher; Isa. 51:4; 2:5, “let us walk in the light of Jehovah” (verse 3); compare Pro. 6:23, “for the commandment (of God) is like a luminary, and the law is as a light.” — (g) אֹר פְּנִים light, or brightness of countenance, cheerfulness of countenance, a serene countenance, Job 29:24 (comp. Ps. 104:15); Pro. 16:15, כִּמְלֶךְ בְּאֹר פְּנֵי מֶלֶךְ “when the king’s face shineth,” i.e. when it is cheerful and pleasant; Ps. 4:7; 44:4.

**אֹרִים** m. — (1) i. q. אֹר light. Hence in pl. אֹרִים — (a) lights, i.e. lucid region, the East; comp. Hom. πρὸς ἡν ἡλίον τε (Il. υ’. 239; Od. ι’. 26), Isa. 24:15. — (b) lights, metaph. revelations, revelation, used of the sacred lot of the Hebrews, Nu. 27:21; 1 Sa. 28:6; generally more fully called הָאֹרִים וְהַפְּתִימִים “revelation and truth,” Ex. 28:30; Lev. 8:8; once אֹרִים וְאִרִּים Deu. 33:8; LXX. excellently, δῆλως καὶ ἀληθῶς: Luther, *Edict und Recht*. These sacred lots, which were only consulted by the high priest in matters of great moment, were borne by him in or upon his



breastplate, as appears from Ex. 28:30. It was a matter of dispute what they were, even in the time of Philo and Josephus. Josephus, indeed (Arch. iii. 8, § 9), supposed that the augury was taken from the twelve stones on the outer part of the breastplate, and from their brightness; but Philo (tom. ii. p. 152, ed. Mangey) teaches that Urim and Thummim were two little images, put between the double cloth of the breastplate, one of which symbolically represented *revelation*, the other *truth* [!!!]. The Hebrews seem in this symbolic manner to have imitated the Egyptians, amongst whom the supreme judge wore a saphire "image of truth," hung from his neck; see Diod. i. 48, 75; Ælian. Var. Hist. xiv. 34 [This idolatrous notion of Philo is not to be regarded as throwing any light on the subject].

(2) *brightness of fire, flame*; Isa. 50:11, אור; and *fire* itself, Isa. 44:16; 47:14; Eze. 5:2; comp. אור Hiphil No. 3.

(3) [Ur], pr. n.—(a) of a town of the Chaldees, more fully, אור כשדים, Gen. 11:28, 31; 15:7; Neh. 9:7, the native place of Abraham. Its traces remained in the Persian fortress Ur, situated between Nesibis and the Tigris, mentioned by Ammianus 25:8; ["but *ur*, as an appellative, may perhaps have signified a *fortress, castle*; so at least, Pers. اور castle; Zend and Sansc. *pura*, a fortified city, after the analogy of *pemar*, Pracrit. *unar*, etc. See F. Bernary, in Berliner Jahrb. 1841, p. 146." Ges. add.] LXX. χώρα τῶν Χαλδαίων; Alex. Polyh. ap. Euseb. de Praep. Evang. ix. 17, explains it, Χαλδαίων πόλις.

(b) m. 1 Ch. 11:35.

אור f.—(1) *light*, Ps. 139:12; metaph. of prosperity, Est. 8:16.

(2) plur. אורות *herbs, green herbs*, 2 Ki. 4:39; from the idea of brightness being in the Phœnicio-Shemitic languages applied to verdure and flowers. Comp. نور, Arab. انوار lights and flowers. In the cognate languages it may be compared with the Samarit. אורא Gen. 1:11, 12, for אורא herb. So Isa. 26:19; כי טל אורות "for the dew of herbs, is thy dew," i.e. the dew of God shall refresh those that rise from the dead, like the dew refreshes plants. Compare Sir. 46:12; 49:10; others explain it "dew of light," i.e. of life, or lifegiving dew, comp. אור letter (d).

אורות transp. for אורות (which see), *stables, managers, stalls*, 2 Ch. 32:28.

אורי ("fiery," or perhaps a shorter form for אוריה, [Uri], pr. n. m.—(1) Ex 31:2.—(2) Ezr. 10:24.—(3) 1 Ki. 1:19.

אוריהל ("flame of God"), [Uriel], pr. n. m.—(1) 1 Ch. 6:9; 15:5, 11.—(2) 2 Ch. 13:2.

אוריה ("flame of Jehovah"), [Uriah, Urijah], pr. n.—(1) of a Hittite, the husband of Bathsheba, perfidiously slain by David, 2 Sam. 11:3.—(2) of a priest in the time of Ahaz and Isaiah, Isa. 5:2; 2 Ki. 16:10.

אוריה (id.), [Urijah], pr. n. of a prophet, slain by order of Jehoiakim, Jer. 26:20, sqq.

אור see אור under אור.

אור (for אור from אור No. III; comp. אור or אור sign for אור from אור, Pl. אורות m. and f. (comp. sing, Gen. 9:12; Ex. 4:8, plur. Ex. 4:9; Josh. 24:

27), a sign (Ch. אור, Syr. [ܐܘܪ] pl. [ܐܘܪܝܢ]). Exod. 12:13; Josh. 2:12; Gen. 1:14; וְהָיוּ אֲלֹהֹת הַשָּׁמַיִם "and they shall be (the lights of heaven) for signs and times," i.e. by εἶν δὲ ἀστρον, signs of times. It is—

(1) a *military ensign*, and specially that of each particular tribe, differing from דגל standard, which belonged to each camp of three tribes, Num. 2:2, seq.

(2) a *sign of something past*, which serves to keep it in memory, Ex. 13:9, 16; Deu. 6:8, hence a *memorial*, monument, Isa. 55:13; Eze. 14:8.—

(3) a *sign of something future, a portent*, τύπος τοῦ μέλλοντος [?] (Rom. 5:14), i. q. מופת. Isa. 8:18; "behold, I and the children whom Jehovah hath given me are for signs and wonders in Israel from Jehovah of hosts," i.e. by the names divinely bestowed upon us, all of which are of good omen (ישועה "the salvation of God," עִמּוּנָא "God with us," Isa. 7:14; 8:8; Shear Jashub, 7:3); God makes us types of future things as signifying future welfare. [Gesenius does not understand the true reference of the passage; we know, from Heb. 2:13, that Christ is speaking of himself and the Church, God's children given him for redemption, brought into blessing while the nation of Israel continues in unbelief.] Comp. Isa. 20:3; Eze. 4:3.

(4) the *sign of anything which cannot itself be seen*, Gen. 1:14, ex. gr. "the sign of the covenant," circumcision, Gen. 17:11, of the sabbath, Ex. 31:13, hence, *token, proof, argument*, Kennzeichen, Beweis; comp. Lat. *signum*, Cic. Invent. 1, 34; Gr. τεκμήριον, σημεῖον, Job 21:29, and hence a miracle, as a sign of the divine power, i. q. מופת Deu. 4:34; 6:22; 7:19; 29:2; 34:11, see my remarks at length on Isa. 7:11; [see Matt. 1:23, as to the meaning of the passage]. Of the prophetic sign or ["token of the truth of a prophecy

viz. when God, or the prophet as his interpreter, foretells some minor event, the fulfilment of which serves as a *sign* or *proof* of the future fulfilment of the whole prophecy. Ex. 3:12; Deu. 13:2, 3; 1 Sa. 2:27—34; 10:7—9; 2 Ki. 19:29; 20:8, 9; Isa. 7:11—14; 38:7, 22; Jer. 44:29, 30, comp. Mar. 13:4; Luke 1:18; 2:12." Ges. add.]

אות or אֹת a root not used in Kal.

NIPHAL אָת 1 pl. fut. אֶתְּ, 3 pl. אֶתְּהוּ TO CONSENT, 2 Ki. 12:9; with a dat. of pers. to consent to any one, Gen. 34:15, 22, 23. In Arabic this power belongs to أَت i. q. أَتָה to come, Conj. III. اتي Heb. אָתָה, whence a new root אֹת appears to have arisen; unless it be better, by changing the points, instead of אָתָה to read אֶתְּהוּ, אֶתְּהוּ, which forms may be referred to Poël of the root אָתָה.

אות or אֹת only with suff. אֹתִי, אֹתְךָ etc. i. q. אַת No. 1, pronoun demonstr. commonly a mark of the accusative.

אֵן ["a demonstrative particle originally of place, in that place, there, kindred with אָן; Arab. اِنَّ, behold!" called in Man.]; subst. time (from the root אָתָה, comp. אָתָה), hence in accusat. at that time, then, specially—(1) bamañ, then, of past time; Arabic اِنَّ then, and اِنَّ tunc, then, thereon; Germ. da; in apodosis, behold! siehe da so; Chald. אֶתְּ; Gen. 12:6; Josh. 10:12; 14:11. Followed by a preterite, 1 Ki. 8:12; 2 Ch. 6:1; 8:12, 17; and a future, used for a preterite, Jos. l. cit.; Ex. 15:1; Deu. 4:41. Comp. Lehrs. p. 773.

(2) then, after that, of future time. Construed with a fut. which retains its own power; Ps. 96:12; אֵן יִרְנְנוּ "then shall they rejoice;" Zeph. 3:9; Job 3:13; sometimes also with a preterite in the signification of the future, where a future precedes, Jud. 5:11; Ex. 15:15.

(3) then, after that, for therefore, because of that, Jer. 22:15; Ps. 40:8.

מֵאָז & מִיָּמֵינוּ prop. from that time; hence—(a) adv. from of old, formerly, long since, 2 Sa. 15:34; Isa. 16:13; 44:8; 45:21; 48:3, 5, 7.—(b) prep. and conj. from (any) time, from when, since; depuis, dès-lors, fait; const. with an inf. Ex. 4:10, מֵאָז דִּבַּרְתָּ "since thou hast spoken;" Josh. 14:10; with a subst. Ruth 2:7, מֵאָז הַבֹּקֶר "from the time of morning," i. e. since morning. ["In the same sense as מֵאָז בֹּקֶר, Ruth 2:7, there is also use מֵאָז מִבֹּקֶר, 2 Sa. 2:27,

which ought, perhaps, to be transposed; comp. מֵאָז בֵּן. Some consider מֵאָז to be kindred to the pronoun מֵאָז, so that it would properly have a demonstrative power; which is not unsuitable." Append. Ps. 76:8, מֵאָז אִפְּךָ "from the time of thy anger," i. e. from when once thy anger is kindled. With a finite verb (for מֵאָז אִפְּךָ), Ex. 5:23, "מֵאָז בָּאתִי אֶל פַּרְעֹה" "from the time when I came unto Pharaoh." Gen. 39:5.

[Note. Fuller forms from מֵאָז, are מֵאָז (which see), and Ch. מֵאָז; the latter seems to have come by softening the letters from מֵאָז, מֵאָז, also there; so that its ending seems to be plural, while in fact it is not so. Compare מֵאָז for מֵאָז. See for these particles and their etymology, Hupfeld in Zeitsch. f. d. Kunde des Morgenl. ii. p. 434."—Ges. add.]

אֶזְבֵּי & אֶזְבֵּי Ch. TO KINDLE. Comp. Arab. أَز to be hot, to kindle a fire; part. pass. أَز by a Syriacism for أَز, Dan. 3:22; inf. מֵאָז for מֵאָז; with suff. מֵאָז, 3:19.

אֶזְבֵּי an unused root; whence אֶזְבֵּי.

אֶזְבֵּי [Ezba], pr. n. m., 1 Ch. 11:37.

אָזַח Ch. i. q. אָזַח TO GO AWAY, TO DEPART, (comp. ἀάκρυν, lacrima; الماء, admaç). Hence Dan. 2:5, 8, מִלְּפִתְּהָ מֵי אֶזְבֵּי "the word has gone out from me," i. e. what I have said is ratified, and will not be recalled; comp. 9:23; Isa. 45:23. The Hebrew interpreters, as Saad. Tanch. of Jerusalem, have long ago rightly compared the Talmudic phrase אֶזְבֵּי לְטַעְמִי "to go to one's opinion," i. e. to follow one's own opinion. As to the form, אֶזְבֵּי is part. fem. from the masc. אָזַח (of the form אָזַח, קָטַל).

אָזַח an unused root which seems to have had the sense of to pass by, like אָזַח, אָזַח. Hence are derived אָזַח, אָזַח, time, then. [Omitted in Ges. corr. as the supposed derivatives are otherwise explained.]

אֶזְבֵּי (by a Syriacism for אֶזְבֵּי) m. ὕσσωπος, hyssop of the ancients, which was used by the Hebrews in sacred purifications, Ex. 12:22; Lev. 14:4, 6, 49; Ps. 51:9; 1 Ki. 5:13. Like the names of several eastern plants, so the word hyssop was borrowed by the Greeks from the Orientals themselves. The Hebrews appear not to have applied this word merely to hyssopus officinalis of the moderns, but to have also included under it other aromatic plants, especially mint, organum (Doffen). Some derive it from the root אָזַח, which they regard as the same as אָזַח to be hairy; but the plants mentioned can hardly be called hairy



אָזר (by a Syriacism, i. q. אָזר) m.—(1) *a girdle*, Isa. 5:27; Jer. 13:1, 897.

(2) *a bond*, Job 12:18; Vulg. *funis*. Root אָזר.

אָזר i. q. אָז adv. *then, at that time, thereupon*, Ps. 124:3—5. Similar is the Ch. אָזר. As to the final ז, it belongs to the root according to the analogy of the form אָזר. [But see Ges. corr. in אָז.]

אָזר f., a verbal noun of the conj. Hiphil, from the root אָזר, in the signification of sacrificing, Isa. 66:3; properly *a memorial* (offering), that which calls to memory. LXX., Vulg. *μνημόσυρον*, *memoriale*. This was the name of that part of the meat-offering [מִנְחָה] which was burned with frankincense upon the altar; the sweet savour of which ascending to heaven, was regarded as commending to God the remembrance of the worshipper. [But it must be borne in mind that this, as well as every other part of the law, was ordained by God himself.] Lev. 2:2, 9:16; 5:12; Nu. 5:26. Lev. 24:7, the frankincense also put on the loaves of shew-bread is called אָזר.

אָזל fut. יָאֵל (whence תִּאָּזֵל, Jer. 2:36), properly, if I judge aright, TO ROLL, rollen, hence—

(1) *to spin*, from the idea of rolling. So in the Talmud אָזל, whence אָזלָה weaver, Arab. *غل* Conj.

I. IV., *גָּזַל* something spun; Syr. and Ch. *גָּזַל* id., comp. the kindred *זָלַל* to spin and to flow, both from the idea of rolling. See PUAL.

(2) ["intrans. *to roll off*, i. e."] *to go away, to depart*, especially quickly, as if fortrollen, fortfahren, compare the Germ. *fid* trollen; Eng. to troll, to trowl. [These supposed English illustrations given by Gesenius do not make the matter much clearer.] Gr. *réw*, *neo*, and med. *réouai* to depart, to flee. So in Ch and Syr. In Arabic we may compare *عزل* to separate, to take away. Prov. 20:14 (followed by a dat. pleon. *לִי*, like *הִלָּךְ*); Jer. 2:36. Metaph. *to fail*, as water, Job 14:11; food, 1 Sa. 9:7; strength, Deu. 32:36.

PUAL part. מֵאֵזֵל *what is spun*, yarn, thread, *Ge-spinnenes*, *Ge-spinnt*, *Garn*, Eze. 27:19.

אָז Ch. i. q. Heb. No. 2.—(1) *to depart*, Dan. 6:19. So also in the Syr. and Samarit.

(2) *to go, to journey*, Ezr. 4:23; 5:8, 15.

אָז departure, see אָז No. 6, letter (b).

I. אָז a root not used in Kal. Properly by a conjecture sufficiently probable of Jo. Simonis, TO BE SHARP, ACUTE, POINTED, whence אָז ear (which may indeed, especially as to animals, be so called from

the pointed form), and אָז (sharp) weapons. (Compare *ἀκοή*, *ἀκούω*, and *ἀκή*, *acies*, *acuc*.) A cognate root apparently is אָז, which see.

HIPHIL אָז (as if *Shren* machen, to make ears) to prick up the ears; die *Shren* *spigen*, *erwriζεσθαι* (Arab.

أذن id.), hence *to listen*. Construed, followed by an accus., Gen. 4:23; Job 33:1; אָז Job 34:2; אָז Ps. 77:2; אָז Pro. 17:4; אָז Num. 23:18, of person and thing. Specially, *to hear and answer*, used of God, Ps. 5:2; 17:1; 39:13; 54:4; Job 9:16; *to obey, to hear and obey*, used of men, followed by a dat. Neh. 9:30; Ex. 15:26.—Fut. 1 pers. אָז for אָז Job 32:11; Part. אָז for אָז Pro. 17:4.

II. אָז Arab. وزن *to weigh*, whence מאָזים scales. It only occurs in—

PIEL אָז *to weigh, to ponder*, Ecc. 12:9. Followed by the syn. נָזַר. Rabbin. אָז to be weighed, proved.

אָז m. *utensil, implement, prop. weapon* (comp. Ch. אָז arms), see the root No. I. Deu. 23:14: "and thou shalt have a spade אָז על thy implement;" many copies read אָז "among thy utensils," which I prefer. The same notion both of utensil and weapon is found in the word אָז.

אָז dual (which is also used as plural) אָז, const.

אָז f. *the ear*, from the root אָז No. I. (Arab. أذن, *أذن*),

Æth. አደረ: Ch. אָז, אָז, contr. אָז, Syr. أذن, Ex. 29:20; Lev. 8:23, etc. The phrases of which this word forms a part, are considered under the verbs אָז אָז Hiph., אָז, אָז, "to speak in any one's ears," i. e. before him and in his hearing, Gen. 20:8; 23:16; 44:18; Ex. 10:2. So Isa. 5:9, אָז "in my ears (said) Jehovah." Compare 22:14, אָז "to place in any one's ears," to deliver something to be perceived by the ears, and to be laid up in the mind of any one, Ex. 17:14. אָז "to hear with one's ears," emphatically, Ps. 44:2; Job 28:22.

אָז שָׂאֵרָה ("ear," or rather "corner of Sheerah"), [Uzzen-Sherah], pr. n. of a little town built by Sheerah, the daughter of Ephraim, 1 Ch. 7:24.

אָז (prob. "ears," i. e. "summits of Taber"), [Aznoth-tabor], pr. n. of a town of the tribe of Naphtali, Josh. 19:34.

אָז ("hearing"), [Ozni Oznites], pr. n. of a son of Gad, the patriarch, Nu. 26:16. [Also patronymic, *ibid.*]

אֲזַנְיָה ("whom Jehovah hears"), [Azaniah], pr. n. m., Neh. 10:10.

אֲזַנִּים *chains, bonds*, Jer. 40:1, 4, i. q. אֲזַנִּים with Aleph prosthetic, which some MSS. omit in verse 1. Root אֲזַנ. [In Thes. root אֲזַנ in the sense of *to bind*.]

אָזַר fut. אֲזַרְךָ Jer. 1:17, with suff. אֲזַרְתִּי Job 30:18, TO BIND AROUND, TO GIRD, also, TO BE GIRDLED, TO GIRD ONESELF. Arab. <sup>أزر</sup> *أزر* to be strong, robust, and perhaps, also, prop. to be girdled, to gird. Conj. II. to gird. Conj. III. to strengthen, to aid. Cognate roots, all of which have the sense of *to bind together, to gird, to surround*, are, אָסַר, אָצַר, אָצַל (אָצַר), אָצַר, אָצַר, אָצַר, אָצַר, אָצַר. It is used—(a) of the garment with which any one is girded, with an acc. of pers. Job 30:18.—(b) with an acc. of the member girded, Job 38:3, אֲזַרְתָּא "gird up thy loins;" Job 40:7; Jer. 1:17.—(c) with an acc. of the girdle or garment with which any one is girded, and figuratively, 1 Sa. 2:4, אֲזַרְתִּי הָיִל "they are girded with strength."

NIPHAL part. נֶאֱזַר *girded*, Ps. 65:7.

PIEL, *to gird*, with two acc., one of the person, the other of the girdle, Ps. 18:33, 40, וְתִאֲזַרְתִּי חֵיַל לְמִלְחָמָה "thou hast girded me with might for the war;" Ps. 30:12, וְתִאֲזַרְתִּי שִׂמְחָה "thou hast girded (i.e. surrounded) me with gladness;" Isa. 50:11, מִאֲזַרִּי וְיָקוֹת "girded (i.e. armed) with burning darts." As to the construction of verbs of this kind with two accus. compare Lehg. § 219, 1.

HITHPAEL, *to gird oneself* (i.e. arm oneself), *to prepare for battle*, Isa. 8:9; with an accus. Ps. 93:1 (with strength).

אֲזַרְעִי i. q. אֲזַרְעִי *an arm* (with Aleph prosthetic, compare p. 1), Jer. 32:21; Job 31:22.

אֲזַרְתָּ m. (for אֲזַרְתָּ with Aleph prosthetic) —

(1) *a native tree*, not transplanted into another soil, Ps. 37:35. The root is אֲזַר, in the sense of *shooting forth*.

(2) *a native*, used in speaking of men, Lev. 16:29; 18:26, etc.

אֲזַרְחִי patron. n. [Ezrahite], a descendant of Ezrah (אֲזַרְחִי); used of Ethan, 1 Ki. 5:11; Ps. 89:1; and of Heman, Ps. 88:1. Both of these are said, 1 Ch. 2:6, to be the descendants of Zarah (אֲזַרְחִי) the son of Judah; and thus אֲזַרְחִי is to be taken only as another form of the same name, used only in its patronymic. As to the family of these men, see my arguments against Bertholdt (Einleit. p. 1974); Allg. Lit. Zeit. Ergänzungsbl. 1816, p. 646.

I. אֲחִי construct אֲחִי, with suff. אֲחִי ("my brother"), אֲחִיךָ, אֲחִיכֶם pl. אֲחִים (with dag. occult), const. אֲחִי, with light suff. אֲחִיךָ, with grave suff. אֲחִיכֶם, with suff. 3 pers. אֲחִיו for אֲחִיו (comp. Lehg. p. 602), A BROTHER. This word is undoubtedly primitive. Arab. <sup>أخ</sup> *أخ*, const. st. أَخُو, أَخِي, أَخَا, Syr. <sup>ܐܚܐ</sup> *ܐܚܐ*, Chald. <sup>ܐܚܐ</sup> *ܐܚܐ*.

It follows sometimes the analogy of verbs, <sup>לה</sup> *לה*, sometimes that of verbs, <sup>על</sup> *על*; comp. Lehg. § 118. When used in a sense not quite strict, it is applied also to those who are not own brothers, as those who are children of one father by different mothers (Gen. 42:15; 43:3), or vice versa to brothers by the same mother but by different fathers (Jud. 8:19), who when greater exactness is used, are called <sup>אב</sup> *אב* <sup>אם</sup> *אם* <sup>אב</sup> *אב* <sup>אם</sup> *אם*; see <sup>אב</sup> *אב*. Sometimes emphatically used of brethren, both by the father and mother (Gen. 44:20), comp. Gen. 49:5, וְיָמְעוּן וְלֹא אֲחִים "Simon and Levi are (true) brethren," i. e. not only children of one mother, but brethren truly in disposition also.

The word *brother* is also of wider use amongst the Hebrews, and is used for—

(1) *any relative, kinsman*, Gen. 14:16, "his brother Lot," prop. his brother's son, Gen. 13:8; 29:12, 15.

(2) *a man of the same tribe*, 2 Sa. 19:13; e. g. used of the Levites, Num. 8:26; 16:10; Neh. 3:1.

(3) *one of the same people*, Jud. 14:3; Ex. 2:11; 4:18; used even of cognate peoples, e. g. of the Edomites and Hebrews, Gen. 9:25; 16:12; 25:18; Num. 20:14.

(4) *an ally, confederate*; used of people that were allied, as of the Tyrians and Hebrews, Am. 1:9; or of the same religion, Isa. 66:20 [here of the same nation].

(5) *any friend*; thus used of the friends of Job, Job 6:15, perhaps also Job 19:13, and of Solomon, who calls Hiram his brother, 1 Ki. 9:13; comp. Neh. 5:10, 14.

(6) *any other man*, united to us only by the tie of the human race, i. q. <sup>לע</sup> *לע* Lev. 19:17. Hence when preceded by <sup>איש</sup> *איש*, one...another. Gen. 13:11, וַיִּפְרְדּוּ אִישׁ מֵעַל אָחִיו "and they separated the one from the other," Gen. 26:31; and indeed in this phrase it is even used of inanimate things resembling each other. if they be of the masculine gender (of feminines, in the same sense is used אֲחֻת—<sup>אשה</sup> *אשה*, Ex. 25:20, וּפְנֵיהֶם וּפְנֵיהֶם "and their faces (of the cherubim) shall be turned one to another" (gegeneinander), Ex. 37:9.

(7) tropically it expresses some similarity of disposition or manners, Job 30:29, "I am become a



brother of the jackals," i.e. I am forced to howl like a jackal; Pro. 18:9. Comp. fem. **אחור** [also **אחור**], and many compound proper names, as **אחור** and the like [which follow almost immediately].

II. **חח** interj. of lamentation (from the sound made), AH! ALAS! const. with a dat. Eze. 6:11; 21:20.

In Arabic there is a root derived from this, **أحاح** to cry out, ah! again and again: see below, under **חחח**.

III. **חח** f. Arab. **أح** A GREAT POT, in which a fire was kept burning in the king's winter apartment, Jer. 36:22, 23. The orientals still use pots of this kind for warming instead of fire places, called in Pers.

and Turk. **تنور**. They have the form of a large pitcher, and they are usually placed in a cavity in the middle of the room. When the fire is out, a frame like a table is put over the pot, covered with a carpet; and those who wish to warm themselves, sit on the ground, and cover their feet, legs, and even their belly, with the carpet. The root is **חחח** No. II.

**חח** Ch. brother; pl. with suff. **אחור** Eze. 7:18.

**חח** only in pl. **אחים** prop. *howlings*; hence *howling animals* (comp. **א** No. II.), probably screech owls, Isa. 13:21. A word imitating the sound, like the Germ. **Uhu**, **Uhu**, French *hibou*; see **חח** No. II. and the root **חחח**.

**אחור** ("father's brother"), *Ahab*, pr.n.—(1) king of Israel, B. C. 918—897, a man remarkable for his uxoriousness and idolatry, 1 Ki. 16:28 to 22:40. —(2) m., Jer. 29:21.

**אחור** ("brother of the prudent," or for **אחור** "fraternal"), [*Ahban*], pr.n. of a man of the tribe of Judah, 1 Ch. 2:29.

**אחור** a root, derived from the numeral **אחור**, not used in Kal, its place being supplied by **אחור** to unite.

HITHPAEL, to unite, to join oneself together, to collect oneself; Eze. 21:21, **התאחור** prob. "unite thyself (a sword of three edges)," i.e. ravage with united powers, or (according to the laws of parallelism), "gather thyself together," i.e. attend! nimm dich zusammen. The opinion of a very acute interpreter, Chr. Bened. Michaëlis, is not to be despised, who regards the four first words of the verse as being those of a military commander: "Conjunge te, dextrorsum! (aciem) strue, sinistrorsum! Sammelt euch, rechts! stellt euch (Achtung!), links!" Fall together! right! to your post! left!

**אחור** const. **אחור** ["and so before **אחור** Lev. 13:2 before **אחור** Gen. 32:23; and elsewhere, Gen. 48:22; 2 Sam. 17:22; Zec. 11:7"]; f. **אחור** (for **אחור**); in pause **אחור**; a numeral having the power of an adj.

ONE. Arab. **أحد** (not **أحد**, as in Winer); f. **أحدى**, **أحد**. **אחור**: *ahadu* (not *ahad*, as in Winer also), Ch. and Syr. **אחור**. The same radical letters are found in the Pehlevi *advek*, one, and without the third radical Daleth, Sansc. *eka*, and Pehlevi *jek*.

One has often the force of—(1) i. q. the same, Gen. 40:5; Job 31:15.

(2) *first*, but only so used in counting the days of the months, Eze. 10:16, 17, **אחור** "on the first day of the month." **אחור** "on the first day of the month," Gen. 8:5, 13; comp. *μία τῶν σαββάτων*, Act. 20:7. In counting years, the expression is **אחור**, just as in Germ. *das Jahr Eins*, *zwey*, etc., for *das erste Jahr*, etc., Dan. 9:1, 2; Eze. 1:1. In other places, as Gen. 1:5; 2:11, **אחור** does not lose the common idea of a cardinal, and the numbers follow one another as in Lat. *unus, alter, tertius* (Suet. Octav. 101).

(3) *some one*, **אחור** "some one of the people;" **אחור** **אחור**, **אחור** "no one." Hence very often—

(4) it acts the part of an indefinite article, especially in the later Hebrew, 1 Ki. 20:13, **אחור** "a certain prophet," *προφήτης τις*; Dan. 8:3, **אחור** "a ram," ein Widder; 1 Ki. 19:4. So also when **אחור** precedes, e.g. **אחור** "a certain holy one," i.e. angel, *τις ἁγγέλως*, Dan. 8:13. Sometimes also in the older books, Ex. 29:3; 1 Sa. 1:1; and followed by a genitive **אחור** "one of the cisterns," i.e. some cistern, Gen. 37:20; comp. Job 2:10.

(5) *one only* of its kind, Job 23:13; Eze. 7:5; Cant. 6:9 (Arab. **أحد**, only one, incomparable; **أحد** id A. Schultens on Job loc. cit. and 9:5).

(6) When repeated **אחור**—**אחור** it is *one...another*, Ex. 17:12; 18:3. It even occurs three times repeated, 1 Sa. 10:3; 13:17, 18. Also distributively of individuals, Nu. 13:2, **אחור** **אחור** "ye shall send one man to a tribe," Nu. 34:18.

(7) **אחור** **אחור** *as one man*, i.e. together. Eze. 2:64, **אחור** **אחור** "the whole congregation together;" Eze. 3:9; 6:20; Ecc. 11:6, **אחור** **אחור** "both alike," *alle beyde*. Also i. q. "together, unitedly," Isa. 65:25; in the same sense is said **אחור** **אחור** Jud 20:8; 1 Sa. 11:7; Ch. **אחור**.

(8) *f. אחת ellipt. for פעם אחת one time, once*, 2 Ki. 6:10; Ps. 62:12.

(9) *בְּאַחַת* — (a) i. q. *אחת* No. 8, Num. 10:4. — (b) *suddenly* (mit einem Male), Pro. 28:18. — (c) i. q. *בְּאַחַת* *altogether*, Jer. 10:8.

(10) *אֶחָד לְאַחֶר one after another, one by one*, Isa. 27:12, and Ecc. 7:27, *אֶחָד לְאַחֶר* "one after another."

*Note.* In the passage which has been unnecessarily discussed, Isa. 66:17, we should retain the common signification. It should thus be rendered, "who sanctify and purify themselves . . . אֶחָד אַחֶר after one," i. e. following one; the hierophant who presides over the rest in sacred rites. Comp. my Comm. on the passage.

*אֶחָד*. — (1) *the same*, Gen. 11:1; comp. Lat. *uni*, as *unis moribus vivere* (Cic. pro Flacco 26; Terent. Eun. ii. 3, 75).

(2) *joined in one, united*; Eze. 37:17, *וְהָיוּ לְאַחָדִים*, "and they shall be (the two sticks) joined in one."

(3) *some, a few*, Germ. einige, einzelne, Gen. 27:44; 29:20. Deriv. the verb *אָחַד*, also pr. n. *אָחִיד*.

*אָחוּ* (*Milēl*), an Egyptian word denoting *marsh grass, reeds, bulrushes*, and any verdure growing in a marsh, Gen. 41:2, 18; Job 8:11. This word is not only used in Hebrew, but also in the Greek of Alexandria, in which it is written *ἄχι, ἄχει*; see the LXX., Gen. 41:2, 18; Isa. 19:7; also in the Wisdom of the son of Sirach (who lived in Egypt), chap. 40:16. Jerome in Comm. on Isa. loc. cit., "*quum ab eruditis quærerem, quid hic sermo significaret, audiui ab Ægyptiis hoc nomine lingua eorum omne quod in palude virens nascitur appellari.*" The word is retained by the Coptic translator, who for the Greek *Ἀχι* wrote *ⲁⲕⲏⲓ*. Compare the same, Num. 11:5 ["kindred are *AKG*, *OKG* bulrush, reed,"]; de Rossii Etymolog. Ægypt. p. 24; Jablonskii Opusc. ed. te Water, tom. i. p. 45; tom. ii. p. 160. Celsius (ii. 340—346) indeed, and Alb. Schultens, on Job loc. cit., have sought an Arabic origin for this word, comparing *واخي res pascuales*, from the root *اخي* to join together, as *juncus a jun-gendo*, and the Gr. *σχοῖνος* denotes both *rush* wrought into a cord, and *a cord* itself; but the former derivation is preferable.

*אָחִיד* (for *אָחִיד* "joining together"), [*Ehud*], pr. n. of a son of Benjamin, 1 Ch. 8:6, written in the parallel place, Gen. 46:21, *אָחִיד*.

*אָחִיד* *f. a declaration, a shewing of opinion*, Job 13:17. It is a verbal noun, conj. Hiph. from the

root *אָחִיד*, used in the Hebrew only in Piel, but in Chaldee in this conjugation likewise.

*אָחִיד* *f. brotherhood*, Zec. 11:14, denom. from *אָח* brother, which see.

*אָחִיד* [*Ahoak*], pr. n., 1 Ch. 8:4, for which there is verse 7, *אָחִיד*. Patronymic is *אָחִיד* [*Ahohite*], 2 Sa. 23:9, 28.

*אָחִיד* Ch. *a shewing, declaration*, Dan. 5:12; prop. Inf. Aph., from *אָחִיד*.

*אָחִיד* ("brother of," i. e. "dweller near waters"), [*Ahumai*], pr. n. m. 1 Ch. 4:2.

*אָחִיד* m. — (1) *hinder part, rear, end*. Arab. *أخر* id. Hence — (a) *מֵאָחִיד from behind, behind, opp.*

to *מִפְּנִים* 2 Sa. 10:9. Arab. *مِنْ أَيْخَر* — (b) *לְאַחֶר backward*, Ps. 114:3, 5; with averted face (*abgewandt*), Jer. 7:24. — (c) *בְּאַחֶר backward*; Pro. 29:11, "a fool uttereth all his anger, *בְּאַחֶר יִשְׁבֶּהָ* but a wise man keepeth it back," drives it back, so that it returns to himself. — (d) *אָחִיד* in acc. adv. Arab. *أَخْرًا behind, on the back*, opp. to *פְּנִים* and *קֶדֶם*. Eze. 2:10, "and it (the roll) was written *וְאָחִיד וְפְּנִים* before and behind," within and without; 1 Ch. 19:10; Ps. 139:5. Also, *backward*; Gen. 49:17, *וְיָפֵל רִבְבוֹ אָחֶר*, "and his rider falleth backward," Jer. 15:6. So often pleon. after verbs of returning, Ps. 9:4; 56:10; of turning back, 2 Sa. 1:22; Psa. 35:4; 40:15; and others of the same kind. Pl. *hinder parts*, Ex. 33:23; 26:12; 1 Ki. 7:25; Eze. 8:16.

(2) *the west* [the east being the quarter towards which one is supposed to look], Job 23:8; Isa. 9:11, *וְיִפְּלֹשְׁתִּים מֵאָחֶר*, "and the Philistines on the west." Compare *שְׂמָאל, תִּימָן, יָמִין, קֶדֶם* and C. B. Michaëlis, *Diss. de locorum differentia ratione anticæ, posticæ, dextræ, sinistræ*, Hale, 1735, 4to, reprinted in Pott Sylloge Comment. 5, 80, seq. § 8. The same mode is followed by the Hindoos, the Mongols, and also the Irish [and all Celtic nations].

(3) *latter time, the future*. *לְאַחֶר* hereafter, Isa. 41:23; 42:23.

*אָחִיד* *f. (for אָחִיד, from the masc. אחי, which in Arab. and Chald. is the same as אחי), pl. with suff. אָחִידֶיךָ Eze. 16:55 (sing. אָחִידָה, and אָחִידֶיךָ Eze. 16:52 (sing. אָחִידָה, which is from the masc. אחי), comp. Lehrs. p. 602.*

*A sister* (Arab. *أُخْت*, Syr. *ܐܚܬܐ* for *ܐܚܬܐ*), Ch. *אָחִיד* id.). It properly signifies an own sister, born





**אַחַז** [*Ahasai*], pr.n. of a man, Neh. 11:13, for which there is in 1 Ch. 9:12 יְחִזְקִיָּה. Perhaps we should read in both places יְחִזְקִיָּה.

**אַחֲזִיָּהוּ & אַחֲזִיָּהוּ** ("whom Jehovah upholds"), pr.n.—(1) *Ahaziah*, king of Israel, son of Ahab and Jezebel (B.C. 897—895), 1 Ki. 22:40; 2 Ki. 1:2. LXX. Ὁχοῦζιας.—(2) *Ahaziah*, son of Jehoram, king of Judah (B.C. 884), 2 Ki 8:24; 9:16.

**אַחֲזָם** ("their possession"), [*Ahuzam*], pr.n. of a man, a descendant of Judah, 1 Ch. 4:6.

**אַחַזְזָת** ("possession"), [*Ahuzzath*], pr.n. of a Philistine, a friend of king Abimelech, Gen. 26:26.

**אַחַח** an unused root.—I. Arab. أَحَح onomatop. from the sound أَح, to cry out *ah!* repeatedly. In Hebrew perhaps, to groan (ἀχθῆν), to howl, whence אַחִים. The Arabs have under the same root—

II. the signification of *heat, burning, anger*, in

the word أَحَح, whence, perhaps, may be de-

rived أَح, a pot, a furnace. I had rather how-

ever take the signification of furnace, from the root

أَحَّ to burn, to kindle as fire; Conj. II. to set on fire,

أَحَّ heat, etc. See i.

**אַחִי** [*Ehi*], see אַחֲזָם.

**אַחִי** (perhaps contracted from אַחֲזִיָּהוּ), [*Ahi*], pr.n. m.—(1) 1 Ch. 5:15;—(2) 1 Ch. 7:34.

**אַחִיָּאם** (for אַחֲזִיָּאם "father's brother"), [*Ahi-am*], pr.n. m., 2 Sa. 23:33; 1 Ch. 11:33.

**אַחֲזִירָה** Ch. i. q. Heb. חֲזִירָה, with Aleph prosthetic, an *enigma*, Dan. 5:12. Root חָזַר.

**אַחִיָּה** ("brother," i.e. "friend of Jehovah"), [*Ahiah, Ahijah*], pr.n.—(1) of a certain priest in the time of Saul, 1 Sa. 14:3, 8.—(2) 1 Ch. 8:7.—(3) 1 Ch. 11:36.—(4) 1 Ki. 4:3.—(5) 1 Ch. 26:20.—(6) 1 Ch. 2:25.—(7) 1 Ki. 15:27, 33.—(8) Neh. 10:27.—(9) a prophet living at Shiloh in the time of Jeroboam, 1 Ki. 11:29; 12:15; called אַחֲזִיָּהוּ 1 Ki. 14:6, 8; 2 Ch. 10:15.

**אַחֲזִיָּהוּד** ("brother," i.e. "friend of the Jews," for אַחֲזִיָּהוּ), [*Ahiahud*], pr.n. m. Nu. 34:27.

**אַחִיו** ("brotherly"), [*Ahio*], pr.n. m.—(1) 2 Sa. 6:3, 4.—(2) 1 Ch. 8:14.—(3) 1 Ch. 8:31; 9:37.

**אַחִיְהוּד** ("brother," or "friend of union"), [*Ahiahud*], pr.n. m. 1 Ch. 8:7.

**אַחִיטוּב** ("brother," or "friend of goodness"), [*Ahitub*], pr.n. m.—(1) 1 Sa. 14:3; 22:9.—(2) 2 Sa. 8:17.—(3) 1 Ch. 5:37; Neh. 11:11.

**אַחִילוּד** ("brother of one born," for אַחֲזִיָּהוּ), [*Ahilud*], pr.n. m. of the father of Jehoshaphat, 2 Sa. 8:16; 20:24; 1 Ki. 4:3.

**אַחִים**; see אַח.

**אַחִימוֹת** ("brother of death"), [*Ahimoth*], pr.n. m. 1 Ch. 6:10; for which there is in the parallel places מִתָּה.

**אַחִימֶלֶךְ** ("brother of the king"), [*Ahimelech*], pr.n.—(1) a priest living at Nob, the father of Abiathar, the intimate friend of David (1 Sa. 21:2; 22:9; Ps. 52:2), and therefore slain by Saul. Different from this apparently may be—(2) *Ahimelech*, the son of Abiathar, one of the two high priests in the time of David, 2 Sa. 8:17; 1 Ch. 24:3, 6, 31. Korb, however (Winer Theol. Journal IV. p. 295), supposes, with a great deal of probability, that in 2 Sa. 8:17, for "Ahimelech, the son of Abiathar," we should read, "Abiathar, the son of Ahimelech;" from this erroneous reading he supposes that a mistake was introduced into the Chronicles.

**אַחִימָן** ("brother of gift"), [*Ahiman*], pr.n. m.—(1) one of the Anakim, Nu. 13:22; Josh. 15:14, Jud. 1:10.—(2) 1 Ch. 9:17.

**אַחִימָעִז** ("brother of anger"), [*Ahimaeaz*], pr.n. m.—(1) 1 Sa. 14:50.—(2) the son of Zadok, the high priest in the time of David, 2 Sa. 15:27, 36; 17:17, 20; 18:19, seq. It appears to be the same who is mentioned, 1 K. 4:15.

**אַחִיָּן** ("brotherly"), [*Ahian*], pr.n. m., 1 Ch. 7:19.

**אַחִינָדָב** ("liberal," or "noble brother") [*Ahinadab*], pr.n. m., 1 Ki. 4:14.

**אַחִינוֹעַם** ("brother of grace"), [*Ahinoam*] pr.n. f.—(1) 1 Sa. 14:50.—(2) 1 Sa. 25:43; 27:3, 30:5; 2 Sa. 2:2; 3:2.

**אַחִיסָמַךְ** ("brother of support," or "aid"), [*Ahisamach*], pr.n. m., Ex. 31:6; 35:34.

**אַחִיעֶזֶר** ("brother of aid"), [*Ahiezer*], pr.n. m.—(1) a captain of the Danites, Nu. 1:12; 2:25; 7:66.—(2) 1 Ch. 12:3.

**אַחִיקָם** ("brother of the enemy"), [*Ahikam*],



pr.n. m., the father of Gedaliah, whom the Chaldees appointed governor of Judæa, 2 Ki. 25:22; Jer. 39:14; 40:5, seq.

אֲחִירִם ("brother of height"), [Ahiram], pr.n. m., Nu. 26:38; patronym. אֲחִירִי ibid.

אֲחִירֶע ("brother of evil"), [Ahira], pr.n. m., a captain of the tribe of Naphtali, Nu. 1:15; 2:29; 7:78, 83; 10:27.

אֲחִישָׁח ("brother of the dawn"), [Ahishahar], pr.n. m., 1 Ch. 7:10.

אֲחִישָׁר ("brother of a singer," or for אֲחִישָׁר ("brother of the upright"), [Ahishar], pr.n. m., 1 Ki. 4:6.

אֲחִיתָפֶל ("brother of folly"), [Ahitophel], pr.n. of a friend of king David, who conspired against him with Absalom, 2 Sa. 15—17.

אֲחִלָב ("fatness," "fat;" hence, "a fertile place"), [Ahlab], pr.n. of a town in the tribe of Asher, Jud. 1:31.

אֲחִלִּי Ps. 119:5, and אֲחִלִּי 2 Ki. 5:3, an optative particle, *oh that! would to God!* followed by a fut. Ps. loc. cit.; without a verb, 2 Ki. loc. cit. It is commonly derived from the root חָלָה; Pi. חָלָה פָּנִים *to stroke the face, to caress, to beseech*. But perhaps it is rather compounded of אָח and לוֹ = לוֹ.

אֲחִלִּי ("oh that"), [Ahlai], pr.n. m. and f. 1 Ch. 2:31; comp. 11:41.

אֲחִלְמָה f., Ex. 28:19, the name of a precious stone; LXX. Vulg. *ἀμέθυστος*. Josephus (in whom there appears however some confusion in the order of words), *ἀχάρης*. This word appears to be a verbal of the conj. Hiph. from חָלַם to dream, perhaps from [the superstitious idea of] its causing dreams to those who wore it. An idea of a similar kind gives its rise to the name *ἀμέθυστος*, because of its [having the supposed power of] keeping away drunkenness from the wearers; compare Braun. de Vestitu Sacerdot. Heb. (ii. 16).

אֲחִמְתָּח Ezr. 6:2 [Achmetha], Ecbatana. ["The ancient orthography of this name is traced by Lassen (Ind. Biblioth. iii. 36), in the Sansc. *agvadhana*, i.e. *ἁγίαστας*; the Sansc. *ç* passing over sometimes into a guttural, and sometimes into *s*. The corresponding modern name is *Ispahan*." Ges. corr.—In Manuale]. The metropolis of Ancient Media, and the summer residence of the kings of Persia; situated in the same place where afterwards was, and still is

Hamedan (همدان), the Parthian metropolis, which name has itself sprung from a softer pronunciation of the ancient word. The accounts given by travellers respecting the remains of this city have been collected by Hoeck (Veteris Mediæ et Persiæ Monumenta, page 144—155). If the word be Phœnicio-Shemitic, it means undoubtedly the same as חֲמָה (from the root חָמָה, and denotes *citadel, fortress*; if it be Persic, it is i. q. آبادان a cultivated place, and full of inhabitants. The former explanation, however, is preferable. [But see Ges. corr. above.]

אֲחַסְבַּי [Ahasbai], pr.n. of a man, 2 Sa. 23:34. The etymology is unknown. Simonis considers it to be contracted from אֲחַסְבָּה בָּהִי "I flee to the Lord." [So Ges. in corr.].

אֲחֵר TO BE AFTER, BEHIND, TO STAY BEHIND (hinten fern, hinten bleiben), hence *to tarry, delay*. In Kal it occurs once, 1 fut. וְאַחֵר Gen. 32:5. (Arab. -أخر Conj. II. to defer, to delay. Syr. Aphel and Shaphel, اَسَّأَ & اَسَّأَ id.)

PIEL אֲחֵר Pl. אֲחֵרִי for אֲחֵרִי Jud. 5:28, fut. וְאַחֵר — (1) *to retard, to delay* any one, Gen. 24:56; *to defer* any thing, Ex. 22:28, and by ellipsis, Deu. 7:10, "He will not delay (punishment) to him that hateth him."

(2) intr. i. q. Kal (Germ. *lange machen*), Jud. 5:28. "why do the wheels of his chariot tarry;" Ps. 40:18, אֲחֵרִי "tarry not; Ps. 70:6; Gen. 34:19.

(3) *to tarry at any thing*, with עַל, Pro. 23:30, מְאַחֲרִים עַל הַיַּיִן "who tarry long at the wine," i. e. who drink till late at night. Comp. Isa. 5:11; Ps. 127:2.

The derivatives immediately follow, except אֲחֵר.

אֲחֵר (with Dag. forte occult) f. אֲחֵרֶת, Plur. אֲחֵרִים (from the unused sing. אֲחֵר with Kametz pure). — (1) adj. properly *following, another*, specially one who follows a first, second, (from the idea of following [compare *secundus a sequendo*]); Gen. 17:21, בְּשָׁנָה הָאַחֶרֶת "in the following year, next year," folgendes Jahr; 1 Ki. 3:22. Hence generally, *another*,

Gen. 4:25; 8:10, 13; 29:19 etc. etc. (Arab. آخِر id. Syr. آخِر, Pl. آخِرِينَ, Ch. אֲחֵרִין. אֲחֵרִים אֲחֵרִים "other gods," of idols, Deu. 6:14; 7:4; Jer. 1:16; 7:18, and very often. Sing. אֶל אֲחֵר Ex. 34:14, and without אֶל Isa. 42:8, וְנִכְוִי לְאֲחֵר לְאֵלֵינוּ "and I will not give my glory to another (God);" Isa. 48:11. Once apparently, adv. *elsewhere*, Ps. 16:4. (אֲחֵרִי

אחר מקורו "who hasten elsewhere," sc. from the true God to idols. [In Ges. corr. this passage is taken as "another (god)."]

(2) [Aher], pr.n. of a man, 1 Ch. 7:12.

אחר prop. *what is behind, hinder part, extremity*. Hence—

(1) adv.—(a) of place, *behind*, in the background; Gen. 22:13, וַהֲגֵה אֵיל אַחֵר נֶאֱחָז בְּסִבְתּוֹ בְּמִקְוֵי "and behold a ram behind," i.e. in the background (im Hintergrunde) "caught by its horns in a thicket." Not that Abraham beheld the ram *behind his back*, as it is commonly thought, with the Vulgate, but at a distance in the part which lay before his eyes, im Hintergrunde der Scene, and there is no occasion to read with the Sam., LXX., Syr. and 42. MSS. אַחֵר.—(b) adv. of time, *afterwards, then*, Gen. 10:18; 18:5; 24:55; 30:21, etc.

(2) prep.—(a) of place, *behind*, Cant. 2:9; Ex. 3:1, "behind the desert," i.e. to the west of the desert ["see in אַחֲוֹר No. 2"]; also *after*. הָלַךְ אַחֵר בְּ "to follow any one," Gen. 37:17; Job 31:7; מֵאַחֵר pregn. prop. *from behind* (hinter [etwas] weg). Ps. 78:71, מֵאַחֵר עֲלוֹת הַבְּיאוֹ "from after the milch cattle he brought him," i.e. he brought him who had followed the cattle.—(b) of time, *after*, Gen. 9:28. אַחֵר הַדְּבָרִים "after these things," i.e. afterwards, a formula of transition; Gen. 15:1; 22:1. Followed by an Infin. *after that*, Num. 6:19, אַחֵר כֵּן prop. *after so*, i.e. after that it had so happened, i.e. afterwards, Lev. 14:36; Deu. 21:13.

(3) Conj. אַחֵר אַחֵר *after that*, Eze. 40:1; and without אַחֵר Lev. 14:43; Job 42:7.

Note. Instead of אַחֵר there occurs far more frequently Pl. אַחֲרֵי, for which see just below, and it is constantly used when suff. are joined with this word.

Pl. אַחֲרֵי only in const. state אַחֲרֵי; with suff. אַחֲרֵי. אַחֲרֵיהֶם, אַחֲרֵיהֶם, etc.—

(1) subst. *the hinder parts*, 2 Sa. 2:23, הַחֲסִית הַחֲסִית "the hinder end of the spear."

(2) Prep.—(a) of place, *behind*, Jud. 18:12 (here i. q. to the west); more frequently *after*, hinter, hinter (jem.) חֵר, Lev. 26:33; 1 Sam. 14:37; 2 Ki. 19:21; אַחֲרֵיהֶם (אֲשֶׁר) "those who follow them," i. e. their flatterers, and parasites, Ps. 49:14. Hence it is joined to verbs of *going*, = *to follow*; הָיָה אַחֲרַי "is to follow any one's side," Exod. 23:2; 2 Sa. 2:10; comp. 1 Ki. 1:7; Pro. 28:23, מוֹכִיחַ אֶת אַחֲרֵי הוֹן יִצְעָא "he who following me (i. e. my precepts) rebukes a man, shall find favour."—(b) of time, *after*, Gen. 16:13; 17:8; followed by an inf. *after that*, Gen. 5:4.

(3) For conj. *after that*, commonly אַחֲרֵי אַחֲרֵי, Deu.

24:4; Josh. 9:16; 23:1; more rarely אַחֲרֵי is omitted, Lev. 25:48; once אַחֲרֵי אַחֲרֵי Josh. 2:7.

(4) אַחֲרֵי prop. *after* that things had so happened, i. e. afterwards, Gen. 15:14; 23:19; 25:26, etc. Comp. Syr. حَلًا وَاُتَحَ and حَلًا وَاُتَحَ. With the addition of אַחֲרֵי it becomes a conj. i. q. אַחֲרֵי, like the Lat. *posteaquam* for *postquam*, Gen. 6:4; 2 Sa. 24:10. In the later (?) Hebrew there also occurs אַחֲרֵי "after this," Job 42:16; Eze. 9:10; compare Chald. אַחֲרֵי דְנֵה Dan. 2:29, 45.

Comp. with other prep.—(1) אַחֲרֵי, once אַחֲרֵי 1 Chr. 17:7, prop. *from after, from (being) after* (any thing), hinter (etwas) weg. It is used especially when one leaves what he has before followed, Num. 14:43; Deu. 7:4; 2 Sam. 20:2, also *from behind, after* (compare כֵּן No. 3); Josh. 8:2; Ex. 14:19; Jer 9:21; used of time, Eccl. 10:14. In Neh. 4:7, for this is מֵאַחֲרֵי כֵן. Hence, מֵאַחֲרֵי כֵן *afterwards*, 2 Sa. 3:28; 15:1.—(2) אַחֲרֵי אַחֲרֵי *after*, with verbs of motion, 2 Ki. 9:18, כֹּבֵד אַחֲרֵי, "return after me." 2 Sam. 5:23.—(3) אַחֲרֵי Eze. 41:15, i. q. אַחֲרֵי. Comp. על.

אחר pl. const. אַחֲרֵי also Ch. (but by a Hebraism), Dan. 2:29, 45; 7:24. In the more pure Chaldee is used the prep. בְּחֵר.

אחרון fem. אַחֲרֹנָה (from אַחֵר with the adj. termination הֶן) — (1) *hinder, latter*, opposed to former, foremost, ראשון, Ex. 4:8; Deu. 24:3; Gen. 33:2, הַיָּם הָאֲחֵרִים "the hinder (i. e. the western) sea," the Mediterranean, Deu. 11:24; 34:2; Joel 2:20.

(2) *after, later, following*, דֹּר אַחֲרָיו "after generation," Ps. 48:14; יוֹם אַחֲרָיו "after-time," Pro. 31:25; Isa. 30:8. Pl. אַחֲרֵיהֶם *those who come after, posterity*, Job 18:20.

(3) *last*, Neh. 8:18; Isa. 44:6, "I (God) am the first and I am the last;" Job 19:35. Fem. אַחֲרֹנָה adv. *at last, last*, Dan. 11:29. Also אַחֲרֹנָה Deut. 13:10, and אַחֲרֹנָה Num. 2:31; Eccl. 1:11, *at last, lastly*.

אחרה (for אַחֲרָה "after a brother"), [Aharah], pr.n., 1 Ch. 8:1.

אחרת ("behind the breastwork," wall, sc. born), [Aharhet], pr.n., 1 Ch. 4:8.

אחר Ch. adj. fem. *another*, Dan. 2:39; 7:5, 6, for the common אַחֲרִית, Tav of the feminine gender being cast away by apoc., as ראשית for ראשית, מלכות for מלכות.

אחר Chald. adj. ["for אַחֵר הוֹן"], Dan. 4:5, אַחֲרֵי properly, *at the last*, i. e. lastly, at length. אַחֲרֵי is pleonastic, see this particle A, 1. ["אַחֲרֵי קרי"]



**אחרית** f.—(1) *the latter part, extreme part*, Ps. 139:9. More frequently used of time.—(a) *end*, Deu. 11:12; *issue, event*, latter state, Job 8:7; 42:12; Pro. 5:4, **אחריתה** “her end (the adulterous woman’s) is bitter,” i.e. the latter state of those whom she seduces; comp. Pro. 23:32. Sometimes used of a happy issue or event, Pro. 23:18; 24:14.—(b) *latter time, future time*. The prophetic phrase should be noticed, **באחרית הימים** “in future days” [prop. the end of the days, or latter days], Isa. 2:2; Gen. 49:1; Mic. 4:1; Nu. 24:14; Dan. 10:14.

(2) [“concr.”] *posterity*, Ps. 109:13; Am. 4:2; 9:1; Dan. 11:4.

**אחרית** f. Ch. i. q. the Hebrew **אחרית** No. 1 *b* Dan. 2:28.

**אחר** Ch. adj., *another, other*, Dan. 2:11.

**אחורית** adv. *backward*, Gen. 9:23; 1 Sa. 4:18.

**אחשדרפנים** m. pl., Esth. 3:12; 8:9; 9:3, etc., *satrap*s, the governors of the greater provinces amongst the ancient Persians, who held both civil and military power, and were, in the provinces, the representatives of the kings, whom they rivalled in magnificence. The particular parts of these provinces were governed by procurators (**פחות**), while the satraps ruled the whole province. See Brisson, *De Regio Pers. Principatu*, i. § 168; Heeren, *Ideen*, tom. i. p. 489, seq. ed. 4. As to the etymology, many suppose this word to be compounded of the Persian **آخش** *akhesh* i.e. price, value (perhaps, excellence), **ساترپ** *satrap*, and the Chald. termination **ִת**. However, I have no doubt that the Hebrews expressed by this word the ancient and harsher Persian word itself, *Kshatrap*, (since, for *s* and *sh*, in the Zendish and Sanscrit *ksh* was often used; comp. *khshetrao*, *shetrao*, king, *khshesh* **שש** six), with the addition at the beginning of Aleph prosthet. and the termination **ִת**. In resemblance of the same harsher form, the Greek *ἐξαρπάτης* is formed in Theopompus. See **אחשדרפ** [The etymology of the Persian word **אחשדרפ** has been excellently unfolded by Silv. de Sacy (*Mémoires de l'Institut*, Cl. d'Histoire et de Littérature Ancienne, ii. p. 229); he regards it to be compounded of the *Kshetr* empire, province, and *ban*, **בן**, keeper, prefect, lord. Ges App.] [“The genuine form of this word, which has lately been found in an ancient Indian inscription, is *ks'atrapa*, i.e. warrior of the host; see Gütt. *Gel. Anz.* 1839, p. 805, seq.; Lassen, *Zeitschr. f. d. Morgenl.* iii. 161. To this harsher form corresponds the Greek *ἐξαρπάτης*, *ἐκασπάτης* (Boeckl. *Corp. Ir. ser.* No. 2691, c.),

whence arose by degrees the softer *σαρπάτης*.” Ges add.]

**אחשדרפין** Ch. m. pl. i. q. Heb., Dan. 3:2, 3, 27; 6:2, 3.

**אחשורוש** *Ahasuerus*, apparently the Hebrew form of the name *Xerxes*. It occurs Est. 1:1, and frequently in that book; also, Ezr. 4:6 (where, from the date, Cambyzes must be understood), and Dan. 9:1 (of Astyages, the father of Darius the Mede). As to the etymology, I formerly was of the opinion myself that this word is compounded of Persian **آخش** prize (see **אחשדרפנים**), the syllable **ور** *war*, denoting possessor, and the termination **ش** *esh* (e.g. *Darab Darabesh*, **דרויש**). But the true orthography of the name has come to light of late from what is called the cuneiform writing, in which it is written *Khshyars-shá*, or *Khshwarshe*. This appears to be for **شهرشاه**, i.e. *lion-king*, an old and harsher form. In imitation of this harsher form, the Greeks formed the word *Xerxes*; the Hebrews, by prefixing Aleph prosthet. made *Akhashwerosh*. Instead of the letters of softer pronunciation, *s* and *sh*, which the modern Persians use, the ancients enunciated much harsher sounds, as in the words *khshéhiôh* = *Shah*, king, *khshatrap* = *Satrap*. See St. Martin in the *Journal Asiatique*, iii. p. 85; Champollion, *Précis du Système Hieroglyph. tableau général*, tab. vii. 2, p. 24; Grotefend, in Heeren *Ideen*, ed. 4, i. 2, p. 348, seq.; and my remarks in *Thes.* p. 75. [“Lassen, *üb. d. Keilschrift*, p. 167.”]

**אחשורוש** Est. 10:1, **אחשורוש** for **אחשורוש**.

**אחשטרי** (no doubt, “muleteer,” a word apparently of Persian origin. See the following word), [*Haahashtari*], pr. n. m., 1 Ch. 4:6.

**אחשטרנים** pl. m. *mules*. Persian **استر** *estar*, *ester*, mule, from the old and harsh form *ekhshter*. [“*Sanse. agwatara*.”] See the remarks a little above. There is added, by expegegesis, sons of mares, Est. 8:10. **ִת** is put as a termination, as in **אחשדרפנים**.

**אחר** see **אחר**.

**אט** (from the root **אטט**) subst. m.—(1) *a gentle sound, murmur, sigh*, and pl. concr. **אטים** *whisperers*, i.e. *εκασπαρτες*, ventriloquists, by the murmur of an artificial voice imitating the voice of the spirits of the dead (see under **אוב**), Isa. 19:3.

(2) *a gentle going, a gentle flow, a gentle mode of acting*, whence **אט**, **לֵאט**, **לֵאט**, commonly *adv. gently, slowly*, used of the gentle and slow pace of one mourning, 1 K. 21:27; used of water flowing gently,

Isa. 8:6.—אָמֵץ prop. "at my slow pace," nach meiner Gemächlichkeit, allgemach, Gen. 33:14.—Used of acting and speaking, 2 Sa. 18:5, אָמֵץ לִי יָדָא "deal gently for me with the youth;" Job 15:11, וְדַבֵּר לְאָמֵץ עִפְיָד "and a word gently spoken to thee."

**אָמַד** an unused root. Arab. *to be firm*, Conj.

II. *to make firm, to establish.*

**אָמֵד** m., *buckthorn* (*Rhamnus paliurus* Linn.), so called from the firmness of its roots, Jud. 9:14, 15;

Fs. 58:10 (Arab. <sup>س-ع</sup>أطد, i. q. the more frequent <sup>ع-س</sup>عوسج).

**אָמִין** (by a Syriacism for אָמִין) m., *thread, yarn*, of linen or cotton, Gern (Ch. string, cord). Once found, Pro. 7:16, "coverings of Egyptian thread," which was of the greatest fineness, and as highly esteemed as Turkish yarn is now (Türkische Garn) in Germany. Compare Cels. Hierob. i., 89, seq. Alb. Schultens compares Gr. ὀθόνη, ὀθόνιον (linen garment). Root אָמֵן.

**אָמַט** an unused root.—(1) <sup>ع-أ</sup>أط to utter a gentle sound, used of the sighing sound of a wearied camel; of the rumbling of the bowels when empty and hungry (ροῦζειν). Compare my remarks on Isa. 19:3.

(2) *to go gently*; see אָמַט No. 2.

**אָמַט** TO SHUT, TO CLOSE UP, TO STOP, e. g. the mouth, the ears, Pro. 17:28; 21:13; אָמַטוֹת, Eze. 40:16; 41:16, 26, "closed windows, with shut lattices," the bars of which being let into the wall and planks, could not be opened and shut at pleasure. LXX. θυπέδες δακτυλωταί. Symm. τοῦκαλ.

Comp. 1 K. 6:4. Comp. Arab. <sup>أ-ط</sup>أطم, to put a curtain over a window.

HIPHIL id., Ps. 58:5.

**אָמַן** r. not used; perhaps *to bind, to bind together*; kindred to the root אָמַם. Arab. <sup>أ-ص</sup>أص, the cords of a tent. Hence אָמַן.

**אָמַר** fut. אָמַר TO SHUT, once Ps. 69:16. Arab. <sup>أ-ط</sup>أط to make a hedge, to inclose with a hedge. Kindred roots are אָצַר, אָצַר, אָצַר. Hence —

**אָמַר** ("shut," "bound," perhaps "dumb"), [Ater], pr. n. m.—(1) Ezr. 2:16; Neh. 7:21.—(2) Ezr. 2:42; Neh. 7:45.

**אָמַר** m. adj., *shut, bound*, i. e. impeded; Jud.

3:15; 20:16, אָמַר יָד יְמִינוֹ "bound in the right hand," i. e. who could not well use the right hand, left-handed; Arab. <sup>أ-ط</sup>أط V. to be hindered; compare عقد to bind, which is applied to an impediment in speech. [So in Eng. *tongue-tied*.]

**אָי** constr. אָי—(1) adv. of interrogation, WHERE? with suff. אָיְה "where art thou?" Gen. 3:9; אָי "where is he?" Ex. 2:20; אָיִם "where are they?" Isa. 19:12. More often with הַ parag. אָיִה which s. p.

Arab. <sup>أ-أ</sup>أى is pron. interrog. *who?* f. <sup>أ-أ</sup>أية. So also the Æth. አይ: Comp. Germ. *wo*, and Engl. *who*.

[This appears to have been formed by the rejection of Nun from אָי (whence אָיִן *whence?*), and this appears to be the same word as אָי negative; just as many negative words are applied afterwards to the sense of interrogation (compare Lat. *ne*; Germ. *nicht wahr?*). אָי is therefore, properly, *there is not present* (i. q. אָיִנִּי, comp. Job 14:10), interrogatively, *is there not present?* which is nearly the same as *where is?* אָי No. I. and II. are in this manner very closely joined. Comp. Heb. Gram. § 150. Ges. App.]

(2) a mark of interrogation put before adverbs and pronouns, giving them an interrogative sense, just as אָיִן gives them a relative sense. Comp. Germ. *wovon?* for von wem? Hence—(a) אָיִי הָיָה *who? which? what?* but always (except Ecc. 11:6) with reference to place; 1 Ki. 13:12, אָיִי הָיָה הָרֶגֶץ "by what way did he go?" (or *ubi via? quorsum via?* See אָיִי מִן הָרֶגֶץ under (b); 2 Ki. 3:8; 2 Ch. 18:23; Job 38:24; and without an interrogation, Jer. 6:16; Eccl. 11:6. In other places it is *where?* (from הָיָה here), Job 28:12; Est. 7:5. Sometimes written together אָיִיה, see below.—(b) אָיִי מִן הָרֶגֶץ *whence?* (from מִן הָרֶגֶץ, hence), Gen. 16:8; 1 Sa. 30:13; Jon. 1:8, אָיִי מִן הָרֶגֶץ עִם אָתָה "from what people art thou?" 2 Sa. 15:2, אָיִי מִן הָרֶגֶץ עִיר אָתָה "from what city art thou?" (Pr. *undenam populi? undenam urbis?* as Plaut. *unde gentium?* Odyss. i. 170, πόθεν ἀνδρῶν.)—(c) אָיִי לָמָּה *why? wherefore?* (from לָמָּה therefore), Jer. 5:7.

*Note.* Some other particles have אָי very closely joined to them, so that they coalesce into one word, אָיִה, אָיִה, אָיִה, which see. This particle is used in the same manner by the Syrians, in אָיִה

hew? אָיִה *whence?* אָיִה *who?* what? So in Ch. אָיִה *who then?* f. אָיִה. So in Æth. አይ: *where? how?* With Nun parag. אָיִי *where?* and contr. אָי, which see. [But see above.] Pro. 31:4, the reading in קרי is אָיִי שָׁרָה, to be rendered



"and (it is not) for princes (to say) where is strong drink?" [See א No. 1.]

I. א contr. for א (as א for א, א for א, comp. Lehrs. p. 510), m. (f. perhaps, Isa. 23:2), pl. אים, once אים. Eze. 26:18.

(1) pr. *habitable*, or *inhabited land* (from the root א No. I, 1), as opposed to water, the sea, and rivers; Isa. 42:15, נהרתי לאים "I will turn the rivers into habitable land;" compare Isa. 43:19; 50:2. Hence—

(2) *maritime land*, whether the sea coast of a continent, or an island; like the Indian Dsib, which denotes both shore, and also an island. Specially—(a) *the sea shore*, Isa. 20:6; 23:2, 6; Eze. 27:7, אים "the coasts of Elishah," i.e. Peloponnesus, or Greece.—(b) *an island*; Jer. 47:4, א כפחור "the island of Capthor," i.e. Crete; אים כתים "the islands of the Chittim;" Eze. 27:6; Jer. 2:10; comp. Esth. 10:1, where אים are opposed to the continent. The plural is very often used generally of maritime and transmarine regions (Jer. 25:22, by epexegetis, אים אשך בעבר הים), and hence of those very far remote, Isa. 24:15; 40:15; 41:1, 5; 42:4, 10, 12; 49:1; 51:5; especially used of the coasts of the Mediterranean sea, Ps. 72:10; Dan. 11:18, which are called more definitely אים Isa. 11:11, and אים הנחלים Gen. 10:5; Zeph. 2:11. Eze. 27:15, the Indian Archipelago is to be understood.

II. א contr. for א from the root א No. II, compare above א island;—(1) pr. *howling*, *cry*. Hence as a concrete, a *howler*, i.e. a jackal; Arab. ابن آوى pl. بنات آوى son, daughters of howling, Pers. شغال *Shakal*. It is so called from its nocturnal cry, which is like the scream of an infant. Damiri in Bochart. Hieroz. tom. i. p. 843. It only occurs in pl. אים Isa. 13:5, 2; 34:14.

(2) interj. i. q. *woe!* with a dat. Ecc. 10:16; 4:10, where several editions read unitedly, אילו "woe to him."

III. א adv. *not*. It occurs in Job 22:30, and in proper names א-כבוד ("inglorious"), 1 Sa. 4:21, and א-יכל. It is of more frequent use in the Rabbinic, especially in forming adjectives with a privative signification (just as in Germ. un, ohne [Eng. in, un], for the same purpose), and in the Æthiopic, in which א is also prefixed to verbs. I have no doubt that it is shortened from א (see the root א), like a privative in Greek, and in Sansc. from an.

א-כבוד ("inglorious"), [*I-chabod*]; see א No. III.

א TO BE AN ADVERSARY TO ANY ONE, TO PERSECUTE HIM AS AN ENEMY, TO HATE. (The original idea I believe to be that of breathing, blowing, puffing, an idea often applied to anger and hatred, prop. anathemen; compare my remarks on the letter ה. ["Kindred is א in which the idea of breathing after passes over into that of desire and love"]). The finite verb occurs once, Ex. 23:22. But of very frequent use is the part. א an adversary, an enemy, a foe, Gen. 22:17; 49:8; sometimes it retains the proper construction of a participle, 1 Sa. 18:29, א-דוד "an enemy of David."—f. א-בת a female enemy, collect. used of enemies (comp. Lehrs. 477), Mic. 7:8, 10. Hence א and—

א-בה (contr. for א-בה, as א-בה for א-בה) f., enemy, hostile mind, Gen. 3:15; Nu. 35:21.

א m., prop. a burden, load, by which one is oppressed, or crushed; (root א No. 2); whence—

(1) heavy misfortune, calamity, Ps. 18:19; Job 21:30.

(2) destruction, ruin, Job 18:12; 21:17; 30:12. א-א "destruction of God," i.e. sent by God.

א f. (for א-א, from the root א No. II.), prop. cry, clamour, hence—

(1) some unclean clamourous bird of prey, Lev. 11:14, Deu. 14:13, to which very great acuteness of sight is attributed. Job 28:7. LXX. and Vulg. sometimes render it vulture, sometimes kite. Nor is the opinion of Bochart improbable (Hieroz. ii. p. 193, seq.) that it is a kind of falcon, called by the Arabs بوبو ["i.e. falco aesalon"] now called smirle, emerillon [Eng. merlin]. However, the Hebrew word may perhaps be more comprehensive, and include all the hawk or falcon tribe, whence Lev. and Deu. locc. cit. there is added מין.

(2) [*Ajah, Aiah*], pr. n. m.—(a) Gen. 36:24.—(b) 2 Sa. 3:7; 21:8.

א i. q. א where? with ה- parag., as in א-א, Gen. 3:9; 18:9, etc., and without an interrogation, Job 15:23, "he wanders for bread א-א where (it may be)".

א pr. n., Job, an Arab of the land of Uz, a man remarkable both for his wealth and piety, tried by God with calamities of every kind; mentioned only [in the Old Test.] in the book that bears his name,

and in Eze. 14:14, 20; LXX. Ἰάβ, Arab. أوب. The name properly signified a man persecuted (from the root א, as א-א one born, from א), and it

appears to refer to the calamities which he endured.

Others take it as *serio resipiscens*, i. q. Arab. <sup>س</sup>أوب

(from the root <sup>א</sup>אב, <sup>ב</sup>to return); comp. Kor. Sur. xxxviii. 40—44, but see against this opinion in Thes. p. 81, col. 1.

<sup>א</sup>איכל f. (prob. "without cohabitation," i. e. *ἀλοχος*, Plat. p. 249, B, chaste, modest; comp. Agnes, a very suitable female name, and not to be estimated from the conduct of the celebrated Jezebel of Tyre): *Jezebel, Isabella*, pr. n. of a celebrated woman, daughter of Ethbaal, king of Tyre, and wife of Ahab, infamous for her idolatry, and cruel persecution of the prophets, 1 Ki. 16:31; 18:4, 13; 21:5, seq.; 2 Ki. 9:7, seq.

<sup>א</sup>איזה where? Job 38:19, 24; comp. of the interrogative particle <sup>א</sup>אי (see under that word, No. 2,) and <sup>ה</sup>ה this.

<sup>א</sup>איך how? abbreviated from <sup>א</sup>איכה, Gen. 26:9. Often of lamentation, (*alas*) *how!* Ps. 73:19; Isa. 14:4; Ecc. 2:16; without an interrogation, Ruth 3:18; 2 Ki. 17:28.

<sup>א</sup>איכה (from <sup>א</sup>אי No. 2, and <sup>ה</sup>פה i. q. <sup>ה</sup>פה so, here), —(1) *how?* Deu. 1:12.

(2) *where?* Cant. 1:7. Often used in lamenting and deploring (as <sup>א</sup>איך), Isa. 1:21; Lam. 1:1; without an interrogation, Deu. 12:30.

<sup>א</sup>איכה where? without an interrogation, in one passage, 2 Ki. 6:13, where in <sup>א</sup>איו there is <sup>א</sup>איכו.

<sup>א</sup>איכה (Milél), *how?* Cant. 5:3; Est. 8:6; from <sup>א</sup>אי and <sup>ה</sup>פה = <sup>ה</sup>פה, <sup>ה</sup>פה so.

<sup>א</sup>איל; see the root <sup>א</sup>איל.

<sup>א</sup>איל m., a stag, hart, Deu. 12:15; 14:5; Isa. 35:6; pl. <sup>א</sup>אילים Cant. 2:9, 17. Always of the masc. gen., but in Ps. 42:2; joined with a f. in the manner of common nouns, it denotes a hind, which is elsewhere called by its own peculiar form <sup>א</sup>אילה, <sup>א</sup>אילת.

Ch. and Syr. id.; Arab. <sup>س</sup>أيل wild goat, mountain

goat, chamois; Æth. <sup>አ</sup>አለ; an orthography which confirms the relation of the roots <sup>א</sup>איל and <sup>ה</sup>היל. As to the etymology, <sup>א</sup>איל is as it were intensive of the word <sup>א</sup>איל, prop. therefore it denotes a *great ram*, <sup>א</sup>אילה a *large she-goat*. The Hebrews appear to have called several species of deer and gazelles, some of which have horns twisted like those of a ram, *great rams*, or *wild rams*, as in German they are called *Bergziegen*,

wilde Ziegen, and in Latin they are called *caprea*, from their likeness to a goat, *capra*. LXX. always *ἐλαφος*.

<sup>א</sup>איל m.—(1) a ram, from its curved and twisted horns; see the root <sup>א</sup>איל and <sup>א</sup>איל, which properly has the sense of rolling, or twisting, Gen. 15:9; pl. <sup>א</sup>אילים Ex. 25:5, and <sup>א</sup>אילים Job 42:8. Intensive of this is <sup>א</sup>איל.

(2) a term in architecture, *crepido portæ*, or the projecting ledge surrounding a door at the top and the two sides, often adorned with columns on each side, with a frieze above, with a projection below, die verzierte Einfassung der Thür mit Säulenposten, Fries und Sockel. 1 Ki. 6:31; Eze. 41:3; compare Eze. 40:9, 21, 24, 26, 29, 33, 36, 37, 48, 49. In pl. <sup>א</sup>אילים *crepidines*, or projections in front of a building, commonly ornamented with columns or palm trees, between which are spaces occupied by windows, Eze. 41:1; 40:10, 14, 16, 38; comp. verses 26, 31, 34, 37. The ancient versions sometimes render it *posts*, sometimes *columns*; Aquila *κρίωμα*, as if ram's-horn-work, i. e. the volutes of columns, especially those of the Corinthian order, elsewhere called *κρίος*; see the copious remarks in Thes. p. 43—45. As to the etymology, it is either prop. a *projection, prominence, Vorsprung*, from the root <sup>א</sup>איל No. 3, or else, following Aquila, we must regard <sup>א</sup>איל prop. as denoting the capitals of columns, so called from the volutes resembling ram's horns; hence applied to the whole post or column. Comp <sup>א</sup>אילם.

<sup>א</sup>איל m, *strength, might*. Once found Ps. 88:5. Root <sup>א</sup>איל No. 2.

<sup>א</sup>איל pl. <sup>א</sup>אילים m., prop. *strong, robust*.

(1) pl. *mighty ones, leaders, nobles of a state*, Ex. 15:15; Eze. 17:13; 2 Ki. 24:15 (in <sup>א</sup>ארי). See <sup>א</sup>איל No. 2, 3.

(2) a *strong, robust tree*, like *δρῦς*, specially, the oak or terebinth; sometimes the palm, i. q. <sup>א</sup>אלה, <sup>א</sup>אלן which is more in use. Sing. occurs once, Gen. 14:6, in the pr. n. <sup>א</sup>איל פארן; LXX. *τερέβινθος τῆς Φαράν* Pl. <sup>א</sup>אילים, <sup>א</sup>אילים Isa. 1:29; 57:5; 61:3.

<sup>א</sup>אילה f., a hind, and perhaps also *caprea*, wild she-goat; two kinds of animals, which are hardly distinguished in the common use of the language, Gen. 49:21. Pl. <sup>א</sup>אילות, const. <sup>א</sup>אילות 2 Sa. 22:34; Cant. 2:7.

<sup>א</sup>אילן (from <sup>א</sup>איל, "of" or "belonging to a stag"), [*Ajalon, Aijalon*], pr. n. of a place, so called from abounding in stags, like the Germ. *Stirschau, Stirschfeld*. This was the name—(1) of a town of the Levites, in the tribe of Dan, Josh. 10:12; 19:42; 21:24; Jud. 1:35. [See Robinson, iii. 63.]—(2) a town in the tribe of Zebulun, Jud. 12:12.



אֵילֹן ("oak," see אֵלֹן), [*Elon*], pr.n. of a town in the tribe of Dan, Josh. 19:43; 1 K 4:9.

(2) masc.—(a) Gen. 26:34; 36:2.—(b) Gen. 46:14.—(c) Jud. 12:11.

אֵילֹת ("trees," "a grove," perhaps, of palm trees, see under אֵלָה), 1 Ki. 9:26; 2 Ki. 16:6, and אֵילָת (for אֵילָה Lehrs. p. 467, used coll. for אֵילֹת), Deu. 2:8; 2 Ki. 14:22; 16:6 (*bis*) *Eloth, Elath*, pr.n. of a city of Edom, situated on the eastern gulf of the Red Sea, which is hence called the Elanitic gulf. After the Edomites were conquered (2 Sa. 8:14), David took possession of it, and Solomon afterwards held it; and hence his fleet sailed to Ophir, 1 Ki. 9:26. It was afterwards recovered by the Edomites, but Uziah again added it to the kingdom of Judah, 2 Ki. 14:22; but Rezin, king of Syria, again drove the Jews thence, 2 Ki. 16:6, and they never again possessed it. It is called by Josephus, *Eilávn*: "Elava, by Ptolemy; *Ælana*, by Pliny, vi. 32, § 38. See Relandi *Palæst.* p. 217, 554, seq.; Le Quien, *Oriens Christ.* tom. iii.

p. 758. In Arabian writers it is called *أَيْلَة*. Among the moderns, E. Rüppell, of Frankfort, was the first to visit its ruins, which he did lately, and mentions that they are now called Gelena. A neighbouring castle with the modern town, which is shaded by a palm grove (compare Strab. xvi. p. 776, Casaub.), is called *عقبة* i.e. mountain. See v. Zach, *Correspondence Astronom.*, vii. 464.

אֵילֹת f. i. q. אֵיל prop. *fortitude, strength*, hence *aid*, Ps. 22:20. Root אֵל No. 1.

אֵילִים pl. אֵילִים and אֵילִימוֹת, a term in architecture which it is very difficult to define. It appears to have signified *the projection of a pediment*, Gefimfe. It is clearly distinguished from אֵילִים, with which many confound it, in Eze. 40:7, seq. The אֵילִים were carried round a building, and they are almost always joined with אֵילִים. See Eze. 40:16, 22, 26, 29. ["Compare Boettcher, *Proben*, p. 319."]

אֵילִים ("trees," perhaps, palm grove), [*Elim*], pr.n. of a station of the Israelites in the desert, their second station after they came out of Egypt, "where were twelve wells and seventy palm trees," Ex. 15:27; 16:1; Num. 33:9. With הָהָרָה par. Ex. 15:27. Geographers compare a valley of that region, called Garendel [*Wady Ghüründel*], but Ehrenberg informed me that he found a valley, called *اليم*, in that neighbourhood, in which word it is very probable that there is a trace of the ancient name.

אֵילִן Ch. m., *tree*, Dan. 4:7, 8, seq. Syr. *ܐܝܠܢ* id. It answers to the Hebrew אֵילֹן; but the Chaldeæ word has a wider use.

אֵילָת see אֵילֹת.

אֵילָה f. i. q. אֵילָה (to which it is as a const.), *hind*, a loving address of a woman, Pro. 5:19. It is hard to be explained what it means in the title of Ps. 22, על אֵילָת הַשָּׁחַר "on the hind of the dawn." These words appear to me to be the name of some poem, to the tune of which the psalm was to be sung. Comp. מִשְׁתַּח 2 Sa. 1. "Hind of the dawn," prob. was the morning sun itself shedding its first beams, which the Arabians call gazelle; comparing, according to the use of the language, the rays to horns (see מִשְׁתַּח). See Schultens on Job, p. 1193; on Har. Cons. v. p. 163.

אֵיִם an unused root. Ch. and Talmud. אֵיִם *to frighten*. The proper sense of the root appears to me to be *to stupify* (*verstummen machen*), comp. the root אֵיִם, אֵיִם. Perhaps we should also compare אֵיִם, which see. Hence—

אֵיִם f. אֵיִם adj. *terrible, formidable*, Hab. 1:7; Cant. 6:4, 10, and—

אֵיִמָה (for אֵיִמָה), f. *terror*, Deu. 32:25. Followed by a genitive of the causer of terror to others. Pro. 20:2, אֵיִמָה מֶלֶךְ "terror of a king," which the royal majesty causes. Job 33:7, אֵיִמָתִי "my terror," i.e. which I cause. With הָ par. אֵיִמָתָה Ex. 15:16. Pl. אֵיִמֹת Ps. 55:5.

Pl. אֵיִמִּים—(1) *terrors*, Ps. 88:16.

(2) *idols*, Jer. 50:38; so called from the terror which they cause to their worshippers. Comp. מִכְלָפֶזֶת.

(3) *Emim*, pr.n. of a very ancient people, who are mentioned as having occupied the land of the Moabites before them, Gen. 14:5; Deu. 2:11.

אֵין an unused root, signifying the same as אֵין, which see. Hence—

I. אֵין const. st. אֵין prop. subst. *nothing, emptiness, vacuity*. Isa. 40:23, אֵין רִנִּים לְאֵין "who bringeth princes to nothing." Hence adv.—

(1) *nothing*. Often including the verb subst. 1 Ki. 8:9, אֵין בְּאֵרוֹן רק שְׁנֵי לְחֹת הָאֲבָנִים "there was nothing in the ark besides the two tables of stone," Ps. 19:7; Ex. 22:2.

(2) *not*, including also the verb subst. *is not, was not, are not, were not*, etc. i. q. *لَا*, Arab. *ليس*, Aram. *ܠܐ*, *לֹא*, *לֹא*, *לֹא*. Num. 14:42, אֵין נִסִּים

because Jehovah is not among you." Jud. 21:25, "in those days **אין מלך בישראל** there was not a king in Israel." Gen. 37:29, **אין יוסף בבאר** "Joseph was not in the cistern." Ps. 10:4; Ex. 12:30; Lev. 13:31. In those phrases in which **יש** is used affirmatively, in the same when negative, **אין** is used, as **יש לא לרי** Gen. 31:29, and **אין לדנו** Neh. 5:5. Moreover, it should be observed—(a) wherever any personal pronoun constitutes the subject of a sentence, it should be suffixed to this word, as **אני** "I (am, was, will be), not;" **אתה** "thou (art, wast, wilt be) not;" **אני**, **אתה**, **אני**, **אתה**, **אני**, **אתה**, and in the pl. form (as if from **אני**) **אני**, **אתה**, **אני**, **אתה**, **אני**, **אתה**, Ps. 59:14; 73:5.—(b) When the verb substantive, from the usage of the language, is included in this negative particle, it is almost always joined to a participle. Dan. 8:5, "behold a he-goat came from the west upon the face of the whole earth **אין נגע בארץ** and did not touch the ground," i. q. **לא נגע**. Est. 3:8; 7:4; Ezr. 3:13; Ex. 5:16, **אין נתן** "straw was not given," i. q. **לא נתן**. Thus often as a circumlocution, **אין יוצא** Josh. 6:1, "there (was) no one going out, nor (was there) any one coming in," i. e. no one went out and no one came in. Lev. 26:6; Isa. 5:29. Very rarely, and not without solecism, it is joined to a finite verb; Jer. 38:5, **אין הולך ויכל אתכם דבר** "for the king avails nothing against you." Job 35:15: and even the particle **יש**, Ps. 135:17, **אין יש רוח בפייהם** "there is no breath in their mouth." It would be more correct to write in both places **לא**. In like manner, however, the more modern Arabs write **ليس** for **لا**—(c) **אין לי** *there is not to me*, for I have not, I had not. Lev. 11:10; 1 Sa. 1:2, like the Arab. **ليس لي**. Followed by a gerund it is often equivalent to *non licet*, it is not allowed, like *οὐκ εἰσιν* for *οὐκ ἐξέσιν*, and Arab. **ليس لي** "there is to me," for, "it is permitted to me," Koran iv:94, x:100; Est. 4:2, **אין לבוא** "it is not lawful to go in." Ruth 4:4; Ps. 40:6, **אין ערך אליך** "there is nothing to be compared with thee," where **ערך** poet. is used for **ערך**.—(d) It is joined with various words; **אין איש** "no one (is, was)," Gen. 31:50; Ex. 2:12; **אין דבר** Ex. 5:11, and **אין מאומה** 1 Ki. 18:43, "nothing whatever (is, was);" **אין כל** "nothing at all (is, was)," Eccl. 1:9.

(3) since **יש** is often equivalent to *there is present*, *there is ready*, so **אין** *there is not present*, *there is not ready*, etc. *il n'y a pas*; Nu. 21:5, **אין לקח מים** "for there is no bread here or water." 1 Sa. 9:4; 10:14, "and we saw **אין** *that* they were not here." Gen. 2:5; Num. 20:5; Gen. 5:24, of the translation of Enoch, **אין לקח אתו אלהים**; 1 Ki. 20:40,

"behold he had disappeared." Of death Ps. 39:14.

(4) It may be rendered *without*, i. q. **אין**. But properly the examples must be referred to No. 2. Joel 1:6, "mighty and without number," prop. "and there is not a number;" Deu. 32:4.

(5) with prefixes—(a) **אין** prop. *in not*, *in defect of*, (a) "when there was not;" Pro. 8:24, **אין תהומות** "when there (were) not yet any waves," i. e. before the waves were created, comp. **במקום**. (β) often i. q. *without*, **אין**; Eze. 38:11, **אין חומה** "without a wall." Pro. 5:23; 11:14.

(b) **אין** *almost, well nigh*, Ps. 73:2, prop. almost nothing; hence, there was nothing wanting from, comp. **במקום** "there was little wanting from," i. e. almost.

(c) **אין** (a) for **אין** *to him, to whom* (it is not," Isa. 40:29; "to him, to whom nothing (is), Neh. 8:10. (β) for **אין** *at*, there (was) not," Ezr. 9:14.

(d) **אין** (a) *so that not* (with a double negation. See Lehg. § 224, note 2); Isa. 5:9, **אין ישב** "so that there is not an inhabitant." Isa. 6:11. Also *because that* (there is) not, Isa. 50:2. (β) i. q. **אין** with **מן** pleonastic (comp. **מן** No. 1, d), *no one*, Jer. 10:6, 7; 30:7.

Note. **אין**, the absolute state of the noun, only occurs at the end of a sentence; **אין** const. state, is always so used that it belongs to what follows, e. g. Num. 20:5, **אין מים** "there is no water," for which also **אין** may be said.

II. **אין** adv. interrog. *where?* Arabic **أَيْنَ** i. q. **אין**, with **י** added, as in **אין**, **אין** [but see the note added on that word]. It occurs only with **מן** pref. **אין** *whence?* Gen. 29:4, and frequently.

**אין** 1 Sa. 21:9, i. q. **אין**, but interrogatively for **אין**

**אין** see **אין**.

**אין**, more rarely **אין** f., a measure of grain, specially *modius*, containing three seahs (**אין**), or ten omers, Ex. 16:36. According to Josephus [see below] (Arch. xv. 9, § 2), an ephah was equal to the Attic medimnus, or six Roman modii, i. e.  $\frac{1}{6}$  of a Berlin modius, about 2600 cubic inches French; comp. Ex. 16:16, 18, 32; Zec. 5:6, seq.; Jud. 6:19; Ruth 2:17, from which passages we may passingly form an idea of the contents of this measure. [The passage just cited from Josephus probably is erroneous; for he says, "Arch. viii. 2, 9, that the ephah contained seventy-two sextarii, equal to the Attic (liquid) metretes, or 1993.95



Paris cubic inches, about  $1\frac{1}{2}$  bushels English; see Boeckh, Metrolog. Untersuch. pp. 259, 278. This is also confirmed by other testimony." Ges. add.] **איפה** *a double measure* (the one just, the other too small), Pro. 20:10; Deu. 25:14; Amos 8:5. This word has not any Phœnicio-Shemitic root from which it may be conveniently derived, unless from **אָפּה**=**אָפּה** to surround, as though a measure were so called from its round form. It very probably must be referred to the Egyptian language; LXX. render it *oipi* or *oipei*, which was a very ancient Egyptian measure, and is written in Coptic **ⲟⲓⲡⲓ**, which contained four *χοίρυκας* according to Hesychius. Also there is in Coptic the verb **ⲟⲓⲡⲓ**, **ⲟⲓⲡⲓ** to number, whence is **ⲟⲓⲡⲓ** a measure ["whence LXX. *oipi*, Arab. **وَيْه**, an Egyptian measure; see Rödiger in Allg. Encyclop. art. Ephā"].

**איפה** (from **אֵי** and **פֹּה** "here"), *where?* Isa. 49:21; Ruth 2:19; *how?* Jud. 8:18; in indirect interrogation, Jer. 36:19.

**איפוא** i.q. **אָפּוּא** *wholly, so, therefore*, Jud. 9:38; Pro. 6:3, in some editions; but it would be more correct to write **אָפּוּא**, which see.

**אִישׁ** with suff. **אִישִׁי**, **אִישְׁךָ**, **אִישְׁנו**; in pl. found only three times, Psal. 141:4; Pro. 8:4; Isa. 53:3; **אִישִׁים**; in the place of which the use of the language has substituted **אֲנָשִׁים** (from the unused sing. **אֲנִישׁ**); const. state **אֲנָשִׁי**; with suff. **אֲנָשֵׁינוּ**, **אֲנָשֵׁיכֶם**; and periphrastically **אִישׁ בְּנֵי**; comp. No. 6.

(1) A MAN. Specially—(a) opposed to woman, a male; Gen. 4:1, "I have acquired a man with God," i.e. male offspring. 1 Sa. 1:11. Used even of brutes, Gen. 7:2; comp. 1:27; 6:19. So in Latin, *vir*, of animals, Virg. Ecl. vii. 7.—(b) a husband, opposed to a wife, Ruth 1:11; Gen. 3:6; 29:32, 34; with suff. **אֲנָשֵׁינוּ** "our men," i.e. husbands, Jer. 44:19; so in Greek *ἀνὴρ*, Il. xviii. 291; Lat. *vir*, Hor. Sat. i. 2, 127.—(c) opposed to an old man, it is the name of *virile age*, 1 Sa. 2:33. Sometimes—(d) it denotes *manly mind, valour*; (comp. verb in Hithp.) 1 Sa. 4:9, **אֲנָשִׁים**, **וְהָיוּ הַתְּהַלְּקִים** "be strong and be men;" 1 Ki. 2:2; comp. Hom. Il. v. 529. It is—(e) *homo*, man, opposed to God, Job 9:32; 12:10; Isa. 31:8; especially in pl. Gen. 32:29; Isa. 7:13; comp. Hom. *πατὴρ ἀνδρῶν τε θεῶν τε*. Opposed to beasts, Ex. 11:7; Gen. 49:6.—(f) by apposition it is joined to other substantives, as **אִישׁ כָּרִים** "a eunuch," Jer. 38:7; **אִישׁ כֹּהֵן**, "a priest," Lev. 21:9; especially with Gentile nouns, **אִישׁ עֲבָרִי** "a Hebrew," Gen. 39:14; comp. *ἄνδρες Γαλιλαῖοι, ἄνδρες Ἰσραηλῖται*, Act. 1:11; 3:12.

—(g) followed by a genitive of city, land, and people it denotes an *inhabitant*, or *citizen* of it; **אִישׁ יִשְׂרָאֵל** "an Israelite;" **אֲנִישׁ יִשְׂרָאֵל** 1 Sa. 7:11; **אֲנִישׁ יְהוּדָה** 2 Sa. 19:42; also **אֲנִישׁ הָעִיר** Gen. 24:13. Especially in this signification sing. **אִישׁ** is put collectively; **אִישׁ יִשְׂרָאֵל** for **אֲנִישׁ יִשְׂרָאֵל** Josh. 9:6, 7; 10:24; Jud. 7:8; 8:22, etc.—(h) followed by a genitive of king, leader, military commander, lord, &c., *the men of any one* are his *companions, followers, soldiers, intimate*. 1 Sa. 23:3, 12; 24:5, 8; 28:1. Once perhaps used of relatives and near friends, as the Syriac **لَحَمَ اَنْشِيسَ**, viz. Eze. 24:17, 22, where **לחם** is food which relations and near friends were accustomed to send to mourners. In like manner—(i) **אִישׁ הָאֱלֹהִים** and with art. **אִישׁ הָאֱלֹהִים** a *man of God*, i. q. a servant and minister of God; of angels, Jud. 13:6, 8; of prophets, 1 Sa. 2:27; of Moses, Deu. 33:1; of David, 2 Ch. 8:14.—(k) followed by a genitive which denotes attribute, virtue, vice, it designates one *endued with such an attribute*, and the Hebrews were accustomed in this manner to make a circumlocution of adjectives. **אִישׁ תָּאֵר** "a man of form," i. e. handsome; **אִישׁ דָּמִים** "bloody;" **אֲנִישׁ לֵבָב** "intelligent," etc.; **אֲנִישׁ הַשֵּׁם** "celebrated," Gen. 6:4; comp. **אִישׁ הָאֲדָמָה** "a husbandman," Gen. 9:20.—(l) it is used coll. of *soldiers*, Germ. *Mannschaft, Kriegsmannschaft*, Isa. 21:9; comp. **אֲדָם** Isa. 22:6.—(m) **אִישׁ** denotes a *man of more noble quality*; opposed to **אָדָם** a man, or men, of the common people; see under **אָדָם** No. 1, letter (b).—(n) when joined to numerals, after numbers below ten is put **אֲנָשִׁים**, as **שְׁלֹשָׁה אֲנָשִׁים** Gen. 18:2; between ten and twenty commonly **אִישׁ** Nu. 1:44; above twenty, always **אִישׁ** 1 Sa. 14:14; 22:2, 18, etc., etc.

(2) followed by **אֶחָד** or **אֶחָד** *one another*; see **אֶחָד** and **אֶחָד**.

(3) *any one, some one*, Gen. 13:16; Ex. 16:29;

Cant. 8:7; so Syr. **اِنْسِ** for *τις* e.g. **اِنْسِ** a certain Jew. ["Pl. **אֲנָשִׁים** *men, certain men*, like

Syr. **اِنْسِ** 1 Ki. 20:17; Jer. 37:10."]

(4) *each, every one*; 1 Ki. 20:20, **וַיַּחַד אִישׁוֹ**, "and they slew every one his man." **אִישׁ וְאִישׁ** Ps. 87:5; Est. 1:8 (*männiglich*). Once like **כָּל** it is prefixed to another substantive, Gen. 15:10, **וַיִּתֵּן אִישׁ־בְּתָרוֹ לְקֶרֶת רַעְיוֹ**, "and he set each of the several (animals) part over against part." **אִישׁ־בְּתָרוֹ** is i. q. **כָּל־בְּתָרוֹ**, but the sacred writer has put **אִישׁ** for **כָּל**, so as to answer to the following **רַעְיוֹ**.

(5) an impersonal construction is used, like the Germ. *man*, French *on*, Eng. *one* or *men* (*one says*

men say), 1 Sa. 9:9, לְפָנִים בְּיִשְׂרָאֵל כֹּה אָמַר אִישׁ "formerly it was thus said in Israel," i.e. one used to say.

(6) *sons of men* pl. is periphrastically for *men* simply, like אָדָם; see אָדָם No. 5, Ps. 4:3. Sometimes used ἐμπατριῶς of noble men, opposed to אָדָם Ps. 49:3; Pro. 8:4; see אָדָם No. 1, letter (b).

As to origin, I regard אִישׁ as a primitive word, somewhat however softened from the harsher form אִנְשׁ *ensh*, which see; whence אִשָּׁה for אִנְשָׁה, and pl. אִנְשִׁים.

In like manner the Arabs have *أُنْسان* and *أَيْسان*. To this answers the Sansc. *isha* master, *ishi*, mistress; and perhaps we should compare Gr. *ἴς*, Lat. *vis* and *vir* (comp. *honor*, *honos*, *παῖς*, Lac. *παῖρ*, *puer*). Derivatives אִישׁוֹן, אִישׁוֹהוּר, אִישׁוֹבֶשֶׁת, and אִישׁוֹ.

אִישׁ denom. verb only in —

HITHPALEL הִתְאַשֵּׁשׁ *to shew oneself or act as a man* (ἀνδρίζεσθαι), *fid* ermannen; Isa. 46:8, הִתְאַשְׁשׁוּ "shew yourselves men," i.e. be wise, cast away the childish trifles of idolatry. Rightly rendered by Luther, *seyd Männer*. (Ch. הִתְאַשֵּׁשׁ and הִתְאַשֵּׁשׁ id.)

אִישׁ-בֹּשֶׁת ("man of shame," i.e. shaming himself, perhaps bashful), [*Ish-bosheth*], pr.n. of a son of Saul, who after the death of his father and brothers governed eleven tribes for two years in opposition to David. 2 Sa. 2—4.

אִישׁהוֹד ("man of glory"), [*Ishod*], pr.n. m. 1 Ch. 7:18.

אִישׁוֹן (dimin. from אִישׁ) m.—(1) *a little man*, and followed by עַיִן "little man of the eye," i.e. pupil, in which as in a glass a little image of a man is seen, Deu. 32:10; Pro. 7:2. This pretty figure is used in many languages, as Arab. *أُنْسان العَيْنِ* little man of

the eye, Gr. *κόρη*, *κοράσιον*, *κορασιδον*, Lat. *pupa*, *pupula*, *pupilla*, Pers. *مردک*, and compare the instances collected in Thes. p.86; more fully, Ps. 17:8, אִישׁוֹן בֶּת עַיִן "pupil daughter of the eye." (See בֶּת.)

(2) Metaph. *the middle, midst of any thing* (as Arab. *بُوبُو* pupil, for middle, summit). Hence Pro. 7:9, "in the pupil of the night," i.e. in the middle of the night; 20:20, "in the pupil of darkness," i.e. in the middle of the darkness; which passage is in *בְּאִשְׁמוֹן ה'* "in the darkness of the night."

אִישׁ Ch. for יֵשׁ 1 Ch. 2:13.

אִתּוֹן for אִתּוֹן m. Eze. 40:15. קרי, *entrance*, from the root אָתָה i. q. בּוֹא to come, to enter. In כּתִיב, the letter Yod being transposed, it is read יאִתּוֹן.

אִתִּי Ch. i. q. Heb. *ישׁ* there is, from which it is

formed. (Arab. *أَيْس*, only in a few phrases, Syr. *أَيْس*), in Targg. אִיתִי זָכָר, Talmud. אִיתָא Dan. 5:11, "there is a certain man in thy kingdom;" 2:28, 30; 3:25. With a negative particle אִיתִי לא Dan. 2:10, 11; 3:29. Followed by a pl. 3:12. When the various persons of the verb substantive are expressed, the pronouns are suffixed, mostly in the pl. אִיתּוֹהִי "he is," Dan. 2:11; אִיתְּנָא "we are," 3:18; אִיתְּכִי "thou art," 2:26; אִיתְּכֻן "ye are," 3:14. And these forms, with a participle, serve as a periphrasis for the finite verb. Dan. 3:18, אִיתְּנָא פִלְחִין "we are not worshipping," i.e. we do not worship. When used absolutely, it should generally be rendered *there exists, there is, it y a*; Dan. 2:10, 11. אִיתִי ל' "there is to any one," *he has*, Ezr. 4:16.

אִתִּי pr.n. see אִתִּי.

אִיתִיאל pr.n. [*Ithiel*], (for אִתִּי אֵל "God is with me"), Prov. 30:1. *Ithiel* and *Ucal* seem to have been the children or disciples of Agur, to whom he addressed his instructions.

אִיתָמָר ("land of palms"), [*Ithamar*], pr. n. of the youngest son of Aaron, Ex. 6:23; 28:1.

אִתָּן & אִתָּן (for יָתָן with Aleph prosthetic, from the root יָתָן to be perennial), adj.—(1) *perennial, constant*, especially used of water. גַּחַל אִתָּן "a perennial stream," constantly flowing, Deu. 21:4; Am. 5:24; and without גַּחַל 1 Ki. 8:2, יָרַח הָאִתָּנִים "the month of perennial streams" (elsewhere called *Tishri*), the seventh month of the Hebrew year; from the new moon of October to the new moon of November. Subst. [This sense as subst. is given as primary in Thes.] *continuance*. Ps. 74:15, נַהֲרֹת אִתָּן "rivers of continuance," i.e. continually flowing. Used of the continuance, i.e. the flow of the sea. Ex. 14:27.—Job 33:19 in כּתִיב אִתָּן, "with continual war in his bones," sc. הוֹכֵחַ he is chastened.

(2) *firm, valid* [*firmness, strength*, see Thes.], Jer. 5:15, נֹי אִתָּן "a mighty nation;" Job 12:19, אִתָּנִים "the potent" (Vulg. *optimates*), (33:19); Gen. 49:24, תֵּשֵׁב בְּאִתָּן קִשְׁתּוֹ "his bow will remain firm;" in which passage 2 is Beth essential.

(3) *hard*, hence *pernicious, terrible*. Pro. 13



15, "the way of the wicked is pernicious." Rendered aptly enough by Luther, bringt Wehe; Jerome, *worago*. [Explained in Thes. "the way of the wicked is a perennial stream," see No. 1.] Hence—

(4) poet. *a rock, a crag*, from hardness. Mic. 6:2, אֶרֶץ הָאֲבָנִים "the rocks, the foundations of the earth;" Jer. 49:19; 50:44, גִּבְעֵי אֲבָנִים "a stony dwelling" (comp. 49:16, הַגִּבְעָה); Nu. 24:21. [This meaning is rejected in Thes., and these passages are referred to No. 1.]

(5) [*Ethan*], pr.n. of an Ezrahite (see אֶתְנָן), a wise man (1 Ki. 5:11), to whom Psalm 89 is attributed in its title.

אָדָּם (shortened from אָדָּם, from the root אָדָּם; comp. Ch. הָדָם, הָדָם, and אָדָּם, which is taken from the fuller אָדָּם: [Derivation given in Ges. corr.: "kindred are אָדָּם, אָדָּם, see Hupfeld in Zeitschr. f. d. Morgenl. ii. 143."])—(1) affirmative part. *surely, certainly, no doubt*. Gen. 44:28, אָדָּם כִּי אֵין אֶתְּךָ "no doubt he is torn;" Jud. 3:24; 1 Ki. 22:32; 2 Ki. 24:3; Ps. 58:12; Job 16:21. Hence—

(2) adv. of limitation, *only*. Exod. 10:17, אָדָּם הַפֶּעַם "only this once;" Lev. 11:21, אָדָּם תֹּאכְלוּהוּ "only these ye may eat;" Ps. 37:8, "be not angry, (for this is) only for doing evil," i.e. anger is often the cause of crime; Prov. 14:23, "vain words אָדָּם only (lead) to want;" Pro. 11:24; 21:5. Specially it is used—(a) before adjectives, where *only* is i. q. *quite, altogether*. Deu. 16:15, וְהָיָה אָדָּם "and thou shalt be only joyful," i.e. altogether joyful. Isa. 16:7, אָדָּם נִבְאִים "altogether contrite;" Isa. 19:11.—(b) before substantives, *nothing but*, which may often be rendered *solus, merus*, Germ. *tauter*; Engl. *merely*. Ps. 139:11, אָדָּם חֹשֶׁךְ "nothing but darkness," i.e. merely darkness. Ps. 39:12, אָדָּם הֶקֶל "nothing but vanity," i.e. mere vanity.—(c) before adverbs and verbs, *quite, altogether*. Ps. 73:13, אָדָּם רֵיק "altogether in vain." 1 Sa. 25:21; Job 19:13, אָדָּם אֶתְּךָ "my acquaintances are quite alienated from me." Jud. 20:39; Job 23:6. Comp. Ex. 12:15, אָדָּם בְּיוֹם הָרִאשֹׁן "altogether in the first day," is, on the first day itself, nur gleich am ersten Tage.

(3) an adv. of exception, *only, but*. Gen. 20:12, אָדָּם לֹא בַת אִמִּי "but not (*πονορονχι*) the daughter of my mother." Lev. 11:4; Nu. 26:55; Deu. 18:20; Josh. 3:4.

(4) an adverb of time, *only now, for just now, scarcely*. Gen. 27:30, אָדָּם יָצָא יַעֲקֹב... "Jacob was but scarcely gone out...when Esau his brother came in." Jud. 7:19. Comp. Cic.

ad Fam. viii. 23, "*tantum quod ex Arpinati veneram, cum mihi a te litteræ redditæ sint*;" Vellej. ii. 117.

אָבָד an unused root, i. q. אָבָד, *to bind*; hence to *fortify, strengthen* a city. Hence—

אָבָד ("band," i.e. fortress, citadel, castle), [*Ac-cad*], pr.n. of a city built by Nimrod, Gen. 10:10; LXX. Ἀρχάδ: comp. אָבָד and אָבָד. Targg. and Jerome understand *Nesibis*, a city of Mesopotamia. Other conjectures, which are however very uncertain, are given by Bochart in Phaleg. iv. 17, and Le Clerc, on the passage.

אָבָד (for אָבָד with Aleph prosthetic), adj. *lying, false, deceptive*. Specially for אָבָד "a deceiving river," i.e. soon drying up and disappointing the traveller, Jer. 15:18; Mic. 1:14. Opposed to אָבָד a continual river; comp. *fundus mendax*, Hor. Carm. iii. 1, 30.

אָבָד (i. q. אָבָד), [*Achzib*], pr.n.—(1) of a town on the sea coast in the tribe of Asher, situated between Acco and Tyre, called by the Greeks *Ecdippa*, now *Dsib*; Josh. 19:29; Jud. 1:31.

(2) of a town in the tribe of Judah, Josh. 15:44; Mic. 1:14; comp. אָבָד and אָבָד.

אָבָד (from the root אָבָד prop. *to break*), adj. [*"violence, but always used as a concr."*]—(1) *bold, brave, daring*, Job 41:2.—(2) *harsh, cruel*, Lam. 4:3; hence, "an enemy," Job 30:21.—(3) *fierce, virulent*, used of poison, Deu. 32:33.

אָבָד, i. q. אָבָד (with the adjectival termination יֵי).—(1) *harsh, cruel*, Pro. 5:9; 17:11; Jer. 6:23.—(2) *fierce, savage*, Pro. 17:11, "a savage messenger," i.e. one who brings grievous tidings, such as a sentence of death, Isa. 13:9; Jer. 30:14.

אָבָד f. (from אָבָד with the termination ית, see Ges. Grain. § 85, 4), *cruelty, fierceness* (of anger), Pro. 27:4.

אָבָד f. *food, a meal*, 1 Ki. 19:8. Root אָבָד.

אָכִישׁ (from the root אָכִישׁ), [*Achish*], pr.n. of a king of the Philistines in the city of Gath, 1 Sa. 21:11; 27:2; 1 Ki. 2:39.

אָכַל inf. const. אָכַל, with pref. אָכַל, with suff. אָכַל, fut. יֹאכַל, in pause יֹאכַל, once יֹאכַל, Eze. 42:5.

(1) TO EAT, TO DEVOUR (kindred root is אָכַל). It is put absolutely, Deu. 27:7; 1 Sa. 9:13; more often with an acc. of the food, rarely followed by ? Lan.

4:5; 3 Ex. 12:43—45; Lev. 22:11, and 17 Lev. 7:21; 25:22; Nu. 15:19; comp. *ἐσθίειν τινός*. It is used not only (and that very frequently) of men, but also of beasts, Isa. 11:7; whence *האכל* Jud. 14:14, *the eater*, in Samson's enigma, is *the lion* (compare

الأكل). The following phrases should also be noticed:

—(a) *to eat a land, a field, a vine*, is used for *to eat its produce or fruit*, Gen. 3:17; Isa. 1:7; 36:16; (comp. 37:30). —(b) *to devour sacrifices*, is said of idols, a phrase taken from *lectisternia*, Deu. 32:38; Eze. 16:20. —(c) *אכל לחם* is *to take food*, 1 Ki. 21:7; Ps. 102:5; and when *לא* is added, not to take food, to fast, 1 Sa. 28:20; 30:12; the former is especially, *to take a meal, to dine or sup, to feast*, Gen. 31:54; 43:16; Jer. 41:1; 52:33; comp. *φαγεῖν ἄνθρωπον*, Lu. 14:1. Sometimes *אכל לחם* is simply *to live*, Am. 7:12. —(d) *אכל לפני יהוה* is used of *sacrificial banquets* held at the temple, Deu. 12:7, 18; 14:23; Ex. 18:12. —(e) *to devour any one's flesh*, Psa. 27:2, used of cruel and fierce enemies who thirst for one's blood. Different from this is —(f) *to eat one's own flesh*, Eccles. 4:5, of a foolish person devoured by envy. Compare Hom. Il. vi. 202: *ὃν θυμὸν κατέδωκεν*. —(g) *אכל העם, עניים* *to eat up, to devour a people, the poor*, used of princes who consume the wealth of a people, oppressing and impoverishing them, Ps. 14:4; Pro. 30:14; Hab. 3:14. Comp. *δημοβόρος βασιλεύς* (Iliad i. 231). Similar is *to eat the flesh of a people*, Mic. 3:3. In other places, *to eat* is i. q. to destroy by war and slaughter, Hos. 7:7; Isa. 9:11; Deu. 7:16; Jer. 10:25; 30:16; 50:7, 17; 51:34. Comp. Judith 5:24. —(h) *to eat any one's words*, is to receive them eagerly, Gr. *φαγεῖν ῥήματα*, *dicta devorare* (Plaut. Asin. iii. 3, 59). Jer. 15:16, *נמצאו דבריך ואכלם* "thy words were found, and I did eat them," i. e. I eagerly devoured them, made them my own. (Compare on Carm. Samarit. iv. 16.) Hence is the vision to be explained of the roll given to the prophet to be eaten, Eze. 2:8; 3:1, seq.; Apoc. 10:9, 10. [But the vision presents an actual eating.]

(2) *to devour, to consume*, often used of inanimate things, as of fire, Nu. 16:35; 21:28; 26:10; Job 1:16, etc.; followed by 3 Zec. 11:1 (comp. *ignis edax*, Virg. *Æn.* ii. 758; *πάντας πῦρ ἐσθίει*, Il. xxiii. 182); of the sword, 2 Sa. 2:26; 18:8; Deu. 32:42; of famine and pestilence, Eze. 7:15; of fatal disease, Job 18:13; of the anger of God, Ex. 15:7; of a curse, Isa. 24:6; of heat and cold, Gen. 31:40; of too much longing and desire, Ps. 69:10.

(3) *to enjoy any thing*, as good fortune, Job 21:

25; the fruit of good or evil actions, sexual pleasures, Pro. 30:20 (comp. 9:17; *et vesci voluptatibus*, Cic. Fin. 5:20).

(4) perhaps, *to taste*, to have the sense of taste, Deu. 4:28.

(5) *to diminish, to lessen, to take from*, Eze. 42:5, "the upper chambers were shorter, *כי יוכרו* *האמקים* for the beams or columns took away from them," i. e. occupied their place.

NIPHAL *נאכל*, fut. *יאכל* *to be eaten*, Ex. 12:46; 13:3, 7; also, to be fit to be eaten, to be fit for food, Gen. 6:21. Metaph. to be consumed by fire, Zech. 9:4.

PIEL *אכל* i. q. Kal, like the Arab. *أكل* *to eat up, to consume*. Job 20:26, *תאכלהו אש* (read *t'achlehu*) "fire shall consume him," for *תאכלהו*. Dagesh forte excluded is compensated by the long vowel Kametz. Some copies however read *תאכלהו*. Comp. Lehrs. § 72, note 2, p. 251.

PUAL, *to be consumed*, by fire, Neh. 2:3, 13; by the sword, Isa. 1:20.

HIPHAL *האכל*, fut. *יאכל*, once 1 pers. *אכל* (Hosea 11:4), inf. *האכל* for *האכל* (Eze. 21:33) *to cause to consume, to devour* (of the sword, Eze. 21:33), specially *to give to eat, to feed*, construed with two accus., one of the person, the other of the thing. Ex. 16:32; Nu. 11:18; Deu. 8:16; Isa. 49:26; with *מן* of the food, Ps. 81:17.

Besides the derivatives which immediately follow, see *מאכל*, *אכילה*.

*אכל* fut. *יאכל* Ch. i. q. Heb., *to eat, to devour*, *אכל קרצוהו* *to eat any one's pieces*, metaph. *to calumniate him, to accuse him*, Dan. 3:8; 6:25. So in Targg. *אכל קרצין* for Heb. *הלה רביל רגל* (Syr. *ܐܠܟܐ ܕܥܠܐ ܕܪܥܝܢܐ* for the Gr. *διαβάλλω*, Lu. 16:1; whence part. *ܐܠܟܐ ܕܥܠܐ* devil, Arab. *أكل لحم فلان* id.) [See Ch. 17.]

*אכל* with suff. *אכלו* n. act. — (1) *an eating, a devouring*, i. q. *to eat*. Exod. 12:4, *אכלו לפי אכלו* "every one according to his eating;" 16:16, 18, 21; Job 20:21.

(2) *food*, especially — (a) *corn, grain, meal, provision*, Gen. 14:11; 41:35, seq.; 42:7, seq.; 43:2, seq.; 44:1 — (b) *prey*, Job. 9:26; 38:29.

*אכל* [Ucal], pr. n. of a man, Pro. 30:1.

*אכלה* f. *food*, Gen. 1:29; 6:21; of the food of wild beasts, Jer. 12:9; food of fire, i. fuel, Eze. 15 4, 6.



אֶכְּךָ (proj. inf. abs. Hiphil, from the root בָּנָה, for בָּנָה, בָּנָה, בָּנָה *establishing*, Ch. בָּנָה, בָּנָה ["Others i. q. בָּנָה with א prosthetic."]) adv.—

(1) of affirming strongly, *surely!* Gen. 28:13; Ex. 2:14; Jer. 8:8.—(2) adversat. *but, yet*, Ps. 31:23; Isa. 49:4; 53:4. Hence, by abbreviation, is אֶךְ, which see. [This obs. is omitted in Ges. corr.]

אֶכְּךָ—(1) TO PUT A LOAD ON (a beast of burden), prop. apparently to *bend, to make to bow down* under a load, kindred to the root אָכַךְ, which see. Arab.

أَكْف II. to tie, to bind on a pack saddle, IV. to put on a pack saddle. In the verb this signification does not occur, but in the noun אֶכְּךָ; whence—

(2) to urge to work, to impel on, like the Syr.

أَكْف. In the Old Testament only found Pro. 16:26, אֶכְּךָ עָלָיו פִּיהוּ "for his mouth urgeth him on," i.e. hunger impels him to work. Its being construed with עָלָ, must be explained from its primary signification of *laying on a burden*.

אֶכְּךָ m. a load, a burden, and metaph. weight, authority, dignity, like אָכַךְ Job 33:7, אֶכְּךָ "and my burden (dignity) shall not be heavy upon thee." So Ch., Syr., while LXX. η χεῖρ μου, and so Kimchi, regarding אֶכְּךָ as i. q. אָכַךְ in a similar place, 13:21. The former explanation is however preferable.

אֶכְּךָ an unused root, i. q. Arab. أَكَّر Conj. V. to dig, especially the earth (whence أَكْرَة, أَكْرَة a pit, a ditch), kindred to the roots אָכַךְ, אָכַךְ, אָכַךְ. Hence—

אֶכְּךָ m. a digger, a husbandman; Jer. 51:23; Am. 5:16. Pl. אֶכְּרִים, with suff. אֶכְּרִים 2 Ch. 26:10; Joel 1:11; Isa. 61:5. (Chald. id.; Syr. and Zab. أَكْر; Arab. أَكَّر. Perhaps from the same source have sprung Gr. ἀγρός; Lat. ager; Goth. akr; Germ. Acker. [Engl. acre.])

אֶכְּךָ ("enchantment," from the root אֶכְּךָ, [Achshaph], pr. n. of a town in the tribe of Asher, Josh. 12:20; 19:25.

I. אֶל a word which has a negative power like the kindred לֹא, לֹא, לֹא, לֹא (comp. under the root אָל p. xxi).

(1) subst. NOTHING; Job 24:25, "who shall bring my speech to nothing?"

(2) adv. [referred in Ges. corr. to its use as a conj.]

of negation, i. q. μή, ne.—(a) put absol. like the Gr. μή for μή τοῦτο γένηται (Arist. Acharn. 458); Germ. nicht doch, nicht also; nay! not so! Ruth 1:13, אֶל בְּנֹתַי "nay! my daughters (do not so);" nicht so, meine Tochter. 2 Ki. 3:13; Gen. 19:18, אֶל אֶרְבִּי.—(b) it has sometimes simply a negative power, but like the Gr. μή, only in what are called subjective propositions. Thus it is only put with the future, and differs in this respect from לֹא. 2 Ki. 6:27, אֶל יְהוָה יִשְׁעֶךָ יְהוָה מֵאֵין יִשְׁעֶךָ "if Jehovah help thee not, how can I help thee?" (יִשְׁעֶךָ) must be rendered, "God will not help thee." Well rendered by LXX. μή σε σώσει Κύριος, "I fear the Lord will not help thee". Gen. 21:16, אֶל אֶלְיָזָה אֵין עֹמֵד לִי אֶלְיָזָה "I cannot look on." Ps. 50:3, וְאֶל־יְהוָה יְבֹא אֱלֹהֵינוּ וְאֶל־יְהוָה יְבֹא "Our God will come, and will not keep silence," prop. und er möchte wohl nicht schweigen, he may be expected not to keep silence. Ps. 34:6; 41:3; Pro. 3:25, אֶל־תִּירָא "thou shalt not fear," there shall be no cause that thou shouldst fear, du brauchst dich nicht zu fürchten. Job 5:22; Gen. 49:6, "into their counsel אֶל־תָּבֹא my soul will not enter," in solchen Rath würde nie meine Seele willigen. Compare Cant. 7:3. Sometimes the verb is omitted, Amos 5:14, "seek good, וְאֶל רָע and (seek) not evil." 2 Sa. 1:21, אֶל טַל וְאֶל־מָטָר עָלֵיכֶם "let there not (be) dew nor rain upon you." Pro. 12:28, where it should be rendered, "the way of righteousness (giveth) life, and the right way אֶל־מָוֶת (giveth) not death," or calamity; or, "a right way never leads to death."

(3) By far the most frequently it is a conj. of prohibiting, dehorting, deprecating, wishing that anything be not done. Always joined to a future, when it can be, apocopated; when in the first person, paragogic. Ex. 16:29, אֶל־יֵצֵא אִישׁ "let not any one go out;" 1 Sam. 26:20. In the second person, Gen. 22:12, אֶל־תִּשְׁלַח יָדְךָ "stretch not forth thy hand." אֶל־תִּירָא "fear ye not," Gen. 43:23; Jer. 7:4. In the first, Ps. 25:2, אֶל־אֲבֹתִי, "let me not be ashamed!" sc. may God so grant that I be not ashamed. It is rarely separated from the verb, Psa. 6:2, אֶל־בְּצָרַךְ תוֹכִיחֵנִי "not in thy wrath chasten me." Also used in imprecation, Gen. 49:4, אֶל־תוֹחַר "excel thou not," du sollst keinen Vorzug haben. In petitions there is added נָא Gen. 13:8, אֶל־נָא תְהִי "let there not be now." Gen. 18:3, 30, 32. (לֹא with a future is strongly prohibitory; אֶל lest perhaps, is more mildly dissuasive.)

(4) used interrogatively, like Gr. μή (see Passow, Lex. Gr. h. v. litt. C. ["Butman Gr. Gram. § 148, 5."]), for num, whether; used when a negative reply is expected. Once found in this sense, 1 Sa. 27:10, אֶל

אל *ihv seib doch nid. ausgezogen in dieser Zeit?* "ye have not thei made any excursion to-day?" Here the answer is, "No, we have not gone out, for the Hebrews, my countrymen, live all around." [?] From this stock is derived אל; whether the verb אל was ever used is uncertain.

אל Ch. i. q. Heb. No. 3; but only in the Biblical Chaldee. Dan. 2:24; 4:16; 5:10.

II. אל the Arabic article i. q. Heb. ה, prefixed also to some Hebrew words in the Old Test., which are either of Arabian origin, or, at least, although foreign, have come into the Hebrew from the Arabic, see אלמנזר, אלמנזר, אלמנזר. Cognate is the pron. pers. pl. אל, אל, which see.

אל m.—(1) prop. part. of the verb אל No. 2, *strong, mighty, a mighty one, a hero* (comp. note), comp. אל No. 1. In sing. Eze. 31:11, אל נזים "the mighty one of the nations," used of Nebuchadnezzar. LXX. ἀρχων ἐθνῶν. (Many copies have אל נזים, for instance, those of Babylon.) Isa. 9:5, אל נבור "mighty hero" [prop. mighty God, see No. 3], of the Messiah; *ibid.* 10:21, of God. [The same person is clearly meant in both places, even "God with us."] Nearly connected with this is the phrase in plur. Eze. 32:21, אל נבורים (23 copies איל) prop. "the strong among the mighty," i. e. the mightiest heroes; comp. Lehrs. p. 678. Job 41:17, אל, where many MSS. and editions אילים.

(2) *might, strength* ["compare אלביאל"]; prop. that which is strong. So in the phrase יד לאל "it is in the power of my hand." Gen. 31:29, יד לאל "there is nothing in the power of thy hand," i. e. thou canst avail nothing; Neh. 5:5. Lamed in this phrase marks state or condition. The nature of this phrase has been but little understood by those who would here render אל by *God*, and give the whole phrase: "my hand is for God;" comparing Job 12:6; Hab. 1:11; and Virg. *Æn.* x. 773, *Dextra mihi Deus*, etc. These passages are indeed connected amongst themselves, but have nothing to do with the one before us. See under אלהים.

(3) *God*. More accurately to illustrate the usage of the synonymous Hebrew names of God, as אלהים, אל, יהוה, יה, I make the following remarks on the use of this word.—(a) In prose it is scarcely ever applied to God *car' êzēzēz*, without some adjunct or attribute, אל חי, אל קנא, אל שדי, אל עז, or without some cognomen, אל אלהי. Gen. 33:20; האל

אל Gen. 46:3; יהוה אל אלהים Josh 22:22; 1s. 50:1, which is rightly rendered "Jehovah, God of gods." Comp. Dan. 11:36, אל אלים; or without the addition of a genitive of place or person, "whose tutelary deity God is" [This is heathenish; rather, whose God, God really is], אל ביתאל Gen. 31:13.—(b) This word is much more frequent in poetic language, where it stands very often without any adjunct, sometimes with the art. האל Ps. 18:31, 33, 48; 68:21; Job 8:3.—(c) It takes the suffix of the first person, אלי "my God!" Ps. 18:3; 22:2, 11. It never occurs with other suffixes, and for "thy God," "his God," are used אלהיך, אלהיו.—(d) It is a general name of gods, and it is used of idols also, both without adjunct, Isa. 44:10, 15; and with an epithet, as אל אחר "another god," Ex. 34:14; אל נר "a strange god," Ps. 81:10.

Whatever are most excellent, surpassing in their kind, are said to be of *God*; as it was customary for men anciently to refer whatever is excellent to the gods themselves [to God himself]; hence ארזי אל Ps. 80:11, "cedars of God," i. e. the highest, planted as it were by God (compare עצי יהוה Ps. 104:16, ארזי Gen. 13:10); הררי אל "mountains of God," Ps. 36:7. Compare αἱ δία, δία Δακεδαίμων. Plur. אלים—(1) *heroes, mighty ones*, see sing. No. 1.

(2) *gods*, in a wider sense; used of Jehovah and the gods of the nations, Ex. 15:11. Comp. Ex. 18:11; Dan. 11:36, אל אלים "the God of gods," i. e. the supreme God. Ps. 29:1; 89:7, "sons of gods," by an idiom of the Hebrew and Syriac syntax, poet. for "sons of Gods," i. e. angels.

Note. Following most etymologists, I have above derived אל from the root אאל; but to give my opinion more exactly, it appears rather to be a primitive word, the etymology being however adapted to the root אאל; so that to Hebrews this word would present the notion of strength and power. However this may be, it should be observed that in the Phœnicio-Semitic languages—(1) from the form אל (Arabic

أَل & أَل), as from a stock, are formed several other derivative words, as אלה to invoke God, especially in swearing; אלה, אלה to worship God; and אלה, אלה God (compare אב to be a father, fathers, from אב).—(2) besides אל, which follows the analogy of verbs ע, two other forms are



of frequent occurrence, according to the analogy of verbs **ל**, which are used in pr. n. **אל**, **אל**, compare **אֱלִיָּם**, **אֱלִיָּם**, etc. ["Among the Phœnicians **Ἰλ**, **Ἰλος**, was used **κατ' ἑξοχὴν** of Saturn; see Monum. Phœnic. p. 406."]

II. **אל** pron. pl. i. q. **אלֵּה** *these*, only found in the Pentateuch and 1 Ch. 20:8. Cognate is the form of the article **הַל**, **אֵל**.

III. **אל** only const. **אל** (almost always followed by Makkeph), more rarely and poet. in pl. const. **אֵלֵּי**.

Job 3:22; 5:26; 15:22; 29:19 (comp. Arab. **إلى**),

with suff. pl. **אֵלַי**, **אֵלֶיךָ**, **אֵלָיו**, **אֵלֵינוּ**, **אֵלֵיכֶם**, **אֵלֵיהֶם** and **אֵלֵיהֶם**, once **אֵלֵיהֶם** Eze. 31:14, poet. **אֵלֵינוּ** Ps. 2:5; prop. a noun indicative of *motion*, *direction* to any place. It is by the usage of the language—

(A) Prep., signifying in general, *to tend to anything*, *to verge to* or *towards any place*, whether it be reached and even entered or not, whether it be by motion or turning and direction of the body or of the mind, turning to anything in thought; Lat. *ad, versus, adversus, in*; Germ. *zu*, gen. *nach* (εἰς) *hin*; Gr. *πρός, εἰς, to, into, towards*. (As to its difference from **ל**, which is shortened from this word, see below, under that part.) Specially then it is used—

(1) of motion to a place; *to, towards*. It is joined to verbs of going (**הָלַךְ**, **בָּא**, **שָׁב** Gen. 8:9; **יָרַד** 2 Ki. 1:15; **עָלָה** Deu. 17:8; **רוּץ** Gen. 24:29; **קָרַב** Ex. 14:20), of putting, placing, and casting, 1 Sam. 6:11; Lev. 1:16; Josh. 5:14; also of giving, Ex. 25:16, 21; of selling, Joel 4:8; and the like (where, in German as in Latin, a dative is used. In French and English the particle *à, to*). Sometimes the construction is pregnant, as **לָקַחְתָּ לְךָ** to commit whoredom, (by going) unto, Nu. 25:1; Eze. 16:29; **דָּרַשׁ אֶל** to seek an oracle (by turning) to any one, Isa. 8:19. Opp. is **מִן**, as **מִן־הַקֶּצֶה אֶל־הַקֶּצֶה** "from end to end," Ex. 26:28; **כִּפַּח אֶל־פִּיהָ** Ezr. 9:11. Used of time, **מִיּוֹם אֶל־יּוֹם** Nu. 30:15; 1 Ch. 9:25.

(2) used of *turning* or *direction* to anything.—(a) of the body, as after a verb of turning, Isa. 38:2; looking, Gen. 4:4, 5; Ex. 3:6; speaking to, Ex. 19:9; commanding, Nu. 36:13.—(b) of the mind, as after a verb of desiring, Lam. 4:17; of expecting, Hos. 12:7; being accustomed, Jer. 10:2.

(3) when either the motion or turning is hostile; *adversus, contra* (as *εἰς, πρὸς*, more often *ἐπὶ*), *against*. Gen. 4:8; **וַיִּקָּם מִן אֶל קַדְלָאֲחִי** "and Cain rose up against Abel his brother;" Isa. 3:8; **וַיַּעַל־לָהֶם**

**אֵל** "their tongue and their deeds were against Jehovah;" Isa. 2:4; Josh. 10:6; Jud. 12:3; 20:30. Whence after a verb of fighting, Hos. 12:5. Especially here belongs the phrase, **הִנְנִי אֵלֶיכֶם** "behold, I am against you" (Targ. "behold, I send mine anger against you"); Eze. 13:8; 21:8; 34:10; Jer. 50:31; 51:25; Nah. 2:14; which is also rarely used in a good sense, Eze. 36:9. And so the part. **אֵל** is also in other places used in a good sense for *erga, towards*, 2 Chr. 16:9, **לְבָרֶם שְׁלָם אֵלָיו** "their heart was perfect towards him;" 2 Sa. 3:8. Compare Ex. 14:5. It is used—

(4) when one reaches a terminus or mark; *usque ad, even to*, i. q. **עַד**. Jer. 51:9, "her judgment has reached **אֶל־הַשְּׂמִימִים**." **אֶל־פִּיהוּ** "even to his mouth," Job 40:23. Metaph. Hos. 9:1, "rejoice not, O Israel, **אֶל־גִּיל** even to exultation;" Job 3:22. (To these examples it will not be amiss to add the remark of the Arabian grammarians, that **إلى** includes an object which is of the same kind, and excludes what is of a different kind, see Cent. reg. page 44, 45.) Here also belongs—(a) its use in denoting measure, as **אֶל־אַמָּה** Gen. 6:16, "even to the length of a cubit," *bis zur Länge einer Elle, eine Elle lang* (not as it is generally explained, to the standard of a cubit), comp. Gr. *εἰς ἐνιαυτόν*, *bis zur Vollendung eines Jahres, ein Jahr lang*, *εἰς τρίτην ἡμέραν*, Bast, ep. crit. page 12, 13; Schaef. ell. page 108.—(b) Compos. **אֶל־מִן** *even out of*. Job 5:5, **וְאֵל מַצְעִים יִקְחֵנִי** "and even out of thorns (i. e. thorn hedges enclosing fields) he taketh it." Compare the similar use of the part. **ל** Deu. 24:5, and **עַד**

Jud. 4:16. (In Arabic we might compare **إلى** Koran, xxvi. 41, prop. even out of. Indeed **ل** seems to have arisen from this signification of the particle before us.)

(5) when the limit is entered into; *in, εἰς, in* (εἰς) *hincin*; Engl. *into*, i. q. the more full, **אֶל־תֵּיךְ**. Deu. 23:25, **אֶל־כַּלְיֶיךָ לֹא־תִתֵּן** "thou shalt not put (grapes) into thy vessel." **בֹּא אֶל־תֵּיבָה** "enter into the ark," Gen. 6:18; 7:1; 8:9. **אֶל־הַבַּיִת** "into the house," Gen. 19:3; 2 Sa. 5:8. **אֶל־הַיָּם** "(to cast) into the sea," Jon. 1:5. **אֶל־הָאָרֶץ** "into the earth," Deu. 11:29. When used of a number or multitude, into which one enters, i. q. *inter* (with acc.), *among*; it may be expressed more explicitly, **אֶל־בֵּין**. Jer. 4:3, "sow not **אֶל־קִדְמֵי** amongst thorns;" 1 Sa. 10:22, "behold, he had hid himself **אֶל־תִּבְלִים** amongst the baggage."

(6) as seen above (No. 1), **אֵל** is a particle of giving; so also is it used in adding, superadding (comp. **וְהִסִּיף**

ל 1 Ki. 10. *hingu, præter, una cum, besides, together with* (comp. Gr. *ἐν τοῖσι*, besides these; and Arab. *الى* for *ع* Koran iv. 2; Cent. reg. page 43). Lev. 18:18, "nor shalt thou take a wife (אל) נשא לךבנתי unto her sister." Lam. 3:41, אל נשא לךבנתי "let us lift up our hearts with our hands to God" (LXX. *ἐν χερσίν*; Arab. *ع*). After a verb of joining together, Dan. 11:23. More often in this sense use is made of the particle על. Metaphorically—

(7) of regarding anything, having respect or regard to anything; hence—(a) *as to, in respect to*, Ex. 14:5 (compare Gr. *εἰς μὲν ταῦτα*); *because of, propter*. Eze. 44:7, אל כל העבובותיכם "because of all your abominations." (Comp. verse 6, where in the same context there is לו; and verse 11, where is לו.) 2 Sa. 21:1; 1 Ki. 14:5; 21:22. So בכה אל to weep on account of. 2 Sa. 1:24, שחק אל הנחם אל, שחק אל. Jud. 21:6.—(b) *de, concerning*, after verbs of speaking, narrating, telling, as אמר Gen. 20:2; דבר Jer. 40:16; דבר Ps. 69:27 (inasmuch as the discourse relates to something); also of hearing, Eze. 19:4; אל שמיעה a report concerning anything, 1 Sa. 4:19. (Compare in N. T. *εἰς*, Acts 2:25; Eph. 5:32.) See also 1 Sa. 1:27, אל הנער הזה התפללתי "concerning this child I prayed," um diesen Knaben habe ich gebeten; where אל indicates the object or end of the discourse (den Zweck).

(8) Metaph. it is also as expressive of rule or standard; *secundum, according to*. אל פי "according to the command," Josh. 15:13; 17:4. אל נכון "according to the certainty," für gewiß, 1 Sa. 26:4. אל הנחילות "according to the pipes," Ps. 5:1; 80:1. And so after the verbs of likeness, as דמה, דמשל, which see.

(9) when prefixed to prepositions which denote rest in a place, it gives them the signification of motion or direction to or towards a place, as לו מחוץ without (außerhalb, draußen vor), out of doors; אל לו מחוץ to without, forth without (hinaus vor), Lev. 4:12; compare *foris* and *foras*; בין אל between; בין אל in between (zwischen hinein), Eze. 10:2; 31:10. Comp. אל אחי Josh. 15:3; אל נחב, אל נחב, אל נחב.

(B) More rarely, and by a kind of negligence of speech (although used in a good many most certain examples), it is used of *remaining at, or in a place*, to which one tends (comp. ? let. B), as the Gr. *εἰς*, *εἰς* for *ἐν*, *εἰς δόμους μένειν*, Soph. Aj. 80; *οἰκαδε μένειν* (see Passow Lex. No. 6; Bernhardt Synt. Ling. Gr. page 215, 216); Germ. zu Hause, zu Leipzig, zu der Zeit,

and in some parts, bis Montag (for Monday itself), (as vice versa part. לו used of quiet tarrying at a place. See No. 3). Winer, who has used in this argument more skill than learning (Lex. page 60), may see whether all these are void of sense; he could hardly deny that these idioms of languages really exist. One thing is true, that the signification of motion is not wholly lost in this class of significations, namely, that which had preceded. Specially then it is—

(1) *ad* for *apud, at, by, near*; Germ. an. לשב אל השלחן "to sit at the table," zu Tische sitzen, 1 Ki. 13:20 (comp. *εἰς θρόνον ἔζοντο*, Od. iv. 51). Jer. 41:12, וימצאו אותו אל מימם רבים "and they found him at the great waters, which were near Gibeon." 1 Sa. 17:3, אל ההר מנה by a mountain (am Berge) on this side." In the same sense there might be said מן ההר, see No. 3. אל גבעה am Hügel, "at the hill," Josh. 5:3. Eze. 7:18, אל כל פנים בושח auf allen Gesichtern schaamröthe, "blushing shall be on all faces," a little after בבלדאשיהם. (We must not refer to this, Gen. 24:11, אל באר מיים... where Winer inaccurately renders, "he gave to drink at the well of water;" it should be rendered, "he made to kneel down at"—er ließ sie hinknien an das Wasser.)

(2) *in, among*, as in Sophocles, *εἰς δόμους μένειν*. Deu. 16:6, שם תזבח את הפסח, "but in that place which Jehovah thy God chooseth, there shalt thou sacrifice the passover" (Sam. cod. במקום). 1 Ki. 8:30, ואתה תשמע אל קולם שבתך אל השמים, "and hear thou in the place of thy habitation in heaven." (Here, by a slight change, it might be, "let our prayers go up into heaven;" but as the words now are, אל actually follows a verb of rest.) Gen. 6:6, ויחצב אל לבו "and he was grieved in his heart," er empfand Schmerz in seinem Herzen (not as taken by Winer, es schmerzte ihn in die Seele hinein, for היחצב as being intransitive, does not admit the idea of entering into the mind). Here belongs—

(3) אל as sometimes put before particles, implying rest in a place, without change of sense (different from above, A, 9). 1 Sam. 21:5, ויד, אל תחת ידי, "there is no common bread under my hand" (prop. a solecism, as the expression of the people of Berlin, unter meine Hand); also אל מול for מול, which see.

Note. It is a mistake to attribute to this particle some other significations which are altogether foreign to its true sense, as *with*, in Nu. 25:1; Josh. 11:18 (see however above, A 6); *through*, in Jer. 33:4, etc.

אל ("terebinth"), [Elah], pr n. m. 1 Kings 4:18.



**אֶלְגַּבִּי** *m. hail*, Eze. 13:11, 13; 38:22, i. q. **אֶלְגַּבִּי** ice, *κρύσταλλος*, whence **אֶלְגַּבִּי** stones of ice, i. e. hail. This word is perhaps rather Arabic than Hebrew. Kamûs, page 742, **الجبس** what is frozen; ["**الجمادى** *concretum*, specially *congelatum*."] See also Freytag's Lexicon, i. page 240.]

**אֶלְגַּבִּי** see **אֶלְגַּבִּי**.

**אֶלְדָּד** ["whom God loves," "Theophilus"], [*Eldad*], pr. n. m. Num. 11:26, 27.

**אֶלְדָּה** ("whom God called," see **דָּעָה**), [*El-daah*], pr. n. of a son of Midian, Gen. 25:4.

**אֶלֶה** an unused root. Arab. **أَلَّه** to worship a deity, to adore; med. Kesr. to be stunned, smitten, with fear. See the note on **אֶל** I. Comp. **אֶלֶה**.

**אֶלֶה** I. prop. to be round; hence to be thick, fat; cogn. root **אֶלֶה** (comp. especially **אֶלֶה** abdomen, belly, Ps. 73:4). Arab. **أَلَى** to have fleshy buttocks, to have a fat tail (as a ram). Hence **אֶלֶה**.

II. denom. from **אֶל** (see the note on **אֶל**).

(1) to swear; Arab. **أَلَى** for **أَلَى** Conj. IV. V. prop. to affirm by God, 1 Ki. 8:31 [Hiphil].

(2) to curse, Jud. 17:2; Hos. 4:2.

(3) to cry out, to lament (Germ. *Gotterbarmen*, *Gott um Erbarmen anrufen*), Joel 1:8.

(I should not oppose the idea of this root being onomatopoeitic, comp. **אֶלֶל**, and the signification which I have put in the third place would then be primary.)

**HIFAL**, to cause any one to swear, to bind him by an oath, construed with acc., 1 Ki. 8:31; 2 Ch. 6:22; 1 Sa. 14:24. Fut. apoc. **יִאֶלֶה** from **יִאֶלֶה** for **יִאֶלֶה** 1 Sa. l. cit. Derivatives **אֶלֶה** and **אֶלֶה**.

**אֶלֶה** f. (with Kametz impure, from **אֶלֶה** No. II., for **אֶלֶה** and that for **אֶלֶה**, **אֶלֶה**, Arab. **أَلَى**, see *Lehrg.* 509.

(1) an oath. **בֹּא בְּאֶלֶה** to enter into an oath, i. e. to bind oneself by oath, Neh. 10:30; hence **הִבִּיא בְּאֶלֶה** to bind any one by an oath, Eze. 17:13. Compare Virg. *Æn.* iv. 339, *hæc in fœdera veni*. **אֶלֶה** "an oath imposed on me," Gen. 24:41.

(2) a covenant confirmed by an oath, Gen. 26:28; Deu. 29:11, 13; Ex. 16:59.

(3) imprecation, curse, Nu. 5:21; Isa. 24:6,

**שְׁבַע־אֶלֶה** an oath joined with imprecations; Nu. 5:21. **לֵאמֹר הָיָה לְאֶלֶה** to become a curse, Jer. 44:12. **יָזַן לְאֶלֶה** to make to be an execration, Jer. 43:18. Plur. **אֶלֶה** curses, Nu. 5:23; Deu. 29:11.

**אֶלֶה** f. an oak, Josh. 24:26, i. q. **אֶלֶה**. Root **אֶלֶה** No. III.

**אֶלֶה** f. i. q. **אֶלֶה** No. 2 (from the root **אֶלֶה**), a strong hardy tree, specially the terebinth (*Pistacia Terebinthus*, Linn.), a tree common in Palestine, long-lived, and on that account often used in designating places (Gen. 35:4; Jud. 6:11, 19). According to Pliny (xvi. 12), an evergreen; but this is contradicted by modern botanists. The ancient versions sometimes render it *terebinth*, sometimes *oak* (see the further remarks in *Thes.* page 50, 1); and the word appears, in a wider sense, to be used of any large tree, like the Gr. *ἐρῦς*. [The modern name of the terebinth is *butm*, Robinson, iii. 15.]

**אֶלֶה** emphat. st. **אֶלֶה** m. Ch. i. q. Heb. **אֱלֹהִים** God, generally, Dan. 3:28; 6:8, 13; emphat. st. specially used of Jehovah, Dan. 2:20; 3:32. With pref. **אֶלֶה** Dan. 2:19; but also with suffixes, contr. **אֶלֶה** Dan. 6:24. Pl. **אֱלֹהִים** gods, Dan. 2:11; 5:4, 11, 23. **בֶּרֶךְ אֱלֹהִים** "son of gods," Dan. 3:25.

**אֶלֶה** pron. pl. comm. *these*, used as the pl. of the sing. **אֶלֶה**. The simple and less frequent form is **אֶלֶה**, which see. **אֶלֶה** has a demonstrative power, compare **הֵנָּה** (Arab. **هَـٰؤُلَاءِ**, f. **أُولَـٰئِكَ**; Æthiop. **ሕወሓት** hi

**אֶלֶה** hae; Ch. **אֶלֶה**) It is applied either to the things which follow, Gen. 2:4; 6:9; 11:10; or to those which precede, Gen. 9:19; 10:20, 29, 31. It is placed after a noun, as **הַדְּבָרִים הָאֵלֶּה** Gen. 15:1; when it is placed before, there is either an ellipsis of the verb substantive, or it is used *δεικτικῶς*, *Psa.* 73:12. Comp. **אֶלֶה**. When twice or three times repeated, **הִי, הִי, הִי**, Isa. 49:12. ["Like **אֶלֶה** it refers also to space, **אֶלֶה** i. q. **עֲרִיבָה** Lev. 26:18. Some suppose **אֶלֶה** to be used also for the sing., as 2 Ch. 3:3; Eze. 46:24; Ezr. 1:9; but these passages are uncertain. See on this pron. Hupfeld, in *Zeitschr. f. d. Morgengl.* ii. 161 "Ges. add.]"

**אֶלֶה** see **אֶלֶה**.

**אֶלֶה** Ch. *behold! lo!* a softened form for **אֶלֶה** (which see), Dan. 2:31; 4:7; 7:8. Compare the letter **ל**.

**אֶלֶה** (contr. from **אֶלֶה** and **לֵא**) ["According to Hupfeld (*Zeitsch. f. d. Morgengl.* ii. 130), it is i. q. **לֵא** with

the demonst. אֱלֹהִים prefixed." Ges. add.], like the Syr. אֱלֹהִים, if, but if, a particle of the later [?] Hebrew, Eccl. 6:6; Est. 7:4.

אֱלֹהִים (with prefix and suffix אֱלֹהִים Dan. 11:38; אֱלֹהִים Hab. 1:11), m. *God* (Arab. الله, with art.

الله of the true God; Syr. ܐܠܗܐ; Chald. ܐܠܗܐ). In imitation of the Aramæan usage, the singular form is only used in poetry and in the later Hebrew; the plural of majesty, אֱלֹהִים, occurs, on the other hand, more than two thousand times. The singular is used—

(1) of *any god*, Dan. 11:37—39; 2 Chr. 32:15; Neh. 9:17. There is a proverbial expression, Hab. 1:11, of an obstinate self-confident man, זֶה כְּחוֹ לְאֱלֹהִים "whose own strength is as his god," i.e. who despises every god and confides in his own strong hand and sword. Comp. Job 12:6, אִשָּׁר הִבִּיִּיא אֱלֹהִים בְּיָדוֹ "who bears his god in his hand." Arms are intended. Comp. Virg. Æn. vi. 773, "Dextra, mihi deus, et telum...Nunc adsint."

(2) mostly of *the true God*, κατ' ἐξοχήν, for אֱלֹהִים, אֱלֹהִים. Deu. 32:15; Ps. 50:22, and forty times in the book of Job. Const. with sing. adj. (Deu. loc. cit.) and plur. Job 35:10.

Pl. אֱלֹהִים (with pref. contr. בְּאֱלֹהִים, בְּאֱלֹהִים) used in Hebrew—

(A) in a plural sense—(1) of *gods* or *deities* in general, whether true or false. אֱלֹהֵי מִצְרַיִם "the gods of the Egyptians," Exod. 12:12. אֱלֹהֵי הַנִּזְכָּר "strange gods," Gen. 35:2, 4; Deu. 29:18. אֱלֹהִים הַחֲדָשִׁים "new gods," Deu. 32:17. Sometimes, from the more common popular usage, Jehovah and idols are comprehended under this common name; Ps. 86:8, "there is none like unto thee among the gods, O Jehovah!" Ex. 18:11; 22:19. Elsewhere the idea of divinity is altogether denied to idols, and is attributed to Jehovah alone. Isa. 44:6, "besides me there is no god;" Isa. 45:5, 14, 21; 46:9. Idols are even called לֹא-אֱלֹהִים 2 Ch. 13:9.

(2) once applied to *kings*, i. q. אֱלֹהִים Ps. 82:1, especially verse 6.

Note. Not a few interpreters, both ancient and modern, have regarded אֱלֹהִים as also denoting *angels* (see Ps. 8:6, the LXX. and Ch.; Ps. 82:1; 97:7; 138:1), and *judges* (Ex. 21:6; 22:7, 8); this opinion is discussed and refuted at length in Thes. page 95. [But Hebrews, chaps. 1:6 and 2:7, 9 shew plainly that this word sometimes means *angels*, and the authority of the N. T. decides the matter.]

(B) in a singular sense, of *one god* (compare as to the pl. *majestatis* or *excellentie*, Lehrs. page 662, 664), Heb. Gram. § 106, 2, b. Constr. with a verb (Gen. 1:1, 3 seq.) and adjective in the singular, as אֱלֹהִים 2 Ki. 19:4, 16; אֱלֹהִים צָדִיק Ps. 7:10; 57:3; 78:56; but with a plural verb only in certain phrases. Perhaps retained from polytheism [an idea which is not to be entertained for a moment], in which אֱלֹהִים may be taken in a plural sense and understood of higher powers. [This is not the way in which the Scripture speaks of *God*.] Gen. 20:13, הִתְעַוְּ אֹתִי אֱלֹהִים as if, "gods made me wander;" Gen. 35:7; Ex. 22:8; 32:4, 8; 2 Sa. 7:23; 1 Ki. 19:2; Ps. 58:12. Compare my Comment. de Pent. Sam. page 58. It is used also—

(1) of *any divinity*. Deu. 32:39, "there is no god beside me;" Ps. 14:1. Thus, when the divine nature is opposed to the human. Eze. 28:2; Ps. 8:6, "thou madest him a little lower than God" [than the angels, see Heb. 2:7]. Very often—

(2) of an *idol*, a god of the Gentiles. Ex. 32:1, "make us a god," i.e. an idol; 1 Sa. 5:7, "Dagon, our god;" 2 Ki. 1:2, 3, 6, 16. Even used of a *god-dess*, 1 Ki. 11:5.

(3) *the god of any one* is the god whom any one worships, whom he has as his domestic god, ἐπιχρῶντος, tutelar. Jon. 1:5, "every one called upon his god;" Ruth 1:16; Gen. 17:7, 8; 28:21. Thus, the *God of the Israelites* is Jehovah, who is thus very often called אֱלֹהֵי יִשְׂרָאֵל Ex. 5:1; Ps. 41:14; אֱלֹהֵי יַעֲקֹב Ps. 20:2; 46:8; and conjoinedly אֱלֹהֵי יְהוָה Ps. 18:29; אֱלֹהֵי יְהוָה in Deuteronomy more than two hundred times.

(4) more rarely followed by a genitive of that over which the god presides, or that which he created, just as *Mars* is called *the god of war* [No such comparison ought to be made of the true God with phrases relating to idols.], ex. gr. אֱלֹהֵי הַשָּׁמַיִם וְהָאָרֶץ Gen. 24:3; אֱלֹהֵי הַצְבָּאוֹת "God of the heavenly hosts," Amos 3:13; or the attribute of God as אֱלֹהֵי אֱמֶן "God of truth," Isa. 65:16.

(5) אֱלֹהִים is used for a *divine, godlike appearance* or *form* [?] (Götter-, Geistergestalt), 1 Sa. 28:13; where the sorceress says to Saul, "I see a godlike form arising from the earth."

(6) with the art. הָאֱלֹהִים is *GOD*, κατ' ἐξοχήν, the one and true God; Arab. الله, in the well-known phrase בִּי יְהוָה הוּא הָאֱלֹהִים Deu. 4:35, لَا إِلَهَ إِلَّا اللَّهُ

"for Jehovah is the (true) God;" 1 Ki. 18:21, "if



*Jehovah* is (God), follow him, if Baal is (God), follow him." Verse 37; Deu. 7:9. Whence *הַאֱלֹהִים* is used very often of *Jehovah*, Gen. 5:22; 6:9, 11; 17:18; 20:6, 7, etc. But equivalent to this is *אֱלֹהִים* without the article (Josh. 22:34), which is used very often both in prose and in poetry, with hardly any distinction, for *יְהוָה*, either so that both names are employed together, or the use of the one or the other depends on the nature of the phrases and the usage of the language, and the inclination of the particular writers. Thus we constantly find *בְּנֵי אֱלֹהִים*, and on the other hand, *נָאֻם יְהוָה*, *קִשְׁיֵה יְהוָה*; in other expressions this use is altogether promiscuous, as *עֶבֶד יְהוָה* and *רֹחַ יְהוָה* Dan. 9:11; *עֶבֶד הָאֱלֹהִים* Gen. 1:2; 41:38; Ex. 31:3. As to the usage of different writers, see the remarks in Thes. page 97, 98.

Things are said in Scripture to be *of God*; whatever is most excellent or distinguished in its own kind was regarded by the ancients as specially proceeding from God, or sent, or created by him, or what bears a divine or august appearance (*τὸ θεῖον*), as "mount of God," Ps. 68:16; "river of God," Ps. 65:10; *חֹפֶת אֱלֹהִים* "terror suddenly sent by God," a panic terror, Gen. 35:5. 2 Ki. 1:12, *אֵשׁ אֱלֹהִים*, is used of lightning, etc.; compare אל page XLV. B. Similar is the principle of the phrase *לְאֱלֹהִים of God*; Gr. *τῷ Θεῷ*, added to adjectives. Jon. 3:3, *עִיר גְּדוֹלָה לְאֱלֹהִים*, pr. "a city divinely great." Acts 7:20, *ἀστέριος τῷ Θεῷ*.

Compare the Arab. *أَلَّ* pr. *from God, divinely, exceedingly*. Har. Cons. iv. page 38, ed. de Sacy.

As to the phrases, *אֵשׁ אֱלֹהִים*, *אֵשׁ אֱלִי*, and the other words from which they spring.

*Note.* Some regard *אֱלֹהִים* to be also used in a singular sense (for as to the plural see A, 2), of one King, for *בְּרִאֲלֵהֶם*, and they especially refer to Ps. 45:7, where they render *עַד יִשְׁבֹּת עוֹלָם* "thy throne, O God (i.e. O divine King), shall stand for ever;" but this should no doubt (?) be construed by ellipsis, *בְּרִאֲלֵהֶם* "thy throne shall be a divine throne" (i.e. guarded and made prosperous by God), according to the accustomed canon of the language, Lehrs. § 233:6. [This passage speaks of Christ as God, there is no ellipsis to be supplied, see Heb. 1:8.]

*אֱלִיל* m.—(1) i.q. *vain*, Jer. 14:14, in כתב.

(2) [*Elul*], the sixth Hebrew month, from the new moon of September to that of October, Nehem.

6:15; Syr. *ܐܠܘܠ*, Arab. *أيلول*. Etymology unknown.

*אֱלֹן* m. (1) i. q. *an oak*, Gen. 35:8; Eze. 27:6. Root *אֱלֹן* No. III.

(2) pr. n. m. *Allon*, 1 Ch. 4:37; [a place, Josh. 19:33].

*אֱלֹן* m.—(1) a strong and hardy tree (from the root *אֱלֹן* No. 2), specially *the oak*, as the ancient versions agree. Gen. 12:6; 13:18; 14:13; 18:1; Deu. 11:30, etc. See my remarks in Thes. page 50, 51, in opposition to Celsius (Hierob. t. i. page 34, seq.), who regards *אֱלֹן* as well as *אֱלִי* to be the terebinth. Sometimes particular oaks were called by particular names, as "the oak of Magicians," Jud. 9:37; pl. "the oaks of Mamre," Gen. 13:18; 14:13; of Moreh, Deu. 11:30.

(2) pr. n. m.—Gen. 46:14.

*אֱלֹף* adj. m.—(1) *familiar, intimate, a friend*, (see the root No. 1), Pro. 16:28; 17:9; Mic. 7:5; *אֱלֹף הַנְּעָרִים* a husband is called "a friend of youth," Jer. 3:4 (comp. *רֵץ* Jer. 3:20).

(2) *gentle, tame*, Jer. 11:19, "and I was as a tame sheep."

(3) *an ox*, i. q. *אֱלִי* No. 1, so called as being tamed and used to the yoke. Its gender is masculine epicene, so that under the masculine gender it is also used of a cow; Ps. 144:14, *אֱלֹפִינוּ מִסְבָּלִים*.

(4) *the leader of a family or tribe*, *φύλαρχος*: especially used of the chiefs of the Edomites, Gen. 36:15, seq.; 1 Ch. 1:51, seq.; rarely of the Jews, Zech. 9:7; 12:5, 6; also generally of leaders, Jer. 13:21.

*אֱלִישׁ* (according to the Talmud, "a crowd of men"). [*Alush*], pr. n. of a station of the Israelites, Num. 33:13.

*אֱלֹבֶד* ("whom God gave") *Θεοδωρος*. [*Elzabad*], pr. n. m.—(1) 1 Ch. 26:7.—(2) 12:12.

*אֱלֵח* a root not used in Kal. Arab. Conj. VIII. *أَيْتَلَحَ* to become sour, as milk.

*NIPHAL* *נִאֲלַח* metaph. *to be corrupted*, in a moral sense, Ps. 14:3; 53:4; Job 15:16.

*אֱלְחָנָן* ("whom God gave"), [*Elhanan*], pr. n. of one of David's captains who, according to 2 Sa. 21:19, slew Goliath (see under the word *לָחַם*). The person mentioned 2 Sa. 23:24, does not appear to be different.

*אֱלִיאָב* ("whose father is God"), [*Eliab*], pr. n.—(1) a leader of the tribe of Zebulun, Num. 1:9; 2:7.—(2) Num. 16:1, 12; 26:8.—(3) a brother of David, 1 Sa. 16:6; 17:13, 28.—(4) 1 Ch. 16:5.

**אֱלִיֶּל** ("to whom God strength," sc. gives) [*Eliel*], pr. n.—(1) of two of David's mighty men, 1 Ch. 11:46, 47; 12:11.—(2) of a leader of the tribe of Manasseh, 1 Ch. 5:24.—(3) of a leader of the Benjamites, 1 Ch. 8:20.—(4) 1 Ch. 8:22.—(5) 1 Ch. 15:9, 11.—(6) 2 Ch. 31:13.

**אֱלִיָּאתָהּ** ("to whom God comes"), [*Eliathah*], pr. n. m. 1 Ch. 25:4.

**אֱלִידָד** ("whom God loves"), [*Elidad*], pr. n. of a leader of the Benjamites, Num. 34:21.

**אֱלִידָע** ("whom God cares for"), [*Eliada*], pr. n.—(1) a son of David, 2 Sa. 5:16, called, 1 Ch. 14:7, **בְּעִלְדָּע**.—(2) 1 Ki. 11:23.—(3) 2 Ch. 17:17.

**אֱלִיָּה** (from the root **אָלָה** No. 1), i. q. **أَلِيَة**, the thick and fat tail of a sheep, such as that of the peculiar kind of oriental sheep (*ovis laticaudia*, Linn.), the smallest of which, according to Golius, an eye-witness (page 146), weighs ten or twelve pounds. Comp. Herod iii. 113; Diod. ii. 54, and others cited by Bochart, in Hieroz. pt. i. page 494, seq.; Rosenmüller, altes und neues Morgenland, ii. 118. Ex. 29:22; Lev. 7:3; 8:25; 9:19; 3:9, "let him take away the whole tail, near the back-bone."

**אֱלִיהוֹ & אֱלִיהוֹ** ("my God is Jehovah"), [*Elijah*], pr. n.—(1) of a very celebrated prophet, the chief of the prophets in the kingdom of Israel in the time of Ahab, famous for the many miracles which he wrought; taken up to heaven (2 Ki. 2:6, seq. compare however, 2 Ch. 21:12), and to return before the advent of the Messiah (Mal. 3:23).—(2) m. 1 Ch. 8:27.—(3) m. Ezr. 10:21, 26.

**אֱלִיהוּ** ("whose God is He"), [*Elihu*], m.—(1) 1 Ch. 26:7.—(2) 1 Ch. 27:18.—(3) **אֱלִיהוּא** No. 1.

**אֱלִיהוּא** (id.) pr. n.—(1) [*Elihuz*], the son of Barachel the Buzite, a friend of Job, his fourth opponent in dispute, Job chaps. 32—35. Sometimes written **אֱלִיהוּ** Job 32:4; 35:1.—(2) m. 1 Sa. 1:1.—(3) m. 1 Ch. 12:20.

**אֶלְיֹהֵנִי** ("unto Jehovah my eyes," sc. are turned), [*Elioenai*], pr. n. m.—(1) Ezr. 8:4.—(2) 1 Ch. 26:3.

**אֶלְיֹנַי** (id.) [*Elioenai*], pr. n. m.—(1) 1 Ch. 3:23.—(2) 1 Ch. 4:36.—(3) 1 Ch. 7:8.—(4) Ezr. 10:22.—(5) Ezr. 10:27.

**אֱלִיהָבָא** ("whom God hides"), [*Eliahba*], pr. n. m. of one of David's mighty men, 2 Sa. 23:32.

**אֱלִיֶּהוֹף** ("to whom God is the reward," from **חָפַץ** Conj. III. to recompense), [*Elihoreph*], pr. n. m. 1 Ki. 4:3.

**אֵלִי** (1) adj. of nothing, of nought, empty, vain, 1 Ch. 16:26; Ps. 96:5. Pl. the vain, empty, i. e. idols, Lev. 19:4; 26:1; (comp. **הַבָּל**).

(2) subst. vanity, weakness, Job 13:4, **רִפְּאֵי אֵלִי**, "vain physicians," i. e. vain comforters, compare Zec. 11:17. Root **אָלַל** No. I.

**אֱלִיםֶלֶךְ** ("to whom God is king"), [*Elimelech*], pr. n. m., the father in law of Ruth. Ruth 1:2; 2:1.

**אֵלִין & אֵלִין** Ch. pron. pl. comm., these, i. q. Heb. **אֵלֶּה** Dan. 2:44; 6:7.

**אֱלִיסָפָה** ("whom God added"), [*Eliasaph*], pr. n. m.—(1) a leader of the tribe of Gad, Num. 1:14; 2:14.—(2) 3:24.

**אֱלִיעֶזֶר** ("to whom God is help"), pr. n. m., [*Eliezer*].—(1) a man of Damascus whom Abraham intended to be his heir before the birth of Isaac [of Ishmael], Gen. 15:2; according to verse 3, born in his house.—(2) a son of Moses, Ex. 18:4.—(3) 1 Ch. 7:8.—(4) 1 Ch. 27:16.—(5) 1 Ch. 15:24.—(6) 2 Ch. 20:37.—(7), (8), (9) Ezr. 8:16; 10:18; 23:31.

**אֱלִיעֵנִי** (perhaps contr. from **אֶלְיֹנַי**), [*Elienai*], pr. n. m., 1 Ch. 8:20.

**אֱלִיעֶם** (i. q. **אֱלִיָּאב**, **אֱלִיָּאם**), [*Eliam*], pr. n. m.—(1) the father of Bathsheba, 2 Sam. 11:3, called 1 Ch. 3:5 **עֲשִׂיאל**.—(2) 2 Sam. 23:34.

**אֱלִיפָז** ("to whom God is strength"), pr. n. m. [*Eliphaz*].—(1) a son of Esau, Gen. 36:4, sq.—(2) a friend of Job with whom he disputed, Job 2:11; 4:1; 15:1, etc.

**אֱלִיפָל** ("whom God judges," from **פָּלַל**), [*Eliphaz*], pr. n. m., 1 Ch. 11:35.

**אֱלִיפָלְהוּ** ("whom God distinguishes," i. e. makes distinguished), [*Elipheleh*], pr. n. m., 1 Ch. 15:18, 21.

**אֱלִיפָלֵט** ("to whom God is salvation"), [*Eliphalet*, *Eliphelet*, *Elpalet*], pr. n. m.—(1) 1 Ch. 3:6; 14:7, called 1 Ch. 14:5, **אֱלִפָּלֵט**.—(2) 2 Sam. 23:34.—(3) 1 Ch. 8:39.—(4), (5) Ezr. 8:13; 10:33.

**אֱלִיצוּר** ("to whom God is a rock"), [*Elisur*], pr. n. m. Num. 1:5; 2:10; 7:40, 35; 10:18



**אֵלִיִּצְפָן** ("whom God protects"), [*Elzephān*, *Elizaphan*], pr. n. m.—(1) Num. 3:30, called **אֵלִיִּצְפָן** Ex. 6:22; Lev. 10:4.—(2) Num. 34:25.

**אֵלִיקָה** [*Elika*], pr. n. m. 2 Sam. 23:25. The etymology is unknown.

**אֵלִיָּקִים** ("whom God has set"), *Eliakim*, pr. n.—(1) the prefect of the palace in the reign of Hezekiah. 2 Ki. 18:18; 19:2; Isa. 22:20; 36:3.—(2) a son of king Josiah, made king by Necho, king of Egypt, who changed his name to **יְהוֹאָכִים** ("whom Jehovah has set"). 2 Ki. 23:34; 24:1; Jer. 1:3; 1 Ch. 3:15.—(3) Neh. 12:41.

**אֵלִישֶׁבַע** ("to whom God is the oath," "who swears by God," i.e. worshipper of God, comp. Isa. 19:18), [*Elisheba*], pr. n. f. Ex. 6:23. LXX. *Ἐλισαβέτ*, as Lu. 1:7.

**אֵלִישָׁה** [*Elishah*], pr. n. of a region situated on the Mediterranean Sea, whence purple was brought to Tyre, Gen. 10:4; Eze. 27:7. *Elis* is to be understood (comp. the Samaritan copy, in which, the ה being omitted, it is written **אֵלִישׁ**). The name of this place appears to have been applied by the Hebrews to the whole Peloponnesus, as the names of provinces, especially when remote, are very often applied to whole countries; comp. **אֵלִישׁ**. As to the purple not only found in Laconia (Hor. Od. ii. 18, 7), but also in the gulf of Corinth, and in the islands of the Ægean sea, see Bochart, Phaleg. iii. 4. Others explain **אֵלִישָׁה** by Hellas, Greece; see Michaëlis, Spicil. Geogr. Hebr. t. i. p. 78.

**אֵלִישׁוּעַ** ("to whom God is salvation"), [*Elisshua*], pr. n. m., of a son of David, 2 Sa. 5:15; 1 Ch. 14:5.

**אֵלִישִׁיב** ("whom God restored"), [*Eliashib*], pr. n. m.—(1) 1 Ch. 3:24.—(2) 1 Ch. 24:12; Ezr. 10:6.—(3) Neh. 3:1, 20; 12:10.—(4), (5) Ezr. 10:24, 27, 36.

**אֵלִישָׁמַע** ("whom God hears"), [*Elishama*], pr. n. m.—(1) 2 Sam. 5:16.—(2) Num. 1:10; 2:18.—(3) 2 Ki. 25:25; Jer. 41:1.—(4) 1 Ch. 2:41.—(5) 2 Ch. 17:8.

**אֵלִישָׁע** pr. n. m. (for **אֵלִי יִשָּׁע** "to whom God is salvation"), *Elisha* the prophet, the disciple, companion, and successor of Elijah, famous for many miracles. He flourished in the kingdom of the ten tribes, in the ninth century B. C. 2 Ki. chaps. 2—13. In N. T. *Ἐλισσαῖος*, Lu. 4:27.

**אֵלִישֶׁפֶט** ("whom God judges"), [*Elishaphat*], pr. n. m., 2 Ch. 23:1.

**אֵלִיתָה** see **אֵלִיתָה**.

**אֵלֶךְ** Ch. pron. pl. *these*, i. q. **אֵלֶּה**, Dan. 3:12, 13, 21, 22; Ezr. 4:21; 5:9, etc.

I. **אֵלֵל** an unused verb having the force of *nothing, emptiness*, ["commonly"] derived from **אֵל** ["but this is very doubtful"] (which see, and compare the remarks under the root **אֵל**), whence **אֵלֵל** vain, powerless.

II. **אֵלֵל** to cry out, onomatop. i. q. **לֵלֵל** and Arab. **أَلَّ** Kam. p. 1391. Comp. *ἀλαλάζειν*. Hence is **אֵלֵלִי**.

III. **אֵלֵל** kindred to the roots **אֵלֵל** & **אֵלֵל** No. I, prop. to roll, hence to be round, thick; whence **אֵלֵלֵךְ**, **אֵלֵלֵךְ** oak, prop. thick tree.

**אֵלֵלֵי** interj. of lamenting, *vae, woe!* Gr. *ἐλεεῦ*, followed by **לֵי**, Job 10:15; Mic. 7:1. Root **אֵלֵל** No. II.

**אֵלֵם** a root not used in Kal.—(1) TO BIND, comp. PIEL and **אֵלֵם**.

(2) passive, to be bound, sc. the tongue, i.e. to be dumb, to be silent; see NIPH. and the nouns **אֵלֵם**, **אֵלֵם**, **אֵלֵם**. To be silent, dumb, as if tongue-tied (*δεσμός τῆς γλώσσης*, Mark 7:35), comp. Pers. *زبان بستن* to bind the tongue, for to be silent, and Gr. *φιοῦσθαι*.

(3) to be solitary, forsaken, widowed, for a solitary person is silent as he has no companion with whom to talk; comp. **בֵּם** to be mute, to be unmarried. Hence are derived **אֵלֵם**, **אֵלֵם**, **אֵלֵם**, **אֵלֵם**.

NIPHAL.—(1) to be dumb, mute, Ps. 31:19; 39:3, 10; Isa. 53:7.

(2) to be silent, Eze. 33:22.

PIEL, to bind together, Gen. 37:7.

**אֵלֵם** m. silence, Ps. 58:2, **אֵלֵם אֵלֵם אֵלֵם אֵלֵם אֵלֵם** "do ye indeed speak out the silence of justice?" i.e. do ye indeed use justice which seems to be silent and mute in your decrees? ["So commonly; but it may be worth inquiry whether **אֵלֵם** should not be dropped, having sprung perhaps from a careless repetition of **אֵלֵם**." This conjecture is wholly needless. ("Maurer gives to **אֵלֵם** the signification of league, law, from the sense of binding; as **עָבַד** league, from **עָבַד** to bind." Ges. add.) Ps. 56:1, **אֵלֵם אֵלֵם אֵלֵם** "the dumb dove among foreigners" (i.e. perhaps the people of Israel in exile, comp. **תֹּר** Ps. 74:19), the title of a poem, to the

tune of which Psalm 56 was sung. Comp. my remarks on the word אֵלֶּה.

אלם m. adj. *mute, dumb*, prop. bound as to the tongue; see the root No. 2. Ex. 4:11; Isa. 35:6; Ps. 38:14. Pl. אֵלִים Isa. 56:10.

אלם Job. 17:10, in some editions incorrectly for אֵלִים, which see, *but, indeed*.

אלמנים m. pl. 1 Ki. 10:11, 12, and with the letters transposed אֲלֻנִּימִים 2 Ch. 2:7; 9:10, 11, *a kind of precious wood*, brought from Ophir, by sea, in the time of Solomon, together with gold and precious stones, used for ornaments of the temple and palace, and also for making musical instruments; according to 2 Ch. 2:7, growing also on Lebanon. ["It seems to correspond to Sanscr. *mīcāta* (from simpl. *mīcā*, so Bohlen), with the Arab. art. <sup>أَل</sup>; *sandal wood*, *pterocarpus sandaliorus*, Linn.; *red sandal wood*, still used in India and Persia for costly utensils and instruments, Celsii Hierob. i. p. 171, seq." Ges. add.] Many of the Rabbins understood *coral*, and in this sense the singular אֲלֻמִּי is used in the Talmud; but this is not wood (עֲצִים); although if this use of the word by the Talmudists be ancient, that precious wood might be so called from its resemblance to coral, as if *coral-wood*; *Korallenholz*. More probable is the opinion of Kimchi, who takes it for the Arab. البقم which the Europeans call *בראזיל* Brazil wood.

אלמודר Gen. 10:26; 1 Ch. 1:20 [*Almodad*], pr. n. of a son of Joktan, i. e. of a people and region of southern Arabia [so called from this person]. If there were an ancient error in reading (for אלמודר), we might compare *Morad* مراد or בני مراد the name of a tribe living in a mountainous region of Arabian Felix, near Zabid.

אלמה pl. יָם and יֹת f. *a bundle of grain, a sheaf*, Gen. 37:7; Ps. 126:6. Root אָלַם No. 1.

אלמלך (perhaps "the king's oak" for אֵלֶּה הַמֶּלֶךְ), [*Alammelech*], pr. n., a town in the tribe of Asher, Josh. 19:26.

אלמן m. adj. *widowed, forsaken*, Jer. 51:5, from the root אָלַם No. 3.

אלמנ m. *widowhood*, figuratively used of a state bereft of its king, Isa. 47:9.

I. אלמנה f. *a widow*. (Arab. <sup>أرملة</sup> Aram. <sup>أرملة</sup>) Gen. 38:11; Ex. 22:21, etc. Root אָלַם

No. 3. Metaph. used of a state bereft of its king Isa. 47:8. (Compare verse 9, and 54:4.)

II. אֲלֻמְנוֹת f. pl. Isa. 13:22, *palaces*, i. q. אֲרָמוֹת (which is itself the reading of some copies), the letter ר being softened into ל as is frequently the case. Compare אֲרָמוֹן. Others retain the idea of *a widow*, and understand *desolate palaces*.

אֲלֻמְנוֹת pl. אֲלֻמְנוּתִים f. *widowhood*, Gen. 38:14. Metaph. used of the condition of Israel as living in exile; Isa. 54:4.

אֲלֻמִּי m. *a certain one*, ὁ δαίμα, pr. *one kept silent* (from אָלַם No. 2), whose name is concealed. There is always prefixed to this word פִּלְיָ which see.

אֲלֻנִּי i. q. אֲלֻנִּי these.

אֲלֻנִּים ("whose pleasure or joy God is") [*Elnaam*], pr. n. m. 1 Ch. 11:46.

אֲלֻנָּתָן ("whom God gave," compare יִנָּתָן, as i. Theodorus, *Adeodatus*), [*Elnathan*], pr. n. m.—(1) the grandfather of king Jehoiachin, 1 Ki. 24:8, perhaps the same who is mentioned Jer. 26:22; 36:12, 25.—(2) three Levites in the time of Ezra, Ezr. 8:16.

אֲלַסָּר Gen. 14:1, 9 [*Ellasar*], the name of a region, apparently to be sought near Babylonia and Elymais (for it occurs between שִׁנְעָר and יַעֲלָם). Symm. and Vulg. *Pontus*; Targ. Jerus. *פִּלַּאשִׁיר* (Isa 37:12). But some province of Persia or Assyria is intended, as is shewn by the Assyriaco-Babylonian name of the king אֲרִיָּו; compare Dan. 2:14.

אֲלֵעָד ("whom God praises," from עָדָר compare Job 29:11), [*Elead*], pr. n. m. 1 Ch. 7:21.

אֲלֵעָדָה ("whom God puts on," i. e. fills, comp. לָבַשׁ Job 29:14), pr. n. m. 1 Ch. 7:20.

אֲלֵעָזִי in other copies אֲלֵעָזִי (pr. "God is my praises," i. e. my praises are directed to God), [*Eluzai*], pr. n. m. 1 Ch. 12:5.

אֲלֵעָזָר ("whom God aids"), *Eleazar*, pr. n. m.—(1) Ex. 6:23, 25; 28:1; Lev. 10:6, seq.; Nu. 3:2, 4, 32; 17:2, 4; 19:3; 20:25, seq.; 26:3, seq.; 31:6, seq.; 32:2, 28; 34:17; Deu. 10:6; Josh. 14:1; 1 Ch. 6:35.—(2) 2 Sa. 23:9; 1 Ch. 11:12.—(3) 1 Sa. 7:1.—(4) 1 Ch. 23:21; 24:28.—(5) Ezr. 8:33, compare Neh. 12:42.—(6) Ezr. 10:25. LXX. Ἐλεάζαρ. From Ἐλεάζαρος there was afterwards formed the contracted name Ἀάζαρος.

אֲלֵעָלָה & אֲלֵעָלָה ("whither God ascends"), [*Elealeh*], pr. n. of a town in the tribe of Reuben,



one mile from Hesbon, where there are now the ruins called *el-Al* [el-Al] see Burckhardt's Travels in Syria, page 623, Germ. edition; Num. 32:3, 37; Isa. 15:14; 16:9.

**אלעשה** ("whom God made or created," Job 35:10), [*Eleasah*], pr. n. m. — (1) 1 Ch. 2:39. — (2) 1 Ch. 8:37; 9:43. — (3) Jer. 29:3.

**אלף** or **אלף** future **אלף** (Proverbs 22:25)

i.q. Arab. **ألف**.

(1) TO ACCUSTOM ONESELF, TO BE ACCUSTOMED, WONT, FAMILIAR, whence **אלף** and **אלף** a friend, companion, associate, Heb. **אלוף** No. 1.

(2) *to be tame, gentle*, used of beasts, compare **אלף** No. 1, **אלף** No. 3.

(3) *to learn*, from the idea of being accustomed, compare **למד**. In Syriac and Chaldee, id. In the Old Testament, in one passage, Pro. 22:25.

(4) *to join together, to associate*. Arab. Conj. f. III. IV., whence **אלף** a thousand, a family.

PIEL, *to teach*, like the Syr. **ܐܠܦ**, with two acc. the one of pers., the other of thing, Job 15:5; 33:33; with one which refers to the person, Job 35:11. Part. **אלפני** for **אלפני**, compare **אלפני**.

HIPHL (denom. from **אלף**) *to bring forth or make thousands*, Ps. 144:13. (Arab. **ألف** to make a thousand).

**אלף** — (1) *an ox, or cow*, comm. gen., like *βοῦς* and *bos*, Germ. *Rind*. It only occurs in pl. **אלפים** Ps. 8:8; Pro. 14:4; used of a cow, Deut. 7:13; 28:4. The singular is found in the name of the first letter, *Aleph, Alpha*. As to the etymology, see **אלף** No. 3.

(2) *a thousand* (Arab. **ألف**, Syr. **ܐܠܦ** id.; but Aeth. **ለልፋ**: signifies ten thousand. Perhaps it is pr. a joining together, and large conjunction of numbers). The nouns enumerated generally follow the numeral, and some indeed in the singular, as **אלף** Jud. 15:16; others in the plural, 2 Sam. 10:18; 1 Ki. 10:26; Deut. 1:11; others promiscuously, as **אלף** 1 Ch. 19:6, and **אלפים** 29:7. More rarely, and only in the later Hebrew, does the noun precede, 1 Ch. 22:14; 2 Ch. 1:6. Comp. Lehrs. p. 695, 697, 699. The principle is different of the phrase **אלף אלף** "a thousand (shekels) of silver," as to which see Lehrs. p. 700. It is not unfrequently put for a round num-

ber, Job 9:3; 33:23; Ps. 50:10. — Dual **אלפים** "two thousands," Jud. 20:45; 1 Ch. 5:21. — Pl. **אלפים** thousands, e.g. **אלפים** Ex. 38:26. Far more often used of a round number, **אלפים** "thousands of myriads," Gen. 24:60.

(3) *a family*, i.e. **משפחה**, many of which constituted one tribe (**שבט**, **מטה**), Jud. 6:15; 1 Sam. 10:19; 23:23. Used of a town as the abode of a family, Mic. 5:1.

(4) [*Eleph*], pr. n. a town of the Benjamites, Jos 18:28.

**אלף**, **אלף** Ch. *a thousand*, Dan. 5:1; 7:10.

**אלפלט** see **אלפלט**.

**אלפעל** ("to whom God is the reward," comp. **פעל** used of reward), [*Elpaal*], pr. n. m., 1 Ch. 8:11; 12:18.

**אלץ** a root not used in Kal, i.q. **אניץ**, which see. and **לחץ**.

PIEL **אלץ** TO URGE, TO PRESS UPON ANY ONE, Jud. 16:16. It is of more frequent use in Syriac and Zabian.

**אלצפן** see **אלצפן**.

**אלקום** i. q. Arab. **القوم** *the people*. [The noun with the Arab. art.] Pro. 30:31, **מלך אלקום עמו** "a king with whom is the people," i.e. who is surrounded by his people, who is amidst them. See

Pocock, ad Spec. Hist. Arabum, 207. (Arab. **قوم** *people*, appears to be so called from the idea of *living*, compare Sam. **צפצפ** to live, Heb. **קום** that which liveth, **קום** people, from living). LXX. *δημιουργοῦ ἐν ἔθνει*. The Hebrew interpreters regard **אלקום** as compounded of **אל** particle of negation, and **קום** to arise (compare **אלקום** Pro. 12:28); in this sense, "a king against whom to arise (i.e. whom to resist) is impossible." But this has but little suitability to the context.

**אלקנה** ("whom God created" [rather, "possessed," see **קנה**]), [*Elkanah*], pr. n. m. — (1) 1 Sa. 1:1, seq.; 2:11, 20. — (2) Ex. 6:24. — (3) 2 Ch. 28:7. — (4) 1 Ch. 12:6. — (5) 1 Ch. 6:8, 10, 11, 20, 21:15:23.

**אלקשי** gent. noun, *Elkoshite*, used of Nahum the prophet, Nah. 1:1. ["LXX. and Vulg. without *o*, *Ἐλκεσαῖος, Elcesaius*."] Jerome (on the passage) mentions *Elkosh* as a village of Galilee, called *Helkesi* (or *Elcesi*), "*sibique a circumducente monstratum*." Pseudepiphanius contends that *Elcesi* was a village of Judea, see Relandi Palest. p. 627. However this may be, it would seem to have been a town of Palest-

tine, not Assyria, although even now the Orientals make <sup>التوش</sup> [el-kūsh] near Mosul, the native place of the prophet. ["Both are very doubtful," see Thes.]

**אלתולד** (perhaps, "whose race or posterity is from God"), [Eltolad], see **תולד**.

**אלתקח** & **אלתקח** ("to which God is fear, or object of fear"), [Eltekeh], pr.n. of a Levitical city in the tribe of Dan, Josh. 19:44; 21:23.

**אלתקן** ("to which God is the foundation"), [Eltekon], pr.n. of a town in the tribe of Judah, Josh. 15:59.

**אם** constr. st. **אם** with suff. **אמי** pl. **אמות** f.

MOTHER (Arab. <sup>أم</sup> and <sup>ام</sup>, Æth. <sup>አሙ</sup>, Aram.

**אמי** <sup>אמי</sup> id.) **אב ואם** "father and mother," both parents, Jud. 14:16; Ps. 27:10; Est. 2:7.—**אמי** <sup>אמי</sup> "my brother, by the same mother," Gen. 43:29. Poet. **אמי** <sup>אמי</sup> "my brethren" generally, Gen. 27:29; Cant. 1:6. With less exactness a *step-mother* is also called mother, Gen. 37:10 (comp. 35:16, seq.), which would be more accurately called **אשת אב**. But the name of mother has a wider use, and is applied also —

(1) to a *grandmother*, 1 Ki. 15:13; and generally to any ancestress, Gen. 3:20.

(2) metaph. used of her who bestows benefits on others, Jud. 5:7.

(3) used as denoting *intimate relationship or intimacy*, Job 17:14 (compare **אב** No. 7).

(4) of a *nation*, as opposed to the children, i.e. persons springing from it, Isa. 50:1; Jer. 50:12; Eze. 19:2; Hos. 2:4; 4:5.

(5) *mother of the way*, a *parting* of the road, prop. source and head of the way (elsewhere **ראש דרך**),

Eze. 21:26. Arab. <sup>أم</sup> is the root, beginning of a thing, but <sup>أم الطريق</sup> is a royal way, and perhaps

in Eze. loc. cit. it may be taken in this sense.

(6) i. q. **אמפה** *metropolis*, a *great and leading city*, even though not the capital; 2 Sa. 20:19, **עיר ואם** "a city and a mother in Israel." So on the Phœnician coins of Tyre and Sidon; compare Arab.

<sup>أم</sup> *metropolis*; Greek <sup>μήτηρ</sup>, Callim. Fr. 112, and *mater*, Flor. iii. 7, 18; Ammian. xvii. 13.

(7) metaph. used of the *earth* as the mother of all men, Job 1:21.

This word is undoubtedly primitive, and, like **אב** (see p. u. B.), it imitates the first sounds of an infant beginning to prattle, like the Greek <sup>μάμα</sup>, <sup>μάμη</sup>, <sup>μαμμία</sup>, <sup>μαία</sup>, Copt. *mau*, Germ. *Mama*, *Amme* [Eng. *mammy*, Welsh *mam*]. A fem. form used metaphorically is **אמה**. In Arabic there is hence formed a verb <sup>أم</sup> to be a mother; hence, to be related, to set an example, to teach.

**אם** (commonly followed by Makk.) a demonstrative, interrogative, and conditional particle, the various significations of which are distinguished in the

more copious Arabic by different forms <sup>إن</sup>, <sup>إنا</sup>, <sup>أنا</sup>, while, on the contrary, in Æthiopic and Syriac one only is used <sup>አሙ</sup>; traces of this word are also found in Western languages, as in the Greek <sup>ἤν</sup>, i. e. lo! if; Lat. *en*; Germ. *wenn*, *wann*.

(A) Its primary power I regard as demonstrative,

*lo! behold!* kindred to <sup>הנ</sup> (*hēn*, *en*), Arab. <sup>إن</sup> *truiy*,

certainly, <sup>إن</sup> id.; see de Sacy, *Gramm. Arabe*, i. § 889,

<sup>أنا</sup> behold! lo! in the phrase <sup>جاء وأنا</sup> he came and lo!—Hos. 12:12, <sup>אם גלעד</sup> "lo! Gilead is wickedness," i. e. most wicked. In the other member there is <sup>אך</sup>; Job 17:13, <sup>אם אמתה נשאל ביתי</sup> "behold! I wait for Hades, my house," verse 16; Pro. 3:34. Preceded by <sup>ו</sup> in the same sense, Jer. 31:20. (The Hebrew interpreters, as Kimchi, explain this **אם** which they rightly notice to be affirmative, by **אמתה**, and they consider it shortened from **אמתה**; I should prefer from **אמתה**, an opinion which I have followed in Heb. Gramm. ed. 9, p. 191, nor can it be denied that the forms and significations of this particle may be very well explained from this root. But the origin above proposed appears to me now to be the more probable. But see the note.) It becomes—

(B) adv. of interrogation (compare <sup>הא</sup> No. 2, and

the remarks there, also <sup>הא</sup>, <sup>הא</sup>, <sup>הא</sup> interrogative formed from <sup>הא</sup>, <sup>הא</sup> demonstrative).

(1) in direct interrogation, *num? an?* (To this an-

swers the Arab. <sup>أم</sup>; 1 Ki. 1:27; Isa. 29:16. (Winer in both places renders *ob? oder etwa*, which is more suitable in the passage in Isaiah, than in 1 Kings.) ["Job 39:13; 31:5; 16:24, 25, 29, 33. From the whole of chap. 31 is seen the close connection between



the interrogative power of אם and its conditional sense in letter (C), since, between sentences beginning with אם interrog. are interposed others beginning with אם conditional, followed by an apodosis; see ver. 7, 9, 13, 19, 20, 21, 25." Ges. add.] It is far more frequent in disjunctive interrogation where there precedes ו: *utrum... an? whether... or*; Arab. <sup>أَمْ</sup>...أَمْ; Josh. 5:13, הֲלֹנִי אִתָּהּ אִם לְעֹרֵינִי "whether art thou for us, or for our enemies?" 1 Ki. 22:15, הֲנִחֵל אִם נִחַד "whether shall we go... or not?" The same is אם...ו Job 21:4, and אם...ו Job 34:17; 40:8, 9. Both are also used in a double interrogation, although not disjunctive, as אם...ו Gen. 37:8, אם...ו Gen. 17:17. (Where two questions follow each other, but without closely cohering, ו is repeated, 1 Sa. 23:11.)

(2) in oblique interrogation, *an, num*, Germ. *ob*, Engl. *if, whether*. After verbs of interrogation, Cant. 7:13; examining, doubting, 2 Ki. 1, 2; in a two-fold disjunctive question, אם...ו Gen. 27:21; Nu. 13:20. The phrase אם יִדַע כִּי Est. 4:14, accurately answers to the Latin, *nescio an, haud scio an, wer weiß ob nicht*, = perhaps.

(C) conj.—(1) especially conditional *if; si, ei*, Germ. *wenn* (als wahr gesetzt daß), compare ון *ecce, num? si*, Syr. ܐܝܢ lo! and i. q. ܐܝܢ if. It answers in this signification to Arab. <sup>أِنْ</sup>, Sam. 𐤀𐤏, 𐤀𐤏, Æthiop. ለ፡

Followed according to the sense, by a preterite, Est. 5:8, אִם מָצָאתִי הֵן בְּעֵינֵי הַמֶּלֶךְ "if I have found grace in the eyes of the king;" Gen. 43:9; 18:3; and fut. Jud. 4:8, אִם הָלַכְתִּי עִמִּי וְהִלַּכְתִּי "if thou wilt go with me, I will go;" Gen. 13:16; 28:20; Job 8:4, seq.; 11:10; more rarely by a participle, Jud. 9:15; 11:9; infinitive (for a fin. verb), Job. 9:27. It also stands without a verb, Job 8:6; 9:19. This word differs from the conditional particle ו, in אם being used in a real condition, where it is left uncertain whether something exists or will exist, or be done (*si fecisti, si facturus es*): while ו is used to imply that something does not exist, is not done, or will not be, or at least that it is uncertain, and not probable (*si faceres, fecisses*, Greek *ei elxen*); see ו, and as to the similar use of the part.

אם and ܐܝܢ de Sacy, Gramm. Arabe, i. § 885. It is an ingenious and subtle usage, that in execrations and imprecations, when conditional, instead of ו (which perhaps might have been expected), there always is אם Ps. 7:4—6, אִם יִשְׁעַל בְּכַפִּי: אִם עָשִׂיתִי וְזֹאת אִם יִשְׁעַל בְּכַפִּי "if I have done this, if there be ini-

quity in my hands, if I have injured one at peace with me... let him persecute me," etc. The Psalmist here denies (if we look at the object of the discourse) that he has done such things, but as though the cause had to be tried, he leaves it as undecided, and as it were, assuming it, he invokes on himself the heaviest penalty, thus wonderfully increasing the force of the execration; compare Ps. 44:21; 73:15; 137:5, 6; Job 31:7, seq. Other examples in which for אם there might have been more accurately ו, are Ps. 50:12, אִם אֶחְלָע "if I were hungry;" Hos. 9:12; but however אם is not here wrong, because its usage is more widely extended. Specially to be observed—(a) when a condition or supposition is modestly to be expressed, אם...אם is used, see אם.—(b) אם...אם is put disjunctively, *if...if=whether...or; sive...sive* (εἴτε, εἴτε, εἴαν τε, εἴαν τε); compare *si...si*, Gell. ii. 28. Ex. 19:13, אִם אֶחְלָע "whether it were beast or man;" 2 Sa. 15:21; Lev. 3:1; Deu. 18:3; and with a preceding negation *neither...nor; neque...neque*, 2 Ki. 3:14. The same is אם...אם Josh. 24:15; Ecc. 11:3; 12:14 (Arabic

أَمْ...أَمْ and أَمْ...أَمْ).—(c) by an ellipsis of the formula of an oath, such as occurs fully, 1 Sa. 3:17; 24:7; 2 Sa. 3:35, אם becomes a *negative* particle, especially in oaths. 2 Sa. 11:11, "by thy life (may God heap all manner of evils upon me) אִם אֶעֱשֶׂה אֶת־הַדָּבָר I will not do this thing;" 2 Sa. 20:20; 1 Ki. 1:51; in adjurations, Cant. 2:7; 3:5; Neh. 13:25, rarely elsewhere; especially poet. Isa. 22:14; 62:8; Jud. 5:8; Pro. 27:24. (The use is similar of the Arab.

أِنْ, more fully أَمْ...أَمْ for *not*.)

(2) part. of conceding, *though, although* (Arab. <sup>أِنْ</sup>, Gr. *ἐὰν καί, καὶ*), followed by a pret., to express "though I am," Job 9:15; commonly a fut. to express "though I were," Isa. 1:18; 10:22; Ps. 139:8; Job 20:6 (compare however, 9:20). Also followed by a verbal noun, Nah. 1:12.

(3) part. of wishing, *oh that! would that!* (εἰ γάρ). Followed by a fut., Ps. 68:14; 81:9; 95:7; 139:19. There is an Anacoluthon Gen. 23:13, אִתָּהּ אִם לֹא שָׁמְעִי "would that thou—would that thou wouldst hear me." It becomes—

(4) a particle of time, *when* (compare the Germ. *wenn* and *wann*, and Engl. *when*). Followed by a preterite, which often has to be rendered by a pluperfect and fut. perfect, Isa. 24:13, אִם פֶּלֶא בָּצִיר "when the harvest is ended;" Am. 7:2, אִם פֶּלֶא לְאַבֵּל "when

"and when it had consumed;" Isa. 4:4, **אם רחץ ארצו** "when the Lord shall have washed the filth of the daughters of Zion;" Gen. 38:9; Ps. 63:7; Job 8:4; 17:13. So in composition, as **אם** עד until when, until, Gen. 24:19; **אם** עד Gen. 28:15; Num. 32:17; Isa. 6:11.

(5) It is rarely *that, quum* causal, *quandoquidem*, *since*, Arab. **أَنَّ**. Gen. 47:18, "we will not hide it from my lord, that **אֵל אֲדֹנָי לֹא נִשְׂאָר**... nothing is left for my lord," etc.; Isa. 53:10.

*Note.* Winer has of late (in his addenda to Heb. Lex. p. 1054) altogether denied the affirmative or demonstrative power of this particle (letter א), (and Rosenm. is not consistent with himself; see him on Job 17:13, and Hosea 12:12). Winer defends, in the passages cited, the common signification, *si, ob, if, whether*; but his reasons are not convincing. That the primary power was demonstrative, is strongly supported by the passage in Hosea, a very early [?] writer,

and by the cognate particle **אֲנִי, אַתָּה, אֵל**; and to

this should be added the authority of the ancient versions, which is not to be lightly esteemed (see Noldii Vindiciae, p. 408).

It is compounded with other particles—

(1) **אִם**, twice at the beginning of a question, when put affirmatively: *nonne? ecce? is not?* Num. 17:28; Job 6:13.

(2) **אִם לֹא**—(a) *nonne? is not?* (where there precedes **לֹא**), Isa. 10:9.—(b) *if not, unless*, Ps. 7:13; Gen. 24:8. Hence after formulæ of swearing, it is a strong affirmation and asseveration (see above C, 1, c), Num. 14:28; Isa. 14:9; also in adjurations, Job 1:11; 2:5; 17:2; 22:20; 30:25; Isa. 5:9.—(c) It is put for *but, sed*, *fondern* (compare *ei μή, unless*, Ch. **אִם לֹא** from **אִם לֹא**), Gen. 24:37, 38.

**אָמָה** pl. **אֲמָהוֹת** (by insertion of the letter ה, comp. Ch. **אֲמָהָת** and Lehrs. p. 530), f. A HANDMAID, FEMALE SLAVE; **אֲמָהָתִי** *thy handmaid* (for I), used even by a free woman when speaking to her superiors, Jud. 19:9; 1 Sam. 1:11, 16; 25:24, seq.; 2 Sam. 14:15 (comp. **אֲדָרְוִי**). **בֶּן-אֲמָהָ** "son of a handmaid," i.e. a slave, Ex. 23:12; Ps. 116:16. (Hence is derived

the Arab. verb **أَمَّ** to be a handmaid. Utterly unworthy of attention is the idea that **אֲמָהָת** handmaid, is derived from the root **אָמַם**, **أَمَمْتُ** *inito pacto indixit*.)

**אָמָה** prop. i. q. **אִם**, but always metaph. of the

*beginning, head, and foundation* of a thing. Specially—

(1) it is *the mother of the arm*, i. e. the fore-part of the arm; *cubitus, ulna, the fore-arm*, Deut. 3:11. Hence—

(2) The name of a measure, *a cubit, an ell*. Comp. the Lat. *cubitus, ulna*, also Germ. *Ellen*, whence *Ellenbogen*,

Gr. *πῆχυς* and *πυγῶν*, Arab. **ذِرَاع**, Egypt. **uaci**.

The method of numbering cubits is this: **אֲמָתַיִם** "two cubits," Ex. 25:10, 17; **שְׁלֹשׁ אֲמָתוֹת** 2 Ch. 6:13; with numbers higher than ten, in the more ancient Hebrew, thus, **חֲמִשִּׁים אֲמָה**, Gen. 6:15; in the later, **אֲמָתוֹת עֶשְׂרִים** Eze. 42:2, or **אֲמָתוֹת עֶשְׂרִים** 2 Ch. 3:4. Also to numerals of all kinds, and both in more ancient and later Hebrew it is joined by **בְּ** **אַרְבַּע בְּאֲמָה** "four by cubit," i. e. four cubits; **מֵאָה בְּאֲמָה** "a hundred cubits," Ex. 27:9, 18; 36:15; 38:9. The common Hebrew cubit was six palms, nor should the opinion be heeded which makes it only four; a larger cubit of seven palms *επταπάλαιστος*, is mentioned Eze. 40:5; 43:13, comp. 2 Ch. 3:3 ["this agrees with the royal cubit of the Babylonians (Herod i. 178) and Egyptians; see Böeckh, Metrol. Untersuch. p. 212, seq. 265, seq." Ges. add.] and the remarks in Thes. p. 110, 113.—Metaph. Jer. 51:13, "thy end is come, the measure of thy rapine," i. e. the time when God setteth bounds and measure to thy wicked gain.

(3) i. q. **אִם** No. 6, *metropolis*. 2 Sam. 8:1, "and David took the bridle of the metropolis from the hand of the Philistines," i. e. he subjected the metropolis of the Philistines to himself. Comp. the Arabian proverb "to give one's bridle to any one," i. e. to submit to his will. Schult. on Job 30:11, and Har. Cons. iv., p. 24. See Geschichte der Hebr. Sprache, p. 41.

(4) *foundation*. Isa. 6:4, **אֲמָתוֹת הַסָּפִים** "the foundations of the threshold." Comp. **أَمَاتٌ, أَمَاتٌ** roots, beginning.

(5) [*Ammah*], pr. n. of a hill, 2 Sam. 2:24.

**אָמָה** pl. **אֲמָיִן** f. Ch. *a cubit*, Dan. 3:1; Ezr. 6:3; Syr. **أَمَّاحُ, أَمَّاحُ**, pl. **أَمَّاحٍ**.

**אָמָה** i. q. **אִימָה** which see, *terror*.

**אָמָה** (from the root **אָמַם**) f. *people*, Arab. **أَمَّة** Aram. **אֲמָהָת**, **أَمَّاحُ** id. Only found in pl. **אֲמָתוֹת** Gen. 25:16; Num. 25:15, and **אֲמָיִם** Ps. 117:1. Syr. **أَمَّاحُ**



**אִמְרָה** Ch. f. id., Dan. 3:29. Pl. **אִמְרִין** emphat. **אִמְרִין** Dan. 3:4, 7; 5:19; 7:14; Ezr. 4:10.

I. **אִמְרָן** m.—(1) *workman, architect*, i. q. **אִמְרָן**, Prov. 8:30. used of the hypostatic wisdom of God, the maker of the world. This word does not appear to have admitted the feminine form, any more than Lat. *artifex, opifex*, whence Plin. ii. 1, *Artifex omnium natura*. Quint. ii. 15, *rhetorica persuadendi opifex*. Others understand *son*, or *foster-child* (from **אִמְרָן** No. 1) [which is a better rendering].

(2) [*Amon*], pr. n.—(a) of a son of Manasseh, king of Judah, 644—642 B.C. 2Ki. 21:18—26; 2Ch. 33:20, seq.—(b) 1Ki. 22:26.—(c) Neh. 7:59, called in Ezr. 2:57, **אִמְרָן**.

II. **אִמְרָן** i. q. **הָמוֹן** *multitude, crowd*, Jer. 52:15. Root **הָמָה**.

III. **אִמְרָן** *Amon*, pr. n. of the supreme deity of the Egyptians, worshipped at Thebes with much devotion (see **נִלְאֵי אִמְרָן**), Jer. 46:25, called *Ἀμμων* by the Greeks, and compared by them with Jupiter (comp. Herod. ii. 42; Diod. i. 13). On the Egyptian monuments he is generally drawn with a human form and a ram's head. The name is there written *Amn*; more fully, *Amn-Re*, i. e. Amon the sun; see the citations in Thes. p. 115. See also Kosegarten, *De Scriptura Vett. Ægyptiorum*, p. 29, seq. ["Wilkinson's Manners and Customs of the Anc. Egyptians, second ser. i. p. 243, seq."]

**אִמְנוּת** (from the root **אִמַּן**), m. (by a Syriacism, for **אִמְנָה**), *faithfulness*, Deu. 32:20. Pl. **אִמְנוּתִים** prop. fidelities, Ps. 31:24. **אִישׁ אִמְנוּתִים** a faithful man, Pro. 20:6.

**אִמְנוּהָ** (from the root **אִמַּן**), f.—(1) *firmness*. Ex. 17:12, **יְהִי יָדָיו אִמְנוּהָ** "and his (Moses') hands were firm" (prop. firmness).

(2) *security* (Arab. **أَمْنٌ**, id.), Isa. 33:6.

(3) *faithfulness*, in fulfilling promises. Applied to men, Ps. 37:3; Hab. 2:4; to God, Deu. 32:4; Ps. 36:6; 40:11. Pl. **אִמְנוּתֹת** Pro. 28:20.

**אִמְנוֹן** ("strong"), pr. n. *Amoz*, the father of Isaiah the prophet, Isa. 1:1; 2:1; 13:1; 20:2.

**אִמִּי** [*Ami*], pr. n. m. Ezr. 2:57. It seems to be a corruption for **אִמְרָן** Neh. 7:59.

**אִמִּים** see **אִמִּים**.

**אִמְנוֹן** ("faithful"), pr. n. i. q. **אִמְנוֹן**. 2 Sa. 13:30, of Amnon the son of David.

**אִמְרָן** (root **אִמַּן**), m. adj. *firm, strong*, Job 9:4,

19; more fully with the addition of **נֶחֱם** Nah. 2:2 Isa. 40:26.

**אִמְרָן** m. (root **אִמַּר** No. 1 ["and see Hithp."]), *the head, top, summit*—(a) of a tree (**אִמְרָן**), Isa. 17:6, **אִמְרָן** "on the highest top."—(b) of a mountain (**אִמְרָן**), id. verse 9; on which see the remarks in the notes to my German translation, second edition. ["See under the art. **עֵזְרָה**."]

**אִמְלָל** or **אִמְלָל** TO LANGUISH, TO DROOP, prop. to hang down the head. Kindred is **אִמְלָל** which see. In Kal part. pass. of a drooping heart, Eze. 16:30.

PULAL **אִמְלָל** ["only in poetry"].—(1) *to languish*, prop. used of plants hanging down their heads, Isa. 24:7; hence used of fields, of a sick person, Ps. 6:3, where **אִמְלָל** is for **מִאֲמָלָל** ["so Maurer"].

(2) *to be sad*, Isa. 19:8; of a land laid waste, Isa. 24:4; 33:9; of walls thrown down, Lam. 2:8. It is only found in poetic language. But in prose there is —

**אִמְלָל** m. *languid, feeble*, Neh. 3:34.

**אִמְלָם** an unused root, which like **אִמְלָם**, **אִמְלָם** (which see), appears to have had the power of *to join together*. (Arab. **أَمَّ** to be near, related.) Hence is the noun **אִמְלָה** i. q. **עַם** people, and —

**אִמְלָם** [*Amam*], pr. n. of a town in the south of the tribe of Judah, Josh. 15:26.

I. **אִמְנוֹן**—(1) prop. TO PROP, TO STAY, TO SUSTAIN, TO SUPPORT, *stützen, unterstützen*, specially—(a) to support with the arm, to carry a child, Nu. 11:12; Lam. 4:5. Part. **אִמְנוֹן** *παῖδαγωγός*, one who carries and cares for a child, Nu. loc. cit.; Isa. 49:23; also, one who guards and brings up, Est. 2:7. 2 Ki. 10:1, 5 (compare **אִמְנוֹן**, Arab. **أَمَّنَ** to sustain, to nourish), f. **אִמְנוֹתָה** nurse, Ruth 4:16; 2 Sa. 4:4.—(b) *to found, to build up* (kindred to **בָּנָה**, **אִבָּן**). Hence **אִמְנוֹן** architect, workman, *Baumeister*; **אִמְנוֹתָה** column, *Stütze*.

(2) intrans. med. E. *to be stayed up*; hence *to be firm, unshaken*, such as one may safely lean on. Metaph. *to be faithful*. Part. pass. **אִמְנוּתִים** faithful ones, *πιστοί*, Ps. 12:2; 31:24. Compare **אִמְנוּתִים**

Isa. 26:3. Arab. **أَمَّنَ** to be faithful; **أَمَّنَ** is to lean and confide on any one; **أَمَّنَ** to trust, to be secure.

NIPHAL—(1) *to support, to bear in the arms*, of children, Isa. 60:4. Compare Kal No. 1.

(2) *to be founded, firm, stable*, e. g. of a house, 1 Sa. 2:35; 25:28; 2 Sa. 7:16; 1 Ki. 11:38; of a firm place where a nail is driven in, Isa. 22:23, 25; of a firm and stable condition, Isa. 7:9.

(3) *to be of long continuance, perennial*, of water (opp. to *אֶבֶן*), Isa. 33:16; Jer. 15:18; of sickness, Deu. 28:59; of a covenant, Ps. 89:29.

(4) *metaph. to be faithful, trustworthy, sure*, such that any one can *lean upon* (auf den man bauen kann); of a servant, 1 Sa. 22:14; Num. 12:7; a messenger, Prov. 25:13; a witness, Jer. 42:5; Isa. 8:2; of God, Deu. 7:9; Isa. 49:7; Hos. 12:1.—Ps. 78:8, *לֹא נֶאֱמָנָה אֱלֹהֵינוּ* "their spirit was not faithful with God." Part. *נֶאֱמָנָה* *upright*. Pro. 11:13; 27:6, *נֶאֱמָנִים פְּצָעֵי אֶהָב* "upright are the wounds of a friend," i. e. proceeding from sincerity of mind, *ehrlich-gutgemeint*. Wounds are here used for severe rebukes. Also, a man of *approved wisdom*, Job. 12:20.

(5) *to be sure, certain*, Hos. 5:9; of the word of God, Ps. 19:8; also, to be found true, confirmed, Gen. 42:20; 1 Ki. 8:26.

HIPIL *הֶאֱמִין*—(1) *to lean upon, to build upon* (auf etwas bauen), prop. Isa. 28:16, "he that leaneth thereon [believeth in him] shall not flee away." Generally—

(2) *figuratively to trust, to confide in* (like the Arab. *أَمِنَ* with *ب*). Job 4:18, *הֹוֹא בְעֵבְרִי לֹא יֶאֱמִין* "behold he trusteth not in his servants;" Job 15:15; 39:12; Ps. 78:22, 32; 119:66. *הֶאֱמִין בַּיהוָה* "he trusted in the Lord," Gen. 15:6; *לֹא הָיָה בְּחַיִּי* "to have no confidence for one's life," i. e. to fear for one's life, Deu. 28:66.

(3) *to believe*, absol. Isa. 7:9; commonly followed by *ל* of person and thing, Gen. 45:26; Ex. 4:1, 8, 9; Pro. 14:15; Ps. 106:24; followed by *פִּי* Ex. 4:5; Job 9:16; also with an inf. Job 15:22, "he does not believe (hope) that he shall escape out of darkness (terrors)."

(4) perhaps intrans. *to stand firm, still*, Job 39:24, "she does not stand still where the sound of the trumpet is heard." Comp. Virg. Georg. iii. 83. From the common use of language it might be rendered, "he so longs for the battle that he hardly believes his own ears for joy." Compare Job 9:16; 29:24.

[Deriv. *אָמַן*—*אָמַן*, *אָמַן*, *אָמַן*, *אָמַן*, *אָמַן*.]

II. *אָמַן* HIPIL *הֶאֱמִין* i. q. *הִיטִין* *to turn to the right*, Isa. 30:21.

*אָמַן* Chald. APHEL, *הִיטִין* *to trust*, construed with *ב* Dan. 3:24; like the Syr. *ܐܡܢܐ*. Part. pass.

*אָמַן* *faithful, trusty*, Dan. 6:5; 2:45. Syr. *ܐܡܢܐ*.

*אָמַן* m. *a workman, an artificer*, Cant. 7:2; compare the root No. 1, b. Syr. *ܐܡܢܐ*, Chald. *ܐܡܢܐ* id., and there is an inclination to this Aramaean form in the reading, *ܐܡܢܐ* *omman*, which was in the copies of Kimchi, and Judah ben Karish.

*אָמַן*—(1) verbal adj. *firm, metaph. faithful*. (Arab. *أَمِين*, Syr. *ܐܡܢܐ*). Compare Apoc. 3:14. Neutr. *faithfulness, fidelity*, Isa. 65:16.

(2) adv. *truly, verily, Amen!* Jer. 28:6. *אָמֵן* Ps. 41:14; 72:19; 89:53. Its proper place is where one person confirms the words of another, and expresses a wish for the issue of his vows or predictions: *fiat, ita sit*; "Amen, so be it," LXX. well, *yévoiro*. 1 Ki. 1:36; Jer. 11:5; Nu. 5:22; Deu. 27:15, seq.; Neh. 5:13; 8:6; 1 Ch. 16:36.

*אָמַן* m. *faithfulness, truth*, Isa. 25:1.

*אָמַן* f.—(1) *a covenant* ["prop. *a confirmation, a surety*"], Neh. 10:1; (Arab. *أمانة*).—

(2) *something set, decreed*, i. q. *חֶן* Neh. 11:23. To be understood of a daily portion of food furnished to the singers.

(3) [*Amana, Abana*], pr. n. of a perennial river, (compare Isa. 33:16), rising in Antilibanus and watering Damascus, 2 Ki. 5:12, from which that part of Lebanon was called by the same name, Cant. 4:8: ["most interpreters understand the river to be the *Chrysorrohoas*, now *el-Bürada*"].

*אָמַן* f. pr. supporting; hence, *a column, post*. Pl. *אָמֵנוֹת* 2 Ki. 18:16.

*אָמַן* f.—(1) *bringing up, tutelage*, Est. 2:20. —(2) *truth*; adv. *in truth, truly*, Josh. 7:20; Gen. 20:12. [Root *אָמַן*.]

*אָמֵנוֹן* ("faithful"), *Amnon*, pr. n.—(1) the eldest son of David, killed by his brother Absalom, 2 Sa. 3:2; 13:1—39. Once called *אָמֵינוֹן* which see. —(2) 1 Ch. 4:20.

*אָמֵן* adv. (from *אָמַן* with the adverbial termination *אָמֵן*), *in truth, truly, indeed*, Job 9:2; 19:4, 5; Isa. 37:18. *אָמֵן* *פִּי* "it is true that," Job 12:2; Ruth 3:12.

*אָמֵן* id. Gen. 18:13; Nu. 22:37.

*אָמֵן* fut. *אָמֵן*, *TO BE ALERT, FIRM, STRONG*



(kindred to *הָמֵץ* to be eager); prop. of the alertness of the feet, *rüftig*, *rasch* auf den Füßen seyn, to be strong in the feet, swift-footed (compare PIEL No. 1, *אֶמֶץ* and the Arabic use); figuratively used of an alert and strenuous mind, opp. to *פָּרַע* (to have the knees sinking, to be cast down in mind), 2 Ch. 13:18. Followed by *לְ* to prevail over any one, Gen. 25:23; Ps. 18:18; 142:7. *וְאֶמֶץ* *לְ* *פִּי* "be strong and alert," i.e. of a strong and undaunted mind, Deu.

31:7, 23; Josh. 1:6—18. (Arab. *أَبَسَ* to be alert, nimble, used of a horse; whence *أَبَسَ* a nimble horse.)

PIEL *אֶמֶץ*—(1) to make strong, prop. failing feet, Job 4:4; Isa. 35:3. Hence, to make the mind active and strong, Deu. 3:28; Job 16:5.

(2) to strengthen, Isa. 41:10; Ps. 89:22; 2 Ch. 11:17; Pro. 31:17; 24:5.

(3) to restore, to repair a building, i.q. *הָיָה* 2 Ch. 24:13; also, to set up, to build, Pro. 8:28.

(4) to harden (the heart), Deut. 2:30; 15:7; 2 Ch. 36:13.

(5) to appoint, to choose. Ps. 80:18, "(whom) thou hast chosen for thyself," comp. verse 16; Isa. 44:14.

HIPHI' intrans. to be strong, used of the mind, Ps. 27:14; 31:25.

HITHPAEL.—(1) to be alert, followed by a gerund; to do anything speedily, 1 Ki. 12:18; 2 Ch. 10:18.

(2) to strengthen oneself, used of conspirators, 2 Ch. 13:7.

(3) to harden oneself, i.e. to be of a fixed mind, Ruth 1:18. Compare *הָיָה*.

[Derivatives, *אֶמֶץ*, *אֶמֶץ*, *אֶמֶץ*, pr.n. *אֶמֶץ*, *אֶמֶץ*, *אֶמֶץ*.]

*אֶמֶץ* pl. *אֶמֶצִים*, active, nimble, used of horses, Zech. 6:3. It occurs also verse 7, where indeed the

context demands *אֶמֶצִים* red [?]. (Arab. *أَبَسَ* and *أَبَسَ* swift, active, used of a horse.)

*אֶמֶץ* strength, Job 17:9.

*אֶמֶץ* strength, protection, i.q. *קָעוּ*, Zec. 12:5.

*אֶמֶץ* ("strong"), [Amzi], pr.n.—(1) 1 Ch. 6:31.—(2) Neh. 11:12.

*אֶמֶץ* ("whom Jehovah strengthened"), Amaziah, pr.n.—(1) the son of Joash, the father of Uzziah, who held the kingdom of Judah from 838—811 B.C. 2 Ki. 12:22; 14:1, seq.; 2 Chr. 25:1, seq.;

also *אֶמֶץ* 2 Ki. 14:1; 9:11 — (2) a priest of the calf, hostile to Amos, Am. 7:10, seq.—(3) 1 Ch. 4:34.—(4) 1 Ch. 6:30.

*אֶמֶץ* inf. absol. *אֶמֶץ*, const. *אֶמֶץ*; with pref. *בְּאֶמֶץ* Deu. 4:10; *בְּאֶמֶץ* Josh. 6:8, but *לְאֶמֶץ* always contr.; fut. *יֶאֱמֵץ*, *יֶאֱמֵץ*; with conj. acc. *וַיֶּאֱמֵץ*; with Aleph omitted *יֶמֶץ* Ps. 139:20.

(1) TO SAY, very frequent in the Old Test. (The primary signification is, to bear forth; hence, to bring to light, to say; compare *נָגַד*, *נִשָּׂא*, and Greek *φημι*. Hence Hithp. also *אֶמֶץ* summit, and *אֶמֶץ* pr. mountaineer.) From *דָּבַר* to speak, *אֶמֶץ* differs, in the former being put absolutely, while *אֶמֶץ* is followed by the words which any one speaks; thus Lev. 1:2, *דָּבַר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם*, "speak to the children of Israel, and say to them;" Lev. 18:2; 23:2, 10; or Ex. 6:10, *וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר*, "Jehovah spake unto Moses, saying," i.e. in these words, thus, Exod. 13:1. Also followed by an accus., Jer. 14:17, *וְאָמַרְתָּ אֲלֵיהֶם אַחֲתֵיהֶם הִנֵּה*, "and thou shalt say to them this word;" Gen. 44:16, *מָה־נֶּאֱמַר* "what shall we say?" Gen. 41:54, *בְּאֶשֶׁר אָמַר יוֹסֵף*, "according to what Joseph had said;" Gen. 22:3, "to the place *אֶשֶׁר אָמַר לוֹ אֱלֹהִים* of which God had spoken to him," i.e. pointed out to him. Rarely followed by *כִּי* Job 36:10. In a few and uncertain examples, and those only in the later Hebrew, *אֶמֶץ* seems to be put absolutely for *דָּבַר* 2 Ch. 2:10, *וַיִּשְׁלַח וַיִּנְשָׂא וַיִּשְׁלַח*, "and Hiram spake by letters, and sent them to Solomon." The very words follow; but in fact, "and sent them to Solomon," should be included in a parenthesis, and *וַיִּנְשָׂא* should be referred to the words of the letter; 2 Ch. 32:24, *וַיִּנְשָׂא לוֹ* "and he (God) spoke with him." But this may also be explained, and he promised to him, or sagte (es) ihm zu. For very often after verbs of saying, pointing out, the object *it* is omitted (see Lehrs. p. 734). This being borne in mind, it will throw light on the much discussed passage, Gen. 4:8, "and Cain said (sc. it, that which God had spoken, verse 7) to Abel his brother; and it came to pass, when they were in the field, Cain rose up against Abel his brother, and slew him." (Samar. and LXX. insert *הִשְׁרָה*, *διέλωμεν* *εἰς τὸ πειδιον*. [So also Syr. and Vulg.].)

Before the person to whom anything is said, is put *אֶל* Gen. 3:16; 13:14; and *לְ* Gen. 3:17; 20:5, 6. But both of these particles, although more rarely, indicate also the person of whom one speaks; for instance *אֶל* 2 Ki. 19:32; Jer. 22:18; 27:19; *לְ* Gen. 20:13, *אָמַר לִי* "say of me;" Ps. 3:3; 71:10; Jud. 9:54. This is also put in the acc., Gen. 43:27, "your father, the





prop. progeny of the flock. It might also be, progeny of the flock, so called from the idea of producing, see under the root אמר No. 1.

אמר ("talking," "loquacious"), pr.n. *Immer*.

—(1) Jer. 20:1.—(2) Ezr. 2:59; Neh. 7:61.

אמר i. q. אמר, the forms of which it adopts in pl.

A poetic word —

(1) a word, speech, Ps. 19:4.

(2) specially, a poem, hymn (ἔπος), Ps. 19:3; epinicion, Ps. 68:12; Hab. 3:9.

(3) a promise of God, Ps. 77:9.

(4) a thing, something, like דבר, Job 22:28.

Arab. امر a thing.

אמרה pl. אמרות i. q. אמר, אמר, and, like the former of these, only poet. a word, speech, especially the word of God, Ps. 18:31; 119:38, 50, 103, 140; also, a hymn, sacred poem, Gen. 4:23; Deu. 32:2; Ps. 17:6.

אמרה f. id. Lam. 2:17.

אמרי (according to the probable conjecture of J. Simonis, prop. *mountaineer*, from the unused אמר elevation, mountain, see under אמר No. 1), an *Amorite*, collect. *Amorites* (LXX. Ἀμορῃται), a nation of Canaan, and apparently the greatest and most powerful of them all, and whose name is sometimes used in a wider sense, so as to include all the nations of Canaan, Gen. 15:16; 48:22; Am. 2:9, 10; Deu. 1:20. A part of them dwelt in the mountainous region which was afterwards occupied by the tribe of Judah, where they were subject to five kings, Gen. 14:7, 13; Nu. 13:29; another part of them lived beyond Jordan, to the north of Arnon (Num. 21:13), as far as Jabbok (Nu. 21:24), and even beyond this river (Nu. 32:39); this part of them were subject to two kings, one of whom ruled in Heshbon, the other in Bashan (Deu. 4:47; Josh. 2:10).

אמרי ("eloquent"), [Imri], pr.n.—(1) 1 Ch. 9:4—(2) Neh. 3:2.

אמריה ("whom Jehovah spoke of," i.e. promised, as if Theophrastus), [Amariah], pr.n.—(1) 1 Chr. 5:33 (Eng. Ver. 6:7).—(2) 1 Chr. 5:37 (Eng. Ver. 6:11); Ezr. 7:3. Comp. אמריהו No. 1.—(3) Neh. 10:4; 12:2, 13.—(4) Ezr. 10:42.—(5) Neh. 11:4.—(6) Zeph. 1:1.—(7) see אמריהו No. 2.

אמריה (id.), [Amariah], pr.n.—(1) 2 Ch. 19:11.—(2) 1 Ch. 24:23; called also אמריה 1 Ch. 23:19.—(3) 2 Ch. 31:1.

אמרפל [Amraphel], (perhaps contr. from אמר, אמר, and אפל, the commandment which went forth), pr. n. of a king of Shinar, i.e. Babylonia, in the time of Abraham, Gen. 14:1, 9.

אמש (for אמשה, from the root משה to do at evening, compare אמש from שקה).

(1) *yesternight*, and adv. in *yesternight*, Gen. 19:34; 31:29, 42; also, *yesterday*, i. q. תמול 2 Ki. 9:26. It denotes the latter part of the previous natural day, not the conventional, i.e. yesterday evening and night; whence it is used to denote evening and night in general, just as words which signify to-morrow are often applied to the morning. For we commonly carry in memory the end of yesterday, while the beginning of to-morrow is impressed upon the mind. See Arabic أمس adv. yesterday, أمس

yesterday. Compare مساء to do at evening; and as used of to-morrow, Heb. בוקר in the morning, and to-morrow, like the Germ. Morgen; Gr. αύριον, from αύρα the morning breeze; Arab. غدا the time of the morning, غد to-morrow, غدا adv. to-morrow. Hence—

(2) *night, darkness*, generally. Job 30:3, "they flee from שואה ומשאה into the night," or "darkness of a desolate waste." The Orientals well compare a pathless desert to night and darkness. See Jer. 2:6, 31, and Isa. 42:16. Rosenm. renders *heri desolationis*, i.e. places long ago desolated; but, in opposition to this, أمس, as the Arabian grammarians expressly remark, is only used of time just past.

אמת for אמנת f. with suff. אמתי, אמתו.

(1) *firmness, stability, perpetuity*. Isa. 39:8, אמת, שָׁלוֹם "peace and stability," i.e. firm and stable peace, by εἰς διὰ δούτων, compare No. 2; also *security*. Josh. 2:12, אות אמת "a token of security," i.e. secure or certain.

(2) *faithfulness, fidelity*, in which any one is consistent and performs promises (True und Glauben). Applied to a people, Isa. 59:14, 15; to a king, Psal. 45:5; to God, Ps. 30:10; 71:22; 91:4. Very often joined with הַסֵּד Ps. 25:10; 40:11; 57:4, 11; 108:5; 138:2; and by εἰς διὰ δούτων the constant and perpetual favour of God is to be understood. אמת רַסָּר "to shew sincere good will to any one," Gen. 24:49; 47:29; Josh. 2:14; 2 Sam. 2:6; 15:20.

(3) *probity, uprightness, integrity of mind*

Ex. 18:21; אֲנָשִׁי אֱמֶת שְׁנַי בָּצַע, "upright men, hating covetousness." Neh. 7:2; Jud. 9:16, 19. Opp. to רָשָׁע Prov. 8:7. Specially it is *integrity* (of a judge), *justice*. Ps. 19:10, "the judgments of God are upright, just;" Isa. 16:5; Prov. 29:14; also *sincerity* opp. to dissimulation, Josh. 24:14; 1 Sam. 12:24; 1 Ki. 2:4; Isa. 10:20.

(4) *truth*, opp. to falsehood, Gen. 42:16; Deut. 22:20; 2 Sam. 7:28; אֲמָרִים אֱמֶת "words (which are) truth," Prov. 22:21. Applied to the word of God, Ps. 119:142; to prophecies, Jer. 26:15; to a servant of God, Isa. 42:3. Hence אֱמֶת יְהוָה "the truth of the Lord," often used for his true doctrine and worship, Ps. 25:5; 26:3; 86:11.

אֲמִתָּה f. (from the root אָמַת to spread out), pl. constr. אֲמִתָּהוֹת *a sack*, Gen. 42:27, seq.; 43:18, 21, 22.

אֲמִתִּי ("true"), [Amitai], pr. n. of the father of Jonah the prophet, 2 Ki. 14:25; Jon. 1:1.

אֲמִתִּי Ch. f. (for אִתִּי) *strong, mighty*, Dan. 7:7. Root אָמַת Arab. to be strong, mighty.

אֵן adv. of interrogation, contr. from אִן No. II., pr. *where? whence?* 2 Ki. 5:25 (כְּתִיב). Hence *whither? where?* Used of time, *how long?* עַד-אֵן *until when? how long?* Job 8:2.

With הּ parag. local אֵנָּה — (1) *whither?* also without an interrogation, Joshua 2:5; Neh. 2:16. Constr. is pregnant, Isa. 10:3, אֵנָּה תֵּשֶׁבֶת בְּבִדְיָם "whither (will ye carry and where) will ye leave your riches?"

(2) *where?* Ruth 2:19.

(3) used of time, עַד-אֵנָּה *until when? how long?* Ex. 16:28; Ps. 13:2; Job 18:2, עַד-אֵנָּה תִּשְׁמֹן קִנְיִי "how long (until when) will ye make an end of words?"

(4) without an interrogation, אֵנָּה וְאֵנָּה *hither and thither*, 1 Ki. 2:36, 42.

• אֵן i.q. אִן Heliopolis.

אֵנָּה Ch. comm. *I*, Dan. 2:8, more often אֵנָּה 2:23; 3:25; 4:6. It is the genitive, Dan. 7:15. See Lehrs. p. 728.

אֵנָּה (to be read *ánna*, not *ónna*), interj. of entreaty, compounded of אָה and נָא pr. *ah, quæso! ah, I pray!* Followed by an imperative, Gen. 50:17, or a fut. apoc. i.e. an optative, Neh. 1:5; elsewhere absolutely, Ex. 32:31; Dan. 9:4. It is also written אֵנָּה 2 Ki. 20:3; Isa. 38:3; Jon. 1:14.

onomat. TO GROAN, TO SIGH, ἀόγεν, σθόην; Isa. 3:26, 19:8. Hence is derived the noun אֲנִיָּה Gr. ἀνία (ἀνίαω, ἀνιάζω), and אֲנִיָּה.

II. אָנָּה not used in Kal, to *approach*, to *meet*, to *be present*. Arab. أَنِي to be in time, أَنِي fit

time. Conj. V, X. to delay, to have patience (prop. to give oneself time), to hold back.

PIEL, to *cause anything to happen to any one*, or to *meet with any one* (used of God), Ex. 21:13.

PUAL, to *be caused to meet*, i.e. to *light upon*, to *befall* (von Gott zugeschiedt erhalten), as misfortune, Prov. 12:21; Ps. 91:10.

HITHPAEL, to *seek occasion* for hurting another; construed with לְ 2 Ki. 5:7.

Derivatives אֲנִי, אֲנִיָּה, אָת No. II. for אָנָּה, תִּאָּנָּה.

אָנָּה *whither?* see אֵן.

אָנָּה Ch. *I*, see אֵנָּה.

אָנָּה see אֵנָּה.

אֵנָּה *we*, i.q. אֲנַחְנִי in one passage, Jer. 42:6 כְּתִיב. This less frequent form (which is also used in the Rabbinic) is from אֲנִי, like אֲנַחְנִי, from אָנָּה; and from this are abridged the suffixes אֵנִי, אֵנִי, אֵנִי. In קרי indeed, there occurs the common אֲנַחְנִי, but I have no doubt that אֵנָּה is genuine.

אֲנֵנִי Ch. pron. i.q. Heb. הֵם *they, those*, Dan. 2:44, f. אֲנֵנִי 7:17. ["And in this passage for *sunt, they are*. The more regular fem. form would seem to be אֲנֵנִי; but אֲנֵנִי stands in all the editions; so e.g. Ex. 1:19, Onk.—The form אֲנֵנִי comes from אֲנַחְנִי, and אֲנֵנִי or אֲנֵנִי, from אֲנַחְנִי the demonstrative syllable אֵן (*ecce!*) being prefixed. So also in the Talmud אֲנַחְנִי = הֵנָּה. See under אֲנָכִי, and Heb. Gr. p. 292, 293, 13th edit." Ges. add.] In Targg. also אֲנֵנִי f. אֲנֵנִי.

Syr. אֲנֵנִי and אֲנֵנִי. (Incorrectly given by Winer, *hi, hæ*, which is אֲנֵנִי.)

אֲנָשׁ m.—(1) *a man* (see below אֲנָשׁ), i.q. אָדָם, but only in poetic language. It is rarely used as a singular in sense, Ps. 55:14; Job 5:17; generally coll. of the whole human race, Job 7:17; 15:14; Psal. 8:6. [This latter passage applies to Christ *solely*; see Heb. 2:6.] The same is אֲנָשִׁים Ps. 144:3. Specially it is—(a) *a multitude, the common people*; hence Isa. 8:1, אֲנָשִׁים בְּרָרִים "with common writing," i.e. with common letters, not those artificially formed, so as to be easily read by the illiterate. Comp. my Comm. on the passage, Apoc. 13:18; 21:17, and κατὰ ἀνθρώπων

I. אֲנָה (from אֲנָה, Arab. أَنَا) i.q. אֲנָה, אֲנָה, אֲנָה



Gal. 3:15. [This is no illustration at all, the apostle opposes *God* to *man*].—(b) *wicked men*, Ps. 9:20; 56:2; 66:12. Comp. אָרָם No. 1.

(2) pr.n., [Enos], *Enosh*, the son of Seth, the grandson of Adam, Gen. 4:26; 5:6,9.

אָנָה a root not used in Kal, kindred to the roots אָנָה No. 1, אָנָה, אָנָה.

NIPHAL, TO GROAN, TO SIGH, Ex. 2:23; Joel 1:18 (Aram. Ethp. id.). Construed with אָנָה Eze. 21:12, and אָנָה Ex. 2:23, of the thing which is the cause of the groaning. Hence—

אָנָה f., pl. אָנָה a *groan*, a *sigh*, Ps. 31:11; Lam. 1:22; Isa. 21:2, אָנָה "all the sighing on account of it (Babylon)," Isa. 35:10; 51:11.

אָנָה pron. pl. comm. *we*, the common form from which is shortened אָנָה (Arab. نحن).

אָנָה, אָנָה Ch. id., Dan. 3:16, 17; Eze. 4:16.

[אָנָה *Anaharath*, pr. n. of a place, Josh. 19:19.]

אָנָה, with distinctive acc. אָנָה, pers. pron. 1 pers. common; *I*, i. q. אָנָה which see. Pleon. it is joined to the first person of the verb, especially in the books of the silver age, as אָנָה אָנָה Ecc. 2:1, 11, 12, 15, 18, 20; 3:17; 4:1, 2, 4, 7; 7:25. It is commonly the nominative, put only for the oblique cases when such have preceded; see Lehrs. 727. [Heb. Gramm. § 119, 4.] It sometimes includes the verb substantive, *I (am)*, Gen. 15:7; 24:24.

אָנָה comm. *a ship*, or rather coll. *a fleet*. (Arab. أُنَانٌ, plur. أُنَانِيَة and أُنَانِي a *vessel*, especially a water vessel, urn, pitcher, so called from holding and containing; compare أُنَانِي Conj. IV. Words signifying *ships* are often taken [as in English] from those meaning *vessels*; compare Greek γαυλός milkpail, and γαυλος ship, Herod. iii. 136; Heb. אָנָה and אָנָה Isa. 18:2; also Germ. Gefäß, often used by sailors for ship.) 1 Ki. 9:26, 27; 10:11 (where it is joined with a verb masc.), verse 22, Isa. 33:21 (in both these places with a fem.). In all these passages it appears to be a collective, to which answers the noun of unity אָנָה, according to the analogy of *nomina vicis et singularitatis* in Arabic as أُنَانِيَة one stalk of straw, أُنَانِي straw

(de Sacy, Gramm. Arabe, i. § 577), whence it also has no plural. The author of the Chronicles twice puts explanatorily in the plural אָנָה (see 1 Kings 9:26,

comp. 2 Ch. 8:18; 1 Ki. 10:22, comp. 2 Ch. 9:21' Vulg. constantly, *classis*; Syr. *ships*).

אָנָה f., the noun of unity of the preceding, *a ship*, Pro. 30:19; Jon. 1:3, 5; pl. Gen. 49:13; Jud. 5:17; אָנָה "merchant ships," Pro. 31:14; אָנָה "ships of Tarshish," Isa. 23:1; used generally of large merchant ships (see אָנָה, 2 Ch. 9:21; Ps. 48:8; Isa. 2:16; אָנָה "sailors," 1 Kings 9:27.

אָנָה f., *sorrow*, *mourning*, Isa. 29:2. Root אָנָה No. I.

אָנָה ("sorrow of the people"), [*Aniam*], pr. n. m., 1 Ch. 7:19.

אָנָה m., Lat. *plumbum*, LEAD, i. q. אָנָה; hence, for a *plumb line*; Am. 7:7, אָנָה "a wall of a plumb line," i. e. erected perfectly true; verse 8, "I will set a plumb line to my people Israel," i. e. I will destroy all things as if by rule and line; compare Isa. 34:11; 2 Ki. 21:13. This word seems to

be primitive, or at least the Arab. verb أُنَكَ to be thick, troublesome, slow; schwierigfällig sein, seems to be denom. from lead, prop. to be leaden. To this answers the Arab. أُنَكَ, Syr. اُنَكَ, Æthiop. transp. ነግሰ: and even the Armen. առաք anak, all of which comprehend both black and white lead.

אָנָה (Milra) in pause with the tone changed אָנָה (Milél), pers. pron. 1 pers. com. *I*, i. q. אָנָה. This is the original and fuller form, and is, on the whole, rather less frequent than the shorter, though in the Pentateuch it is more often found, while in some of the later books, as Chronicles and Ecclesiastes, it does not occur at all. This is not only found on the Phœnician monuments (see Inscript. Citiensis ii. s. Oxi-niensis), but also in languages of another stock there is what resembles it; compare Egypt. AHOK, AHF, Sanscr. aha (*aham*), Chinese ngo, Greek εγω, Latin ego, Germ. ich. The shorter form אָנָה accords more nearly with the Aram. אָנָה, Arab. اَنَا, Æthiop. ለኔ:

[“Note. The striking resemblance of the Hebrew personal pronouns to those of the ancient Egyptian language, appears from the following table: in which the capital letters are those found in the ancient writing, and the small vowels are inserted from the Coptic—

	Pron. sep.	Suffix.
1.	ANoK	A, I.
2. m.	eNToK	K.
2. f.	eNTO	T.
3. m.	eNToF	F.
3. f.	eNToS	S.
pl. 1.	ANaN	N.
2.	eNTOTeN	TeN.
3.	eNTSeN	SeN.

This table shews clearly the following points:—(a) all the Egyptian separate pronouns are compounded by prefixing to the proper kernel of the pronoun the prosthetic syllable *an*, *ant*, *ent*, which must have had a demonstrative meaning, and served to give more body and force to the pronominal word.—(b) This prosthetic syllable, at least *an*, is found in the Hebrew pronouns of the first and second persons:—1. *an-oki*, *an-i*; 2. *an-ta* (sometimes *an-ka*). f., *an-ti*, *an-t*. pl. 1. *an-ahnu*; 2. *an-tem*, *an-ten*. The third person has it not in biblical Hebrew, but the Talmud frequently has אנהי *he, ipse*; pl. אנהו for אנו. —(c) the demonstr. prosthetic syllable *an*, in (א) has a clear analogy to the Heb. demonstr. הן *ecce! lo.* and may originally not have been prefixed to the third person in Hebrew, because this could not be pointed at as present. But we clearly find the same syllable in the *nun epentheticum* (so called), inserted in the suffixes of verbs future; and there is, therefore, scarcely a doubt that this *Nun* belongs strictly to the pronoun. For a fuller exhibition of the pronouns, see Heb. Gramm. pp. 293, 294, thirteenth edit., Leipz., 1842." Ges. add.]

אנ not used in Kal; Ch. אנ TO BE SAD, SORROW-FUL, TO MOURN; Arab. ان to groan.

HITHPOEL הִתְאַנֵּן prop. to shew oneself sad; hence, to complain, Lam. 3:39; with the added notion of impiety, Nu. 11:1.

אנס TO URGE, TO COMPEL, TO PRESS, TO FORCE; kindred roots are אָנַץ, אָנַץ, which see. Once found, Est. 1:8 אָנַץ "none did compel" the guests to drink. (This root occurs much more frequently in Targg. Heb. אָנַץ, אָנַץ, אָנַץ; Syr. Ethpe. اَنْسَ) to be compelled. Pa. اَنْسَ for ἐκβιάζομαι, Sap. 14:19.

אנס Ch. id., Dan. 4:6 אָנַץ לְאָנַס "no mystery giveth thee trouble."

אנף fut. יִנְאֵף TO BREATHE, also to emit breath through the nostrils, as a verb only figuratively, to be

angry (compare הָפִיץ Ps. 10:5). Const. either absol Ps. 2:12; 60:3; 79:5; or with א of object, Isa. 19:1; 1 Ki. 8:46; Ps. 85:6. It is only used in loftier and poetic language; in prose there is used—

HITHPAEL, prop. to show oneself angry, hence i. q. Kal; construed with א, Deu. 1:37; 4:21; 9:8, 20. Derivat. אף No. II.

אָנִי only in pl. (for the Dual, which I gave in 2nd edit. [Germ.], and which has been given also by Winer, is not used in this word) אָנִי Ch. i. q. Heb. אַפִּים face. Dan. 2:46; 3:19. In Targ. more often contr. אָפִי. ["Gen. 32:30; Deu. 1:17; 34:10; Cant. 1:11."]

אָנִי f. the name of an unclean bird of which there were several species (אָנִי). Lev. 11:19; Deu. 14:18. LXX. χαρδιός, i. e. a bird living on the hollows and banks of rivers ["perhaps, sand-piper"]. Bochart (Hieroz. ii. 335, sq.) renders it, *angry bird*, with the Hebrews themselves, and he understands, the bird

زجاج; i. e. a kind of eagle, so called from its angry disposition. Among irascible birds, is also the *parrot*, which is here understood by both the Arabic versions.

אָנִי — (1) prop. TO STRANGLE, BE IN ANGUISH, hence used of cries extorted by very great anguish, or sorrow; אָנִי (compare the common anen). Jer. 51:52; Eze. 26:15. Kindred roots are אָנִי, אָנִי, and those which spring from them, אָנִי, אָנִי, angere, angustus, enge, אָנִי, more softened אָנִי, אָנִי, for אָנִי. Ch. אָנִי, Syr. اَنْف id.

(2) from the idea of *strangling* (see אָנִי), has sprung the signification of collar (אָנִי), to adorn with a collar (see אָנִי), and of neck عُنُق. From its slender neck, a she-goat or kid is called in Arabic عُنُق, as if long-necked, tanghāt; in Hebrew perhaps formerly אָנִי, אָנִי, comp. عُنُق to have a slender neck. From the goat is derived the word for roe אָנִי, which see.

NIPHAL, i. q. Kal No. 1. Eze. 9:4; 24:17, אָנִי רִם, "moan silently," let no one hear thy moans.

אָנִי const. st. אָנִי f. (1) clamour, groaning (אָנִי), Mal. 2:13; as of captives, Ps. 79:11; 102:21; of the wretched, 12:6.

(2) Lev. 11:30; a kind of reptiles of the lizard race, taking their name from the groaning noise like an exclamation of grief, which some lizards make. LXX., Vulg. render it *mus araneus*, shrew mouse. See Bochart (Hieroz. i. 1068, seq.)



**אִשׁ** i. q. נִשָּׁה Syr. نِسَاء (comp. Gr. νόσος) TO BE SICK, ILL AT EASE. It occurs only in Part. pass. אִשָּׁה, f. אִשָּׁה *sick, ill*, used of a disease or wound, such as is scarcely curable, Jer. 15:18; Mic. 1:9; Job 34:6; of pain, Isa. 17:11 (like נִחֵלָה, חִלָּה); of a calamitous day, Jer. 17:16; of malignant disposition of mind, Jer. 17:9.

NIPHAL, *to be very ill*, 2 Sam. 12:15.

**אִשׁ** a primitive word, in sing. not used, signifying A MAN, *vir*, hence *homo, man* in general. The Hebrews used for it the contracted and softer form אִישׁ (comp. Gr. εἰς for ἐν, gen. ἐνός), *a man, vir*, also the prolonged form אִישׁוֹ *homo*. From the primary form is the fem. אִשָּׁה for אִשָּׁה, and pl. אִנְשִׁים. The signification of sickness and disease which is found in the root אִשׁ, is taken from another source (from the theme נִש) altogether foreign to this noun as a root.

**אִשׁ** & **אִשׁ** (Dan. 2:10), emphat. state אִישׁוֹ Dan. 2:38, and אִישׁוֹ 5:21, and אִישׁוֹ 4:13, כְּתִיב, Ch. *a man*, and coll. *men*, 4:29, 30. אִשׁוֹ i. q. בֶּן-אָדָם *a son of man*, i. e. *a man*, [?] Dan. 7:13, "behold there came with the clouds of heaven אִשׁוֹ the likeness of the Son of man." The king is pointed out of the fifth empire of the earth, i. e. that of the Messiah. From this passage of Daniel [together with many others, Ps. 8:5; 80:18] was taken that appellation of the Messiah which in the time of our Saviour was the most used of all, namely *the Son of man*. Besides the New Test. there are traces of the name in the apocryphal book of Enoch, written about the time of Christ's birth, while Herod the Great was yet alive, see cap. 46, Ms. Bodlei. and Eng. Vers. published by Laurence at Oxford, 1821. Pl. אִנְשִׁים Dan. 2:38; 5:21.

Pl. אִנְשִׁים (in the Hebrew form) Dan. 4:14.

**אִשְׁתָּה** Ch. pron. 2 pers. sing. m., *thou*, Dan. 2:29, 31, 37, 38; 3:10; 5:13, 18, 22, 23; 6:17, 21, in כְּתִיב. The form is a Hebraism, peculiar to the biblical Chaldee, instead of the common אִשְׁתִּי, comm. gen., and thus it is not acknowledged by the Masorites, who mark the ה as redundant, and always substitute the אִשְׁתִּי קִרְיָה.

["אִשְׁתָּה Ch. *ye*, pron. 2 pers. pl. Dan. 2:8. In Targg. written אִשְׁתָּהוּ."]

**אִשְׁפָּה** pr. n. ("harming," or, as I prefer, "physician") borne by—(1) [Asa], a king of Judah, the son of Abijah, grandson of Rehoboam, who died after a reign of forty-one years, B. C. 914. 1 Ki 15:9—24; 2 Ch. 14—16.—(2) 1 Ch. 9:16.

**אִשָּׁה** an unused root, i. q. Arab. اذى (ʾ and ʿ being interchanged; see under ʾ), *to be harmed, to receive hurt*, and transitive *to hurt*. Cognate perhaps is the Aram. אִשָּׁה, אִשָּׁה to heal, i. e. to restore what is hurt; compare נִשָּׁה to be sick, Conj. III. to heal. Hence אִשָּׁה and אִשָּׁה.

**אִשְׁכָּה** m., *a box for ointment*, 2 Ki. 4:2. Root אִשָּׁה to anoint.

**אִשָּׁה** m., *harm, mischief*, from which any one suffers, Gen. 42:4, 38; Ex. 21:22, 23. Root אִשָּׁה.

**אִשְׁכָּה** (from the root אִשָּׁה) pl. אִשְׁכָּהוּ m. *a bond*, Ecc. 7:26; בֵּית הָאִשְׁכָּה Jer. 37:15, "house of bond," i. e. prison.

**אִשְׁכָּה** Ch. id. Dan. 4:12; Ezr. 7:26.

**אִשְׁפָּה** (from the root אִשָּׁה) m., *gathering, or harvest of apples and fruit*, Ex. 23:16; 34:22; after the analogy of the similar nouns קִצִּיר, קָצִיר, חֵרִישׁ.

**אִשְׁרִי** (from the root אִשָּׁה) pl. אִשְׁרִים *a captive*, Job 3:18; Ps. 68:7. It differs from אִשְׁרִי, which retains the force of a participle, while אִשְׁרִי is used as a substantive; see Gen. 39:20.

**אִשְׁרִי** m.—(1) id., Isa. 10:4; 24:22; 42:7.

(2) pr. n. [Assir].—(a) Ex. 6:24; 1 Ch. 6, 7.—(b) 1 Ch. 6:8, 22.

**אִשְׁמָה** an unused root, i. q. שָׁמַע to place, *to lay up*, compare Aram. אִשְׁמָה, אִשְׁמָה (ש and נ being interchanged), *to heap up, to lay up*; whence אִשְׁמָה and אִשְׁמָה provision, store, heaping up; אִשְׁמָה storehouse. Hence—

**אִשְׁמָה** pl. *storehouses*, Den. 28:8; Pro. 3:10, which in the East are commonly underground, now called *Matmûrât* مَطْمُورَات.

**אִשְׁתָּה** an unused and uncertain root, Aram. *to hide*; see אִשְׁתָּה. Hence—

**אִשְׁתָּה** [Asnah], pr. n. of a man, Ezr. 2:50. Taken as an appellative, the meaning is either *storehouse*, or else *bramble*, i. q. Ch. אִשְׁתָּה; Heb. סִנְיָה.

**אִשְׁנָפָר** (LXX. Ἀσσηναφάρ: Vulgate, Assenaphar), [Asnappar], Ezr. 4:10, the name of a king, or rather satrap, of the Assyrians, who is mentioned as having brought colonies into Palestine.

**אִשְׁנָתָה** [Asenath], Egyptian pr. n. of the daughter

of Potipherah, priest of Heliopolis, whom Joseph married, Gen. 41:45; 46:20. The LXX., whose authority has some weight in Egyptian names, write in Ἀσενέθ, MS. Alex. Ἀσεννέθ, which in Egyptian I would write **AC-HGIT** *she who is of Neith* (i.e. Minerva of the Egyptians), from **AC** (she is), like *Asisi AC-HGE she who is* (devoted) to *Isis*. Differently explained by Jablonsky in Opusc. ii. 209; Panth. Egypt. i. 56. As to Neith, see also Champollion, Panthéon Egyptien, No. 6.

**אָסר** imp. **אַסר**, **אַספּה** Nu. 11:16; pl. **אַספּו** Ps. 50:5; fut. **יִאַסֵּף**, in pl. and with suff. **יִאַסְפוּ**; more rarely with **ס** quiescent, or cast away **יִסְרֵף**, **יִסְרֵף** 1 Sa. 15:6; 2 Sa. 6:1; Ps. 104:29, prop. to SCRAPE, TO SCRAPE TOGETHER, *zusammenfärren*, cogn. to the verbs **סוּף** (whence **סוּפָה** sweeping whirlwind), **סָפָה**; also **יִסְרֵף**, and with the harsher **יִסְרֵף** (which see); hence—

(1) *to collect*, as fruits, Ex. 23:10; ears of corn, Ruth 2:7; money, 2 Kings 22:4; also *to assemble* men, a people, peoples, etc., Ex. 3:16; Nu. 21:16; 2 Sa. 12:28. Const. with an acc., also sometimes with **ל** of the person or place to which any one is congregated; Gen. 42:17, **וַיֵּאַסְפוּ אֹתָם אֶל-מִשְׁמָר** "and he assembled them into the prison;" 1 Sam. 14:52; 2 Sam. 11:27; Gen. 6:21; also **עַל** 2 Kings 22:20. Hence—

(2) *to take to oneself*, to receive to oneself, especially to hospitality and protection, Deu. 22:2; Josh. 20:4; **וְאִסְפוּ פִּי מִצָּרַעַת** 2 Ki. 5:3, seq. "to receive any one from leprosy," i.e. to heal a leprous person, after which he would be again received into intercourse with other men.

(3) *to gather up to one*, *to contract*, *draw back*; Gen. 49:33, "he drew up his feet into the bed;" 1 Sa. 14:19, **יִסְרֵף יָדְךָ** "draw back thy hand," i.e. stay from what thou hast begun; Joel 2:10, "the stars **אֲסָפוּ** shall draw back their brightness," i.e. they shall shine no longer. Hence—

(4) *to take away*, especially that which any one had previously given; Ps. 104:29, **וַיִּנְעֻן אֲסָפוּ רִיחָם** "thou takest away their breath, they expire," Job 34:14; Gen. 30:23, **אֲסָפָה אֶת-חַרְפִּי** "God hath taken away my shame," Isa. 4:1; 10:14.

(5) *to take out of the way*, *to destroy*, *to kill*, Jud. 18:25; 1 Sa. 15:6, **פֶּן אֲסָפְךָ עָמִי** "lest I destroy you with them;" Eze. 34:29, **אֲסָפִי רָעֵב** "destroyed," i.e. killed "by hunger;" Jer. 8:13; Zeph. 1:2; compare the roots **סָפָה**, **סוּף**. From the first signification comes—

(6) *agmen claudere*, *to bring up the rear*, Isa. 58:8.

Those who bring up the rear, keep together, and collect the stragglers; compare PIEL, No. 3.

NIPHAL—(1) *to be collected*, *gathered together*; construed with **ל** Lev. 26:25; **עַל** 2 Sa. 17:11; **ל** 2 Ch. 30:3; of the place to which any are gathered together, although **עַל** in this phrase more frequently signifies *against*, Gen. 34:30; Ps. 35:15.—**נִאֲסָף אֶל-עַמּוֹ** Gen. 49:29; **נִאֲסָף אֶל-אֲבוֹתָיו** Jud. 2:10, and simply **נִאֲסָף** Nu. 20:26, "to be gathered to one's people, to one's fathers;" used of entering into Hades, where the Hebrews regarded their ancestors as being gathered together. This *gathering to one's fathers*, or *one's people*, is distinguished both from death and burial, Gen. 25:8; 35:29; 2 Ki. 22:20. The principle is different of the passages in which **נִאֲסָף** is used of gathering the dead bodies of those slain in battle for burial, Jer. 8:2; Eze. 29:5; Job 27:19.

(2) *to be received* (compare Kal No. 2); used of the leper, i. q. to be healed, Nu. 12:14; Jer. 47:6; reflect. to receive, or betake oneself (into the sheath), of a sword.

(3) *to be taken away*, *to vanish*, *to perish*, Isa. 16:10; 60:20; Jer. 48:33; Hos. 4:3.

PIEL—(1) i. q. Kal No. 1, *to gather*, *collect*, Isa. 62:9.

(2) *to receive*, as a guest, Jud. 19:18.

(3) i. q. Kal No. 6, *to bring up the rear*, Nu. 10:25; Josh. 6:9, 13; Isa. 52:12.

PUAL pass. of Kal No. 1, *to be gathered*, Isa. 24:22; 33:4.

HITHPAEL, *to be assembled*, Deu. 33:5.

The derivatives follow, also **אַסִּיף**.

**אַסָּף** pr. n. ("collector"), *Asaph*.—(1) a Levite, chief of the singers appointed by David, 1 Ch. 16:5, who is celebrated in a later age as a poet and prophet (2 Ch. 29:30), to whom the twelve psalms 50; 73—83 are ascribed in their titles, and whose descendants (**בְּנֵי אַסָּף**), even in the time of Ezra and Nehemiah, are mentioned as having occupied themselves with sacred verse and song (1 Ch. 25:1; 2 Ch. 20:14; 29:13; Ezr. 2:41; 3:10; Neh. 7:44; 11:22).—(2) 2 Ki. 18:18; Isa. 36:3.—(3) Neh. 2:8.

**אֲסָפִים** (of the form **אָדָם**) only in pl. **אֲסָפִים** *collections*, i.e. storehouses, 1 Ch. 26:15, 17. **אֲסָפֵי הַשְּׁעָרִים** "storehouses of the gates," Neh. 12:25.

**אֲסָף** *collection*, *gathering*, *harvest*, especially of fruits, Isa. 32:10; 33:4; Mic. 7:1.

**אֲסָפָה** f. *a gathering together*, Isa. 24:22, pleonastically, **אֲסָפִי אֲסָפָה** "they are gathered in a gathering," i.e. together.



**אִסְפָּה** f. only in pl. **אִסְפָּה** congregations, assemblies, especially of learned and wise men discussing divine things. Eccles. 12:11, **בְּעַלְ אִסְפָּה**, "masters (i. e. associates) of assemblies," i. q. **חֲכָמִים** in the other member. In Arabic it would be said **أَصْحَابُ الْإِجْمَاعِ**, although the Arabian assemblies called **مُعْتَمَدَات** differ widely enough from these Jewish assemblies.

**אִסְפָּה** see **אִסְפָּה**.

**אִסְפָּה** m., collected, adj. diminutive; whence contemptuously, a mixed crowd, scraped together of men of all kinds, *colluvies*, who added themselves to the Israelites; **Ḳefinel** (which word is itself a diminutive used in contempt). With article **הַאִסְפָּה** Num. 11:4, Aleph quiescent. The same are called in Ex. 12:38, **עַבְדֵי רַב**.

**אִסְפָּרְנָה** (*Milél*) adv. Ch. *carefully, studiously, diligently*. Ezra 5:8; 6:8, 12, 13; 7:17, 21, 26. LXX. *ἐπιειξίως, ἐπιμελῶς, ἐσθίμως*. Vulg. *studiosè, diligenter*. The origin of this word is doubtless to be sought in the Persic (see **אִסְפָּרְנָה**), although the etymology and signification are not certain. Bohlen (symb. p. 21) thinks it to be **از فرزان** i. e. *out of wisdom*, for wisely, diligently; Kosegarten with Castell prefers to compare **سپری seperi** *entirely, perfectly*.

**אִסְפָּתָה** [*Aspatha*], Persic pr. n. of a son of Haman, Est. 9:7. Comp. **اسبه aspe** a horse, bullock, Zend. *aspo, aspahé*, a horse; Sanser. *asva*, id. ["Probably Sanser. *Aspadāta*, Pers. **اسب داده**, 'given by the horse' (i. e. by Bramah under the form of a horse), comp. Gr. **Ἀσπαδῆς**. So Benfey, Pott."]

**אִסָּר** future **יִאָּסַר** and **יִאָּסֹר** with suffix **וַיִּאָּסְרוּהוּ**—(1) TO BIND, TO MAKE FAST, TO BIND TO ANY THING, cognate to the root **אָסַר** and other verbs of binding which are collected under that root. (Ch.

**אִסָּר**, Syr. **أَسَرَ**, Arab. **أَسَرَ**, Æth. **ለለረ**: and **ለለረ**; id.) Ex. gr. a beast of burden, Gen. 49:11; a sacrifice, Ps. 118:27; a sword to the thigh, Neh. 4:12; any one with cords, Eze. 3:25. Hence—

(2) *to bind, put in bonds*, Gen. 42:24, viz. with fetters, Psal. 149:8; Jer. 40:1; 2 Ki. 25:7. Part. **אִסְרוֹ** bound, Ps. 146:7; metaph. used of a man taken with the love of a woman, Cant. 7:6.

(3) *to make captive, to hold in prison*, although not bound, 2 Ki. 17:4; 23:33. Part. **אִסְרוֹ** a prisoner,

Gen. 40:3, 5; Isa. 49:9. **בֵּית הַאִסְרוֹת** "house of prisoners," i. e. prison, Jud. 16:21, 25; contr. **בֵּית הַסְּרוֹת**.

Ecc. 4:14. (Arab. **أَسَرَ** id., <sup>su1</sup>captivity.)

(4) *to bind, or fasten animals to a vehicle*. 1 Sa. 6:7, **וַיִּאָּסְרוּם אֶת-הַפָּרוֹת בְּעֶגְלָה**, "and bind the kine to the cart;" verse 10; either with an acc. of the vehicle, to harness a chariot, Gen. 46:29, or else absol. 1 Ki. 18:44, **אָסַר יְהוָה**, "bind (the chariot to the horses) and go down."

(5) ["properly *to bind on, to join*, hence **אָסַר** **אֶת-הַפְּלִתְקוֹתֶיהָ**, *to join battle*, den *Streit anfâdeln*, mit jemandem anbinden, *to begin the fight*; 1 Ki. 20:14; 2 Ch. 13:3.

(6) **אָסַר אָסַר עַל-נַפְשׁוֹ** *to bind a bond, or prohibition upon oneself*, i. e. to bind oneself with a vow of abstinence, promising to abstain from certain things otherwise permitted; Nu. 30:3, seq. It differs from **נָדָר נָדָר**, which is to vow to do or to perform something. (Ch. **אָסַר** to prohibit, to forbid; Syr. **أَسَرَ**) to bind and to loose, also to prohibit and to permit.)

NIPHAL—(1) *to be bound*, Jud. 16:6, 13.

(2) *to be kept in prison*, Gen. 42:16, 19.

PUAL, *to be taken in war, made captive*, Isa. 22:3.

Derivatives, besides those that follow, **אָסִיר**, **אָסִיר**, **מוֹסְרִים**, **מִסְרָה**, **אָסִיר**.

**אָסַר & אָסָר** m. prop. obligation, prohibition, hence *vow of abstinence*, Nu. 30:3, seq. See under the root No. 6. In abs. state always **אָסַר**, but with suff. **אָסְרָה**, pl. **אָסְרֶיהָ** Nu. 30:6, 8, 15.

**אָסַר** Ch. *interdict, prohibition*, Dan. 6:8, seq.

**אִסְר־חַדְדוֹן** pr. n. *Esar-haddon*, king of Assyria, son and successor of Sennacherib, 2 Ki. 19:37; Isa. 37:38; Ezr. 4:2. Before he became king he was made by the king his father prefect of the province of Babylon, with royal honours. See Berosus in Eusebii Chron. Arm. t. i. p. 42, 43, where he is called *Ἀσποδάν* as in the LXX., 2 Ki. and Isa., elsewhere *Σαρχεδών*, *Σαρχεδονός* (Tob. 1:21). (The first syllable of this word **אִסָּר** is also found in other Assyrian proper names, as in *Tiglath-pileser, Shalmaneser*, and perhaps it is i. q. **أَزَر**, **أَزَر** fire). ["This name was, perhaps, in ancient Assyrian equivalent to *Athro-dâna*, Pers. **آذر دانه**, 'gift of fire,' which comes near to *Asor-dan*." Bohlen.] Some have regarded this king as the same as Sardanapalus. See Rosenmüller, in Bibl. Alterthumskunde, t. ii. p. 129, and my Comment. on Isa. 39:1.

**אִסְתֵּר** [*Esther*], Persic pr. n. given to a Jewish virgin, previously called *Hadassah* (**הַדַּסָּה** Est 9:7),

**Y** emphat. state **NYN**; Ch. *wood*, Ezr. 5:8; 6:4, 11; Dan. 5:4; softened from the Heb. **Y**, **Y** being changed into **N**, and **Y** into **Y**; see under the letters **N**, **Y**, and **Y**.

(2) simply signifying addition, *also*, Lev. 26:16, 28; 2 Sa. 20:14; Ps. 93:1; 108:2; Job 32:10, etc. There often occurs וְאִם "and also," Lev. 26:39; Deu. 15:17; once even וְאִם־כִּי (as in Lat. *etiam quoque*), Lev. 26:44. Twice or three times repeated, Isa. 40:24; 41:26. Often put poetically, and with emphasis for

(3) by ellipsis of the conditional particle, i. q. אף אם *even if*; Job 19:4, וְאִם-אֶמְצָא *"even if indeed I have erred"* (Syr. ܐܢܝܢܐ and contr. ܐܢܝܢܐ). Also *even though, when yet* (ba doth); Ps. 44:10, "we praise God all the day, אֲף וְנִחַת וְתָבַל לִמְנֵי *although thou hast cast us off, and put us to shame;*" Ps. 68:17.

אֵף כִּי—(1) prop. *yea more that, but also, but even*; Eze. 23:40, “*yea more, that (fogar) they brought men from afar*,” Hab. 2:5. Hence—

II. נָחַץ (for נִנְחַץ from the root נָחַץ), with suff. מֵנֶחֱץ, m. prop. a breathing place, the member with which one breathes, hence — (1) *the nose*. (Arab. نَفْسٌ, Æth. ሰንፋ: id.) Used of the nose of men, Nu. 11:20, and of animals, Job 40:24; נִנְחַץ used of pride, see נִבְהַץ; רָחַץ הָאֵף the blowing of breath through the nostrils, as of those who are enraged, &c. Job 4:9. Hence —

DUAL DEN.—(1) two breathing places, i. e. *the nostrils, the nose*, Gen. 2:7.

(2) *anger*, especially in the phrases, אָרַךְ, קָצֵר אַפִּים, slow to anger, i. e. patient; quick of anger. See those words.

(3) ["meton."] *face, countenance* (Syr. ܦܕܐ), Ch

פָּנָיו), Gen. 3:19. Of frequent use in the phrase, "to prostrate oneself אֶפְסֹם אֶרֶץ with the countenance cast down to the ground," Gen. 19:1; 42:6. דָּבַר דָּוִד before David, 1 Sa. 25:23, for the more common פָּנָיו

(4) *two persons*, as if a dual, from the sing. פָּנִים in the signification of *face* and person. Comp. πρόσωπον, פָּנִים, and Syr. [פָּנִים]. 1 Sa. 1:5, מָנָה אֶחָת אֶפְסִים “he gave one portion of two persons,” i.e. a double portion. See my remarks on this in *Thes.* page 127. Others explain it, “he gave to Hannah one portion



with anger," pr. with sorrow of mind; since words which signify anger are sometimes applied to sorrow.

(5) [Appaim], pr. n. m. 1 Ch. 2:30, 31.

**אָפּ** fut. יִפֹּד TO GIRD ON, TO PUT ON, specially used of the ephod אֶפֶד of the high priest, Ex. 29:5; Lev. 8:7. Hence are derived אֶפֶד and the following words.

**אֶפֶד** (i. q. אֶפֶד "the ephod of the high priest"), [Ephod], pr. n. m. Nu. 34:23.

**אֶפֶד** f.—(1) active noun of the preceding verb, putting on, binding on (of the Ephod), Ex. 28:8.

(2) covering (of gold), or overlaying of a statue, Isa. 30:22 i. q. אֶפֶד. They used to make the images of idols, of wood or earthenware, and then lay over them plates of gold or silver (περίχρυσσα, περιάργυρα, ep. Jer. 6:34).

**אֶפֶד** i. q. Syr. اَلْجَبَل palace, Dan. 11:45, אֶפֶד "his tabernacles, like unto palaces." It is

the Arab. نَدْر high tower, fortress, castle, with the prefix of Aleph prosthetic, followed by Dagesh forte, comp. אֶפֶד, and Ch. אֶד, אֶד, אֶד blood, אֶד, אֶד, אֶד garden.

**אֶפֶד** imp. אֶפֶד (for אֶפֶד), Ex. 16:23, fut. אֶפֶד, once אֶפֶד 1 Sam. 28:24.—(1) TO COOK, TO BAKE, specially bread or cake in an oven. (Chald., Syr. id.

Arab. وَفَى, whence مِيفَى oven. In the western languages, εἶπω, ὀπτῶ, ἐπίπτω; Lat. epulæ, epulari, Gen. 19:3; Lev. 26:26; Isa. 44:15, 19. Followed by two accusatives, one of the material, the other of that which is made from it. Lev. 24:5, וְאֶפֶד אֶתָּה שְׁתִּים "and bake thereof twelve cakes," compare Lehrgeb. § 219. Part. אֶפֶד a baker, Gen. 40:1. אֶפֶד "chief of the bakers," a courtier of the king of Egypt (Gen. 40:2, seqq.); a dignity which also exists amongst the Moguls.

(2) to be cooked; hence, complete, whole (Germ. gar (gar)). Compare Arab. وَفَى, to be whole, complete; وَفَى, whole, complete; وَفَى, wholly, and altogether, ganz und gar. See deriv. אֶד No. I. [(2) is omitted in Ges. corr.]

NIPHAL, to be cooked, baked, Lev. 6:10; 7:9. Pl. אֶפֶד Lev. 23:17.

Derivs. אֶד No. I. [see below], אֶפֶד, and—

**אֶפֶד** (ty a Syriacism for אֶפֶד, from אֶפֶד No. 2 [but see below, No. 2, c]), and אֶפֶד with Aleph pa-

ragogic (like רָבוּ, רָבוּ) ["properly, here, hic, and of time, now. But it is always a postpositive particle, which gives emphasis to the preceding word." Ges. corr.], these forms in MSS. differ surprisingly; prop *entireness, the whole, hence*—

(1) adv. quite, altogether. In German it may be rendered very suitably according to the etymology, gar, see אֶד No. 1; according to the usage of the language, also (altogether so). Job 9:24, אֶפֶד אֶפֶד "if not so." Gen. 43:11, אֶפֶד אֶפֶד "if altogether so," "if (it be) indeed so" [but see corr. above. and No. 2, c].

(2) from the common usage of language, this particle departs a little from its power, and it is commonly added emphatically—(a) to pronouns and adverbs of interrogation, like the Gr. ποτέ: Lat. tandem, then now, Gen. 27:33. אֶפֶד אֶפֶד "wherein then?" Ex. 33:16. Isa. 22:1, אֶפֶד אֶפֶד "what then (is) now to thee?" אֶפֶד אֶפֶד "where then?" Job 17:15; Jud. 9:38; Isa. 19:12; Gen. 27:37, אֶפֶד אֶפֶד "and what shall I now do to thee, my son?"—(b) in exhortations and wishes. Job 19:6, אֶפֶד אֶפֶד "know then," wisset also, LXX. γινώσκω. 2 Ki. 10:10; Pro. 6:3.—["(c) to negative and affirmative particles or words. Job 9:24, אֶפֶד אֶפֶד "if not now (God)," i. e. if it be not God, who is it? Job 24:25. The contrary is found, Gen. 43:11, אֶפֶד אֶפֶד "if so now." Corresponding is Chald. אֶפֶד אֶפֶד indeed, truly, now, etc. See Buxtorf, Lex. 1706. The primary force of אֶפֶד is demonstrative, as in פֹּה, פֹּה here, with אֶפֶד prefixed, which is also demonstrative, like אֶפֶד ecce! Comp. Rabb. אֶפֶד, אֶפֶד, i. q. אֶפֶד, אֶפֶד. See Hupfeld, in Zeitschr. für d. Morgenl. Lit. ii. 128. This אֶפֶד, אֶפֶד enclitic, and the interrogative אֶפֶד אֶפֶד, are cognate." Ges. corr.]

Note. The ancient copyists and grammarians have confounded this particle with another, similar in sound, but very different in its origin and orthography, אֶפֶד where? (see Thes. page 79). It has been of late maintained by Ewald (Heb. Gramm. page 659) that both these particles are the same. Compare Gr. πού and πού. But against this there are constructions such as אֶפֶד אֶפֶד, which, according to the opinion just mentioned, should be rendered πού πού. See also the passages cited under No. 1 and 2, b. [But see the additions above.]

**אֶפֶד** see אֶפֶד.

**אֶפֶד** m. (by a Syriacism for אֶפֶד), the same in constr. st. (1 Sam. 2:18); Syr. اَلْجَبَل, a word formed from the Hebrew [Root אֶפֶד], Ephod, a garment of the high priest, worn over the tunic and robe (אֶפֶד

מְעִיל Ex. 28:31; 29:5), without sleeves, divided below the armpits into two parts, the anterior of which covered the breast and belly, the hinder covered the back; these were joined on the shoulders with clasps of gold, set with precious stones. This garment reached down to the middle of the thighs, and was bound to the body by a girdle (חֹשֶׁב הָאֶפֹד), Ex. 28:6—12. Besides the high priest, others also wore this garment; David, for instance, when leading the sacred dance, 2 Sam. 6:14; and Samuel, the servant of the high priest, 1 Sa. 2:18, 28; and also priests of an inferior order. As to material, the high priest's ephod was made of gold, purple, scarlet, and byssus; that of others was made of linen.

(2) *statue, image* of an idol (comp. אֶפְדָּה No. 2), Jud. 8:27; so also apparently Jud. 17:5; 18:17—20; Hos. 3:3. Root אֶפֶר.

(3) [written defectively, see אֶפֶר], [Ephod], pr. n. of a man, Nu. 34:23.

אֶפֶיחַ ("rekindled," "refreshed," from the root אָפַח i. q. פָּנַח, to breathe, to blow), [Aphiah], pr. n. m. 1 Sa. 9:1.

אֶפֶל (from the root אָפַל), adj. *late, of slow growth*, used of fruits and grain; pr. weak, tender, slow in growing, see the root No. 2, Ex. 9:32.

[אֶפֶס pr. n. see II. אָף No. 5.]

אֶפֶק or אֶפֶיךָ always in constr. st. אֶפֶסֶק, pl. אֶפֶסֶיךָ m.—(1) *a channel, tube*, so called from the idea of containing (see אָפַק No. 1). Job 40:18, נְחֹשֶׁת אֶפֶסֶקֶיךָ "tubes of brass."—(a) *a channel, bed of a stream*, Isa. 8:7; Eze. 32:6; also, the bottom of the sea, 2 Sa. 22:16.—(b) *a brook, a stream*, Ps. 42:2; 126:4; Joel 1:20. אֶפֶסֶק נְחָלִים "stream of the vallies," Job 6:15. Hence—(c) *a valley* itself, especially as watered by a stream, i. q. נְחָל, Arab. وادی [wady], Eze. 6:3; 34:13; 35:8; 36:4, 6.

(2) *strong, robust*, see the root No. 2. Job 41:7, אֶפֶסֶקֶי מְגִנִּים "the strong of shields," i. e. strong shields (of a crocodile). Job 12:21, "he looseth the girdle of the strong." Par. גִּרְיָנִים. The notion of swiftness is attributed to this word by Ewald, on Cant. 5:12; but this is arbitrary.

אֶפֶק see אָפַק.

אָפַל a root not used in Hebrew. Arab. أَفَلَ is—

(1) pr. to set as the sun (comp. the kindred roots אָבַל, נָבַל, to be obscure, dark.

(2) to fail, to be weak, tender, specially used of backward plants.

The former signification is found in the derived nouns אָפַל, אָפַל, אָפַלָה, אָפַלָה, אָפַלָה, the latter in אָפַלָה

אָפַל m. *obscure, dark*, of the day, Am. 5:20.

אָפַל m. *darkness*, especially *thick*, a poet. word, Job 3:6; 10:22; 28:3; 30:26. Metaph. of *misery* *misfortune*, also of a place of ambush, Ps. 11:2.

אָפַלָה f. *thick and dense darkness*, Ex. 10:22 Comp. אָפַל. It often furnishes an image of wretchedness, Isa. 8:22. Pl. אָפַלָה darkness, Isa. 59:9.

אָפַלָה ("judgment" from the root פָּלַל), [Ephala], pr. n. m. 1 Ch. 2:37.

אָפַן an unused root, which appears to have signified to *turn*, like פָּנָה. Hence אָפֹן a wheel, and—

אָפֶן *time*, from the notion of *turning* and *revolving*, compare דְּוֹר, תְּקוּפָה, περίοδος, and many words which denote a *year*, all of which properly signify a circle, as *annus*, whence *annulus*, ἐνιαυτός. Hence Prov. 25:11, דְּבַר דְּבַר עַל-אָפֶנִי "a word spoken in its own times," i. e. in a suitable time. (As to the form אָפֶנִי for אָפֶנִי see Lehrs. 575). So amongst the old authorities Symm., Vulg., Abulwalid, who

rightly compares the Arabic أَفَان time. We may explain עַל-אָפֶנִי "upon its wheels," taking it as a proverbial phrase indicating *quickness* of answering, making אָפֶן to be the same as אָפֹן a wheel. So the Syr. 𐤀𐤏𐤍 and 𐤀𐤏𐤍 on a wheel, i. e. *quickly*.

אָפַס i. q. פָּסַס TO CEASE, TO FAIL, TO COME TO AN END, Gen. 47:15, 16; Ps. 77:9; Isa. 16:4. Hence—

אָפַס pr. *cessation*, hence—

(A) subst. m.—(1) *end, extremity*. אֶפְסֵי אֶרֶץ "ends of the earth," poet. and hyperbol. used of the extreme limits of the earth, Ps. 2:8; 22:28, and elsewhere.

(2) Dual אֶפְסִים of the extremities, i. e. the soles of the feet. Thus Eze. 47:3, מֵי אֶפְסִים "water of the soles," i. e. not deep, which would only wet the soles of the feet. Comp. פֶּס. Ch., Syr., Vulg. render it *ancles*.

(B) adv.—(1) *no farther*, i. e. עוֹד לֹא, Isa. 5:8; Am. 6:10; Deu. 32:36. Also *moreover not*, Isa. 45:6; 46:9. There is once added עוֹד, 2 Sa. 9:3; also with Yod paragogic, Isa. 47:8, 10; Zeph. 2:15, אֲנִי וְאֶפְסִי "I am, and there is none besides."

(2) *not*, Isa. 54:15; אֶפְסִים לֹא without, Job 7:6; Dan. 8:25; Pro. 14:28.

(3) *nothing*, Isa. 41:12, 29; אֶפְסִים id. prop. of



nothing, Isa. 40:17; אָפֶס "on account of nothing," i.e. without cause, Isa. 52:4.

(4) adv. of restraining; *only*, Nu. 22:35 (comp. verse 20); 23:13.

(5) Conj. אָפֶס pr. *only that, simply*, for the conjunction *however, nevertheless*, Num. 13:28; Deut. 15:4; Am. 9:8.

אָפֶס דָּמִים [Ephes-dammim], pr.n. of a place in the tribe of Judah, 1 Sa. 17:1, called 1 Ch. 11:13, פֶּסֶם דָּמִים.

אָפֶה a word once found (in my judgment an incorrect reading), Isa. 41:24, where speaking of the powerlessness of idols מַפְעֵלֶם מִפְּעֵל, in the other member מִפְּעֵל. Some of the Jewish writers take אָפֶה as i. q. אָפֶה *a viper*; and they render it "your work (is) worse than a viper;" but this is altogether unsuited to the context, in which idols are said to be able to do nothing. Read with Vulg., Chald., Saad. מִפְּעֵל, which is found in the similar passages, Isa. 40:17; 41:12, 29, and is of very frequent occurrence in these chapters.

אָפֶה comm. (f. Isa. 59:5), *a viper*, a poisonous serpent, Arab. أفعى, from the root פָּעַה, which see. Job 20:16; Isa. 30:6; 59:5.

אָפֶה i. q. קָנַב TO SURROUND, but only poet. construed with an acc., Ps. 18:5; 116:3; 2 Sa. 22:5; Jon. 2:6; with עַל, Ps. 40:13. In flexion it is not contracted, whence אָפֶה, אָפֶה, אָפֶה.

אָפֶה a root not used in Kal.—(1) TO HOLD, TO HOLD FAST, i. q. הָזִק, הִחָזִק, see אָפֶה No. 1, and HITHPAEL.

(2) *to be strong, mighty*, see אָפֶה No. 2. For the signification of *holding*, especially holding firmly is often applied to *strength*. Arab. أَفَق is to overcome, to conquer; أَفَق to excel (prop. to be very strong) in liberality, eloquence; أَفَق excellent, surpassing.

HITHPAEL, *to hold oneself fast, to restrain oneself from giving way to the impulses of love*, Gen. 43:31; 45:1; grief, Isa. 42:14; anger, Est. 5:10; conscience, 1 Sam. 13:12. Gen. 45:1, "and Joseph could no longer restrain himself;" Isa. 63:15, רָחֵם אֱלֹהֵי הַתְּאֵפֶה "thy love towards me restrains itself;" 1 Sa. loc. cit. of Saul, "I forced myself, and offered the burnt offering" (although I knew that I was forbidden so to do).

Besides the derivatives which immediately follow see אָפֶה.

אָפֶה ("strength," "fortress," "fortified city"), pr.n. *Aphék*.—(1) a city in the tribe of Asher, Jos. 13:4; 19:30; also called אָפֶה, Jud. 1:31. This can hardly be any other than *Aphaca*, a city of Lebanon famous for its temple of Venus, whose ruins still called *Afka*, stand between Byblus and Heliopolis (Baalbec); see Burckhardt, *Travels*, 70, 493. Germ. trans.

(2) Different from this is—*Aphék*, near which Benhadad was routed by the Israelites, 1 Ki. 20:26, seq.; to this answers the *Apheca* of Eusebius, situated to the east of the sea of Galilee, near Hippus (Onom. voce 'Αφεκά), called also by the Arabian writers فَيْق and فَيْق [Feik], and still mentioned by Seetzen and Burckhardt under the ancient name (p. 438, 539. Germ. ed.).

(3) in the tribe of Issachar, near Jezreel, there appears to have been an *Aphék*, remarkable for several battles with the Philistines, 1 Sa. 4:1; 29:1; comp. 1 Sa. 28:4. Either this or No. 1 was a royal city of the Canaanites, Josh. 12:18.

אָפֶה ("strength"), [Aphékah], pr.n. of a town in the mountains of Judah, Josh. 15:53.

אָפֶה a root of uncertain signification, perhaps kindred to the root עָפַר *to cover*, i. q. عَفَرَ compare עָפַר for אָפֶה.

[II. *to be whitish*; Arab. عَفِر, whence אָפֶה ashes, unless this comes from the idea of grinding, pulverising, אָפֶה i. q. פָּרַר. Compare עָפַר, עָפַר.]

אָפֶה m. *ashes*. (Perhaps this is a primitive, kindred to the word עָפַר, and pr. denotes dust and earth, compare *cinis*, from the Gr. κόινος, and the etymology of the pr.n. אָפֶה, אָפֶה. Similar is the Gr. τέφρα. [or from אָפֶה II.]). Num. 19:9, 10; 2 Sa. 13:19. It is used principally in speaking of mourning, Jer. 6:26; Lam. 3:16; to which belong the phrases, Psal. 102:10, "I have eaten ashes like bread." Est. 4:1, אָפֶה וְלָבִישׁ יָשָׁה וְאָפֶה "and he put on sackcloth and ashes," compare Est. 4:3; Isa. 58:5. Paronomastically put together, אָפֶה וְאָפֶה "dust and ashes," Job 30:19; 42:6. Metaph. used of anything light and fallacious. Job 13:12, כִּשְׁלֵי אָפֶה "maxims of ashes," i.e. vain and fallacious. Isa. 44:20, רָעָה אָפֶה "he follows after ashes," sc. as driven by the wind; i. q. elsewhere, "to follow after the wind," compare רָעָה. As to its difference from רָעָה, see below at that word.

(1) *a finger*, Ex. 31:18; specially the fore-finger, which is used in *dipping* into anything (from the root *צָרַע*); Lev. 4:6 seq.; 14:16; Ex. 8:15, אֶצְבָּעוֹתַי אֶלֶּהִים.



הוא "this is the finger of God," i.e. this is done by the power of God himself; pl. *fingers* for the hand, Ps. 8:4; 144:1. As a measure across the fingers, Jer. 52:21.

(2) followed by אצבע, a toe, 2 Sa. 21:20. (Ch. id., Arab. اصبع, Syr. اصبع, especially the fore-finger, Barhebr. p. 215, line 11.)

אצבע also Ch.; pl. אצבעות used of the fingers, Dan. 5:5; of the toes, Dan. 2:41, 42.

אציל m.—(1) a side, i.q. אצל; Isa. 41:9, אצילי "sides (i.e. limits, extremities) of the earth" (as elsewhere אצילי, ירכתי הארץ, בנפות הארץ). In the other member קצות הארץ.

(2) adj. i.q. Arab. اصیل prop. *deep-rooted*, striking deep roots into the earth; hence metaph. sprung from an ancient and noble stock, *noble*, Ex. 24:11. (Compare as to both words, the Hebrew and the Arabic, the root אצל No. 1.) The Germans [and other nations] in the same sense take the image from the stock and trunk, the Hebrews from the root.

אציל m. (from the root אצל No. 1), a joining, a joint; hence אצילות, אצילות ידים "joints of the hands," i.e. the knuckles (ḥnōḥel) at which the fingers are joined to the hand, Jer. 38:12; Eze. 41:8. In the passage Eze. 13:18, the context requires that the *fore arm* should be understood, although others understand the *wrist*, or the *armpit*. ["The same are to be understood in Eze. 13:18, where the sewing of cushions 'for all the joints of the hands' is put hyperbolically to express the extreme luxury of the females, since usually cushions are placed at most under the elbow." Ges. add.]

אצל—(1) i.q. وصل, TO JOIN, TO CONNECT TOGETHER; whence אציל joint, אצל, אציל No. 1, side, near; Arab. اصل a root, as that which joins a tree to the ground, اصل to put forth deep roots, prop. to be firmly joined to the ground; metaph. to be sprung from an ancient and noble stock; comp. אציל No. 2.

(2) denom. from אצל prop. to put by the side, to separate (compare אצל); hence followed by מן to take away from, Nu. 11:17; to refuse, Ecc. 2:10. Followed by ל to reserve for any one, Gen. 27:36 (comp. אצל, אצל followed by ל). (This signification may be taken from אצל, ר being softened into ל.)

NIPHAL, to be narrowed, Eze. 42:6.

HIPHAL, fut. אצל i.q. Kal No. 2, Nu. 11:25

The derivatives are given under Kal No. 1.

אצל ("noble"), [Azal], pr.n.—(1) m., 1 Ch. 8:37; 9:43; in pause אצל 1 Ch. 8:38; 9:44.—(2) [Azal], a place near Jerusalem; in pause also אצל Zec. 14:5. (Appell. side, or root of a mountain, i.q. اصل.)

אצל with suff. אציל m.—(1) a side, i.q. אציל No. 1, so called from joining together (see the root No. 1). 1 Sa. 20:41, מאצל הנגב "from the south side;" מאצל פ "from one's side," 1 Ki. 3:20, and i.q. at any one's side (see מן No. 3), Eze. 40:7. Far more frequently—

(2) prep. at the side, near, juxta (which is itself a jungendo), Gen. 41:3; Lev. 1:16; 6:3; 10:12; 1 Sa. 5:2; 20:19. It is joined also with verbs of motion to a place, Gen. 39:10; 2 Ch. 28:15.

אצילה ("whom Jehovah has reserved"), [Azaliah], pr.n. m., 2 Ch. 34:8.

אצם an uncertain root, i.q. עצם to be strong, mighty. Hence—

אצם [Ozem], pr.n. m.—(1) 1 Ch. 2:15.—(2) 1 Ch. 2:25.

אצורה f. i.q. אצורה with Aleph prosthetic, prop. a leg-chain (from אצל), a fetter; hence, without regarding the etymology, a bracelet, Nu. 31:50; 2 Sa. 1:10.

אצר TO LAY UP, TO STORE, TO HEAP UP, TO TREASURE UP. (The primary idea is that of shutting up, enclosing, restraining; compare the cognate roots אצר, אצר, also אצר, אצר and Arab. أصر to shut up, to restrain, kindred to which are أصر and أصر.) 2 Ki. 20:17; Isa. 39:6; Am. 3:10.

NIPHAL, pass. Isa. 23:18.

HIPHAL, to cause to lay up in a treasury, i.e. to set any one over a treasury; Neh. 13:13, ואצורה על אוצרות, "and I made treasurers over the treasuries."

Hence are derived אוצר and—

אצר ("treasure"), [Ezer], pr.n. of a man, Gen. 36:21, 30.

אצק m., a gem of some kind; as far as may be judged from the etymology (from אצר to burn), fiery and sparkling. Found once, Isa. 54:12.

אקו m., a roe, a roe-buck, caprea, capreolus, from אקו, אקו i.q. Arab. عناق she-goat, and Talm. אקא a goat, with the termination ו, of the same force as ון, just as caprea is so called from capra, Deu. 14:5

see more under the root אָנַק No. 2; compare Bochart, Hieroz. i. p. 900, seq.

אָר see אָר light, and אָר.

אָר (perhaps i. q. אָר "lion"), [Ara], pr. n. m., 1 Ch. 7:38.

אָרָא probably i. q. אָרָא lion of God, hero. Hence—

(a) אָרָא ("sprung from a hero," "son of a hero"), [Ara], pr. n. m., Gen. 46:16; [and patron.] Num. 26:17.

(b) a difficult word אָרָא Isa. 33:7, "their hero," or rather collectively, "their heroes," sc. of Israel, in which interpretation nothing need be changed, but Dagesh being removed from the letter ל (אָרָא). The common reading with Dagesh has doubtless arisen from another interpretation adopted anciently; by which אָרָא was regarded as contracted from אָרָא, אָרָא; see Symm., Theod., Chald., Jerome; comp. my Comment. on Isa. loc. cit. ["and Thes. pp. 146, 1248"].

אָר fut. יִאָר.—(1) prop. TO KNOT, TO WEAVE, TO INTERTWINE, whence אָרָא a net, net-work. (Kindred is אָר to mingle. Arab. أَرَب to tie a knot, II. id., أَرَب a knot.)

(2) to lie in wait. (Arab. أَرَب to be cunning, astute, III. to act cunningly (prop. intricately). Verbs of intertwining, weaving, also of twisting, spinning, are often applied to craftiness and snares, and are opposed to upright and open course of acting. Comp. צָמַר, פָּחַל, Gr. δόλον, μῆτιν ὑφαίνειν, κακά, δόλον ῥάπτειν, nectere insidias, scelera, suere dolos, Germ. Trug spinnen, anzetteln.) Constr. followed by ל, Ps. 59:4; Pro. 24:15; Josh. 8:4; followed by an acc., Prov. 12:6; על Jud. 9:34. Elsewhere put absolutely, for to watch in ambush, Jud. 9:34; 21:20; followed by a gerund, Pro. loc. cit.; Ps. 10:9. Part. הָאֹרֵב, אֹרֵב a liar in wait, often coll. liars in wait, a body of soldiers set in ambush, Josh. 8:14, 19, 21; Jud. 20:33, seq.; hence construed with a plur., loc. cit. verse 37.

PIEL, i. q. Kal, construed followed by על, 2 Ch. 20:22, absol. Jud. 9:25.

HIPHI, to set an ambush. Fut. יִאָרֵב for יִאָרֵב, 1 Sa. 15:5.

The derivatives follow, except מִאָרֵב.

אָרֵב ("ambush"), [Arab], pr. n. of a town in the mountains of Judah, Josh. 15:52. Hence probably is the Gentile noun אָרֵבֵי [Arbite], 2 Sa. 23:35.

אָרֵב m.—(1) lying in wait, used of wild beasts, Job 38:40.

(2) a place of lying in wait, a den of wild beasts, Job 37:8.

אָרֵב with suff. אָרֵבֵי m. ambush; Jer. 9:7, יִקְרְבוּ וְיִשְׁמְרוּ "and in his breast he lieth in ambush."

אָרֵבֵי see בֵּית אָרֵבֵי.

אָרֵבָה m. a locust (from the root רָבָה to be many); Ex. 10:4, seq.; Lev. 11:22; Joel 1:4; Psal. 78:46. Specially of a particular kind, prob. the gryllus gregarius, Lev. 11:22; Joel 1:4. As to the various species of locusts, see Bochart, Hieroz. ii. 447.

אָרֵבָה f. i. q. אָרֵב. Plur. אָרֵבוֹת constr. אָרֵבוֹת only Isa. 25:11, הַשְׁפִּיל נֶאֱמָרוּ עִם אָרֵבוֹת יְרֵדוּ "he (God) will humble his (Moab's) pride, with the ambush of his hands," i. e. which his hands have framed. Ambushes are here appositely applied to the hands with which they are framed, and as it were, woven (comp. the root No. 1).

אָרֵבָה f. prop. interwoven work, or net-work, lattices. Once in sing. Hos. 13:3, elsewhere always in pl. אָרֵבוֹת. [Root אָרֵב.]

(1) a window (as being closed with lattice-work, not with glass), Ecc. 12:3.

(2) a dove-house, as being shut in with lattice-work, Isa. 60:8; and for the same cause—

(3) a chimney or smoke-hole, Hos. 13:3. Comp. Voss on Virg. Georg. ii. 242.

(4) אָרֵבוֹת הַשָּׁמַיִם "flood gates of heaven," which are opened when it rains, Gen. 7:11; 8:2; 2 Ki. 7:19; Isa. 24:18; Mal. 3:10.

אָרֵבוֹת [Aruboth], pr. n. of a place, situated probably in the tribe of Judah, 1 Ki. 4:10.

אָרְבַּע f. and אָרְבַּעַת constr. st. אָרְבַּעַת m. (comp. Gramm. § 95:1).

(1) four, for רַבַּע with Aleph prosthetic, which is omitted in the derivatives; as in רַבַּע, רַבִּיעִי, רַבַּע, etc., with suff. אָרְבַּעָתָם those four, Eze. 1:8, 10. Often for the ordinal fourth, when years and months are counted (see Lehrs. p. 701), Isa. 36:1; Zech. 7:1.—Dual אָרְבַּעִים four-fold, 2 Sa. 12:6. Plur. אָרְבַּעִים forty, Gen. 8:6. This number, like seven, and seventy, is used by the Orientals as a round number, Gen. 7:17, Jon. 3:4; Mat. 4:2; compare Chil minár, forty towers, used of the remains of Persepolis, and the citations, Lehrs. p. 700.

(2) [Arba], pr. n. of a giant, one of the Anakim, Josh. 14:15; 15:13; 21:11. Perhaps, homo quadratus. Compare אָרְבַּע טֵרֵי.



אַרְבַּע & אַרְבַּעָה Ch. i. q. Heb. *four*, Dan. 3:25; 7:2, 3, 6, 17.

אַרַב fut. יֵאַרֵב (Isa. 59:5), פִּאֲרֵב (Jud. 16:13).—(1) TO PLAIT, Jud. loc. cit.

(2) TO WEAVE, ex. gr. used of the spider (hence Gr. ἀράχνη), Isa. 59:5. Part. אֹרֵב one weaving, Isa. 19:9, and subst. a weaver, Ex. 28:32; Isa. 38:12. אֲרָבִים a weavers' beam, 1 Sa. 17:7.

The primary syllable of this root is רַב, which had the power of swift motion and agitation, comp. רָחַץ to move, to agitate; רָחַץ to be agitated; II. to be moved hither and thither; Heb. רָנַע, רָנַע, Sanser. *rag*, to move; and in the western languages *regere*, *rich* *regen*. Cognate is the syllable רַע, as to which see below in its place.

אַרַב m. [Root אֲרַב].—(1) *something plaited, or woven*, Jud. 16:14.

(2) *a weaver's shuttle*. Job 7:6, יָמֵי קְלוֹי מְיֵאֲרָב, "my days are swifter than a weaver's shuttle." (Compare Job 9:25.)

אַרְגֹב (for רֹנֵב "a heap of stones," from the root רָנַב=רָנַב) [*Argob*], pr.n. of a region situated beyond Jordan, in which were sixty cities, anciently subject to Og, king of Bashan, Deu. 3:4, 13; 1 Ki. 4:13. There is a mountain there now called *Arkub Massalubie*.

[(2) pr. n. of a man, 2 Ki. 15:25.]

אַרְגָמָן *purple*, i. q. אֲרָגָמָן it once occurs 2 Ch. 2:6, by a Chaldaism; Dan. 5:7, 16, 29. (Arab. *ارجوان*, Syr. *أرجوان*.) ["For the root, see under אֲרָגָמָן."]

אַרְגָמָן m. *a chest, coffer*, hanging at the sides of a vehicle, 1 Sa. 6:8, 11, 15, for רָגָן (with Aleph prosthetic), from the root רָגַן to tremble, wag, move to and fro; whence in Arabic رَجَازَة a bag filled with stones, hung at the sides of camels, in order to preserve equilibrium.

אַרְגָמָן m.—(1) *purple, reddish purple*, a precious colour, obtained from some species of shell-fish (Gr. πορφύρα, Lat. *purpura*), found on the shores of the Mediterranean sea (1 Macc. 4:23; Plin. N. H. ix. 60, seq.). Compare under the word אֲרִישָׁה, and Bochart, Hieroz. ii. 740, seq.; Braunius, De Vestitu Sacerdotum, page 211, seq.; Amati, De Restitutione Purpurarum, third edition, Cesenæ, 1784; Heeren, Hist. Werke, xi. p. 84. Different from this is bluish

purple תְּכֵלֶת which see. כְּנֵד אֲרָגָמָן "a purple cloth." Nu. 4:13.

(2) *any thing dyed with purple, purple cloths*, Ex. 25:26, 27; Eze. 27:16; Pro. 31:22; Jer. 10:9.

The origin is uncertain. If it properly denotes the muscle, from which the reddish purple is procured (and this is probable, since תְּכֵלֶת also properly signifies a shell-fish), one might understand a ridged or pointed muscle (such as is the form of the *purpura*), from רָחַם, רָחַם to heap; if the name refer to the colour, רָחַם may be the same as רָחַם to variegate, to dye with colours. Bochart, loc. cit. regards this word as contracted from אֲרָגָמָן Syrian colour, from אֲרָם

Syria, and אֲרָם colour; but this is contrary to the manner of compound words in the Phœnicio-Shemitic languages, in which the genitive does not precede, but follows the nominative. Some compare the modern Persic *ارجوان*, *argwan* used of a flower of a purple colour; but there can be no doubt that this word has been borrowed from the Phœnicio-Shemitic languages.

[*Note.* The etymology of this word, and of the cognate אֲרָגָמָן has been traced, with great probability, by F. Benary, in the Sanscrit; Annal. Lit. Berol. 1841, page 141. The form אֲרָגָמָן is Sansc. *rāgaman*, and אֲרָגָמָן is Sansc. *rāgavan*, 'tinged with a red colour'; from *rāga* red colour, with the formative syllable *mat*, *vat*. See Wilson's Sansc. Dictionary, page 700, a. *Rāgaman* and *rāgavan* are put in the nom., the primary form being *rāgamat*, *rāgavat*." Ges. add.]

אַרַד an unused root, perhaps i. q. אָרַד, אָרַד to flee. Hence are the pr. n. אֲרָד and —

אַרְדָּ [Ard], pr. n. of a grandson of Benjamin, Nu. 26:40; or son, Gen. 46:21. The gentile noun is אֲרָדָה Num. loc. cit.

אַרְדָּן ("fugitive"), [Ardon], pr. n. m. 1 Chr. 2:18.

I. אָרַח (1) TO PLUCK, TO PLUCK OFF; Germ. *rupfen*; leaves, Cant. 5:1; grapes from a vine, Psa. 80:13. (Æth. ለረዖ: to pluck off, to gather, ex. gr. fruits, herbs, and ለረረ: to reap.)

(2) *to eat down, by plucking, cropping*, in the manner of cattle. Hence אֲרָחָה and אֲרָחָה a manger; Germ. *Raufe*, from the verb *rupfen*; אֲרָי a lion, prop. plucking, pulling to pieces; אֲרָנֶה a hare, prop. cropping the grass. So also other names of animals are taken from the idea of plucking, or cropping, as אֲרָי

אָרז an unused root. Arab. <sup>~E</sup>أرز to contract one-  
self, to make oneself compact and firm; <sup>~E</sup>أروؤ firm,  
stable; <sup>~E</sup>أرز a tree which has firm roots. Hence (after  
A. Schultens) many take part. pass. <sup>~E</sup>أرّز *made fast*



made firm, Ezr. 27:24. But almost all the old translators have rendered אֶרֶץ made of cedar (from אֶרֶץ, of the form נְחֹשֶׁת brazen, Lehrs. 512), and to these I do not hesitate to accede. Hence מִצְרֹוֹ for מִצְרֹוֹ and—

אֶרֶץ pl. אֶרֶצִים m. cedar, so called from the firmness of its roots which is remarkable in trees of the pine kind (Theophr. Hist. Plant. ii. 7). The *cedrus conifera*, is the kind pointed out, a tree uncommonly tall (Isa. 2:13; 37:24; Am. 2:9) and wide-spreading (Eze. 31:3), formerly very abundant in Lebanon (Ps. 29:5; 92:13; 104:16), but now reduced to a very small number (Ritter, Erdkunde, ii. 446); its wood is odoriferous, without knots, and not liable to decay; used therefore for building and adorning the temple and royal palaces, especially for wainscots and ceilings.

Hence used for cedar-work, 1 Ki. 6:18. Arab. <sup>سدر</sup>أرز, which is still used by the inhabitants of Lebanon; Æth. ለጽዳ: Aram. אֶרֶץ; אֶרֶץ. There was therefore no need to deny אֶרֶץ to be the cedar, and to make it the pine, as done by Celsius in Hierob. i. 106, seq.

אֶרֶץ f. wood-work of cedar, cedar-work, Zeph. 2:14. The feminine has a collective power, as in עֵצִים timber; Lehrs. 477.

I. אֶרֶץ TO WALK, TO GO, as a finite verb, once Job 34:8. (Ch. אֶרֶץ id. To this answers the Gr. ἐρχομαι, and softened forms of the same stock are הִלַּךְ, הִלָּךְ. Part. אֶרֶץ a traveller, Jud. 19:17; 2 Sam. 12:4; Jer. 14:8. Pl. Jer. 9:1. Fem. אֶרֶץ collect. (see Lehrs. 477) a company, or band of travellers, especially of merchants, a caravan, *syn-odia*, Gen. 37:25; Isa. 21:13. See אֶרֶץ, אֶרֶץ.

II. אֶרֶץ TO DECREE, TO APPOINT, i. q. חָקַק, whence אֶרֶץ i. q. חָק a statute. To this answers the Arab. <sup>ع</sup>أرخ to appoint a time, whence <sup>ع</sup>أرخة appointed time, an era, an epoch; <sup>ع</sup>أرخ to date a letter; <sup>ع</sup>تاريخ chronicle, annals. Perhaps it is kindred to the root עָרַךְ which see.

אֶרֶץ (perhaps for אֶרֶץ "wandering"), [Arak], pr. n. m.—(1) Ezr. 2:5; Neh. 7:10.—(2) 1 Ch. 7:39.

אֶרֶץ pl. אֶרֶצִים constr. אֶרֶצֹת with suff. אֶרֶצֹתִי, אֶרֶצֹתֶם, אֶרֶצֹתָם, instead of which there are often found in MSS. and printed editions אֶרֶצֹתִי, אֶרֶצֹתֶם, אֶרֶצֹתָם (see J. H. Mich. on Job 13:27) comm. (m. Pro. 2:15, comp. Job 6:18, 19;—f. Pro. 15:19), a poetical word, way, path, i. q. דֶּרֶךְ. (Ch. אֶרֶץ, Syr. <sup>سبيل</sup>أرض, Sam

id.). Gen. 49:17; Jud. 5:6; Psal. 19:6; אֶרֶצֹת "paths of the seas," Ps. 8:9; compare *ὁδὸν κέλυσθα*, Hom. II. α, 312; אֶרֶץ חַיִּים "the way to life or happiness," Pro. 5:6. Hence—(a) metaph. *course of living and acting*, i. q. דֶּרֶךְ. אֶרֶץ שָׁקֶר "way of lying," i. e. false and fraudulent conduct, Ps. 119:104; אֶרֶצֹת יְהוָה "mode of action pleasing to God," Ps. 25:4; 119:15; Isa. 2:3. The metaphor of a path is often retained, as Pro. 4:14; 8:20.—(b) *mode, manner*; Gen. 18:11, אֶרֶץ כְּנָעִים "it ceased to be with Sarah after the manner of women," an euphemism for the menses. Comp. Gen. 31:35.—(c) *any one's way, for his condition and lot* (Germ. wie es ihm geht); Job 8:13; Pro. 1:19.—(d) poet. way is used for traveller, or travellers, Job 31:32. Pl. אֶרֶצֹת תֵּמָא "travellers of Tema," bands of the Temaïtes, Job 6:19.

אֶרֶץ pl. אֶרֶצֹת Ch. id., Dan. 4:34; 5:23.

אֶרֶץ f. pl. with suff. אֶרֶצֹתֶם, אֶרֶצֹתָם, Chald. i. q. Heb. ways, metaph. *counsels* of God, Dan. 4:34; the affairs, vicissitudes of any one, Dan. 5:23.

אֶרֶץ f. a band of travellers, see under the root No. 1.

אֶרֶץ f. an appointed portion, ration of food, or provision, given out daily or at some regular time (from אֶרֶץ No. II.), Jer. 40:5; 52:34; 2 Ki. 25:39; whence, generally, a portion of food, Pro. 15:17.

אֶרֶץ pl. אֶרֶצִים 1 Ki. 10:20; elsewhere אֶרֶץ m. (1 Ki. 10:19; 2 Ch. 9:18, 19), a lion, as if, plucking, tearing abroad (see אֶרֶץ I., No. 2); Nu. 24:9; 1 Sa. 17:34, seq.; 2 Sa. 23:20, etc.; אֶרֶץ "a young lion," Jud. 14:5; נִוֵּר אֶרֶץ "lion's whelp," Jer. 51:38. It furnishes an image both of strength, Nu. 23:24, and of fierceness and cruelty, Pro. 28:15; see Bochart, Hieroz. i. 715, seq. Syr. <sup>أسد</sup>أرسل.

אֶרֶץ m. (comp. of אֶרֶץ and אֶל).

(1) *lion of God*, i. e. very mighty hero. Collect 2 Sa. 23:20, שְׁנֵי אֶרֶצִים מוֹאָב "two heroes of Moab;" see אֶרֶץ and אֶרֶץ 1 Ch. 11:22. (Compare Arab. الأسد lion of God, an epithet of brave men, and Pers. شیر خدا Shiri khoda, lion of God.) Isa. 29:1, 2, used of Jerusalem as the "city of heroes," which is to be unconquered; although others, comparing the passage of Ezekiel about to be cited render it *hearth*, i. e. altar of God.

(2) *hearth of God* (compare <sup>أرض</sup>أرض hearth, chimney.

from the root אֲרָה No. II.), used of the altar of burnt-offering, Eze. 43:15, 16.

(3) [Ariel], pr. n. of a man, Ezr. 8:16.

אֲרִידַי [Aridai], Persic pr. n. of the ninth son of Haman, Est. 9:9; compare Ἀριδαῖος, i.e. *strong*, from the Pers. *art*, *ard*; see under the word אֲרִתָּהּ שֶׁשָּׁתָּה. ["Perhaps from *Airyadao*, 'digna dans' (Benfey), or *Aryaday*, 'donum Ariæ' (Bohlen); compare the next article." Ges. add.]

אֲרִידָתָא ("strong"), [Aridatha], pr. n. of the sixth son of Haman, Est. 9:8.

אֲרִיָּה i.q. אֲרִי (with הֶ- parag. as in אֲשֶׁה and אֲשֶׁר), and also of more frequent use, but only found in sing. *a lion*. Gen. 49:9; Deu. 33:22; Jud. 14:8; used of a powerful and fierce enemy, Isa. 15:9; Jer. 4:7; Isa. 21:8, וַיִּכְרַח אֲרִיָּה "and he cried as a lion;" compare Apoc. 10:3.

[(2) pr. n. *Arieh*, 2 Ch. 15:25.]

אֲרִיָּה Ch. id., Dan. 7:4; pl. אֲרִיָּו Dan. 6:8.

אֲרִיָּה see אֲרִיָּה.

אֲרִיֹּךְ [Arioch], Assyriaco-Chaldaic pr. n.—(1) of a king of the land of Ellasar, Gen. 14:1, 9; compare Judith 1:6.—(2) of the captain of the royal guard in the court of Babylon, Dan. 2:14. Properly *lion-like man*, from אֲרִי and the syllable אֵךְ, with which adjectives end in Persic. ["Sanser. *Arjaka*, to be revered. Bohlen." Ges. add.]

אֲרִיסַי [Arisai], Persic pr. n. of a son of Haman, Est. 9:9; comp. of אֲרִי lion, and ساي like; whence *like to a lion*. ["Sanser. *Arjásáy*, *sagitta Ariæ*. Bohlen." Ges. add.]

אֲרָךְ—(1) pr. trans. TO MAKE LONG, TO EXTEND, TO STRETCH OUT, kindred to the root אָרַךְ which see.

Hence אֲרִיכָה a long bandage; Syr. ܐܪܝܚܐ to prolong.

Arab. اَرَك to tarry, to delay in a matter.

(2) Med. E. fut. يَأْرِكُ; pl. يَأْرِكُونَ intransit. *to be long*. (Syr., Arab., Sam. id.; Aph. אֲרִיךְ, אֲרִיכּוּ to prolong.) Eze. 31:5; Gen. 26:8, וַיָּהִי כִּי אֲרִכּוּלֵי נֶשָׁם הַיָּמִים "and it came to pass when days were prolonged to him there," i.e. when he had lived there long; Eze. 12:22.

ἡμιθ. הֲאֲרִיךְ—(1) *to make long, lengthen, prolong*, Ps. 129:3; "to put forth the tongue," Isa. 57:4; הֲאֲרִיכֵהוּ "to prolong any one's life," to grant him long life, 1 Ki. 3:14; on the other hand הֲאֲרִיכֵהוּ "to prolong one's own life," to be long-lived, Deu. 4:26,

40; 5:30; 17:20; 22:7; Isa. 53:10; also without יָמִים Pro. 28:2; Ecc. 7:15; 8:12.

(2) intrans. *to be long*, 1 Ki. 8:8, especially used of time; הֲאֲרִיכֵהוּ "to be long-lived," Ex. 20:12; Deu. 5:16; 6:2; 25:15; compare No. 1.

(3) *to retard, to delay, to defer*; הֲאֲרִיךְ Isa. 48:9; Pro. 19:11, to defer anger, to be patient, and μακροθυμος. ["So too הֲאֲרִיךְ id., Job 6:11." Ges. add.]. Compare אֲרָךְ אַפַּי under אֲרָךְ.

(4) *to delay, to tarry* (prop. εἰς lange machen), Nu. 9:19, 22.

The derivatives, except אֲרִיכָה, immediately follow.

אֲרָךְ Ch. i.q. Heb.; part. יִאֲרִיךְ ["*to, make long, also to fit, to adapt*"], meet, suitable, Ezr. 4:14. ["Tal-mud. id. Arab. اَرَك most fit, most worthy." Ges. add.]

אֲרָךְ only found in const. אֲרָךְ adj.—

(1) *long*; Eze. 17:3, הָאֲרָךְ " (an eagle) with long feathers, long-feathered."

(2) *slow*, in the phrases רִיחַ אֲרָךְ Ecc. 7:8, and אֲרָךְ אַפַּי "slow to anger," μακροθυμος, Pro. 15:18; 16:32;

Ex. 34:6; Nu. 14:18; comp. Syriac ܐܪܝܚܐ patient, Arab. نَو طَوِل long, i.e. long-suffering. Once

אֲרָךְ אַפַּי is ῥῶ μακροθυμον, patience, long-suffering, Jer. 15:15. Opposed to רִיחַ אֲרָךְ.

אֲרָךְ f. אֲרָכָה adj. *long*, used of space, Job 11:9; of time, 2 Sa. 3:1.

אֲרָךְ ("length"), [Erech], pr. n. of a city of Babylonia, Gen. 10:10. Amongst the old interpreters Pseudoj., Targ. Jerus., Jerome, and Ephraem understand *Edessa*; more correctly Bochart (Phaleg. iv. 16), *Areca* or *Arecca*, a city situated on the borders of Babylonia and Susiana (Ammian. xxiii. 21).

אֲרָךְ with suff. אֲרִיכּוֹ m. *length*, Gen. 6:15; Ex. 26:2, seq.; 27:1, seq.; אֲרָךְ יָמִים "length of days," longevity, Ps. 21:5; 91:16; לְאֲרָךְ יָמִים "so long as I live" [this would greatly limit the sense]; Ps. 23:6; אֲרָךְ אַפַּי patience, Pro. 25:15.

אֲרָכָה Ch. fem., *length*, continuance of time, Dan. 4:24; 7:12.

אֲרָכָה see אֲרִיכָה.

אֲרִיכָה Ch. fem., *the knee*, Dan. 5:6. In Targ. by casting away the Aleph prosthetic, רַכּוּבָה, רַכּוּב.

אֲרִיכִי Ch. [Archevites]; pl. אֲרִיכִיָּא a Gentile noun from אֲרָךְ (Gen. 10:10); *Arceenses*, Ezr. 4:9.

אֲרִיכִי Gent. n. [Archites], inhabitants of the town or region אֲרָךְ, to be sought on the borders of



the tribe of Ephraim, Josh. 16:2, different from the name taken from the town of Babylonia, Josh. loc. cit.; 2 Sa. 15:32; 16:16.

**אָרם**, an unused root i. q. רוֹם, רָמַם, רוּם, רָאָם, רָאָם, *to be high* (comp. Arab. رَمَى *to swell up, to exalt oneself*). Hence אָרְמוֹן and —

אֲרָם const. state אֲרָם [*Aram, Mesopotamia, Syria*], pr. n. ("height, high region" *hōdland*, opp. to נָחַל *Nieerland*).

(1) *Aramæa*, *Aramæans*, or *Syria*, *Syrians*, construed with a verb m. sing.; 2 Sa. 10:14, 15, 18; 1 Ki. 20:26; pl. 2 Sa. 10:17, 19; 1 Ki. 20:20; more rarely with sing. f. Isa. 7:2. This ancient and domestic name of Syria, was not altogether unknown to the Greeks, see Hom. Il. ii. 783; Hesiod. Theog. 304; Strabo xiii. 4, § 6; xvi. 4, § 27. The name of *Aramæa* however extends more widely than that of *Syria*, and also includes Mesopotamia, although Pliny (v. 15, § 12), and Mela (i. 11), give the same more extended limit to Syria. When it simply stands אֲרָם we should generally understand western Syria, or that properly so called; Jud. 3:10; 1 Ki. 10:29; 11:25; 15:18; especially Syria of Damascus; Isa. 7:1, 8; Am. 1:5; more accurately called אֲרָם דְּמִשְׁק, 2 Sa. 8:5. Where Mesopotamia is intended, it is called אֲרָם נַהֲרַיִם [*Mesopotamia*, *Aram-nahareim*] "Syria of the two rivers," Gen. 24:10; Deut. 23:5; Jud. 3:8 or אֲרָם פָּדָן; [*Padan-aram*] "the plain of Syria," Gen. 25:20; 28:2, 5, 6, 7, and ellipt. אֲרָם 48:7; rarely simply אֲרָם Numbers 23:7, when a more exact description has preceded (comp. אֲרָמִי). In western Syria (not in Mesopotamia, as is commonly thought), there were besides in the time of David, certain other kingdoms, אֲרָם בֵּית רֶחֶב, אֲרָם צוֹבָה [*Aram-zobah*] (see צוֹבָה), אֲרָם מַעֲכָה, אֲרָם בֵּית רֶחֶב [*Aram-beth-rehob*] (see בֵּית רֶחֶב), אֲרָם מַעֲכָה [*Aram-maachah*] (see מַעֲכָה), חֲמָת, etc., which were however afterwards subject to the kings of Damascus (1 Ki. 20:1). Comp. Gent. אֲרָמִי אֲרָמִי.

(2) pr. n. m.—(a) *Aram*, the grandson of Nahor through Kemuel (Gen. 22:21), who seems to have given his name to the region of Syria. Comp. 𐤀𐤓𐤌. —(b) 1 Ch. 7:34.

**אַרְמוֹן** m. Pl. const. אֲרָמוֹת *a fortress, palace*, so called from being lofty (see the root); Isa. 25:2; 32:14; Pro. 18:19, etc. הַמֶּלֶךְ אֲרָמוֹן בֵּית 1 Ki. 16:18; 2 Ki. 15:25, is "the citadel of the palace," its innermost part, the highest and strongest. None of the ancients rendered the word *women's apartment*, as very many of late have done, after J. D. Michaelis

(Suppl. 128), compare <sup>سـ</sup>أرم i. q. <sup>سـ</sup>حرم chambers Gol  
p. 78), and <sup>سـ</sup>حرم women's apartment, *Harem*; but  
there is no need for us to leave the simple explanation  
first given. Used of the citadel of a hostile capital,  
Isa. 25:2.

אַרְמִי i. q. אֲרָמִי in fem. אֲרָמִית adv. [Syrian], in the Aramæan tongue, in Aramæan, Dan. 2:4; Ezr. 4:7; Isa. 36:11.

**אַרְמִי** [*Syrian, Aramites*], Gent. noun, *Aramaean*, western 2 Ki. 5:20, and eastern, or an inhabitant of Mesopotamia, Gen. 25:20; 28:5; 31:20, 24. f. **אַרְמִיָּה** 1 Ch. 7:14. Pl. **אַרְמִיִּים** 2 Ki. 8:29, and by *Apophesis* **הַרְמִיִּים** for **הָאֲרָמִיִּים** 2 Ch. 25:5.

אַרְמוֹנִי (as if Palatinus), [*Armoni*], pr. n. m. 2 Sa.  
21:8.

**אָרן** an uncertain root, which if it ever was used, I suspect to have had, like **רָנָה**, **רָנָן** the sense of a tremulous and tinkling or creaking sound; Germ. *schwirren*, as of a tall tree vibrating in the air; comp. **אָרָן** = **תָּרָן**, **אָרָנָן**. **אָרָן** is to be agile, nimble, whence **אָרָן** a wild goat. Hence—

יָגֵל ("wild goat"), [*Aran*], pr. n. of a Horite,  
Gen. 36:28; 1 Ch. 1:42.

**אֵילָן** m. the name of a tree, of the wood of which idols were carved, without doubt *a species of pine*. Isa. 44:14. In Talmud. Babyl. (Para, fol. 96, 1), עצי ארזים וברושם. LXX. *πίτυς*. Vulg. *pinus*.

As to the etymology, אֵלֶךְ like אֵלֶךְ, appears to denote a very lofty tree, which when shaken above by the wind, gives forth a tremulous sound (רָנַן); see under the word אֵלֶךְ; either אֵלֶךְ may be regarded as denoting the same as אֵלֶךְ, or else אֵלֶךְ may be taken from the root רָנַן itself, contr. for אֵלֶךְ, as אֵלֶךְ for אֵלֶךְ from אֵלֶךְ. Others understand an ash or an elder, from the similarity of sound; *ornus*, *alnus*.

(2) [*Oren*], pr. n. m., 1 Ch. 2:25.

אַרְנֶבֶת f. epicen. a *hare*, Lev. 11:6; Deu. 14:7.

Arab. <sup>5-703</sup>أَرْبَ, Syr. <sup>5-703</sup>أَرْبَ id. See Bochart, Hieroz. i. 994, seq., who regards this quadriliteral as being compounded of אָרַב to pluck, to crop, and יָבֵב produce

**אֲרֶנוֹן** (for רֶנוֹן "rushing," "roaring," i.e. roaring stream), pr. n. of a stream (נַחַל) with a valley of the same name, emptying itself into the east of the Dead Sea; it formerly was the northern boundary of

the Moabites, the softthern of the Amorites (now **الموجب** el-Môjib). Num. 21:13, seq.; 22:36; Deu. 2:24, 36; 3:8, seq.; 4:48; Isa. 16:2, and see Burckhardt, Travels in Syria, p. 372 (Germ. trans. p. 633), and my remarks on Isa. 16:2.

**אַרְנִיָּה** see **אַרְנָה**.

**אַרְנָן** ("nimble"), [*Arnan*], pr. n. m., 1 Ch. 3:21.

**אַרְנָן** (id.), [*Ornan*], pr. n. of a Jebusite, on whose threshing-floor Solomon built the temple, 1 Ch. 21:15; 2 Ch. 3:1. Compare **אַרְנָה**.

**אַרֶּעַ** Ch. emph. st. **אַרְעָא**—(1) *earth*, i. q. Heb. **אֶרֶץ**, **ע** and **צ** being interchanged (see under **ע**). Dan. 2:35, 39; 3:31, etc.

(2) *the ground*, and adv. *below, inferior*; Dan. 2:39, "after thee shall arise another kingdom, **אַרְעָא** **אֶרֶץ** inferior to thine." Compare Ch. **אַרְעָא**, **אַרְעִי** inferior, **אֶרֶץ** for **מִלְרַעַ** from below, below. Hence—

**אַרְעִית** f. *the lowest* (part), *bottom* (of a den), Dan. 6:25.

**אַרְפָּד** ("a prop, support," a name not ill applied to a fortified city; for **רָפַד** from the root **רָפַד**, pr. n. a town and region of Syria, not far from the city of Hamath, with which it is often joined; subject to its own kings, to be distinguished from **אַרְיֹד** (which see) 2 Ki. 18:34; 19:13; Isa. 10:9; Jer. 49:23.

**אַרְפַּכְשָׁד** Genesis 10:22, 24; 11:10—13 [*Arphaxad*], pr. n. of the third son of Shem, designating at the same time a people or region; nor is the conjecture of Bochart improbable (Phaleg. ii. 4) that this is Ἀρραπαχήτις, *Arrapachitis*, a region of Assyria, near to Armenia (Ptolem. vi. 1), the native land of the Chaldeans (see my remarks on Isa. 23:13). This is

favoured by the etymology (from **אַרְפָּ**, **אַרְפָּ**, boundary, and **כַּשְׁד** or **כַּשְׁד** i. q. **כַּשְׁדִּים** [see note]), and by Josephus (Antiq. i. 6, § 4); Ἀρφαξάδης δὲ τοῦς ῥὺν Χαλδαίους καλουμένους Ἀρφαξάδαιους ὀνόμασεν. [Note. "Bohlen on Gen. loc. cit. compares Sanscr. *Arjapakshatā* ('a land) by the side of Asia;' comp. Porussia, i. q. *Po-rus*, near the Russians."]

**אַרְץ** comm. (more rarely masc., as Gen. 13:6; Isa. 9:18, especially when a land is put for the inhabitants, Isa. 26:18; 66:8) with suff. **אַרְצִי**, with art. **הָאָרֶץ**, with ה local **אַרְצָה** THE EARTH. (Arab.

**أَرْض**, Ch. and Syr. **أَرْضَا**, **أَرْضَا**). The Arabic form nearly resembled the Sanscr. *dhara* [Welsh, *daear*], Pehlev. *arta*, whence *terra*, Goth. *airtha*, *earth*, Græc. the latter passes over to the Gr. *ēpa*, by casting away

d, as in the vulgar Græc. To this also answers the Græc. *as, aris*, (see No. 6).

Specially—(1) *the earth, orbis terrarum*, opp. to heaven. **הַשָּׁמַיִם וְהָאָרֶץ** Gen. 1:1; 2:1, 4, and **אָרֶץ וְשָׁמַיִם** Gen. 2:4, "heaven and earth," used of the whole creation. Synecd. for the inhabitants of the earth, Gen. 9:19; 11:1; 19:31.

(2) *earth, land, continent*, opp. to sea, Gen. 1:28.

(3) *a land, country*, Ex. 3:8; 13:5; **אֶרֶץ פְּלִשְׁתִּים** Gen. 21:32; **אֶרֶץ יְהוּדָה** Ru. 1:7. Any one's land is that which is subject to any one, as "the land of Sidon," Neh. 9:22; or which is consecrated (Jer. 2:7; 16:18); also that in which any one dwells, Deu. 19:2, 10; 28:12; or was born, "his native land," Gen. 24:4; 30:25; Nu. 10:9; Isa. 8:9; comp. ἡ γῆ τῆς πατρίδος, Acts 7:3, and the words **עַם אֶרֶץ**, **אֶרֶץ** and **הָאָרֶץ** are not unfrequently used of *Palestine*, *kar' êkô-χῆρ*, Joel 1:2, as in the phrase **אֶרֶץ יִשְׂרָאֵל** Ps. 37:9, 11, 22, 29; 44:4; Pro. 2:21; 10:30. Also used of the inhabitants of a region, Isa. 26:18; specially of the wicked, Isa. 11:4 (compare **אֲנֹכִי** No. 1, b).

(4) *land, piece of land* (Germ. ein Stück Land), Gen. 23:15; Ex. 23:10. Used of the land belonging to a town, Josh. 8:1.

(5) *the ground*, with ה local **אַרְצָה** (Milêl) *to the ground*, as **וַיִּשְׁתַּחוּ אֶרְצָה** Gen. 33:3; 37:10. Hence poet., things that creep on the ground, i. q. **רֶמֶשׂ הָאָרֶץ**, Job 12:8, **שִׁיר לָאָרֶץ** "speak to the ground," i. e. to the reptiles of the ground; followed by fishes of the sea; compare Gen. 9:2; 1 Ki. 5:13.

(6) *the element of the earth, earthy part, scorix* (of metal); Ps. 12:7, "silver purified in a workshop **לְאָרֶץ** from its earthy parts," i. e. *scorix*.

Pl. **הָאָרְצוֹת** *lands, countries*, Gen. 26:3, 4, **הָאָרְצוֹת** *lands*; often used, especially in the later Hebrew, *kar' êkô-χῆρ* of the lands of the Gentiles (comp. **גֵּוֹיִם אֲחֵים**, e. g. **עַמֵּי הָאָרְצוֹת** "the people of (profane) lands." 2 Ch. 13:9; 17:10; **מַמְלְכוֹת הָאָרְצוֹת** "kingdoms of regions (of Gentiles)." 1 Ch. 29:30; 2 Ch. 12:8; 17:10. The origin of this phraseology is to be found in these passages of Ezekiel, 5:6; 11:17; 12:15; 20:23; 22:15; 20:32; 22:4.

Note.—ה **אַרְצָה** is commonly local, but sometimes also poetical, so that **אַרְצָה** is not different from **אָרֶץ**, Job. 34:13; 37:12; Isa. 8:23 (comp. **לֵיל** for **לַיְלָה**).

**אַרְעָא** ("earth"), [*Arza*], pr. n. of a man, 1 Ki. 16:9.

**אָרֶק** emphat. st. **אַרְקָא** Ch. i. q. **אַרְעָא**, EARTH, the letter **ע** being changed into the harder **ק**, Jer. 10 11; and very often in Targg.



אָרר fut. אָרר, imp. אָרר Judges 5:23; with ה  
parag. אָרר Nu. 22:6, TO CURSE. (To this answers

the Arab. *هر* to abhor, to detest, and still more Gr. *ἀρά, ἀράομαι*.) Const. followed by an acc. Nu. 22:6; 23:7; Mal. 2:2; Jud. loc. cit.; Job. 3:8, אָרר יום "those who curse the day," a kind of enchanters who were supposed to render days unfortunate by their imprecations; Gen. 3:14, "thou art cursed above all cattle," i.e. all animals shall shun thee as an accursed beast. [This explanation is wholly unsuitable.] Deu. 27:15, seq; 28:15, seq.

NIPHAL, pass. part. נֶאֱרָר Mal. 3:9.

PIEL, אָרר part. מְאָרֵר — (1) i. q. Kal, Gen. 5:29.  
(2) to cause, or produce a curse. Nu. 5:22,  
הָרַס הַמֵּיִם הַמְּאָרֵרִים the waters which when drunk, would  
destroy the adulterous and perjured woman.

HOPHAL, fut. יֵאָרֵר; pass. Nu. 22:6. Derivative מְאָרֵר.

הָרַר see אָרר.

אָרַר [Ararat], pr. n. of a region nearly in the middle of Armenia, between the Araxes and the lakes Van and Urumiah (2 Ki. 19:37; Isa. 37:38), even now called by the Armenians *Ararat* (արարատ) on the mountains of which (הָרֵי אָרַרֶת) the ark of Noah rested (Gen. 8:4); sometimes used in a wider sense for the whole of Armenia (Jer. 51:27) itself. The name is that properly of a region, not of a mountain, as has been laid down by Moses Chorenensis, see Schroeder, *Thes. Ling. Arm.* p. 55; Moses Chorenensis, *Hjst. Arm.* ed. Whiston, p. 289, 308, 358, 361. As to the region, see Wahl, *Asien*, p. 518, 806, seq. Morier, *Second Journey*, p. 312. Ker Porter, *Travels*, vol. i. p. 178, seq. ["Smith and Dwight's Researches in Armenia, vol. ii. p. 73, &c. The root is Sanscr. *Arjawarta* 'holy ground,' Bohlen, Benfey, &c." Gesen. add.]

אָרַשׁ a root not used in Kal, as rightly observed by Manger on Hos. 2:21 pr. i. q. עָרַשׁ, עָרַשׁ TO ERECT, TO BUILD, whence עָרַשׁ a bed, couch with a canopy. From the idea of a bed-fellow עָרַשׁ a husband or wife, עָרַשׁ one espoused; hence—

PIEL, אָרַשׁ to espouse a woman; pr. to make a spouse. Constr. with אִשָּׁה אָרַשׁ Deu. 20:7; 28:30; אָרַשׁ לוֹ אִשָּׁה Hos. 2:21, 22; 2 Sam. 3:14. There is added ב of price [paid for the wife] 2 Sa. loc. cit.

PUAL, אָרַשׁ f. in Pause אִרְשָׁה to be betrothed, Ex. 22:15; Deu. 22:28. Part. מְאָרְשָׁה, Deu. 22:23, 25, 27. (Ch. אָרַס Pa. and Pa. id.)

אָרַשׁ an unused root, i. q. Arab. *ورس* to long for; whence—

אָרַשׁ f. Psal. 21:3, *desire, longing*. I.XX. *δέησις*. Vulg. *voluntas*.

אֲרַתְחֶשְׁתָּא Ezr. 4:8, 11, 23, אֲרַתְחֶשְׁתָּא Ezr. 7:7, & אֲרַתְחֶשְׁתָּא 4:7 [Artaxerxes], pr. n. of several kings of Persia; in Greek written Ἀραξέρξης, called by the Armenians *արտաշէս* Artashir, by the modern Persians *اردشیر* Ardeshir, by the ancient Persians, on the inscriptions Nakshi Rustam in Niebuhr (*Travels*, t. ii. tab. 27), as interpreted by Silv. de Sacy, *ارتاحشتر* Artachshetr, *Artachshatra*; whence, by the permutation of r and s and with the letters transposed, has sprung *Artachsharta* and the Hebrew *Artachshast*, *Artachshasta*.

This name is compounded of the syllable *art*, strong, powerful (comp. the pr. names Ἀροῦράνης, Ἀραφέρνης, and Ἀραφέρνης), and *חשטר*, which in the usage of the ancient language denotes *king*, like the Zend. and Sanscr. *k'satra*, nor should we blame Herodot. (vi. 98), rendering it *great warrior*; for that the Persic word *khshetrao*, *khshetria* has this true and primary signification, is shewn by the Sanscr. *k'sata*, one who is of the military order, a soldier. ["See Lassen, *Keilschrift*, p. 36."]

Two kings of this name are mentioned in the Old Testament.—(1) *Pseudo-Smerdes*, Ezr. 4:7, 8, 23, comp. verse 24; whom I suppose to have adopted the name of Artaxerxes, together with the regal authority.—(2) *Artaxerxes Longimanus*, in the seventh year of whose reign Ezra led his colony into Palestine, Ezr. 7:1, 7, 11, 12, 21; 8:1; and from whose twentieth to the thirty-second year Nehemiah governed Judæa, Neh. 2:1; 5:14; 13:6. See my further remarks in *Thes.* p. 155, 156.

אָסַר an unused root, probably i. q. אָסַר to bind. Hence—

אִשְׂרֵאל ("whom God has bound," sc. by a vow), [Asareel], pr. n. m., 1 Ch. 4:16.

אִשְׂרֵאל ("vow of God"), [Asriel], pr. n. m., Num. 26:31; Josh. 17:2; 1 Chr. 7:14. Patronymic אִשְׂרֵאֵלִי [Asrielites], Num. loc. cit.

אָשׁ with suff. אִשָּׁה Job 18:5; אִשָּׁה Isa. 50:11. comm. (but rarely masc., Job 20:26; Ps. 104:4; Jer. 48:45; comp. as to the gender of words signifying fire, *Lehrg.* 546, note), FIRE. (Amongst the cognate languages, the Chaldee has אִשָּׁה, אִשָּׁה fire, fever;

the Syr. (ܐܫܐ) fever; Æth. ለሰላ: fire; Arab. <sup>أش</sup> أنيسة, which however is rarely used. The offshoots of this very ancient stock are very widely spread in the languages of Asia and Europe; comp. Sanscr. *ush*, to burn; Pehlev. and Persic *آتش*; Gr. *αἶθος*, *αἶθω*: Latin *æstus*: old Germ. *Ėit*, fire; *Ėiten*, to kindle; Germ. *heiß*, *heizen*, *Esse*. A kindred stock is *ur*; Heb. *אור*, comp. *עור* *uro*, *areo*, and with the addition of a labial, *πῦρ*, *comburo*, *ferveo*, *ḡuet*, *ḡeuer*).

Specially—(1) *the fire of God*, often used of *lightnings*, 1 Ki. 18:38; 2 Ki. 1:10, 12, 14; Job 1:16; comp. Ex. 9:23, and Pers. *آتش آسمان*. Also, figuratively used of *the anger and wrath of God* (Virg. Æn. ii. 575, "*exarsere ignes animo, subit ira*," etc.). Deu. 32:22, *אֵשׁ קָרָחָה בְּאַפִּי* "a fire is kindled in my anger." Jer. 4:4; 15:14; 21:12; Lam. 2:4; Eze. 22:21; and, by a similar figure, *fire*, when speaking of men, is also applied to *internal ardour of mind*. Jer. 20:9; Ps. 39:3, 4.

(2) Poet. *fire* is used of *war*, so that *to be consumed with fire* is i. q. to be destroyed in war. [?] Nu. 21:28; Jer. 48:45; Jud. 9:15, 20; Isa. 10:16; 26:11; Ps. 21:10. *קָרָח אֵשׁ* "to kindle a fire," metaph. for to excite the tumult of war, Isa. 50:11. The same figure is very familiar to the Arabian poets, compare on Isa. 7:4.

(3) Fire and burning are used in Hebrew to designate *any destruction*, whether of men or things. Job 15:34; 20:26; 22:20; 31:12; Isa. 30:30; 33:11, 14.

(4) *heat of the sun*, Joel 1:19, 20; 2:3, 5.

(5) *splendour, brightness*, e. g. of arms, Nah. 2:4. *אֲבָנֵי אֵשׁ* "gems of a fiery splendour," Eze. 28:14, 16; comp. Stat. Theb. ii. 276, "*arcano florentes igne smaragdi*." See the derivative *אֲשֶׁה*.

*אֵשׁ* Ch. emphat. st. *אֲשָׁא* id. Dan. 7:11.

*אֵשׁ* i. q. *est, sunt, is, are*; Arab. *أيس*; Ch. *āsh*, 2 Sa. 14:19; Mic. 6:10. (The notion of the verb substantive is found in Sanscr. under these letters, in the root *as* (whence *asmi*, *sum*, *I am*; *esti*, *est*, *he is*). Compare Zend. *aste*, *ashti*, *est*; Pers. *است*; *īst*; Lat. *esse*, *est*.

*אֵשׁ* (*ōsh*); Pl. *אֲשֵׁין* Ch. *foundations*, Ezr. 4:12; 5:16; from the root *אֲשַׁשׁ*. (Arab. *أسس*).

*אֲשַׁב* an unused root, perh. i. q. *أشب*, *حشب*, *to mingle, to think*. Hence—

*אֲשֶׁבֶל* (for *אֲשֶׁבֶל* "opinion of God"), *ʿAshbel*, pr. n. of a son of Benjamin, Gen. 46:21; 1 Ch. 8:1. Hence patron. *אֲשֶׁבֶלִי* [*Ashbelites*], Nu. 26:38.

*אֲשֶׁבֶן* (i. q. *הַשֶּׁבֶן*), [*Eshban*], pr. name, m. Gen. 36:26.

*אֲשֶׁבַע* ("I adjure"), [*Ashbea*], pr. n. m. 1 Ch. 4:21.

*אֲשֶׁבַעַל* [*Eshbaal*], pr. n. of a son of Saul; see *אֲשֶׁבַעַל* page XLI A.

*אֲשַׁד* an unused root, i. q. Chald. and Syr. *أشدر*, *أشدر* *to pour, to pour out*. Hence—

*אֲשַׁדִּים* m. *a pouring out*. Nu. 21:15, *אֲשַׁדִּים הַנִּחֲלִים*, places where streams flow down from the mountains.

*אֲשַׁדָּה* f. id. *a pouring out* (of streams), a low place at the foot of mountains, Josh. 10:40; 12:8. *אֲשַׁדּוֹת הַפִּסְגָּה* "the roots (or springs) of Pisgah" (a mountain), Deu. 3:17; 4:49; Josh. 12:3. Compare *سفح* the root of a mountain or hill, from *سفع* *to pour out*.

*אֲשְׁדּוֹד* ("a fortified place," "a castle," for *אֲשְׁדֹד* l. c. from *אֲשַׁד*), *Ashdod*, *Ἀζωτός*, pr. n. one of the five chief cities of the Philistines (although assigned to the tribe of Judah, Josh. 15:4), Josh. 11:22; 15:46; 1 Sa. 5:1; Isa. 20:1. It was the fortress of Palestine, on the borders of Palestine and Egypt, compare Isa. 1. cit. and Herod. ii. 157. There still exists the village *Esdūd* or *Atzud*. See Rosenm. *Alterthumskunde*, ii. 2, page 374, seq. The Gentile noun is *אֲשְׁדּוֹדִי*, fem. *אֲשְׁדּוֹתִי*, and the latter as an adv. *in the tongue* or dialect of *Ashdod*, Neh. 13:23.

*אֲשַׁה* an unused root, i. q. Arab. *أسأ* for *أسأ*.

(1) *to prop, sustain*, i. q. *אֲשַׁשׁ*.

(2) metaph. *to heal, solace*. Hence *אֲשַׁיָּה* and pr. n. *אֲשַׁיָּה*.

*אֲשַׁה* f. i. q. *אֵשׁ* *fire*, as in the Chaldee. Jer. 6:29 *בְּחַיֵּב מֵאֲשַׁתָּם עֹפֶרֶת* "by their fire the lead" sc. is consumed. *מֵאֲשַׁתָּם* "is consumed by fire."

*אֲשֶׁה* const. *אֲשֶׁה*; pl. const. *אֲשֵׁי* m., *a sacrifice*, so called from the fire by which it is burned (*אֵשׁ*), like *σπα* from *πῦρ*, as if *the food for the sacred fire*, to be burned for God (with *הֵה* parag., like *אֲרִי*, *אֲרִיָּה*, *הֵה*, *הֵהָה*). It comprehends all kinds of sacrifices, and is even once used of sacrifices not burned [?] Lev. 24:7, 9. It is of very frequent occurrence in some ritual phrases, as *אֲשֶׁה רִיחַ נִיחֹם לַיהוָה* "a sacrifice



of a sweet smell to the Lord," Lev. 1:9, 13, 17; 2:2, 9; 3:5; לְרִיחַ נִיחֹחַ אִשָּׁה לַיהוָה Ex. 29:41; Lev. 8:21; ellipt. אִשָּׁה לַיהוָה "an (acceptable) sacrifice to the Lord," Lev. 2:16; Ex. 29:18, 25; pl. אִשֵּׁי יְהוָה "sacrifices offered to the Lord," Lev. 2:3, 10.

אִשָּׁה (for אִנְשָׁה, fem. of the form אִנְשָׁה), in const. state אִשָּׁה (fem. of the form אִישִׁי for אִישָׁה); sometimes also put absol. Deut. 21:11; 1 Sam. 28:7; Ps. 58:9; with suff. אִשְׁתִּי, אִשְׁתְּךָ, etc.; once אִשְׁתְּךָ Ps. 128:3; pl. once אִשּׁוֹת Eze. 23:44; elsewhere always נָשִׁים (for אִנְשִׁים by apheresis, from the sing. אִנְשָׁה); const. state נָשִׁי, with suff. נִשְׁי, נִשְׁיֶיךָ, etc. f.

(1) *a woman*, of every age and condition, whether married or not; Cant. 1:8; הַכֶּפֶז בְּנָשִׁים, "O, fairest of women!" Cant. 5:9; 6:1; Gen. 31:35, נָשִׁים, דָּרַךְ נָשִׁים לִי "the way of women is to me," i.e. I experience that which happens to women, *menstruata sum*. 2 Sa. 1:26, "thy love was dearer to me than the love of women;" Job 42:15. Used of unmarried women, Gen. 24:5; Isa. 4:1. Specially it is—(a) the name of the *sex*, and is even used of animals, Gen. 7:2, *a female*, as in Latin *femina*, French *femelle*, Greek *γυνή* in Aristotle; see אִישִׁי No. 1, (a).—(b) *wife*, opposed to husband, Gen. 24:3, 4; 25:1; 26:34; 28:1; 34:4, seq.; אִשְׁתְּ אָבִיךָ "thy father's wife," i.e. thy step-mother, Lev. 18:11; compare 1 Cor. 5:1. Of very frequent use are the phrases לָקַח אִשָּׁה "to take to oneself (a woman) to wife," Gen. 4:19; 6:2. Also used of a concubine, Gen. 30:4; of one espoused, Gen. 29:21.—(c) as a man is praised for valour, constancy, and intrepid mind, so *woman* is used as a term of reproach to a cowardly man, one who is timid, undecided, Isa. 19:16; 3:12; Jer. 51:30; Nah. 3:13; compare Homer, Ἀχαῖδες οὐκ ἔρ' Ἀχαιοί, Virg. Æn. ix. 617.—(d) It is joined by apposition to various nouns, אִשָּׁה זֹנָה, a harlot, Josh. 2:1; אִשָּׁה פִּלְגֶּשֶׁת a concubine, Jud. 19:1; אִשָּׁה אֶלְמָנָה a widow, 1 Kings 7:14; אִשָּׁה נְבִיאָה Jud. 4:4; יִשְׂרָאֵלִית Lev. 24:10.—(e) Followed by a genitive, containing an attribute, it denotes a female possessed of such an attribute; אִשָּׁה חֹלָה an honest woman, Ruth 3:11; אִשָּׁה מְרִיבָה a quarrelsome woman, Pro. 27:15; אִשָּׁה זֹנָה a harlot, Hos. 1:2.—(f) *emphat.* used of a perfect woman, such as she ought to be, (compare יִשְׂרָאֵל No. 1, and the well-known expression of Diogenes, *I seek a man*). With the art. collectively of the female sex, Ecc. 7:26.

(2) Followed by אַחֲרָה or רְעוּת *one, another* (see under those words).

(3) *any one, whosoever*, Ex. 3:22; Am. 4:3.

*Note.* In Ch. *woman* is אִתָּא *emphat. state* אִתָּא; pl. נִשְׁי. Syriac ܐܬܬܐ, pl. ܢܝܫܐ. Arabic نِسْوَة, نِسْوَات, also انثى woman, pl. انث. Æthiop. ለንስት: *anest* (not *anset*), which also as a plural stands for *women*.

אִשְׁתִּי see אִשְׁתִּי.

אִשְׁתִּי m. *darkness*, only once, Pro. 20:20, קרי, (בְּאִשְׁתִּי חֹשֶׁךְ כְּתִיב), a reading which is expressed by the same word with a Chaldean inflexion in the Targ. אִיד אִתְּנִי חֹשְׁכָא.

אִשְׁתִּי or אִשְׁתִּי only with suff. אִשְׁתִּי; pl. אִשְׁתִּים f. (Ps. 44:19).

(1) *a step*, Pro. 14:15. Metaph. steps are said to follow the footprints of God (Job 23:11), and, on the other hand, to totter (Ps. 37:31), to slide (Ps. 73:2), in reference to virtue and religion; compare אָצֵר.

(2) i. q. אִשְׁתִּי a kind of cedar ["Arab. *Sherbîn*"]. Eze. 27:6, בְּתִיבֵי אִשְׁתִּים "they have made thy deck (or benches) of ivory, the daughter of ["*Sherbîn*"] cedars," i.e. inlaid in cedar; compare Virg. Æn. x. 136.

אִשְׁתִּי—(1) i. q. אִשְׁתִּי *a step*; const. with a fem., Job 31:7.

(2) rarely אִשְׁתִּי (1 Ch. 5:6), with ה local אִשְׁתִּי (Gen. 25:18), pr. n. *Assyria* [Asshur], (Hos. 9:3; 10:6; Zec. 10:10); more fully אִשְׁתִּי אִשְׁתִּי Isa. 7:18, and the *Assyrians*, (const. with a masc. Isa. 19:23, 23:13; 30:31; 31:8; Ps. 83:9; Hos. 14:4). ["In the arrow-headed inscriptions it is written *Âsura*; see Lassen, über d. Persepol. Keilschriften, p. 71—79."] The name of *Assyria* is used in various senses by the Hebrews, e. g.—(a) *Assyria ancient and proper* (Gen. 10:10—12, 22), and it appears to have comprehended just the same countries as are ascribed to Assyria proper by Ptolemy (vi. 1), i. e. those which lie to the east of the Tigris, between Armenia, Susiana, and Media, namely Adiabene. It is mostly—(b) used of the *Assyrian empire*, which also included Babylonia and Mesopotamia (Isa. 10:9, 10, and see my remarks on Isa. 39:1), extending as far as the Euphrates (Isa. 7:20), which, on this account, furnishes an image of the Assyrian empire (Isa. 8:7). So the name of *Assyria* comprehends Babylonia in Herod. (i. 102, 106), Strabo. (16 init.), Arrian. (Exped. Alex. vii. 7, § 6). Once even in the Old Test., the provinces situated beyond the Tigris appear to be disregarded, and the Tigris is said to flow to the east of Assyria (קִדְמַת אִשְׁתִּי).

Gen. 2:14. — (c) After the Assyrian empire was overthrown, אשור was sometimes used of the countries in which that empire had formerly flourished, and to the new empires which had arisen in its place; videl. of *Babylonia*, 2 Ki. 23:29; Jer. 2:18 (comp. Isa. 8:8); Lam. 5:6; also *Judith* 1:5; 2:1; 5:1; of *Persia*, Ezr. 6:22, where Darius is called מלך אשור. ["Hitzig attempts to show that אשור is put also for *Syria*, Isa. 19:23 (Begr. d. Kritik, p. 98; or Isa. p. 235). But his arguments are not convincing." Ges. add.]

אשורי Pl. אשורים [Asshurim, Asshurites], pr. name of an Arabian nation, Gen. 25:3; perhaps the same as is called in 2 Sam. 2:9, אשיר; to be sought for near Gilead.

אשחור (perhaps "blackness," "black," from אשח, [Ashur], pr. n. m., 1 Ch. 2:24; 4:5.

אשפה support, column, from the root אשף No. 1. Pl. with suff. אשפותיה Jer. 50:15, קרי. LXX. ἰστάξεις αὐτῆς. More correctly Vulg. fundamenta ejus; comp. the Arab. أَسْفَة column. In כתיב there is אשפותיה from אשפה.

אשימא [Ashima], 2 Ki. 17:30, a domestic divinity of the men of Hamath, of doubtful origin. It seems probable to me that we should compare the Pers. آسمان asuman, heaven, Zend. aṣmānō. As to what I formerly compared (on Is. ii. 348), Achuma, i.e. the planet Jupiter, rests on an error of Kleuker, the German translator of the Zendavesta; for this planet is not called Achuma but Ankhuma (Zendavesta, Paris, ii. p. 356). I am sorry that this error has been adopted and increased by Winer, page 97, who writes it Aschiana.

אשירה see אשירה.

אשית m. a foundation, from the root אשח.

(Arab. أَسَس, أَس, أَس, أَس, only in pl.

אשית used of the ruins of buildings, because the houses being destroyed, the foundations alone remain; (comp. מוקרים Isa. 58:12, used of ruins). Isa. 16:7, אשית קיר-הרשע "the ruins of (the city) of Kir-Harasheth." In Jeremiah (48:31), who imitates the passage of Isaiah, and almost transcribes it, instead of this there is read אשית קיר-הרשע, but there is no reason why we should suppose that parallel passages of this kind are always the same in sense. For writers of a later age when using the words of more

ancient authors, not only often act as interpreters, but also as emendators, and thus substitute at pleasure for difficult words which are perhaps obsolete, others that are more familiar. [But let the inspiration of Scripture be remembered in all this.] See Gesph. der hebr. Spr. p. 37, seq. and my Comment on Isa. loc. cit.

אשית f. 2 Sa. 6:19; 1 Ch. 16:3. Pl. אשיתים Hos. 3:1 & אשיתות, Cant. 2:5 liba, cakes, specially such as were made of grapes, and dried and pressed into a certain form; see אשית ענבים Hos. loc. cit., from the root אשח. They are mentioned as dainties, with which those who were wearied with a journey and languid were refreshed (2 Sa., Chron., Cant. l. l. c. c.), and which were offered in sacrifices to idols (Hos. loc. cit.). This word differs from אשפה i.e. dried grapes, but not pressed together into a cake, and from אשפה i.e. figs pressed together into a cake. The primary idea should be sought apparently in that of pressing together (see the root, and comp. אשפה, from אשח to make firm, and אשפה from אשח to spread out), and not in the idea of fire (אש), as being cakes baked with fire. The same word is found in Pseudojon. Ex. 16:31, where אשית is for the Hebr. אשפה, and in the Mishnah (Nedarim, vi. § 10), where אשית is used for food made of lentiles, no doubt cakes made of boiled lentiles.

אשך m. a testicle, Lev. 21:20; Syr. (أشك) and Eth. አሽቅ: id. It is for אשפה, from the root אשח (like אשפה, from אשח, אשח, Eth. አሽቅ: to indicate,

to inform; whence אשח: index, informer. It is, therefore, equivalent to the Lat. testis, testiculus, nor was there any cause for doubting as to the origin, as has been done by the editors of Simonis' Lexicon.

אשכנ Pl. אשכלות (as if from אשכל, comp. אשכנ, m. Num. 13:23.

(1) a cluster, Traubentamm ["prop. the stem or stalk of a cluster; Lat. racemus."], whence berries, or flowers, which hang in clusters like grapes; as of dates, Cant. 7:8; of flowers of the henna, Cant. 1:14; especially of the vine, either with the addition of אשכנ Cant. 7:9, אשכנ Nu. 13:23, 24; or absol. Isa. 65:8; Mic. 7:1. Once, Gen. 40:10, אשכל is distinguished from אשכנ grape, and denotes the stem, racemus, pr. so called. The words אשכנ and אשכלות should be rendered "and its (the vine's) stems (racemes) brought forth grapes." Germ. die Rebenkämme trieben reife Trauben od. reife Beeren. To this answers the Arab. أَكْثَال, أَكْثَال



palm branch; *Æth.* Ἀθήνη: grape, vine; whence the verb ἄνω: to bear grapes; Syr. and Ch. ܐܬܢܐ, ܐܬܢܐ grape, stem, cluster. In such a variety of orthography the etymology is doubtful. Perhaps ܐܬܢܐ may be for ܐܬܢܐ, from ܬܬܐ, to bind, to plait, as a plaiting, braid of grapes. Compare ܐܬܢܐ.

(2) [*Eshcol*], pr. n.—(a) of a valley abounding in vines in the southern part of the Holy Land, Nu. 13:23, 24; 32:9; Deu. 1:24.—(b) m. Gen. 14:13, 24.

אֲשְׁכֶנֶז [*Ashkenaz, Ashchenaz*], pr. name of a region and a nation in northern Asia, sprung from the Cimmerians (אֲשֶׁר), Gen. 10:3, to be sought for near Armenia, Jer. 51:27; unless this were a province of that country ["A similar form is אֲשֶׁנִּי"]. The modern Jews understand it to be *Germany*, and call that country by this Hebrew name, which is only to be attributed to their wonderful ignorance of geography.

אֶשְׁכֶּר m. for אֶשְׁכֶּר with Aleph prosthetic, a gift, Eze. 27:15; Ps. 72:10. Root אֶשְׁכֶּר No. II. i. q. אֶשְׁכֶּר to hire, to reward.

אֶשֶׁל an unused root. Arab. أَثَّل and أَثَّل i. q. أَثَّل to put forth deep firm roots; أَثَّل root, origin, stock. Hence—

אֶשֶׁל (according to Kimchi אֶשֶׁל, with six points), i. q. Arab. أَثَّل *tamarisk, myrica* (*Tamarix orientalis*, Linn.). 1 Sa. 22:6, תַּחַת הָאֶשֶׁל "under a tamarisk tree." 1 Sa. 31:13 (in the parallel place, 1 Chr. 10:12, תַּחַת הָאֶלֶף "under a terebinth," or "a tree" generally). Hence, perhaps, any large tree (like אֶלֶף, and collect. trees, a grove, Gen. 21:33. A very exact description of the tree אֶלֶף is given by J. E. Faber in Fab. et Reiskii Opuscul. Med. ex Monum. Arabum, p. 137; also, Ker Porter's Travels, ii. 311.

אָשָׁם Lev. 5:19; Nu. 5:7, and אָשָׁם Lev. 4:13; 5:2, 3, 4, 17; fut. אָשָׁם.

(1) TO FAIL IN DUTY, TO BECOME GUILTY. (Arab. أَثَم id.; أَثَم causat. to judge as guilty; أَثَم and أَثَم fault, guilt. Comp. *Æth.* ለሰላም: fault; ለሰላም: to do amiss. The primary idea is to be sought in that of negligence, especially in going, in gait; whence أَثَم a slow-paced camel, faltering and weary. Compare أَثَم, أَثَم Lev. 4:13, 22, 27; 5:2, 3, 4, 17; Jer. 50:7. The person towards whom any one

fails is put with לָּ Nu. 5:7; Lev. 5:19; the thing in which guilt is contracted, with בָּ Lev. 5:5; and with בָּ Hos. 13:1; Eze. 22:4. Some render אָשָׁם in certain passages, as Hos. 5:15; Zec. 11:5; Lev. 4:22, 27, "to acknowledge oneself guilty." But the common signification may every where be retained, if we render in Hosea, "until they suffer punishment" (see No. 2); in Zec. "and are not punished;" Lev. "when a prince has sinned by error...he has contracted guilt. But when (אָ) it is known to him," etc. אָשָׁם h. l. is the same as אָשָׁם Lev. 5:1, 17.

(2) to bear one's guilt, to suffer punishment due for it, Ps. 34:22, 23; Isa. 24:6; Jer. 2:3.

(3) i. q. אָשָׁם and אָשָׁם to be destroyed, to be laid waste, used of altars, Eze. 6:6; comp. Syr. ܐܡܨܚܐ a desert.

NIPHAL, to be punished; hence to perish, used of flocks, Joel 1:18.

HIPHAL, to inflict punishment on others, Ps. 5:11.

אָשָׁם with suff. אָשָׁם Pl. with suff. אָשָׁם fault, guilt, blame, which any one incurs, Gen. 26:10; Jer. 51:5. Hence—

(1) that by which any one contracts guilt, Num. 5:7, 8.

(2) sacrifice for transgression, 1 Sam. 6:3, seq.; 2 Ki. 12:17; Isa. 53:10; Eze. 40:39. In the Mosaic law there is a careful distinction between these sacrifices for trespass (אָשָׁם), and sacrifices for sin (חַטָּאת). Not only were the ceremonies used in the two cases different (see Lev. 5:1—26, Engl. Ver. 1—19; and 6:1—7; 7:1—7; compare 4:1—35; 6:17—23, Engl. Ver. 24—30), but in one and the same offering both kinds of victims were sometimes joined (as Lev. 14:10, seq.; Num. 6:12, seq.; comp. Lev. 5:7—10); and the particular faults or sins which were to be expiated by the one or the other offering are carefully laid down in the law (see Levit. 5:14; 12:24; 19:20—22; Nu. 6:11, 12); although the exact difference between each kind of sin has hitherto been vainly inquired[?]. See Joseph. Antiquit. iii. 9, § 3; Philo, De Victimis, ii. page 247; Mang., Rosenm. on Lev. 5:6; Carpzov, Antiquit. S. Cod. page 707, seq.

אָשָׁם m. verbal adj.—(1) in fault, one who has contracted guilt, Gen. 42:21; 2 Sa. 14:13.

(2) one who brings a sacrifice for trespass, Ezr. 10:19.

אֲשָׁמָה f.—(1) prop. Infin. of the verb אָשָׁם, like אֲשָׁמָה Lev. 5:26, אֲשָׁמָה לְאֲשָׁמָה "of all that he hath done in trespassing therein."

Lev. 4:3, אֲשַׁמֶּת הָעָם, "like as the people contract guilt."

(1) *fault, guilt*, 1 Ch. 21:3; 2 Ch. 24:18; 28:13; Am. 8:14, אֲשַׁמֶּת שָׁמְרוֹן "the guilt of Samaria," for its idols. Pl. אֲשָׁמוֹת 2 Ch. 28:10; Ps. 69:6.

(3) *the offering of a victim for guilt, or trespass*. Lev. 5:24, בְּיוֹם אֲשַׁמּוֹתוֹ "in the day of the offering of his sacrifice." Comp. אָשַׁם No. 2 and אָפַדָה.

אֲשָׁמִים m. pl. i. q. אֲשָׁמִים with Aleph prosthetic, *faintnesses*, hence *fat*, or *fertile fields* (comp. Gen. 27:28). Isa. 59:10, בְּאֲשָׁמִים בָּמֹתִים "we fall in fat fields as dead men." The Rabbins, and Jerome, render it *darkness* (compare Lam. 3:6; but see my Comment. on the passage).

אֲשָׁמְרָה, אֲשָׁמְרָה constr. st. אֲשַׁמֶּרֶת (once absol. Jud. 7:19). Plur. אֲשָׁמְרוֹת f. (from the root שָׁמַר) *a watch*, φυλακή, a part of the night so called from the military watches. Among the ancient Hebrews there were three watches (the first or אֲשָׁמְרוֹת ראש Lam. 2:19; the middle, Jud. 7:19; the third אֲשָׁמְרוֹת תחת Ex. 14:24; 1 Sa. 11:11), four are mentioned in the N. T. in the Roman manner.

אֲשֵׁן an unused root, perhaps—I. *to be hard, strong*; Ch. אֲשֵׁן, אֲשֵׁן hard, strong; compare אֲשֵׁן, Arab. أَشَيْن hard, strong.

II. *to be dim, dark*, see אֲשֵׁן.

אֲשָׁנָב m. *lattices*, a window closed with lattices, through which the cold air passes, Jud. 5:28; Pro. 7:6. Root אֲשָׁנָב, which see.

אֲשָׁנָה ("strong," "mighty"), [Ashnah], pr. n. of two towns in the tribe of Judah, Josh. 15:33, 43.

אֲשָׁעָן ("prop," "support"), [Eshean], pr. n. of a town in the tribe of Judah, Josh. 15:52.

אֲשַׁף an unused root. Syr. أَشَفَ to use incantation. Jo. Simonis places the primary power in the idea of covering, hiding, and laying up, whence comes the Syr. to use enchantment, pr. to use hidden arts; compare אֲשַׁף and אֲשַׁף, also אֲשַׁף a quiver, so called from the idea of hiding. In the signification of using enchantment, it is cognate to אֲשַׁף.

אֲשַׁף Heb. and Ch. *an enchanter, a magician*; Dan. 2:10. Plur. Heb. אֲשַׁפִּים Dan. 1:20; 2:2; Ch. אֲשַׁפִּים emphat. אֲשַׁפִּים (from the sing. אֲשַׁף), Dan. 2:27; 4:4; 5:7, 11, 15. (Syr. أَشَفَ enchanter.)

אֲשַׁפָּה with suff. אֲשַׁפָּתוֹ f. *a quiver*, perhaps so

called from the idea of *hiding* (see the root), Isa. 22:6; 49:2; Jer. 5:16; Ps. 127:5; Job 39:23; Lam. 3:13, בְּנֵי אֲשַׁפָּתוֹ "sons of his quiver," i. e. arrows.

אֲשַׁפְנָז [Ashpenaz], pr. n. of a chief eunuch in the court of Nebuchadnezzar, Dan. 1:3. The etymology is unknown, but a similar form is found in אֲשַׁפְנָז.

[The proper name אֲשַׁפְנָז has been well illustrated by Rüdiger from the Pers. اسب a horse, and Sanscr. nāsā, nose, so that it properly signifies *horse's nose*. App.]

אֲשַׁפָּר an obscure word, twice found, 2 Sa. 6:19; 1 Ch. 16:3. Vulg. renders it *assatura bubulæ carnis*, taking it unlearnedly enough from אֵשׁ fire, and פָּר ox. However, I have no doubt that we should understand a certain *measure*, or *cup* (of wine, or drink), for אֲשַׁפָּר with Aleph prosthetic, from the root שָׁפַר No. 3. Æth. ἡμέλη: to measure, whence መከራ: a measure, *cyathus*, see Ludolphi Lex. Æth. p. 187 (kindred to קָפַר to number). Lud. de Dieu came very near the truth following the same etymology, and understanding it to be a *measured* part of a sacrifice.

אֲשַׁפְתָּה m. sing. *dunghill*, for אֲשַׁפָּה (Neh. 3:13), from the root שָׁפַת *to put, to place*, perhaps also *to heap up*, comp. שִׁים שֶׁר הָאֲשַׁפָּה Neh. 2:13; 3:14; 12:31, contr. שֶׁר הָאֲשַׁפָּה Neh. 3:13, "the dung gate" of Jerusalem. Metaph. used of extreme and squalid poverty; 1 Sa. 2:8, "he raiseth the poor out of the dust, אֲרִים אֲרִים מֵאֲשַׁפָּה he lifteth the needy from the dunghill;" Ps. 113:7. Comp. Arab. دُغ dung, mud, used of extreme poverty.

Plur. אֲשַׁפְתָּה (from the unused sing. אֲשַׁפָּה or אֲשַׁפָּה). Lam. 4:5, "they embrace dunghills," i. e. they lie in dung. (Compare the similar phrases, "to embrace the rock," Job 24:8, "to lick the dust," and others of the same kind.)

(The signification of *dunghill*, which has needlessly been questioned by J. D. Michaëlis, in Suppl. p. 137, is given by the ancient versions with one consent; and it is similarly used in the Mishnah, where in the sing. אֲשַׁפָּה is used of a dunghill, Kethuvot vii. § 5; Bava Metzia v. § 7, and pl. אֲשַׁפְתָּה of heaps of dung in a field, Sheviit iii. § 1—3. From the first of these forms it may be gathered that the root of this word is אֲשַׁף, but in that case how have we the plur. אֲשַׁפְתָּה? It seems to me that this sing. has arisen from an etymological error of a later age, from the ancient אֲשַׁפָּה used as the plural. Compare אֲשַׁפָּה, pl. אֲשַׁפְתָּה, and hence sing. Ch. אֲשַׁפָּה.)



אַשְׁקְלֹן (perhaps "migration," from the root שָׁקַל, Aram. to migrate; comp. אֲשִׁלָּה, pr. n. *Ascalon*, [*Askelon*, *Ashkelon*], a maritime city of the Philistines, Jud. 1:18; 14:19; 1 Sa. 6:17; 2 Sa. 1:20. Arab. عسقلان [*Askülân*], which name is still retained by the little village standing in the ruins of the ancient city. The Gent. noun is אֲשִׁקְלוֹנִי [*Eshkalonites*], Josh. 13:3.

אֲשֶׁר or אֲשֶׁר (comp. pr. n. אֲשֶׁר).

(1) TO BE STRAIGHT, RIGHT, i. q. **יָשָׁר**, especially used of a straight way, hence also of what is *upright, erect*, whence comes the signification of firmness and strength, in the Talmud.

(2) *to go straight on*, and generally *to go*, Pro. 9:6.

(3) *to be successful, to prosper, to be fortunate*, compare the kindred roots יָצַח No. 3, פָּצַח and יָצַח.

PIEL אָפּ—(1) *to guide, or lead straight*, Pro. 23:19; Isa. 1:17, אִשְׁרוּ הַמִּיץ “lead the oppressor right,” into the right way, (unless, comparing Pual No. 2, we render with the ancient versions, ῥύσασθε ἀδικούμενον. Vulg. *subvenite oppresso*, pr. *make the oppressed happy*), and generally *to lead*, Isa. 3:12; 3:15.

(2) intrans. *to go on*, Pro. 4:14.

(3) to pronounce happy, or fortunate, Gen. 30:13; Ps. 72:17; Pro. 31:28; Cant. 6:9; Job 29:11.

PUAL אִשָּׁר and אִשָּׁר—(1) *to be led*, Isa. 9:15.—  
(2) *to be made fortunate*, Ps. 41:3; Pro. 3:18.

Derivative nouns are אִשׁוּר, אֶשֶׁר, אֲשַׁרְה, אֵשֶׁר  
אִשְׁרָה, תַּאשׂוּר, אִישׁוּר.

אֲשֶׁר ("fortunate," "happy," compare Gen. 30:13), [*Asher*], pr. n.—(1) of a son of Jacob and his concubine Zilpah (Gen. 30:13; 35:26), ancestor of the tribe of the same name (Nu. 1:40, 41), whose boundaries are described as on the northern border of the holy land, Josh. 19:24—31. The Gentile noun is אֲשֶׁרֶת Jud. 1:32.—(2) a town to the east of Shechem, Josh. 17:17.

אֲשֶׁר (A) relat. pron. of both genders and numbers, *who, which, that*. (In the later Hebrew, and in the Rabbinic, is used the shorter form אֲשֶׁ, אֲשֵׁ; ["which was elsewhere used only by the Phœnicians;"] in the other cognate languages the relative takes its forms from the demonstrative הַ, viz. Ch. הַ, הַ, Syr. ܐܝܬܐ, Samar. ܐܝܬܐ, Arab. الذي, i. q. اَلَّذِي, Æth. ܐܝܬܐ; H: who, compare הַ: this. As to the origin, see the

note.) The varied use of the relative belongs in full to syntax, the following remarks only are here given

(1) Before the relative, the pronoun *he, she, it*, is often omitted, e.g. Num. 22:6, וְאִשֶּׁר תָּאָר "and he whom thou cursest;" Ru. 2:2; Ex. 4:12; Josh. 2:10. The same pronoun has also to be supplied whenever prepositions are prefixed to the relative, אֵלָיו "to him who," Gen. 43:16; "to those who," Gen. 47:24; אֵלָיו "him who," "that which;" מֵאֵי "from those who," Isa. 47:13. Sometimes the omitted pronoun applies to place, as אֵלָיו "to that place which," Exod. 32:34; אֵינֶנּוּ "where" pr. "in that (place) which," Ru. 1:17; Lehg. § 193.

(2) אֲשֶׁר is often merely the sign of relation, which serves to give to substantives, adverbs, and pronouns, a relative power, as אֲשֶׁר אֶת־עָפָר "which dust," Gen. 13:16; אֲשֶׁר אֶת־הַשָּׂדֶה "which field," Gen. 49:30; אֲשֶׁר־מֵשָׁם where (from שָׁם there), אֲשֶׁר־מֵשָׁם whence (from מֵשָׁם thence), אֲשֶׁר לוֹ to whom (from לוֹ to him), אֲשֶׁר בּוֹ in whom, אֲשֶׁר מִמֶּנּוּ from whom, אֲשֶׁר לְשָׁנוּ whose tongue, Deu. 28:49, and this is the regular way in Hebrew of expressing the oblique cases of the relative (Lehrg. p. 743), with the exception of a few examples which, as far as I know, have been noticed by no one, viz. בְּאֲשֶׁר, Isa. 47:12, for אֲשֶׁר בָּהֶם (Targ. אֲשֶׁר עִם Gen. 31:32, Syr. ܐܡܪܐܝܬܐ, ܐܡܪܐܝܬܐ), and אֲשֶׁר בְּהֶן־דָּ, Syr. ܐܡܪܐܝܬܐ, ܐܡܪܐܝܬܐ), for אֲשֶׁר עִמּוֹ with whom.

(3) **אֲשֶׁר לְ** is used as a circumlocution of the genitive (like the Talmudic **שֶׁל**), especially where many genitives depend upon one governing noun, and in the later Hebrew, as 1 Sa. 21:8, **אֲבִיר הָרָעִים אֲשֶׁר לְשָׂאֵל**, "the chief of the herdsmen of Saul;" Cant. 1:1, **שִׁיר הַשִּׁירִים אֲשֶׁר לְשֹׁמֵה**, "the song of songs of Solomon." See *Lehrg.* p. 672, 673.

(4) In the later Hebrew אֵשֶׁר is sometimes redundant, like the Aram. ܐܝܪܐ, e. g. Est. 1:12, ܐܝܪܐ ܕܡܠܟܐ, compare verse 13, where ܐܝܪܐ is omitted. Comp. 2 Sam. 9:8. See below under the word ܐܝܪܐ.

(B) It becomes a conjunction like the Hebrew ׀, Aram. ׀, ְ, Æthiop. ዘ: Gr. *ὅτι*, Lat. *quod*, Germ. *daß*, so (which latter word had also in the ancient language, a relative power, as in Ulphilas, *sa, so, thata*, who, which). Its various significations, almost all of which are found in ׀, are—

(1) *quod, that*, after verbs of seeing, hearing, knowing (Ex. 11:7); finding (Ecc. 7:29); saying (Est. 3:4); confessing (Lev. 5:5); swearing (1 Ki. 22:16), etc.; also after nouns of a like power, Isa. 38:7; Ecc. 5:4. How the neuter relative is used with this power may be seen by the following examples; Josh. 2:10

“we have heard that which Jehovah dried up, the waters of the Red sea;” 1 Sa. 24:11, 19; 2 Sa. 11:20; 2 Ki. 8:12; Deu. 29:15; Isa. 38:7, “let this be for a sign to thee which” (that), etc. Comp. No. 11.

(2) *ut, that, in order that*, indicating design and purpose, followed by a future; Deu. 4:40, “and his statutes which I command thee this day, observe diligently, **אֲשֶׁר** לְךָ וּלְבָנֶיךָ אַחֲרַיִךְ that it may be well with thee and thy children after thee;” Deu. 6:3; Ruth 3:1; Gen. 11:7; 22:14; 2 Ki. 9:37; Ps. 144:12. Also after a verb of asking, Dan. 1:8. More fully, **אֲשֶׁר** in order that (see **לְמַעַן**); once **אֲתֵּי-אֲשֶׁר** Eze. 36:27. It is—

(3) causal *because that, because*, followed by a pret., Gen. 30:18; 31:49; 34:27; Josh. 4:7; 22:31; 1 Ki. 15:5; Ecc. 4:9; rarely by a future, when used of an uncertain thing, 1 Ki. 8:33 (comp. 2 Ch. 6:24, where for it there is **כִּי**). More fully **אֲשֶׁר** **תֵּהָיֶה** **אֲשֶׁר**; see No. 11. [“Like **כִּי** it is also put at the beginning of an answer, assigning a reason where one has been demanded; 1 Sa. 15:19, ‘wherefore then didst not thou obey the voice of the Lord, but didst fly upon the spoil . . . ?’ 20, And Saul said unto Samuel because that (**אֲשֶׁר**) I have obeyed the voice of the Lord, . . . and have brought Agag . . . and have utterly destroyed the Amalekites, i.e. because in doing as I have done, I have obeyed (I think) the divine command. Vulgate ‘*imo audiui vocem Domini*.’ Ges. add.] Sometimes it may be more suitably rendered *Nam, for*, Deut. 3:24 (LXX., Vulg., Syr.). Here belongs **לְמַעַן** **אֲשֶׁר** Dan. 1:10 (compare **שֶׁלֹּמָה** Cant. 1:7); prop. *nam quare? for why? wherefore?* hence, i. q. *ne*, lest, Syr. **لَعَلَّ**; see under **כִּי**.

(4) conditional, *if* (compare Germ. *so bu gefeß*). Lev. 4:22 (comp. **אֲשֶׁר** verses 3, 27); Deu. 11:27 (comp. **אֲשֶׁר** verse 28); 18:22; 1 Ki. 8:31 (comp. 2 Ch. 6:22); 2 Ch. 6:29; followed by a future, Gen. 30:38; Isa. 31:4; Josh. 4:21. Rarely it is concessive, *etsi, although* (Germ. *so auch, for wenn auch*), Ecc. 8:12.

(5) *at what time, when, quum, ðre*, followed by a pret., Deu. 11:6, “when the earth opened its mouth;” 1 Ki. 8:9; Ps. 139:15; 2 Ch. 35:20, **אֲשֶׁר** **הָכִין יֹאשִׁיָּה**, **אֲשֶׁר** **אֶת־הַבַּיִת** “when Josiah had repaired the temple” (compare Syr. **ܐܝܢܐ**; Mark 11:3; Mat. 26:54; 28:1).

(6) *where, ubi, oñ*, for **אֲשֶׁר** **שָׁם**. Nu. 20:13; Ps. 95:9; Isa. 64:10; and for **אֲשֶׁר** **שָׁמָּה** *whither, whithersoever*, Nu. 13:27; Ps. 84:4; Isa. 55:11. (Comp. Syr. **ܐܝܢܐ**; Heb. 3:9 for **אֲשֶׁר**.)

(7) i. q. **כִּי** *as, like as* (so wie), in protasis, Ex. 14:13 (LXX. **ὡς τρόπον**); 1 Ki. 8:24. Followed by

Jer. 33:22. Also *how, in what way*, Job 37:17. “(knowest thou) **אֲשֶׁר** **בְּנֶדֶךְ** **הַיָּם** in what way thy garments become warm?”

(8) As a sign of apodosis, like **כִּי** No. 6, Germ. *so then, so*. Preceded by **אֲמַר** Isa. 8:20, **אֲמַר** **לֹא יָאֵמְרוּ** “if they speak not according to this word, then there is to them no dawn.” Like **כִּי** and **!** (see Lehrs. 723), it is put also when there precedes a nominative absolute; 2 Sa. 2:4, “the men of Jabesh-Gilead **אֲשֶׁר** **קָבְרוּ אֶת־שָׁאוּל** (they) buried Saul;” and with other absolute cases, especially when denoting time and place. Zec. 8:23, **בְּיָמֵינוּ** “in those days then they shall take hold,” Germ. in jenen Tagen, da ergreifen, etc. Deu. 1:31, **בְּיַדְּךָ** **אֲשֶׁר** **רָאִיתָ** “in the desert, there thou sawest;” compare 2 Sa. 14:15, **וְעַתָּה** **אֲשֶׁר** **בָּאתִי** Germ. und nun, so bin ich gekommen (Ch. **בָּעֵת**).

(This usage of this particle has been altogether denied, and it has been stated to be entirely foreign to it, by Ewald in Heb. Gramm. p. 650, who appears to have overlooked the particles **כִּי**, **י**, **כִּי**, German *so*, of altogether the same origin and signification; nor should he have given the passage in Isaiah without regard to the context, “let us turn to the law, so may they say, in whom there is no dawn,” i.e. those who despair. Also ellipsis of the words *let there be, there are*, is unsuitable, which is brought forward in other examples, as Zec. 8:23; 2 Sa. 2:4.)

(9) It is prefixed to a direct citation of something said, like **כִּי** No. 7, **כִּי**, **ðre**. 1 Sa. 15:19, **לָמָּה** **לֹא** **שָׁמַעְתָּ**, **אֲשֶׁר** **בְּקוֹל** **יְהוָה** “why hast thou not hearkened to the voice of Jehovah?” 20, And Saul said to Samuel; **אֲשֶׁר** **שָׁמַעְתָּ** **בְּקוֹל** **יְהוָה** Vulg. *imo audiui vocem Domini*, yea I have hearkened to the voice of Jehovah.” [But see above, No. 3.] It seems to be strongly affirmative and even intensifying the sentence. There are also other examples in which—

(10) it appears to mark gradation, *yea, even*, for the more full **אֲשֶׁר** **עַד** *until that*, **ðeðre**, fogar. Job 5:5, **אֲשֶׁר** **קָצִירוֹ** **רָעַב יֹאכֵל** “yea even his own harvest the hungry man eateth.” In the other member **אֲשֶׁר** **אֶל־מִצְיָנָיו** “not his posterity only (ver. 4), but he himself is threatened with destruction;” compare Job 9:15; 19:27; Ps. 8:2; 10:6.

(11) Prepositions to which it is joined are converted into conjunctions, as **אֲחֵר** **אֲשֶׁר** afterwards, **אֲשֶׁר** **עַד** *until that*, **אֲשֶׁר** **לְבַד** *besides that* (Est 4:11), **לְמַעַן** **אֲשֶׁר** in order that, **תַּחַת** **אֲשֶׁר**, **בְּעֵבוֹר** **אֲשֶׁר**, **מִפְּנֵי** **אֲשֶׁר**, **כִּפִּי** **אֲשֶׁר**, **מֵאֲחֵר** **אֲשֶׁר**, **עַל** **דָּבָר** **אֲשֶׁר**, **עַל** **כֵּן** **אֲשֶׁר** *in that, because*; compare Lehrs. p. 636. Once **אֲשֶׁר** is prefixed, **עַל** **כֵּן** Job 34:27, i. q. **כִּי** **עַל** **כֵּן** **אֲשֶׁר** and **כִּי** **עַל** **כֵּן** *because that, because*.



It is compounded with prefixes —

I. **בִּזְמָן** (1) *where, wheresoever*, Ruth 1:17; Jud. 5:27; 17:9; followed by **שָׁם** *there*, Job 39:30. Fully **בְּזִמְנֵי-שָׁם** Gen. 21:17, and **בְּזִמְנֵי-שָׁם** 2 Sa. 15:21. The same sense may be retained, 1 Sa. 23:13; 2 Ki 8:1, where it is commonly rendered *whither, whithersoever*, for **שָׁמָּה** **בִּזְמָן**—(2) *in that, because*, i. q. Syr. **ב** Gen. 39:9, 23.—(3) **בִּזְמָן** *on account of*, where it assumes the nature of a preposition, Jon. 1:8. Contractedly is used **בְּזִמְנֵי** Jon. 1:7, 12. Both these answer to the Syriac **ב** *on account of*.

II. פִּאֲשֵׁר see under פִּ.

III. **וְשָׁמַר** in *that*, Isa. 43:4.

*Note.*—I have given some conjectures as to the origin of the relative in Thes. p. 165, referring it to the root תָּשַׁב; Ewald, on the other hand, p. 647, regards תָּשַׁב as i. q. אֶתְּ and as denoting conjunction. Now after a more extended comparison with the Indo-Germanic languages, it appears that it should be differently regarded. For, תָּשַׁב·שֵׁנִי, שֵׁנִי, שֵׁנִי, equally with the other relative pronouns (see above, letter A), seem to have had anciently a demonstrative power, which is expressed in the languages both Phœnicio-Shemitic and Indo-Germanic, both by the letters d, or t, which may be called demonstrative (Dutelauf), especially sibilated and aspirated, and also by a mere sibilant and a mere aspiration, to which is commonly added a simple vowel, and sometimes, besides, a final consonant (l, n, r, s, t). Comp. a) אֶתְּ, יִי, תְּ, ró, Goth. tho, the, and with an added consonant; Sanscr. tad, Goth. that; Anglo-Sax. there (who), Swed. ther; ter; Ch. תָּה, תָּה; τῆνος; also with a prefixed vowel אֶתְּ (which see), אֶתְּ, αὐτός; בְּ, וְ, וְ, Arab. ذُو، ذِي، ذَا، Æth. H : c) Sanscr. sas, sa (tad); Goth. sa, so (that) = ś, h, rò, Germ. sie, so (quæ), Engl. she, Hebr. שֵׁנִי, שֵׁנִי, אֶתְּ; d) הוּא, הִיא, هو، هي، Hebr. and

Ch. הָ, הַ, הֶ, הֵ, הִ; art. הַ, הָ, הֵ, הִ, Engl. and lower Germ. *he*, Swed. and Iceland. *aer*, Germ. *er*, *es*, Lat. *is*, *id*.—These words might easily be added to and enlarged, compare under the word אֶת No. I. The forms beginning with a sibilant, as שֶׁ(שֵׁ), are given under letter (c), ר is added at the end in the correlatives *ver* (*thære*, *ther*), *er*, *wer*. Therefore, as far as origin is concerned, the prefix וֹ appears to be an older form than אֶשׁ; although it must be acknowledged that in the monuments of the Hebrew tongue which we have, the fuller form appears to be the more ancient, and the shorter almost peculiar to the later books. As to the signification, it appears to be an error to regard it (as I did myself in the larger Lex.

first ed.) as primarily having the power of mere relation (see A, 2), for in all languages, relatives are taken from demonstratives (sometimes from interrogatives), with a slight change; see above letter A), also Arab. الذی.

אֲשֶׁר m. *happiness*, found only in plur. constr. אֲשֶׁרִי, where it has the force of an interjection, as אֲשֶׁרִי הָאִישׁ pr. O the happiness of the man, i. e. "O happy man!" Psal. 1:1; 2:12; 32:1, 2; 33:12. By an ellipsis of the relative we must understand the passage Ps. 65: 5, אֲשֶׁרִי תִבְרָךְ "happy (is he whom) thou chooseth." With Aff. אֲשֶׁרֶךְ "happy (art) thou!" Deu. 33:29. אֲשֶׁרֶךְ (for אֲשֶׁרֶךְ) Ecc. 10: 17; אֲשֶׁרִי Pro. 14: 21, and אֲשֶׁרֶהוּ (for אֲשֶׁרֶהוּ) Pro. 29:18. אֲשֶׁרֶכֶם Isa. 32:20. As to the contracted plural of segolate nouns, such as אֲשֶׁרִי (for אֲשֶׁרִיךְ) see Lehrs p. 575, 576, and indeed in this word the shorter form arises from its use in exclamation. So in German in announcing good news: viel Glück! In Greek and Latin, *τριεμακάριος*, *τριεόλβιος*, *τριευνδαίμων*, *terque quaterque beatus*.

אֲשֶׁר id. with Aff. פֶּאֱשֶׁרִי "with my happiness,"  
Gen. 30:13.

**מִלֵּל** **מִלְלֵל** Milēl ("upright to God"), [*Asarelah*], pr. n. of a singer and Levite, 1 Ch. 25:2, written in verse 14 **יִשְׂרָאֵל**.

אֲשֶׁרָה rarely אֲשֶׁרָה Micah 5:13; Deut. 7:5. Pl. אֲשֶׁרִים אֲשֶׁרִים, Jud. 3:7; 2 Ch. 33:3, f. [see below] pr. *fortune*, i. e. in the idolatry of the Phœnicians and Aramæans, *Astarte* or the planet *Venus*, elsewhere called אֲשֶׁרֶת (see under that word, also my Comment. on Isa. 65:11, and vol. ii. p. 337, seq.); apparently the companion and consort of Baal: and *her image*; in pl. *images of Astarte*, and perhaps generally *images of idols*, at least those of a particular kind (compare 'Equal' of the Greeks). The signification of *grove*, which from the LXX. and Vulgate has found its way into the Lexicons and Commentaries of the moderns, is altogether unsuitable to the context in many places, and in some it is almost absurd; I have refuted it at length in Thes. p. 162. To the remarks there made, I here add that *Venus* was regarded by the Romans as the giver of good fortune; compare, *venerem jacere*, Suet. Aug. 71; *venerius jactus, venustas*, for happiness, Ter. Hec. 5, 4, 8, 18, and Sylla's cognomen Ἐπαφρόδιτος, Felix. As Venus answered to Asherah, and as Hercules, who was worshipped by the Romans as also presiding over and granting fortune, answered to Baal, I have not any doubt that the origin of this mythology was in the East; see,

among other passages, 1 Ki. 15:13; 2 Ki. 21:7; 23:6; Jud. 6:25, 26, 28, 30. In several places *Asherah* is joined to a male idol, Baal, just as Ashtoreth is in other places, see 1 Ki. 18:19; 2 Ki. 23:4; Jud. 3:7.

[“(1) *Asherah*, a goddess of the Hebr. idolators, to whom they made statues, images (מַסֵּלָה), 1 Ki. 15:13; 2 Ch. 15:16, and whom they often worshipped together with Baal, as at other times Baal and Astarte (Jud. 2:13; 10:6; 1 Sa. 7:4; 12:10). 1 Ki. 18:19, prophets of Baal...prophets of *Asherah*; 2 Ki. 23:4, of Baal, of *Asherah*, and of all the host of heaven. Jud. 3:7, and served אֱלֹהֵי אֲשֵׁרָה וְאֱלֹהֵי אֲשֵׁרָה “Baal and *Asherahs*,” comp. 2 Ki. 17:16; 21:3; 2 Ch. 33:3; Jud. 6:25. Once, where in the same chapter mention is made of אֲשֵׁרָה, 2 Ki. 23:6; 14:15; and also of עֲשֵׂתָרֶת verse 13, the latter seems to pertain to the idolatrous worship of the Sidonians, and the former to that of the Hebrews.

[“(2) A statue, image of *Asherah* made of wood, a wooden pillar of great size, Jud. 6:25—27, which on account of its height, was fixed or planted in the ground, Deu. 16:21. An *Asherah* or statue of this sort stood near the altar of Baal at Samaria, from the time of Ahab, 1 Ki. 16:32, 33; 2 Ki. 10:26; 17:16; on the high place of Bethel, 2 Ki. 23:15; at Ophra, Jud. 6:25, and even in the temple at Jerusalem, from Manasseh until Josiah, 2 Ki. 21:37; 23:6; Pl. אֲשֵׁרִים *Asherahs*, pillars, columns, often coupled with the cippi, or stone pillars constructed to Baal, 1 Ki. 14:23; 2 Ki. 17:10; 23:14; 2 Ch. 14:2; Mic. 5:12, 13; Exod. 34:13; Deut. 7:5; 12:3; 2 Ch. 31:1; 33:9. That these pillars were of wood, appears especially from the fact, that whenever they are destroyed they are always said to be cut down and burned, Ex. 34:13; Jud. 6:25; 2 Ki. 23:6, 15, etc.

[“Note.—Of the ancient versions some render this word *Astarte*, others a *wooden pillar*, others a *tree*, LXX. very frequently ἄλσος, Vulg. *lucus* (Engl. a *grove*), by which they seem to have understood a sacred tree. In the Mishnah too it is explained by אֵילֵן נֶעֱבֵד ‘a tree that is worshipped.’ The primary signification of the word may pertain either to the goddess, her nature and qualities, or to the statue or figure of the goddess. The latter has recently been maintained by Movers in a learned dissertation on this word (Phœnizier, i. p. 560, seq., Bonn, 1840); according to whom אֲשֵׁרָה is prop. *right, upright*, then *a pillar*, and at last a female divinity of the Canaanites, worshipped under the figure of an upright pillar, often as the partner (σύμβωμος) of Baal in his altars, but different from *Astarte*; comp. the epithet of Diana, Ὀφθία, Ὀφθωσία. The former idea was adopted by me (Thes. s. h. v.

and in Appendix), referring אֲשֵׁרָה to the nature and qualities of the goddess herself; though I admit that the proper and primary signification of the word was afterwards neglected and obliterated, as is not uncommon. According to this view, אֲשֵׁרָה is prop. *fortune, happiness* (compare אֲשֵׁר No. 3, אֲשֵׁר Gen. 30:13, especially אֲשֵׁרִי), and hence became an attribute of *Astarte*, or *Venus as Fortuna Datrix*, which was made great account of among the Hebrew idolators; see the artt. זֶר, קָנִי. To this we may add that the Romans too regarded *Venus* as the giver of good fortune and a happy lot; comp. the expressions, *venerem jacere*, Suet.; *venerere jactus*, Cic., and others. And I am still induced to regard this view with favour, by the analogy of other similar names derived obviously from the nature and qualities of heathen gods, and very rarely, if ever, from the form of their statues or images; e.g. חַפְזִים, עֲשֵׂתָרוֹת, בְּעָלִים. It is, however, very possible that the proper signification of אֲשֵׁרָה, אֲשֵׁרִים being afterwards neglected, these words might come to be used of rude pillars and wooden statues; just as the Gr. Ἐρμῆς was used of any human statue which terminated below the breast in a square column, although it might represent any thing or every thing but *Mercury*.” Ges. add.]

אֲשֵׁרָה Ch. a wall, so called from its being erected, (see the root No. 1) Ezr. 5:3. As to the form, comp. בִּשְׁנָה.

אֲשֵׁשׁ an unused root. The primary power appears to be that of *pressing together*, whether by treading or in any other way; comp. Arab. أَتَفَّ to tread, to trample on, to subdue (kindred to أَضַץ to urge, and even אָצַץ and the words there compared). Hence אֲשֵׁשִׁיָּה a cake made of dried figs pressed together; אֲשֵׁשִׁי a foundation which is pressed down by treading on it, and Arab. أَفَّس Conj. II, to found, to make firm in laying a foundation, comp. אֲשָׁה to prop.

Note.—אֲשֵׁשׁ see under the root אֵשׁ, p. xli, A.

אֲשֵׁת see אִשָּׁה.

אֲשֵׁתָאֵל (perhaps “petition,” “request,” as if Inf. Hithp. of an Arabic form, from the root אָשַׁא), [Eshtael], pr.n. of a city of the Danites, situated in the plain of the tribes of Judah. Josh. 15:33; 19:41. Jud. 13:25; 16:31. [Gentile noun אֲשֵׁתָאֵל 1 Ch. 2:53.]

אֲשֵׁתָרֶת Ch. rebellion, Ezr. 4:15, 19, verbal of the Conj. ITHPAEL, from the verb אִשְׁרַר i. q. לְאִשְׁרַר Ithpael to strive, to endeavour.



אִשְׁתּוֹ ("uxorious," "womanly," from אִשָּׁה), [Esh-ton], pr. n. of a man, 1 Ch. 4:11, 12.

אִשְׁתְּמוֹעַ Josh. 15:50, and אִשְׁתְּמוֹעַ ("obedience," as if infinit. Conj. VIII, from the root עִשָּׂה), [Esh-temoh, Esh-temoa], Josh. 21:14; 1 Sa. 30:28; 1 Ch. 4:17, 19; 6:42, pr. n. of a Levitical city in the mountains of Judah. [Now prob. called Semûa, or es-Semûa, السموع; "a considerable village situated on a low hill." Rob. ii. 626.]

אֶת comm. Ch. i. q. Heb. אֶת a sign, a portent, synon. with אֶתְּ. Dan. 3:32, 33; 6:28. Root אֶתְּ.

אֶת i. q. אַתָּה thou, which see.

אֶת with a dist. accent אַתָּה pers. pron. 2 pers. f. thou, of very frequent occurrence. This word is shortened from the fuller אַתָּה, as is observed below. It is sometimes joined with a masculine, Eze. 28:14; Den. 5:24.

I. אֶת followed by Makk. אֶתְּ, with suff. אַתָּה, אֶתְּ, in Pause אֶתְּ, אֶתְּ, אֶתְּ (all which are just as often written fully), אֶתְּ, rarely אֶתְּ Josh. 23:15, אֶתְּ, אֶתְּ, אֶתְּ Exod. 35:26, more rarely אֶתְּ Gen. 32:1, אֶתְּ Eze. 23:45, אֶתְּ verse 47.

(1) pr. a demonstrative pronoun, αὐτός, ipse, self, this same. This primary strongly demonstrative power which may be generally expressed by the Gr. αὐτός, is more rare in the ancient Hebrew, but it appears, however, to have been preserved in the language of common life, and afterwards revived and made current in the later books, in the Rabbinic and in Syriac. Hos. 10:6, אֶתְּ לְאִשְׁרַי יוֹבֵל "it shall itself (the calf) be carried into Assyria;" the people and priests had already preceded. Josh. 7:15; 1 Sa. 17:34, in a place where the reading has causelessly been questioned, וְכֵן הָיָה וְאֶתְּ הָרִיב "there came a lion with the bear itself;" (in Greek it may be rendered σὺν αὐτῷ τῷ ἄρκτῳ, mit sammt dem Bären, und der Bär obenbrin, and a bear besides; comp. αὐτῷ σὺν φόρμυγγι, Il. ix. 194, and Passow, Lex. Gr. v. αὐτός, i. 6). Joshua 22:17, "it is not sufficient for you, אֶתְּ עֲשׂוֹן פֶּעַר this same iniquity of Peor?" as being the greatest that could be; Hag. 2:17, אֶתְּ אֶתְּכֶם אֶל "yet ye yourselves turned not to me;" Dan. 9:13, "as it is written in the law of Moses אֶתְּ הָרָעָה all this very evil (as declared Lev. 26, and Deut. 28) has come upon us;" Jer. 38:16, אֶתְּ הָיָה אֶתְּ אֶתְּ עֲשָׂה לָנוּ אֶתְּ הַחַיִּים "the same who has given us life;" 2 Ki. 6:5, "as one of them was felling a beam, the iron (אֶתְּ הַבַּרְזֶל) fell into the water." (The word iron should here be pronounced with em-

phasis.) Neh. 9:9. In the Old Testament here also belong—(a) its being used reflectively, אֶתְּ αὐτόν. אֶתְּ αὐτούς; Eze. 34:2, "woe to the shepherds who feed themselves," i. q. נִפְשָׁם: verses 8, 10; Jer. 7:19; Nu. 6:13.—(b) In Ezekiel it occurs even four times without a following noun for αὐτό, id, ipsum, this, itself, while elsewhere, as in a relaxed sense (see No. 2), it everywhere requires a noun or a suffix; Eze. 43:7, אֶתְּ מָקוֹם כְּסֵאִי וְאֶתְּ מָקוֹם רַגְלִי "this (αὐτό) is the place of my throne, and this the place of the soles of my feet; Eze. 47:17, 18, 19, compare verse 20, where אֶתְּ stands in the same context. (Some have regarded the reading as incorrect; and in verses 17, 18, 19, would amend it by reading אֶתְּ, as in verse 20; but the similar passage, Eze. 43:7, in which אֶתְּ could not be suitable, defends the common reading; ["Maurer supplies lo! the place, etc., LXX. ἑώρακας τὸν τόπον κ. τ. λ."]). From the Rabbinic may be added the phrase, בְּאוֹתוֹ בְּאוֹתָהּ הַשָּׁעָה, on the same day; בְּאוֹתוֹ הַשָּׁעָה, in the same hour, in derselben Stunde: from the Syriac

ܐܬܝܬܝܢܝܢ, compare ἃς αὐτοῦ, a se ipso. ["Note. Some have questioned the above use of this particle, choosing rather to refer the passages cited, and others like them, to its use with the accusative, but with little success. See Maurer's Comm. ii. p. 608. The origin of the word which is treated of below, is not contrary to the above view, but rather favours it." Ges. add.]

(This true and primary signification of the word was not unknown to the Rabbins, who explain it by נִפְשָׁם, נִפְשָׁם, and in the same manner do the Syriac grammarians interpret the word ܐܬܝܬܝܢܝܢ. In the Arabic there answers to this أَيْ, also used reflectively ضربت

أَيَّ I have beaten myself. As to the origin, I have no doubt but that this word, like the other pronouns, is primitive and very ancient (see אֶתְּ p. LXXXVIII, A), nor should I object if any one were to compare אֶתְּ, אֶתְּ with the Sanscr. éat, hic; Gr. αὐτός. To give my own opinion now, this is more probable than what I lately supposed, that אֶתְּ, אֶתְּ, אֶתְּ are i. q. אֶתְּ a sign, which, however, is also the opinion of Ewald, Gramm p. 593).

(2) This word by degrees lost much of its primitive force, so that as set before nouns and pronouns already definite, it scarcely increases the demonstrative power; אֶתְּ הַבַּרְזֶל i. q. Germ. dieselbe Sache, dieselbige Sache, selbige Sache, the thing itself, the same thing; often redundantly for the simple dieselbe Sache, this thi

t is rarely—(a) put before a nominative (Gen. 17:5; לֹא יִקְרָא עוֹד אֶת־שְׁמֹךְ אַבְרָם; "thy name shall be no longer called Abram;" Gen. 4:18; וַיִּקְרָא לְחֶנֶךְ אֶת־עֵינֶר; 2 Sa. 11:25; הִנֵּה הִדְבֵּר אֶת הַדְּבָר הַזֶּה; "let not this thing displease thee," Gen. 21:5; 46:20; Ex. 10:8; Lev. 10:18; Nu. 11:22; 26:55, 60; Josh. 7:15, etc.); on the other hand it is very often—(b) put before the object of a proposition when already definite (compare the pronouns *αὐτός*, *ipse*, *derselbe*, which, especially in the oblique cases, *αὐτοῦ*, *αὐτῶ*, *αὐτόν*, *ipsum*, *ipsi*, *derselben*, *derselben*, lose their strongly demonstrative power in some degree), thus it becomes a particle pointing out a *determinate object*. In Hebrew אֶת־הַשְּׂמִים properly therefore signifies, i. q. *αὐτὸν τὸν οὐρανόν*, but from the common use of language is the same as *τὸν οὐρανόν*, like in Gr. *αὐτὴν Χρυσήδα*, II. i. 143, without emphasis for *Χρυσήδα*: אֶת־הָ pr. *αὐτόν* *σε*, *σεαυρόν*, hence the simple *σε*. In this manner אֶת is frequently put before substantives made definite with the article הַשְּׂמִים וְאֶת הַדְּבָרִים Gen. 1:1; comp. אֶת־הָ pr. *אֶת־הָ* Gen. 2:4, or with the addition of a genitive or a suffix (Est. 9:14; Ru. 2:15), also before proper names (Jon. 2:1), its occurrence is much more frequent in prose than in poetry. In the whole Old Test. only three examples occur to me in which this word is prefixed to nouns which are not made definite, two of them (Pro. 13:21; Eze. 43:10), where the sense is definite, one (Ex. 21:28), where it is not so. [Also Ex. 2:1; 2 Sa. 18:18; Ecc. 3:15. Ges. add.]

*Note.* Some have altogether denied that this word is put before the subject of a discourse; and indeed the examples in which it is joined with a passive verb may be taken impersonally, and so explained that the power of the object is retained, viz. יָצָא אֶת הָאָרֶץ Nu. 32:5, man gebe das Land, "let them give the land" (see Olshausen, Emendatt. zum A. T. page 25, Hebr. Gram. 9th edit. page 233 [13th edit., § 140, a]), but many others (see No. 2, a) cannot be so taken; and it is not the place of a sober interpreter to have recourse unnecessarily to solecisms and critical conjecture. What has been done with regard to this point which exercised the inquiries of very ancient Rabbins, may be seen in Olshausen loc. cit.; Ewald (Hebr. Gramm. Page 593); Fähsius (Seebode, krit. Bibl. 1826, No. 3), and by their follower, Winer, in Lex. Hebr. page 103.

[*Note.* The origin of this particle is still uncertain. Corresponding to it in the Phœnicio-Shemitic languages are Ch. ֵית, Syr. ܐܝܝܢ *ipse*; but these are of rare occurrence. Cognate are the Æth. *enta*, who (prop. demonstr. like all relatives), Egypt. *ent*, who; and especially the demonstrative syllable *ent*, which in the

Egyptian language is prefixed to the personal pronouns, as *ent-oten*, ye; *ent-sen*, they; *ent-of*, he. Here the simple and genuine forms are *oten*, *sen*, *of*; the form *ent-sen*, corresponds entirely to the Hebr. אֶת־הֵם, and *ent-of*, to the Hebr. אֹתוֹ, while yet all these forms express the nominative. (See the Table in 'אֶת־נָכְי', note; Hebr. Gramm. page 293, 13th edit.) From *ent* come both אֶת (as אֶת from אֶת־נָכְי), and אֹת; comp. Sanscr. *état*, Gr. *αὐτ-ος*. Others refer אֶת, אֹת, to the Aram. אֵית, אֵיתִי, i. q. ܐܝܬܝ; so Hupfeld on the demonstr. power of the letter ת, see Hupfeld, in Zeitschr. f. d. Morgenl. Lit. ii. page 135." Ges. add.]

II. אֶת followed by Makk. אֶת־, with suff. אֶת־י, אֶת־נָכְי, in pause and f. אֶת־ךָ Gen. 6:18 comp. 20:16; אֶת־נָכְי, אֶת־ךָ Gen. 9:9, 11, אֶת־ךָ more rarely and chiefly in the books of Joshua, Kings, Jeremiah, and Ezekiel, אֶת־ךָ, אֶת־ךָ, אֶת־ךָ (so that it seems to be confounded with the mark of acc. אֶת), pr. subst. denoting *nearness*, and *propinquity*, prob. for אֶת־ךָ (from the root אֶת־ךָ No. II. to draw near, as אֶת־ךָ from אֶת־ךָ) from the common usage of the language, a prep. of a similar power to אֶת (which see).

(1) *apud*, *with*, *at*, *by*, *near*, used of nearness and vicinity, Gen. 19:33; Lev. 19:13; Job 2:13; 1 Ki. 9:26, "Eziongeber אֶת־אֵילֹת אֶת־אֵילֹת which is situated near Eloth," comp. Jud. 4:11, 'אֶת־פָּנַי to any one's face, i. q. לְפָנַי see פָּנַי. There is a singular use of it in Gen. 30:29, "thou knowest what thy flock has become אֶת־י with me," i. e. having me as the shepherd and caring for it, comp. 39:6, "he cared for nothing אֶת־י" i. e. while he had Joseph for *οἰκονομος*, verse 8. Specially—(a) sometimes it indicates possession of a thing, like the Lat. *penes*, comp. Gr. *τὰ παρ' ἐμοί*, Arab. كان معي (see אֶת־ךָ No. 2, a, b); especially what one has in one's mind, Job 12:3, אֶת־י אֶת־י "who knoweth not such things?" Job 14:5, "the number of the months is with thee," i. e. in thy mind, determined by thee.—(b) It is rarely used of motion to a place (like *παρὰ* with an acc. and vulg. *apud te* Inscr. Grut. ben. bid.). 2 Sam. 15:23; Ps. 67:2, יָאֵר פָּנַי אֶת־י i. q. אֶת־י; Ps. 4:7.—(c) It is i. q. *præter*, *besides* (compare *παρὰ ταῦτα*, *præter ista*), Ex. 1:14; 1 Ki. 11:1, 25.—(d) It is used ellipt. for אֶת־י Gen. 49:25, where from what precedes י is supplied.—(e) In some phrases and examples אֶת may seem to be inaccurately for *in*, (as in Lat. *apud villam*, *apud forum*, *apud Hierosolyma*, Sueton. Vesp. 93, *apud Palestinam*, Eutr. vii. 13, see Handii Tursell. page 414, 415), but it may, and even ought, in every case to retain the notion of nearness. 1 Sa. 7:16, "he judged Israel אֶת־י at all those places:" the courts of justice hein



in the gates of towns, and thus by or near the towns. 1 Ki. 9:25, "וַיִּקְרֹב אֶתֹּוֹ אֶשֶׁר לִפְנֵי" "and Solomon offered incense at that (altar) which was before Jehovah." Compare Suet. Aug. 35, *ut thure et mero supplicaret—apud aram eius dei*, etc., and Deut. 16:6, אֶל-הַמִּזְבֵּחַ... שָׁם תִּזְבֹּחַ. One offered properly at the altar, and in 1 Ki. loc. cit. this phrase is used as the customary expression for offering incense. (I do not see with Winer, how in this passage אֶתֹּוֹ may refer to יְהוָה.)

(2) *cum*, with (compare עם No. 1), used of accompanying, Gen. 6:13; 43:16; Jud. 1:16; Jer. 51:59; of connection by marriage, 1 Ki. 3:1; of a covenant, Gen. 15:18; of aid, Gen. 4:1, "I have gotten a male (i. e. a son) אֶת-יְהוָה by the aid of Jehovah." Jer. 1:8; 15:20. It is said, "to speak with any one," 1 Ki. 8:15; also "to fight, to make war with any one" (where את may be rendered *against*), Gen. 14:9; 1 Ch. 20:5; Pro. 23:11. הִתְהַלֵּךְ אֶת-יְהוָה "to walk with God," Gen. 5:24; i. e. having God as it were for a companion, to lead a life pleasing to God; עָשָׂה הַסֵּד אֶת-יָדָיו "to act kindly with any one," Zec. 7:9; compare Ruth 2:20; 2 Sa. 16:17. Noldius, in his Concordance, under this word always confounds את No. I. and II, which it may suffice thus briefly to mention.

מֵאֵת i. q. מֵעַם pr. *from with, from near by any one*; Syr. *ܡܥܢ*, Arab. *من عند*, *from* (1 Ki. 6:33), after verbs and nouns of departing, Gen. 26:31; sending from any place, Gen. 8:8; also of receiving, Job 2:10; buying, Gen. 17:27; 23:20; asking *from* any one, 1 Sa. 1:17; performance, Ex. 29:28, etc. Other examples are, Josh. 11:20, הָיְתָה בִּי מֵאֵת "by Jehovah was this instituted;" Ex. 29:28, "this shall be to Aaron... a perpetual statute עֲשֵׂה בְּנֵי יִשְׂרָאֵל to be performed by the children of Israel;" Ps. 22:26, מֵאֵתְךָ הַחַיָּה "from thee my praise," i. e. "I owe to thee salvation, the cause of praise." Isa. 44:24, מֵאֵתִי is i. q. Gr. *ἀπ' ἐμαυτοῦ*, John 5:30, *from myself*, or by my own authority. Arabic *من عندي*, Syriac *ܡܥܢ*, and Heb. מִמֶּנִּי Hos. 8:4. Compare as to this, *Anecdota Orient.* i. p. 66.

III. אֶת with suff. אֶתוֹ 1 Sa. 13:20, pl. אֶתָּם *ibid.* verse 21, and אֶתָּם Isa. 2:4; Mic. 4:3; Joel 4:10, an iron implement used in agriculture, with an edge, and sometimes requiring to be sharpened (1 Sa. loc. cit.), according to most of the old versions a *plough-share* (but in Sa. it is joined with מִתְּשֵׁה), according to Symm. and the Hebr. intpp. *a mattock*. The more general word *σκαῦρος* is used by the LXX. in the book of Sa. Some compare אֶתָּם household-stuff, flocks,

utensils; but indeed I should prefer regarding אֶת as for אֶתָּה (like עֵת for עֶתָּה from עָתָה) = Arab. *أداة* an instrument, *أدّى* apparatus, instrument, specially of war, from the root אָדָה אֶדָּה to aid, also to be furnished with instruments, apparatus; and I should suppose the general word to be used for some particular instrument, perhaps for a plough-share.

אֶתְבַּעַל ("living with Baal," i. e. enjoying the favour and help of Baal), [*Ethbaal*], pr. n. of a king of the Sidonians, 1 Ki. 16:31, in Josephus (*Arch.* 8:13, § 1, 2, contr. Apion. 1, 18), *Ἰθὺβαλός*, *Eithōbalos* (אֶתוֹ בַּעַל).

אָתָה Deu. 33:2, and אֶתָּה Isa. 21:12, pl. אֶתָּה Jer. 3:22 (for אֶתָּה), fut. יֵאָתָה Job 37:22; pl. יֵאָתָה Job 16:22, contr. and def. תֵּאָתָה Mic. 4:8, יֵאָתָה Deu. 33:21, and יֵאָתָה (for יֵאָתָה), Isa. 41:25; imper. אָתָה (for יֵאָתָה) Isa. 21:12; 56:9, 12 (almost all of these forms imitate the Aramæan).

(1) *to come*, a poetic word ["instead of בֹּאָה"] Ch. אָתָה, Syr. *ܐܬܐ*, Arab. *أَتَا*, which are of common use in these languages. Const. followed by לְ (Jer. 3:22) and עַד (Mic. 4:8) of the person *to whom any one comes*. Part. pl. fem. הָאֹתִיּוֹת *things to come*, i. e. future, Isa. 41:23; 44:7; 45:11. Arab. *آت* for *آتي* future.

(2) *to happen to any one, to come upon him (as evil)*, Job 3:25, i. q. אֵלָּא with acc.

(3) *to go, to pass by*, Job 16:22. Vulg. *transeunt*. Hiphil, *to bring*, i. q. הֵבִיא. Pret. plur. הָיְתָה (for הָיְתָה) Isa. 21:14, and the same form for imp., Jer 12:9.

Deriv. אֵיתָן.

אָתָה Ch., Dan. 7:22, inf. מֵאֵת Dan. 3:2, i. q. *Het to come*; with עַל of pers. Ezr. 4:12; 5:3.

APHEL הָיְתָה inf. הָיְתָה (by a Hebraism)—(1) *to cause to come*, Dan. 6:17, 25.

(2) *to bring, to fetch*, Dan. 5:3, 23. Syr. *ܐܬܐ*.

HOPHAL, borrowed from the Hebrew, but anomalous הָיְתָה, 3 fem. הָיְתָה, Dan. 6:18; pl. הָיְתָה Dan. 3:13, *to be caused to come, to be brought*.

אָתָה pers. pron. 2 pers. m. THOU; with dist. accent אָתָה (*Milél*), Gen. 3:11; 4:11; 27:32, without ה five times in אָתָה כחִיב 1 Sa. 24:19; Ps. 6:4; Ecc. 7:22; Job. 1:10; Neh. 9:6. In the oblique cases

of thee, thine, 1 Ki. 21:19; thee, Pro. 22:19; see Lehrgeb. p. 727. (Instead of the doubled Tav, in Arabic and Ethiopic there is nt, أنت f. أنت vulg.

אנתי, אלת: fem. אלת: in Syriac there is Nun occult אלת f. אלת; and the same appears also in Egyptian in  $\text{𓆎𓅓𓏏𓏏}$  f.  $\text{𓆎𓅓𓏏𓏏}$  thou. ["All of which are compounded of the demonstrative syllable en, and the simple pronouns ta, to, tok. (See in אלת note; Hebr. Gram. p. 293, 13th ed.)" Ges. add. omitting the following paragraph.] The principal letter however is n, and this alone predominates in the Indo-Germanic stock of languages. (See the Sanscrit. tuam, the stock of which is tu, Pehlev. and Pers. tu تو, Gr. τὸ, σὺ, Lat. tu, Goth. thu, Germ., Dan. and Swed. du.)

אנת f. a she-ass, so called from its slowness; see the root אנת. (Arab.  $\text{أناث}$  a she-ass, and the female of the wild ass; Aram.  $\text{אנת}$  id.) Nu. 22:23, seq.  $\text{בני אנתו}$  "the son of his ass," i.e. his ass. Gen. 49:11. Pl.  $\text{אנתות}$  Gen. 12:16; 32:16.

אנת comm. Chald. a furnace, i. q. Syr.  $\text{ܐܢܬܐ}$ . Dan. 3:6, 11, 15, seq. The form אנת is from the root אנת to smoke; like דק for דקל.

אנת Eze. 41:15, in כתוב for אנת.

אנת i. q. אנת pers. pron. 2 pers. sing. fem. thou. Although this form is rare in the Old Test. (it is found only seven times in כתוב, 1 Ki. 14:2; 2 Ki. 4:16, 23; 8:1; Jud. 17:2; Jer. 4:30; Eze. 36:13; and wherever it occurs, the *ἀσπρία* of the Masorites takes away the Yod, so as to read אנת, so that in the text there appears אנת), yet there can be no doubt that it is genuine (comp. Arab.  $\text{انتى}$  and Syr.  $\text{ܐܢܬܐ}$ ); and it is even primary and a more ancient form, which afterwards the more negligent pronunciation of the common people shortened into אנת. Yod added at the end is a mark of the feminine, as in  $\text{אנת}$ ; nor should we listen to Ewald (Heb. Gramm. page 177), who, apart from all analogy, conjectures אנת to be for אנת, of which no trace exists in the Phœnicio-Shemitic languages.

אנת (perhaps, "neighbouring," from אנת nearness, and the termination ת, [Ittai], pr. n.—(1) of one of David's generals, 2 Sa. 15:19, 22; 18:2.—(2) of a Benjamite, 2 Sam. 23:29; also written אנת (which see).

אנת m. Eze. 41:15 (קרי), 16, 42:3, 5, a kind of columns [see below]; (see especially Eze. 42:5, comp. verse 6). LXX. and Vulg. chap. 42, render it *περίστυλον*, porticus. Root אנת.

[A term in architecture, signifying a decrement; where a story or portico is drawn in, an offset, ledge, terrace. It is a verbal Hiph. from אנת to tear away, cut off. So Böttcher recently (Proben, page 350); but so too Abulwalid long before, i. q. نصيل segment, increment. See his words quoted in Thes. Append. s. h. v." Ges. add.]

אנת pers. pron. 2 pers. pl. you, m. Inaccurately joined to a feminine, Eze. 13:20. It comes from אנת which see, with the addition of ם, the mark of multitude. Arab.  $\text{انتم}$ ; Aram.  $\text{אנתון}$ .

אנת Ex. 13:20; Nu. 33:6, [Etham], the name of a place on the borders of Egypt and the Arabian desert, from which the neighbouring part of the desert, as far as Marah, received the same name. Nu. 33:8. LXX.  $\text{Ὀθώμ}$ . Jablonsky (Opuscc. ii. 157) regards it as the Egyptian  $\text{ΑΤΙΟΥ}$ , i.e. boundary of the sea.

אנת & אנת, once אנת 1 Sa. 10:11 i. q. אנת with Aleph prosthetic, adv.

(1) yesterday, 1 Sa. 4:7; 14:21; 19:7; Ps. 90:4.  
(2) formerly, used generally of time long past, Mic. 2:8; Isa. 30:33. The same form is also found in Syr., Ch., and in Cod. Nasar. ["There exists likewise a form אנת, which see. Also, Syr.  $\text{ܐܢܬܐ}$ ; Chald.  $\text{אנת}$ . The form seems compounded from אנת with, at, and אנת i. q.  $\text{אנת}$  forepart, front; hence of time, antea, aforetime." Ges. add.]

אנת an unused root. Arab.  $\text{أناث}$  i. q.  $\text{أناث}$  to walk with short steps. Conj. IV. to stand, to stand still; compare  $\text{أناث}$  to delay. Hence אנת a she-ass.

אנת in some MSS. and printed editions for אנת constancy, Mic. 6:2; Job 33:19.

אנת pers. pron. 2 pers. pl. f. you, ye. Once found Eze. 34:31, where other copies have אנת. With ה parag. it is written אנת Gen. 31:6; Eze. 13:11, 20; 34:17; and ibid. 13:20. אנת, according to the analogy of the forms  $\text{אנת}$ ,  $\text{אנת}$ . Nun at the end, like Mem, is a mark of multitude, especially in the fem.; comp.  $\text{אנת}$ ,  $\text{אנת}$ .

אנת f. a gift, reward, specially as given to a harlot, Hos. 2:14. Root אנת.



אַתְנִי ("bountiful," "munificent," from אֶתְנָה a gift), [*Ethni*], pr. n. m. 1 Ch. 6:26.

אַתְנִי Eze. 16:34, 41, and אֶתְנָן m. (for אֶתְנָן with a prosthet. from אֶתְנָה), with suff. אֶתְנִי.

(1) *gain of a harlot*, absol. Eze. 16:31, 34; and with the addition of זֶנֶה Deu. 23:19. Metaph. used of the produce of the fields, which the idolators looked on as gifts from the idols, Hos. 9:1; Mic. 1:7; comp. Isa. 23:17, 18.

(2) [*Ethnan*], pr. n. m. 1 Ch. 4:7.

אֶתֶּק an unused root, perhaps i. q. עֲתֵק to be beautiful. Hence אֶתְקִי.

[Rejected in Ges. corr.; the deriv. being referred to אֶתֶּק.]

*Beth* (בֵּית), the second letter of the alphabet; when used as a numeral, i. q. *two*. The Hebrew name is contracted from בֵּית *a house, a tent*, and the most ancient form of this letter (whatever it may have been) appears to have imitated this figure. ["See Heb. Gramm. p. 291, 13th edit.; Monumen. Phœn. p. 21."] The form of a tent is still that which it bears in the Æthiopic alphabet, ቤ.

As to its *permutation*, ב changes into other labials, namely—(1) into פ, as בָּזַר and בָּזַר to disperse, בָּקַע and בָּקַע to cleave, בָּרַח and בָּרַח iron, בָּרַב and בָּרַב to be feeble.—(2) rarely into ל, as בָּרַב and בָּרַב great, and even into a quiescent ל, as בָּרַב and בָּרַב; compare in the western languages *βόσσω, vescor, pascor, βάδω, vado*.—(3) into מ, which letters are pronounced very much alike by the Orientals, as בָּרַב and בָּרַב fat, בָּרַב and בָּרַב an idol of the Babylonians, בָּרַב מֵכֵן to search, בָּרַב time, זֶרַע to prune a vine, זֶרַע pr. n. of a river, מֵכֵן i. q. מֵכֵן a writing, a poem, Arabic مَكَّة for Meecca; compare βλίττω for μελίττω (from μέλι, honey); *scamnum, scabellum, marmor*, French *marbre* [Engl. *marble*], etc.

ב, sometimes before monosyllables ב (see this more particularly stated, Lehrs. p. 528); with suff. בִּי; בָּ, rarely בָּבָה Ps. 141:8; in pause and fem. בָּה; בָּה; בָּה; בָּה, fem. בָּה (Arab. ب, rarely ب, Æth. ቤ, rarely ቤ) ["Syr. ب"], a prefixed pre-

אֶתֶּר with suff. אֶתְרָה m. Ch.--(1) A PLACE Dan. 2:35; Eze. 5:15; 6:5, 7. (In Targg. very frequently; Syr. and Samarit. אֶתְרָה id.) אֶתֶּר "the place in which," Eze. 6:3; by a pleonasm, much used in Aramaean; Syr. אֶתְרָה; compare אֶתְרָה (see אֶתְרָה).

(2) perhaps, *track*, i. q. Arab. أَثَر, Æthiop. ለሰረ. Hence אֶתְרָה for אֶתְרָה Dan. 7:6, 7, *after*; i. q. أَثَر on the track; with affix אֶתְרָה Dan. 2:39. Syr. and Samar. أَثَر.

אֶתְרָה ("places," "regions"), pr. n. of a place to the south of Palestine. Nu. 21:1, אֶתְרָה "in the way which leads to Atharim."

position, prop. and originally (see the note as to its origin) denoting *tarriance in a place* (Greek *ἐν*, Latin *in*), afterwards applied to neighbourhood and association (Germ. an, mit), *at, by, with*, and joined with verbs of motion. The various significations of this *much-denoting* word, in part proper, in part figurative, may be arranged in three classes, which are called by the Rabbins בית הכלי (Germ. in [Engl. *in*]), בית הנניעה (Germ. an [Engl. *at, by*]), בית העזר (Germ. mit [Engl. *with*]), although it is not to be denied that the third class depends upon the second (see below). Thus it denotes—

(A) pr. *in*, with ablat. Gr. *ἐν*. Specially—(1) *in*, pr. of place ["which might be more fully and precisely expressed by בֵּיתָה, בֵּיתָה"], as בֵּיתָה in the city, בֵּיתָה in the house, בֵּיתָה in the pit, בֵּיתָה in the land or province, בֵּיתָה in (a place) which = where; then used of time: בֵּיתָה הָיָא Jud. 10:8; בֵּיתָה Gen. 1:1; comp. בֵּיתָה; also of the condition in which we are: בֵּיתָה 1 Sa. 29:7; and, in the later Hebrew, it is even prefixed pleon. to adverbs: בֵּיתָה, בֵּיתָה. By a peculiar idiom of language, it is used of the fountain, origin, and material whence any thing is drawn, is made, or comes forth; as—(a) in the phrase, "to drink in a cup," i. e. to drink what is in the cup; for "out of the cup" (like the French "*boire dans une tasse*;" Gr. *ἐν χρυσῷ, ἐν ποτηρίοις πίνειν*, Xenoph. Anab. vi. 1, § 4); Gen. 44:5; Am. 6:6; comp. Chald. Dan. 5:2.—(b) of the material, as the German ein Münze in Gold, ein Stoff in Wolle, in Erz gegossen. 2 Ch. 9:18, בֵּיתָה "a footstool of gold." Ex. 38:9; Lev. 13:52; 1 Ki. 7:14; Eze. 7:20. Metaph.—(c) בֵּיתָה to know by any thing, Ex. 7:17.

(2) When it refers to a multitude, in the midst of which one is, i. q. *among, in*. Lament. 1:3, בְּנִיחִים "among the nations." 2 Ki. 18:5, בְּכָל-מַלְכֵי יְהוּדָה. 2 Sa. 15:31, "Ahiathophel is among the conspirators." Ps. 118:7, יְהוָה בְּעֵמְרִי "Jehovah is among my helpers," i. e. is my helper (comp. Lat. *in magnis viris est habendus*); Job 15:10; Jer. 6:18. Cant. 1:8, הַיָּפָה בְּנָשִׁים "fair (fairest) among women." Lam. 1:1; Josh. 14:15; comp. Luke 1:25, 28, 42. Specially it signifies a *part* excepted from a whole number (as מִן No. 1). Ps. 139:16, "my days were determined בְּפֶה אֶחָד בָּהֶם when as yet not one among them (of them) existed." Ex. 14:28. 1 Sa. 11:11, "two קָם of them;" Lev. 26:36; Deu. 1:35. Hence, when used with some verbs, it shews that they refer to only a part of the predicate; as קָם הָפָה to smite (several) of them, to cause a slaughter among enemies (different from הָפָה with an acc. to smite them), 2 Sa. 23:10; קָם הָרַג Ps. 78:31, comp. קָם נִשָּׂא Job 7:13; קָם בָּנָה an *etwas* bauen, to build on, Zechariah 6:15; קָם שָׂתָה אָכַל Pro. 9:5.

(3) When it refers to the limits by which any thing is bounded, *within, in*; בְּשַׁעְרֵי "within thy gates," Ex. 20:10; בְּחוֹמֹתַי "within my walls," Isa. 56:5. Often used of time, בְּשָׁלֹשׁ שָׁנִים "within three years," binnen drei Jahren, Dan. 11:20; Ecc. 11:1; also so used that the close of the limit is especially regarded, and so used of time already past, Nu. 28:26.

(4) Rarely after verbs of motion; *in*, with acc., *etc* (Eng. *into*), as after verbs of going, Gen. 19:8; 31:33; sending, Lev. 16:22; Deu. 7:20; also giving (Jer. 12:7); placing (comp. Lat. *ponere in aliquo loco*), Gen. 27:17; inserting (Deu. 15:17), etc.; *among, inter*, with acc., Deut. 4:27; 1 Ki. 11:2. Compare Winer, Exeget. Studien, i. p. 48, seq.

(5) The second class comprehends those species of significations, which designate either *nearness* and *vicinity* (No. 1—3), or *motion to a place*, so as to be *at* or *near* it; Germ. *an* (No. 4—6); and these are partly proper, and partly figurative (No. 7—10).

(1) *ad, apud, at, by, near, on*. בְּעֵין "at a fountain," 1 Sa. 29:1; בְּנֹהַר כְּבָר "by the river Chebar," Eze. 10:15 (Gr. *ἐν ποταμῷ*, by a river). *at* or *on* the sky, *am Himmel*, Pro. 30:19. מֵאָה בְּאֶמְהָ a hundred by the cubit, i. e. a hundred cubits, see אֶמְהָ. (Comp. Lat. *in verubus*, Virg. Georg. ii. 396; French, *avoir les souliers dans les pieds*.) Here also are the phrases to be referred, יוֹם יוֹם *tag an tag*, day by day, daily (as if, so that day touches day); חֹדֶשׁ בְּחֹדֶשׁ *in every month*, 1 Ch. 27:1; שָׁנָה בְּשָׁנָה *yearly*, Lev. 95:53.

(2) *before, in the presence of*. Genesis 23:18;

בְּכָל-בָּאֵי שַׁעַר עִירוֹ "before all who go in at the gate of his city," more fully בְּעֵינֵי, בְּאֵזְנֵי; comp. Gr. *ἐν ὀφθαλμοῖς*, Il. ii. 587; Lat. *in oculis*, Curt. ix. 4.

(3) *at or in, for upon*, בְּחֹרֶב 1 Ki. 8:9; בְּאֹהֶל מוֹעֵד "upon the tabernacle of the congregation," Nu. 14:10; Isa. 66:20, בְּסוּסִים "on horses."

(4) of motion to a place: *ad*, an (*etwas*) *hin, to, unto, upon*. This Beth differs from אֶל in this signification properly and generally, in that אֶל implies motion to a place, whether the end be arrived at or not, נָחַד (*etwas*) *hin*. בִּ in this sense signifies the reaching the end and remaining at it. It nearly approaches in meaning to *usque ad, unto*, which is however properly used, when the termination and end of the motion or action has to be more accurately stated: *bis an* (*etwas*) *hin*; although the later writers appear to like to use עַד for אֶל; Gen. 11:4, "a tower, whose head may reach unto heaven" (not less correctly Jer. 51:9; "her judgment reacheth unto heaven," אֶל הַשָּׁמַיִם comp. Winer, Exeget. Stud. p. 53) מִיְשֵׁתִין בְּקִיר *mingens ad parietem*, "upon a wall," 1 Ki. 16:11. Hence after verbs and nouns of touching, reaching (נָגַע בְּ), adhering (דָּבַק בְּ), going to, especially to ask something (שָׁאַל בְּ, דָּרַשׁ בְּ, comp. an fragen, in upper Germany, an *einen etwas begehren*, for after common verbs of going, אֶל is more frequently used), falling upon (פָּלַע בְּ), taking hold on (אָחַז בְּ, הִתְחַוֵּץ בְּ), inclination and affection (רָצָה, מָאָס, בָּחַר, אָהַב), all of which are in Latin compounded with the particles *ad, in*. (Many of these, however, are joined in the same sense also with אֶל, as דָּבַק אֶל, נָגַע אֶל, דָּרַשׁ אֶל.) Since בִּ in this signification is a particle of *transition*, it is not to be wondered at that it should give a transitive power to some verbs, and even a causative power; such as is elsewhere expressed by the conjugation Hiphil. So נִשָּׂא בְּ to borrow, *leihen* (cognate perhaps נִשָּׂא to take), נָתַן בְּ to lend, an *jem. hinleihen* (comp. *عطا* to take, *اعطى* to give), עָבַד בְּ = הִעָבִיר to impose servitude, *fidj jem. bebieuen* (according to Winer, to labour through any one; so that the בִּ is instrumental, see C, 2). Specially, בִּ in this sense—(a) when joined to verbs of seeing, gives the sense of *looking upon*, commonly with the added notion of pleasure, with which one remains looking (see רָאָה בְּ, הִזָּה, הִבִּיט, הִזָּה); sometimes also of grief (Gen. 21:16), pity (29:32), envy (1 Sa. 1:11). So also after verbs of hearing (see שָׁמַע בְּ), of smelling (הִרִיחַ).—(b) in oaths, it is prefixed to the person or thing *by* which, i. e. turned to which, one swears, Gen. 21:23; 22:16; so in curses, 1 Sa. 17:43 (comp. Arab. *بالله* by God).

—(c) It is used when single species are referred to



their genus, Gen. 7:21, "all animals **וְכָל־הַבְּהֵמָה** **וְכָל־הַיָּרֵץ** which belonged to the birds, and to the cattle," etc. Gen. 8:17; 9:2, 10; Hos. 4:3. Germ. an Vieh, an Bögeln, etc.

(5) of motion down to, upon; in, upon, over, super, with accus. (comp. No. 3). 1 Ki. 2:44, "God turned thy malice **בְּרֹאשְׁךָ** upon thy own head." Lev. 20:9, **דָּמִיו בּוֹ** "his blood (come) upon him." So after the verbs **בָּרַךְ**, **קָשַׁל**, to tread, to reign over; **בְּ** בְּמִתָּה to trust upon.

(6) of motion, against, in for contra, adversus, gegen (εἰς) an. Gen. 16:12, **יָדוּ כָּל־יָד בּוֹ** "his hand against every man, and the hand of every man against him." 2 Sam. 24:17. So after verbs of fighting (**נָלַחַם בְּ**), sinning (**חָטָא בְּ**), being angry (**הִתְעַבֵּר בְּ**), acting perfidiously (see **בָּגַד בְּ**, **קָרַה בְּ**, **מָעַל בְּ**), etc. There follow various metaphorical uses, as—

(7) near, nigh (pr. neben-an), according to, i. q. **בְּ**. Gen. 1:26, **בְּצַלְמֵנוּ בְּדְמוּתֵנוּ** "in our image, according to our likeness." Gen. 1:27. Comp. Gen. 5:1, 3, "and Adam begat a son **בְּדְמוּתוֹ בְּצַלְמוֹ**." Gen. 21:12, "after Isaac (**בְּיִצְחָק**) shall thy seed be called." **בְּדֶרֶךְ** according to the way or manner, Amos 4:10; Isa. 10:24, 26. **בְּעֶצֶת רָשָׁעִים** by or according to the counsels of the ungodly, Ps. 1:1. **בְּדֶבַר** according to the command of. Hence (and there was no need for Winer to have called in question this signification, Exeg. Stud. page 43)—

(8) as, like as, in the manner of, i. q. **בְּ** Job 34:36, "because of answers **בְּאָנְשֵׁי אֱוֹן** given in the manner of the wicked" (LXX. ὡςπερ οἱ ἄπορονες. Two MSS. **בְּ**). Job 37:10 (some MSS. **בְּ**). Isa. 44:4, **בְּגִדוֹ חֵצִיר** "as in the grass" (LXX. ὡς. MSS. and Editt. **בְּ**). Isa. 48:10 (Jerome, "quasi argentum"). Ps. 37:20; 39:7; 102:4; Zec. 10:5 (MSS. and Targ. **בְּ**); Hos. 10:15. (So the Arab. **بِ**, e. g. **يَمْشِي بِ** to walk in the manner of the common people. Schult. Opp. Min. page 71.)

(9) for, at, used of price, reward, exchange (a signification which springs from its local sense; comp. Lat. loco, and pro for ante; Germ. anstatt and für, in the more ancient language for vor, and vice versa). Gen. 29:18, "I will serve thee seven years for Rachel," **בְּרָחֵל**, verses 20, 27; Isa. 7:23, "a thousand vines **בְּכֶפֶר** at a thousand pieces of silver," Ecc. 4:9; Lam. 1:11; 2 Sa. 24:24; Hos. 12:13; Cant. 8:7, 11. Deu. 19:21, **נַפְשׁוֹ בְּנַפְשׁוֹ עֵין בְּעֵין** "life for life, eye for eye" (comp. Koran 5:49). Hence **בְּנֶפֶשָׁם** "with peril of their lives," 2 Sa. 23:17; comp. Josh. 23:11; **בְּ** pr. for sufficiency, for necessity. (So often **بِ** in Arabic.)

(10) It implies having respect to any thing, having regard of any thing:—(a) in respect to, 1 Ki. 5:22.—(b) on account of, Gen. 18:28, **בְּחַשְׁבָּה** "on account of those five;" Ex. 10:12; 2 Ki. 14:6; Jon. 1:14; **בְּמִתָּה** wherefore? **בְּאִשְׁרֵי** in that, on account of (that) which **בְּדֶבַר**, **בְּנִלְל** for any thing or cause, on account of.

(Arab. **بِ** on account of, Koran 81:9; **بِما** because that.)—(c) about, concerning, after verbs of rejoicing (**שָׂמַח**, **נִיל**, **עָלֶיךָ**), hearing (**שָׁמַע** Job 26:14), knowing (Jer. 38:24), especially speaking, as **בְּ** **דִבֶּר** to speak concerning any one, especially (such is the **φιλανθρωπία** of mortals), to one's disadvantage; **בְּ** **עָנָה** to bear witness concerning any one, especially against him, to his harm and injury.

(C) The third class—which may be rendered in Germ. by mit, Eng. with, which may be called Beth of accompaniment and instrument (the appellation of the Rabbins being too circumscribed)—equally with the second, springs from the notion of nearness; and it comprehends the following significations:—

(1) with—(a) of accompaniment; Num. 20:20, **בְּעַם כָּבֵד** "with much people;" Isa. 8:16, **בְּתַלְמִידֵי** "with my worshippers [disciples]," i. e. having them present; 1 Ki. 10:2; Jer. 41:15; 11:19, **עֵץ בְּלֶחֶמוֹ** "a tree with its fruit." Often used of what we carry in our hands; Gen. 32:11, "with my staff (**בְּמִקְלִי**) I passed over this Jordan;" Ex. 8:1, 13; Isa. 7:24. Hence **בְּלֹא בָּאֵין**, **בְּבָלִי** without. Specially—(a) when placed after verbs of going, it gives them the power of carrying, as **בּוֹא בְּ** to come with any thing, i. e. to bring it; **בָּקָם בְּ** to go to meet with any thing, i. e. to take it. See **בָּקָם בְּ**, and de Sacy, Gram. Arabe, i. 355.—(β) It is even said "with many (**בְּרַבִּים**) they come against me" (Ps. 55:19), and "ye are left with very few" (Deu. 28:62), i. e. a few of you are left; these are manifest instances; also there is said, Nu. 13:23, "they carried it (the cluster) on a staff (**בְּשִׁנִּים**) with two" (**בְּ** **שְׁנֵי**, **שֵׁנִי** **שְׁנֵי**), where two only carried it. (Vulg. duo viri.)—(b) of aid; Ps. 18:30, **בְּ** **אֶרֶץ יְהוָה** "with thee I will run through a troop;" Ps. 60:14; Isa. 26:13; Ps. 44:10, **בְּצַבְאוֹתֵינוּ** "thou wilt not go out to battle with our armies."—(c) When prefixed to substantives signifying attributes, especially virtues and vices, it serves to form periphrastic adverbs, as **בְּחֵצוֹן** "with haste," hastily, Ex. 12:11; **בְּתַבְיָה** "with uprightness," uprightly; **בְּתַבְיָה** prudently; **בְּאִשְׁרֵי** "with my happiness," i. e. happily, Gen. 30:12; Psal. 29:4, "the voice of Jehovah is with strength," i. e. endued with strength.

(2) It is used of the instrument, where in Latin the ablative is used, as **בְּחֶרֶב** with the sword, Josh.

10:11; **בְּרַגְלִים** with the feet, Eze. 34:18; to cry with the throat (**בְּרִירָה**), Isa. 58:1; used of an *agent*, one standing between (Lat. *per*), as **בְּמוֹשֶׁה** by Moses, **בְּיַד מֹשֶׁה** by the hand of Moses (Arab. **بِالنبي**); also used of the *efficient cause*, e.g. to faint with hunger (**בְּרָעָב**), Lam. 2:19; to be consumed with fire (**בְּאֵשׁ**), Lev. 8:32; to be commanded by Jehovah (**בְּיְהוָה**), Nu. 36:2; **הִתְנַבֵּא בְּיְהוָה** to prophecy by God, by Baal, i. e. God or Baal being the inspirer; also after a passive, Nu. 36:2; Isa. 45:17.

(3) *with*, for *although*, as the Germ. *bei alle dem*, Lat. *in summa bonorum civium copia*. **בְּכָל־זֶה** with all this, i. e. *for all this*, this not hindering, nevertheless; Isa. 9:11, 16, 20; 10:4; 47:9; Job 1:22. Nu. 14:11, **בְּכָל־הָאוֹתוֹת וּבְאִשֵּׁר עֲשִׂיתִי** "notwithstanding all the signs which I wrought;" comp. the Arab. **بما** although, Koran 9:25. Kindred is the phrase **בְּזֹאת** with this, i. e. *on this condition*, Gen. 34:22; 1 Sa. 11:2.

(D) It will be well to treat separately that peculiar idiom in Arabic and Hebrew, of which the origin is uncertain, of the *Beth essentia* or pleonastic (**بِاَلْ يَادَة**). In Arabic it is commonly put before the predicate, especially when this is expressed by a participle or adjective, whether negative, interrogative, or positive; it is more rarely prefixed to a substantive (Ham. ap. Schult. on Pro. 3:26), never to the subject. Its use is therefore much the same as the use of an accusative put after the verb substantive, and it may be said promiscuously **مَا اللّٰه غَافِلًا** and **مَا اللّٰه بِغَافِلٍ** "God is not remiss;" the former may be explained, God (does not act) as if remiss (compare French *en—en honnête homme*), the latter may be explained, God (does) not (act) the remiss one.

Similarly are by far the greater number of instances in the Old Test. to be explained; and this use of the particle **בְּ** nearly approaches to its use in comparing (B, 8); Ex. 6:3, "I appeared to Abraham **בְּאֵל שַׁדַּי** as God Almighty;" Isa. 40:10, **הִנֵּה בָהֶם בָּהֶן** "behold the Lord shall come as a mighty one;" Ex. 32:22, "thou knowest the people **בְּיָנֵה** that they are evil" (Vulg. *promis ad malum*); Ecc. 7:14, **בְּיוֹם טוֹבָה הֵיךְ כְּטוֹב** "in a joyful day be joyful;" Pro. 3:26, **יְהוָה יִהְיֶה בְּכִסְלֶךָ** "Jehovah shall be thy hope;" Ps. 68:5, **בֵּיהּ שְׁמוֹ** "his name is Jah" (Jon. [Targ. of R. Joseph] **יְה. שְׁמִיָּה**). Also LXX., Syr., Vulg. omit **בְּ**, compare Isa. 47:4; 48:2). \* Isa. 26:4, **בְּיְהוָה יְהוָה** "for Jah (i. e. eternal, unchangeable) is Jehovah." Of some particular examples others may judge otherwise; but it is vain to reject the idiom altogether from the Hebrew language, as has been endeavoured by Ewald (Heb. Gram. p. 607), and by

Winer, who has followed him in Heb. Lex. p. 109; although it is certain, that not a few examples which have been referred to this idiom, do not belong to it, and ought to be otherwise explained. So in Hos. 13:9, **שָׁחַתְךָ יִשְׂרָאֵל בִּי בְּעֹדְךָ**, the Vulg. indeed renders, *perditio tua, Israël; tantummodo in me auxilium tuum*; but by comparison with Hos. 7:13, it should be rendered, "this hath destroyed thee, Israel, that thou (wast, or hast rebelled) against me thy helper." In 1 Ki. 13:34, render "and for that cause (**בְּדִבְרֵי הַזֶּה**) the house of Jeroboam fell into sin." There are three instances found in the later Hebrew, in which **בְּ** seems clearly to be prefixed to a subject; Ezr. 3:3, **אִמָּה עֲלֵיהֶם בִּי בְּאִמָּה עֲלֵיהֶם** (unless two constructions **אִמָּה עֲלֵיהֶם** and **בִּי וְאִמָּה** have coalesced); 1 Ch. 9:33, **בִּי וְאִמָּה** and **וְלִילָה עֲלֵיהֶם בְּמִלְאָכָה** (where however it may be rendered, "it was incumbent on them to be in the work"); 1 Ch. 7:23, **בִּי בְּעֵשֶׂה הִיתָה בְּבֵיתוֹ** "because there was calamity in his house." Perhaps this was a solecism of the later age of the language.

Followed by an inf. **בְּ** forms a periphrasis for the gerund, as **בְּשֹׁחַד** in *ridendo*, Pro. 14:13, and is commonly expressed by conjunctions, namely—(a) *while, when (in that, comp. A, 1 used of time)*, Num. 35:19, **בְּהִנֵּעוֹ** "when he lighteth upon him." Pro. 30:32; Cant. 5:6; Est. 2:8.—(b) *when, after that (comp. A, 3 of completed time)*, followed by a pluperf. where the infinitive has the power of a preterite; Gen. 33:18, **בְּבֹאוֹ מִפְּדַן אֲרָם** "when he had come out of Mesopotamia;" 2:4; Ex. 3:12; Isa. 20:1; Job. 42:10.—(c) *because (comp. B, 9)*, **בְּעֶזְבֹכֶם** "because they had forsaken;" 2 Ch. 28:6.—(d) *if, though, even if (comp. C, 3)*, Ps. 46:3, **בְּהִמְיֹר אֶרֶץ** "though the earth be removed;" Isa. 1:15.

*Note.* The old opinion of Grammarians is sufficiently probable, that **בְּ** is shortened from **בֵּי**, **בֵּית**, *in the house, in* (like **לְ** from **אֶל**, **מִן** from **מִן**), for—(1) **בֵּי** itself (Syr. **ܒܝ**) is not only a house, but it also has sometimes in the Targums, the sense of the particle *in*, as Cant. 1:9; 2:15.—(2) Even now in the East the word **بیت** is often in geographical names abbreviated into **بیت زمار** for **بیت زمار**, **بیت زمار** (see my note in Burckhardt's Travels in Syria, i. 491).—(3) An example of such a contraction is found in the Old Test. itself in **בֵּית עֲשִׁתָּהּ** **בְּעִשְׁתָּהּ** house of Astarte, comp. *Bebeten* in Euseb. and Jerome, for *Beth Beten*.—(4) A similar analogy is found in Persic, in which promiscuous use is made of the separate forms **بِه** *in, with*, and the inseparable **بِ**. Also Arab. **بِ**



prob. for <sup>בני</sup> and other words contracted not less violently, as <sup>בני</sup> (see <sup>בני</sup>), and <sup>בני</sup>, whence <sup>בני</sup>, <sup>בני</sup>.

Chaldee <sup>בני</sup>, Arab. <sup>بني</sup>. Some rather regard it as derived from <sup>בני</sup>, but there is not any other trace of this word being contracted, neither is the signification sufficiently suitable. Further as to the origin of the prefixed particles, see my Heb. Gramm. 9th edit. § 87. As to the <sup>ב</sup> initial sprung from <sup>בני</sup> (son), see under <sup>בני</sup>, which is itself rendered by the Syriac translator <sup>בני</sup> (son of piercing through, piercer through).

<sup>ב</sup> Ch. i. q. Heb. as, "in heaven," "in a dream," Dan. 2:19, 28; "to drink in vessels," Dan. 5:2; "to give into the hand," "by the aid of hands," 2:34, etc.

<sup>בא</sup> fem. *entrance*, Eze. 8:5, from the root <sup>בוא</sup> to enter.

<sup>באש</sup> adj. Ch. *bad, wicked*, Ezr. 4:12. Root <sup>באש</sup>.

<sup>באר</sup> not used in Kal. Arab. <sup>بار</sup> to dig, specially a well, a pit. Kindred roots are <sup>באר</sup>, <sup>באר</sup>, Arab. <sup>بار</sup> to dig (rather more remote, <sup>بار</sup>, <sup>بار</sup>, Lat. *forare*, Germ. *böhren* [Engl. to bore]. Comp. <sup>באר</sup>, <sup>באר</sup>, <sup>באר</sup>.

PIEL.—(1) to engrave letters on a stone. Followed by <sup>ל</sup> Deut. 27:8; Hab. 2:2.

(2) to explain, to declare, pr. to dig out the sense, and to set it forth when dug out, Deut. 1:5. The derivatives follow immediately, except <sup>באר</sup>, <sup>באר</sup>, <sup>באר</sup>.

<sup>באר</sup> pl. <sup>בארות</sup> const. <sup>בארות</sup> (Gen. 14:10), f.

(1) a well (Arab. <sup>بئر</sup>, Syr. <sup>ܒܝܪܐ</sup> id.), Gen. 24:11, 20; 26:19, 20, 21, etc.; often more fully <sup>באר מים</sup>, Gen. 21:19; <sup>באר מים חיים</sup>, 26:19. It is distinguished from a fountain (<sup>עין</sup>) on the surface of the ground or flowing from a rock; a well (<sup>באר</sup>) may however be also called a fountain (<sup>עין</sup>), see Gen. 16:7, comp. ver. 14; 24:11, 13, 16. Used of wells of bitumen, Gen. 14:10.

(2) a pit, Ps. 55:24; 69:16.

(3) [*Beer*], pr. n.—(a) of a station of the Israelites on the borders of Moab; Num. 21:16—18, prob. the same place which in Isa. 15:8, is more fully called <sup>באר אלیم</sup> [*Beer-elim*], "the well of heroes."—(b) a town of Palestine, Jud. 9:21 [see Rob. ii. 132].

<sup>באר אלים</sup> see <sup>באר</sup> No. 3, a.

<sup>באר לחי רא</sup> ("well of the life of vision," i.e. where after the vision of God, my life is nevertheless preserved, comp. Jud. 6:22, seq.), pr. n. of a well in the southern borders of Palestine; Gen. 16:14; 24:

62; 25:11. The etymology above stated is given by the sacred writer himself, Gen. 16:14 [which is of course of absolute authority]; by rejecting the vowels one might have conjectured the name of the well to have been <sup>באר לחי רא</sup> "the well of the conspicuous jaw-bone," i. e. rock (Jud. 15:19), or region (comp. <sup>عروة</sup> a jaw-bone, a region).

<sup>באר שבע</sup> ("the well of the oath," according to Gen. 21:31; 26:33; but see below [?]), [*Beer-sheba*], pr. n. of an ancient town situated on the southern border of Palestine (2 Sa. 24:7), whence the limits of the Holy Land are described, <sup>מִן בְּאֵר שֶׁבַע</sup>, Jud. 20:1; the limits of the kingdom of Judah are said to be <sup>מִן בְּאֵר שֶׁבַע</sup>, 2 Ki. 23:8. At present Seetzen states that there are found there five or seven wells called *Szabēa*, with a valley of the same name (see Zach, Correspondenz, xvii. 141). [Robinson, i. 303.]

<sup>בארה</sup> ("well," "fountain"), [*Beera*], pr. n. m. 1 Ch. 7:37.

<sup>בארה</sup> (id.), [*Beerah*], pr. n. m., 1 Ch. 5:6.

<sup>בארות</sup> ("wells"), [*Beeroth*], pr. n. of a town of the Gibeonites (Josh. 9:17), afterwards of the Benjamites (Josh. 18:25; 2 Sa. 4:2), still in being and inhabited after the exile (Ezr. 2:25; Neh. 7:29). The Gentile noun is <sup>בארת</sup> 2 Sam. 4:2; 23:37, and contr. <sup>ברת</sup> 1 Ch. 11:39. Comp. below <sup>ברת</sup>. [Now prob. called el-Bireh, <sup>البيرة</sup>, Rob. ii. 132.]

<sup>בארות בני יעקן</sup> ("wells of the sons of Jaakan"), pr. n. of a station of the Israelites in the desert, Deut. 10:6; in the parallel place, Num. 33:31, ellipt. <sup>בני יעקן</sup>.

<sup>בארי</sup> (as if, "belonging to a fountain"), [*Beerî*], pr. n. m.—(1) the father of Hosea, Hos. 1:1.—(2) Gen. 26:34.

<sup>באר</sup> (by a Syriacism for <sup>באר</sup>, i. q. <sup>באר</sup>, which form is more used, a cistern, 2 Sam. 23:15, 16, 20, in <sup>באר</sup>, where the <sup>קרי</sup>, and 1 Ch. 11:17, 18, 22, <sup>באר</sup>, compare Gesch. der Hebr. Sprache, p. 40, Note 46. Pl. <sup>בארות</sup> Jer. 2:13.

<sup>באש</sup> fut. <sup>יבאש</sup>—(1) TO HAVE A BAD SMELL, TO STINK, Ex. 7:18, 21; 8:10; 16:20. Comp. <sup>באש</sup>.

(2) i. q. Ch. to be evil, to be of an evil nature, see <sup>באש</sup>, <sup>באש</sup>, <sup>באש</sup>, and HIPHIL No. 3; Arab.

<sup>بوس</sup> to be bold, daring (prop. evil), German <sup>faß</sup>. Amongst the Orientals, the signification of smelling badly, is often applied to a bad disposition, just as on the contrary, a good smell is applied to goodness and

pleasantness; comp. נִשְׁמַח to smell well, and חֲסַם to be pleasant, טוֹב to be good, and טָאָב to smell well, etc.

NIPHAL, *to become fætid*, and metaph. *to become hateful, odious*, construed with נִשְׁמַח and נִשְׁמַח of pers., 1 Sa. 13:4; 2 Sa. 10:6; 16:21, comp. *être en bonne, en mauvaise odeur*.

HIPHAL—(1) *to make fætid*, Ecc. 10:1, and metaph. *to make hateful, odious*; with נִשְׁמַח of pers., Gen. 34:30. More fully, Ex. 5:21, הִפְחֵלְנוּ אֶת-רִיחֵנוּ “ye have made our savour to be abhorred,” i.e. have made us to be hated.

(2) intrans. *to stink* (pr. however, to produce, to excite stench, *Stefant erregen*). Exod. 16:24; Psal. 38:6, metaph. to be hateful; with נִשְׁמַח, 1 Sa. 27:12.

(3) *to act wickedly*, like the Syr. *ܐܚܡܐ*. Pro. 13:5, “a righteous man hates false words, נִשְׁמַח יִשְׁמַח הַרְשָׁע וְיִפְחֵל הַיָּשָׁר the wicked man acts wickedly and causes shame” (by his falsehoods).

HITHPAEL, i. q. NIPHAL, constr. with נִשְׁמַח, 1 Ch. 19:6. Derivatives follow, except נִשְׁמַח.

נִשְׁמַח Ch. *to be evil*, followed by נִשְׁמַח *to displease*, Dan. 6:15. [Derivative נִשְׁמַח.]

נִשְׁמַח (*bēosh*) m. *stench*, Am. 4:10; with suffix נִשְׁמַח, נִשְׁמַח, Joel 2:20; Isa. 34:3.

נִשְׁמַח f. *a bad, useless plant*, Unfraut, Job 31:40.

נִשְׁמַח only in pl. Isa. 5:2, 4, *bad grapes*, sour and unripe, *labruscæ*, as rightly rendered by Jerome, Jarchi, *lambrusques*. Kimchi, עֲנָבִים נְכֻשִׁים, Saad. עֲנָבִים רָעִים. Aqu. *σαπριάι*. Symm. *ἀτελῆ*. The same use of the word is found in Mishnah Maaserot i. § 9, where for נְכֻשִׁים, we should read נְכֻשִׁים, as may be seen from the MSS. Gloss of Tanchum of Jerusalem. I have treated on this more at large in Comment. on Isa. i. p. 230; ii. p. 364, and I have shewn that the opinion commonly received among moderns, by which they understand the *aconite*, rests on a mere error of Ol. Celsius (Hierobot. ii. p. 199).

נִשְׁמַח Ch. *after*; see under the word נִשְׁמַח.

נִשְׁמַח f. (with Kametz impure), pr. *cavity, aperture* (from the root נִשְׁמַח, נִשְׁמַח, hence a gate, like the Arab. *بَاب*). This word is used in Hebrew in one phrase נִשְׁמַח “the gate of the eye,” i.e. the pupil, which is really the entrance or gate of the inner eye; Zec. 2:12. To this accords חֲבֹל

חֲבֹל, Ch. נִשְׁמַח, נִשְׁמַח. I formerly followed another etymology which may also be defended. For נִשְׁמַח may be for נִשְׁמַח i. q. *ܢܝܚܐ* a little boy, Syr. *ܚܚܥܐ* (from the onomatop. *ܢܝܚܐ* *παπαρίζων*), and this may be applied to the pupil, in the same manner as נִשְׁמַח, which see.

נִשְׁמַח pr. n. m. [*Bebai*], Ezr. 2:11; 8:11; Neh. 7:16. (In Pehlev. *bab* signifies father.)

נִשְׁמַח (i.e. “confusion,” for נִשְׁמַח from the root נִשְׁמַח, Gen. 11:9; compare Syr. *ܚܚܥܐ* confusion of speech, stammering, and as to the casting away of the second letter, see נִשְׁמַח for נִשְׁמַח, Lehrgeb. 134, 869; others [who reject the *Scripture* account as to the origin of the name, and follow their own fancies] make it i. q. *בַּב* gate, i.e. hall of Belus), pr. n. [*Babel*], *Babylon*, a very ancient and celebrated city of Asia, the metropolis of Babylonia, Gen. 10:10; 2 Ki. 17:24; 20:12, seq.; Mic. 4:10, etc., situated in Lat. 32°, 32', on both banks of the Euphrates; its ruins still exist in the neighbourhood of the city of

Hella (*ܚܠܐ*), and they have been of late accurately and learnedly described. See Herod. i. 178, 183. Strabo, xvi. 1, § 6. Ker Porter, *Travels*, ii. p. 283, seq. Heeren, *Hist. Werke*, xi. 158, seq. Germ. *Encycl. v. Babylon*. The name of the city was applied to the province of *Babylonia*, Ps. 87:4; 137:1; Isa. 14:4, whence there is often mentioned מֶלֶךְ בָּבֶל “the king of Babylon,” a name also given to the kings of Persia, as to Cyrus, Ezr. 5:13; to Artaxerxes, Neh. 13:6; compare נִשְׁמַח.

נִשְׁמַח Ch. pl. emphat. נִשְׁמַח *Babylonian*, Ezr. 4:9.

נִשְׁמַח a Persic word denoting *food* (*בֹּד*), written in Arab. *باج*; comp. *φάγειν*, and Phryg. *βέκος*, bread, Herod. ii. 2), found in the compound word נִשְׁמַח לְבָנִים לְנֹזִים, כְּתִיב, Eze. 25:7, “I will give thee as food for the nations.” The textual reading however appears to be not more genuine than the reading in Eze. 47:13, where נִשְׁמַח is written for נִשְׁמַח (this); and from the comparison of similar phrases, Jer. 15:13; 17:3, especially Eze. 26:5; 34:28, I have no doubt but that with the ancient versions we should read לְבֹי “for a spoil.” [So the *ק*.]

נִשְׁמַח fut. נִשְׁמַח; once נִשְׁמַח (Mal. 2:10), properly to cover (whence נִשְׁמַח covering, garment); hence—(1) TO ACT COVERTLY, FRAUDULENTLY, PERFI- DIOLUSLY. (For verbs of covering, hiding are often



applied to fraud and perfidy; compare *לס* to cover, to clothe, to dissimulate, Sam. *לס* to defraud, construed with *ב* Ex. 21:8; *לס* to cover, to hide oneself, whence *לס*, also to defraud; compare *לס*, *לס* and *לס* (חל, דגל and דגל). It is put absol. 1 Sa. 14:33; Job 6:15; more often followed by *ב* of pers. (comp. *ב* B, 6), "to forsake (some one) perfidiously," Jud. 9:23; Lam. 1:2; namely, a friend, Lam. loc. cit.; a consort, Ex. 21:8; God, Hos. 5:7; 6:7; rarely followed by *ל* Jer. 3:20; and an acc. Ps. 73:15, *הנה* "behold I should deal falsely with the generation of thy children;" part. *בוגר*; pl. *בוגרים* "those who perfidiously depart (from God)," i.e. the wicked (LXX. *παράνομοι*); Pro. 2:22; 11:3, 6; 13:2, 15; Ps. 25:3; 59:6; Jer. 9:1.

(2) to oppress, to afflict, to spoil, i. q. *לס*, *לס*, *לס* construed with *ב*; Isa. 21:2, *הבוגר בוגר ויהשורר שורר* "the spoiler spoils, and the waster wastes;" Isa. 24:16, *בוגרים בוגרים ובגרים בוגרים* "the spoilers spoil, and the spoilers spoil a spoiling," Isa. 33:1. Used of impudence, Hab. 2:5.

Hence the following words—

*בוגר* in pause *בוגר*; with suff. *בוגרי*, *בוגרי* (as if from *בוגר* ["the *ב* without dag. lene contrary to the rule, Lehrs. p. 94"]); pl. *בוגרים*, *בוגרי*; once *בוגרותיך* Ps. 45:9, m. (once fem., Lev. 6:20).

(1) a covering, cloth, with which anything is wrapped up, Nu. 4:6—13; used of the coverings of a bed, 1 Sa. 19:13; 1 Ki. 1:1.

(2) a garment ["usually the outer garment of the Oriental"], Gen. 39:12, 13, 15; 41:42; especially a precious one, 1 Ki. 22:10; 2 Ch. 18:9; LXX. *ἰμάτιον*, *στολί*.

(3) perfidy, Jer. 12:1.

(4) rapine, a spoiling, Isa. 24:16.

*בגרות* pl. fem. *treacheries*, Zeph. 3:4, of the form *בגרי*; Lehrs. § 120, 4.

*בגור* (with Kametz impure, Lehrs. § 120, 3) f. *בגורה* adj. *perfidious, treacherous*, Jer. 3:7, 10.

*בגני* [*Bignai*], pr. n. of a man, a leader who returned from the exile with Zerubbabel, Ezr. 2:2, 14; 8:14; Neh. 7:19, perhaps husbandman, gardener, Ch. *בגני* husbandman, *בגני* garden, which has also passed into the Persic, *bagh*, a garden ["or i. q. Pers. *Bagaios*, Herod. iii. 128; according to Bohlen, Sanscr. *bagi, bagusan*, happy." Ges. add.]

*בגנתא* (perhaps "garden," "gardener;" see

*בגני*), [*Bigtha*], pr. n. of an eunuch in the court of Xerxes, Est. 1:10. ["For the etymology, see *בגנתא*"]

*בגנתא* (id.), [*Bigthan*], id., Est. 2:21, and *בגנתא* [*Bigthana*], Est. 6:2. ["Compare Pers. and Sanscr. *Bagadāna*, 'gift of fortune,' Bohlen."]

I. *בגר* m., prop. *separation, something separated*, from the root *בגר* No. I. Hence—

(1) a part, Ex. 30:34; *בגר בגר* *part like to part*, i. e. in equal portions. In pl. *בגרים* specially parts of the body, i. e. *members*, Job 18:13; 41:4; of a tree, i. e. *branches* (comp. Greek *κῶλα*), Eze. 17:6; 19:14; hence, *staves* for bearing, Ex. 25:13, seq.; Nu. 4:6, seq. Metaph. *the staves of a city*, used of the princes Hos. 11:6. In sing. with pref. *לגר*—(a) adv. *separately, apart*, French *à part*; Ex. 26:9, "six curtains separately (*לגר*), and six curtains separately (*לגר*)," Ex. 36:6. Often in this signification there is added a pronominal suffix; Gen. 21:28, "Abraham set seven ewe lambs (*לגר*) by themselves;" Gen. 30:40; 32:17; 43:32, etc. More frequently also—

(b) *לגר* with suff. is, i. q. *alone*; Gen. 2:18, *לא-יחבד* "it is not good that man should be alone," prop. in his separation; *אני לגרי* I alone, only, Nu. 11:14; *אמנה לגרי* Ex. 18:14; *על-לגרי* Gen. 32:25; *הפניהם לגרי* Gen. 47:26; also after oblique cases, as a dat. *לגרי* "against thee only," Ps. 51:6; genitive, Ps. 71:16, *לגרי* prop. "the righteousness of thee, of thee only," i. e. "thy righteousness, thine only."—(c) adv. of restraining, *only*, found in the later Hebrew, Ecc. 7:22; Isa. 26:13.—(d) followed by *ל* it becomes a prep. *apart from, besides*; Ex. 12:37, "besides children;" Nu. 29:39; Josh. 17:5; followed by *ל* Ezr. 1:6. Of the same power is *לגרי* Gen. 26:1; Nu. 17:14; with suff. *לגרי* besides him, Deu. 4:35; *לגרי אשר* besides (that) which, Nu. 6:21.

(2) Specially a thread, collect. *thread, yarn*, Germ. *Wirn, Garn* (compare *אמני*), especially of linen, hence, fine white *linen*, Ex. 28:42; 39:28; Lev. 6:3. Pl. *בגרים* linen garments, Eze. 9:2, seq.; Dan.

10:5. (Arab. *byssus*.)

II. *בגר* Pl. *בגרים* (from the root *בגר* No. II).—(1) *trifles, falsehoods, great words*, Job. 11:3; Isa. 16:6; Jer. 48:30.

(2) i. q. *בגרים* *liars*, used of the soothsayers and false prophets. Isa. 44:25; Jer. 50:36.

*בגרי* (1) prop. TO FORM, TO FASHION, used of a potter; this sense is preserved in the Zabian dialect in *بجر*.

(2) *to devise, to feign*, 1 Ki. 12:33; (well given by the LXX, ἐπλάσασθαι). Neh. 6:8; in each place followed by מְבַלֵּם. Part. with suff. מְבַלְּמִי by a Syriacism for מְבַלְּמִי Neh. loc. cit. Arab. بَدَأَ to begin, IV. to produce something new, to do and devise first; comp. عَدَد I. IV. to feign, to form.

[illegible]

(2) *to separate oneself, to be solitary*. Part.  
 בּוֹדֵד *solitary, alone*, Ps. 102:8; Hos. 8:9; Isa.  
 14:31.

Derivatives are **בַּר** No. I. and **בָּרַךְ**. [also pr. n. **בָּרַךְ**].

II. 𐤒𐤒 i. q. 𐤒𐤒 (which see), βαττολογεῖν, to babble, to talk triflingly, whence 𐤒𐤒 No. II.

בָּרָד m. *separation* i. q. בָּר No. I. Hence in Acc. adv. *separately*, Lev. 13:46; *solitarily*, *alone* (commonly expressed in Latin by the adjective *solus*), Isa. 27:10; עִיר בְּצִיּוּרָה בָּרָד "the fortified city standeth alone," i. e. is left forsaken. Deu. 32:12, יְהוָה בָּרָד יִנְחֵנוּ, "Jehovah alone did lead him." Also לְבָרָד *solitarily*, *for alone*.

773 ("separation," "part"), [*Bedad*], pr.n.  
m. Gen. 36:35.

בִּדְיִ see בִּדְיִ.

**בְּרִיָּה** (prop. **בְּיַד יְהוָה** "in the protection of Jehovah"), [*Bedeiah*], pr.n. m. Ezr. 10:35.

**כְּדִיל** m.—(1) *stannum*, i. e. *plumbum nigrum*, alloy found in ore mixed with silver, which is separated from it by means of fire. Germ. *Werk*. Plin. N. H. xxxiv. 16; Isa. 1:25, אֶסְקֶיהָ בְּלִכְדִּיל "I will take away all thy alloy," i. e. spurious and impure parts of metal.

(2) *plumbum album, tin*, Germ. Zinn, Num. 31:22;  
Eze. 22:18, 20; 27:12.

בָּדַל not used in Kal, kindred to the root בָּתַל  
בָּתַל TO SEPARATE, TO DISTINGUISH.

HIPHIL—(1) *to separate, to disjoin*, Lev. 1:17; as two places by a veil, fence, wall. Ex. 26:33; Eze. 42:20; Gen. 1:6, things previously mixed together; Gen. 1:4.

(2) Figuratively applied to the mind, *to separate*,

to distinguish diverse things, Levit. 10:9, 10; "ye shall not drink wine nor strong drink . . . that ye may distinguish the clean and unclean;" 11:47; 20:25. In both these significations (No. 1, 2) there follows וְיָבִין . . . בִּין Gen. 1:4, 7; Ex. 26:33; וְלָבִין . . . בִּין Isa. 59:2; וְ . . . בִּין Gen. 1:6.

(3) *to separate* from the rest, *to select* out of them, in a good sense; followed by 1<sup>st</sup> Num. 8:14; 16:9; Lev. 20:24, 26; also followed by 7 of that to which any thing is destined, 1 Ki. 8:53; also without 1<sup>st</sup> Deu. 4:41; 10:8; 1 Ch. 25:1; absol. Deu. 19:7; Eze. 39:14.

(4) *to separate, to shut out*, as a mixed multitude from a people; followed by מִן Neh. 13:3; מֵעַם Isa. 56:3. With the addition of לִפְנֵי Deu. 29:20; as is often the case in *medial phrases* [i.e. those which may be taken in either a good or a bad sense].

NIPHAL—(1) pass. of Hiph. No. 3, *to be separated, to separate oneself*; followed by 17 Ezr. 6: 21; 9: 1; 10: 11; also *to be selected*, Ezr. 10: 16; followed by 1 to or for any thing, 1 Ch. 23: 13.

(2) pass. of Hiph. No. 4, *to be secluded, shut out.*

(3) *to depart* from a place, followed by 𐎧𐎠𐎫𐎠 of the place, Nu. 16:21; followed by 𐎧𐎠𐎫𐎠 [of pers.], *to depart* to some one, 1 Ch. 12:8.

Derivative nouns are מְבַדֵּיל, and—

מִן m. *part, piece*, once followed by פֶּסֶח "a piece of an ear," Am. 3: 12.

בְּרִלְחָ some precious article of merchandize, mentioned in Gen. 2:12, amongst gold and precious stones; the Arabian manna is compared to this (Nu. 11:7), which latter consists of white grains and scales, and is elsewhere compared to hoar frost (see Ex. 16:14; Nu. loc. cit.); however, according to Burekhardt (Travels in Syria (599), p. 954 Germ. trans.), the colour is yellowish. [It is utterly futile to suppose the manna of Scripture is any thing now to be found; the manna was like בְּרִלְחָ, which was round like coriander seed, and not like scales or grains.] Of the ancient interpreters, Aqu., Symm., Theod., Vulg., Josephus (Archaeol. iii. 1, § 6), understand βδέλλιον, *bdellium*, which is the gum of a tree growing in Arabia, India, and Babylonia. It is whitish, resinous and pellucid, nearly the colour of frankincense; when broken it appears the colour of wax, with grains like frankincense, but larger. Plin. N. H. xii. 9, s. 19. Its various names accord with this, μάδελκον, βδόλχον (which however rests upon conjecture, see Dios. i. 71 al. 80), βδέλλα, βδέλλιον: on the other hand *bdellium* is not such a precious natural production as to be mentioned between gold and precious stones, and that the land of Havilah



should be celebrated for producing it. On this account the opinion of the Jews is not to be rejected, which has been learnedly supported by Bochart (Hieroz. ii. 674—683), that *pearls* are to be understood, of which a very large quantity are fished up in the Persian gulf and in India, and with these it would not be unsuitable to compare the grains of manna. Bochart gives also the etymology, quadril. **בָּרִל** from the root **בָּרַל**, as signifying an *excellent, selected* pearl. Compare Arab. **فريد** a pearl, from the root **فرد** i. q. **בָּרַל**.

**בֶּדֶן** [*Bedan*], pr. n.—(1) of an Israelitish judge not mentioned in the book of Judges, if the reading be correct, 1 Sa. 12:11, where probably we should with the LXX., Syriac (and Arabic) read **בֶּרֶק** Jud. 4:9. Chald. renders it *Samson*, as if **בֶּדֶן** were i. q. **בֶּרֶדָן** *Danite*, see **בֶּרֶדָר**.—(2) m. 1 Ch. 7:17. [In 1 Sa. 12:11, in Thes., Ges. regards **בֶּדֶן** as for **אֲבָדָן**, by rejection of the prosthetic **א**, and interchange of **צ** and **ד**. However, “**בֶּדֶן** is doubtless i. q. **עֲבָדָן**, Jud. 12:13, 15, the **ע** being dropped as was often the case among the Phœnicians in the word **עֲבָד**, e. g. **בְּרָאשֶׁמֶן** for **עֲבָד בְּרָאשֶׁמֶן** *Bodostor*, for **עֲבָד אֶשְׁתֶּר**. See the author's Monum. Phœnic. pp. 174, 175.” Ges. add.]

**בָּרַק**—(1) TO CLEAVE, TO MAKE BREACHES, whence **בָּרָק**. (Comp. under **בָּרַר** No I.)

(2) denom. from **בָּרַק** to *repair breaches*, to restore the ruins of a building; 2 Ch. 34:10; Syr. **حَبَف** id.

**בָּרַק** with suff. **בָּרָקָר** m. *fissure, breach*, in a building, 2 Ki. 12:6, seq.; in a ship, Eze. 27:9, 27.

**בִּדְקָר** [*Bidkar*], (i. q. **בִּדְקָר** “son of piercing through”) i. e. piercer; **בִּדְקָר** like **בִּיתָר** see p. xcix, B, being abbreviated into a prefixed **ב**; comp. **בִּשְׁלָם**, **בִּמְהָל**, (and as to a similar contraction in Arabic, see Tebrisi Schol. ad Ham. page 3, edit. Freytag), pr. n. of a centurion of king Jehu, 2 Ki. 9:25.

**בָּרַר** Ch. PAEL **בָּרַר** TO SCATTER, Dan. 4:11, i. q. Heb. **בָּרַר**, **בָּרַר**.

**בְּהָה** an unused root, which properly appears to have had the signification of *purity*, which in Arabic is partly applied to *brightness* and *ornament* (to be bright, to be beautiful), partly to *emptiness*, whence **בְּהִי** to be void and empty, as a house. Hence—

**בְּהוּ** m. (for **בְּהוּ**, of a segolate form), *emptiness, voidness*, and concr. *something void and empty*. It is

three times joined paranomastically with the word **הָהוּ**, Gen. 1:2; Jer. 4:23; Isa. 34:11 [which are all its occurrences].

**בֵּהַת** an unused root, perhaps i. q. Arab. **بِهت** to lie [“i. q. Aram. **בֵּהַת**; Heb. **בֵּהַת**, pr. to be white, shining. Redslab”]. Hence—

**בֵּהַת** Est. 1:6, a kind of marble of which pavements were made. LXX., Vulg. *σμαραγδίνης*, *smaragdites*. Arab. **بِهت** according to the Kamûs, page 176, is a species of stone; and from the etymology, it may be gathered that a spurious marble is intended, so called because it falsely puts on the appearance of marble. [“or else white marble”].

**בְּהִיל** f. Ch. *haste*, Ezr. 4:23. Root **בְּהִל**.

**בְּהִיר** adj. *splendid, bright*; of the sun, Job 37:21.

**בְּהִל** or **בְּהִל** not used in Kal, pr. TO TREMBLE, TO BE IN TREPIDATION, comp. transp. **בְּהִלָּה**, Æth. **ጥረጥረ**: to put in terror, **ל** and **ר** being interchanged.

NIPHAL.—(1) to tremble. Used of bones, Ps. 6:3; hands, Eze. 7:27; figuratively to the mind, Ps. 6:4. Hence—

(2) to be terrified, confounded, struck with fear, terror; Ex. 15:15; 1 Sa. 28:21; 2 Sa. 4:1; Ps. 48:6; 90:7; Eze. 26:18; followed by **מִפְּנֵי**, Gen. 45:3; Job 23:15; Ecc. 8:3. It includes also the idea of despondency, Job 4:5; Isa. 21:3.

(3) to flee in trepidation, Jud. 20:41, and generally to hasten after, or to any thing, followed by **ל**. Prov. 28:22, **נִבְהֵל לְהוֹן אִישׁ רָעֵיוֹ**, “the man of an evil eye (envious man) hastens to riches,” i. e. anxiously seeks for riches. [“Ecc. 8:3, **אַל תִּבְהֵל מִפְּנֵי מָלָךְ**, be not hasty to go out of his sight, i. e. depart not arrogantly, perversely.” Ges. add.]

(4) to perish suddenly, Ps. 104:29, “thou hidest thy face, **וַיִּבְהֵלוּ** and they (thy creatures) suddenly perish.” Comp. **בְּהִלָּה**. Part. f. **נִבְהֵלָה** subst. *sudden destruction*, comp. **נִבְהֵלָה**; Zeph. 1:18.

PIEL—(1) to strike with terror, to terrify, Ps. 2:5; 83:16; Dan. 11:44; Job 22:10; hence, to cause to despond, Ezr. 4:4 קרי.

(2) to hasten, Est. 2:9; and—

(3) followed by a gerund, i. q. **מְהֵרָה** to hasten (as if, to tremble) to do any thing, Ecc. 5:1; 7:9.

PUAL, to be hastened. Prov. 20:21 קרי **וְהָלָה**, **וְהָלָה** “a hastened possession,” i. e. too anxiously and hastily acquired. Hence **מְהֵרָה** swift, Est. 8:14

HIPHAL—(1) i. q. PIEL No. 1, Job 23:16.

(2) i. q. PIEL No. 2, Est. 6:14.

(3) to thrust any one from a place [or "Causat. of Kal No. 3"], 2 Ch. 26:20.

[Derivative בָּהֵלָה.]

בָּהֵל Ch. not used in Peal.

ITHPEAL. Inf. הִתְבַּהֵּל subst. *haste, speed*; and with the pref. בָּ adv. *quickly*, Dan. 2:25; 3:24; 6:29.

PAEL, to terrify, Dan. 4:2, 16; 7:15.

ITHPAEL pass. Dan. 5:9.

Derivative בָּהֵלוּ.

בָּהֵל f. *terror, fear*, Lev. 26:16. Pl. Jer. 15:8. With the art. *terror*, κατ' ἐξοχήν, *sudden destruction*, Isa. 65:23.

בָּהֵם an unused root, pr. to shut, specially the mouth; hence to be mute, dumb. Arab. يَم IV. to shut, X. to be mute, dumb. (This signification is found in very many roots which end in the letter מ, which expresses a sound uttered with the mouth shut, as בָּהֵם, שָׂמָם, דָּוָם, בָּלָם, אָלָם, comp. Lat. *hem*, Gr. *μύω*. Other roots which end with the same letter, denote murmuring, humming sounds, also uttered with the mouth shut (jammnen, brummen), as בָּהֵם, נָאָם, הָמָה, קָאָם, [Hence—] Arab. يَم, βρέμω, freno, βριμάομαι, [Hence—]

בָּהֵמָה constr. בָּהֵמָה with suff. בָּהֵמָה (as if from בָּהֵמָה), pl. בָּהֵמוֹת, constr. בָּהֵמוֹת fem. a *beast* (so called from being unable to speak), used of *large land quadrupeds* (see however Pl. No. 2); Arab. بَيْهَمَة. Opp. to birds and reptiles, Gen. 6:7, 20; 7:2, 8, 23; 8:20; Ex. 9:25; Lev. 11:2; Pro. 30:30, לֵישׁ, "the lion is a mighty one amongst beasts." Specially signifying—

(1) *domestic animals, cattle*, used collect., like the Latin *pecus* [or Eng. cattle]. Opp. to הַיָּרְצֵן Gen. 1:24; הַיָּרְצֵה Gen. 2:20; 3:14; הַיָּרְצֵה Gen. 7:14, 21; Lev. 25:7, *beasts of the field, wild beasts*. It embraces צִאֵן and בָּקָר Gen. 47:18; Lev. 1:2. Elsewhere—

(2) it signifies only *beasts of burden*, as asses, camels; opp. to מִקְנֵה Gen. 34:23; 36:6; Nu. 32:26; 2 Ki. 3:17. Compare Isa. 30:6; 46:1.

(3) poet. used also of *beasts of the field and wild beasts*. So in pl. בָּהֵמוֹת Deu. 32:24; Hab. 2:17; especially when followed by הַיָּרְצֵן Deu. 28:26; Isa. 18:6; הַיָּרְצֵה, שָׂרִי 1 Sa. 17:44; Joel 1:20; Mic. 5:7. Pl. בָּהֵמוֹת—(1) *beasts, quadrupeds*, see above.

(2) pl. majest. (and therefore followed by sing. m.), a *large, great beast*, by which name, Job 40:15, the *hippopotamus* is designated. I regard the description

as being of this animal, and not the *elephant*, as thought by Drusius, Grotius, Schultens, J. D. Michælis, on the place, Schoder in Hieroz. specially i. p. 2, seq.; in this I follow the judgment of Bochart (Hieroz. ii. p. 754, seq.), and Ludolf (Hist. Æthiop. i. 11). But it is probable that the form בָּהֵמוֹת really conceals an Egyptian word, signifying the *hippopotamus*, but so inflected as to appear Phœnicio-Semitic (see אֶבְרֵי); פ-עֶב-מִוּוֹרִי [P-che-mout] denotes *water-ox*, by which name (*bomarino*) the Italians also call the hippopotamus (see Jablonski Opuscul. ed. de Water, i. 52). ["It is true that the word so compounded is not now found in the remains of the Coptic language; but the objection urged (Lee's Heb. Lex. p. 74), that it is formed contrary to the laws of language, is not valid. It is said indeed, that *ehe*, ox, is of the fem. gender, and that the word for water is *mou*, and not *mout*. But *ehe* is of the comm. gender, and is frequently used as masc., see Peyron, page 46; and the *t* in *mout* can be an article postpositive, see Lepsius, Lettre à Rosellini, page 63." Ges. add.]

בָּהֵן an unused root, prob. i. q. בָּהֵם Conj. IV. to shut, to cover. [Hence the two following words—]

בָּהֵן m. the *thumb*, Ex. 29:20 (so called because it shuts the hand); also, the *great toe*, according as it is followed by יָד or רֵגֶל Lev. 8:23, seq.; 14:14, 17, 25, 28. Pl. constr. בָּהֵנוֹת Jud. 1:6, 7, from the unused sing. בָּהֵן. Arab. إِبْهَام, and in the common language يَم id.

בָּהֵן ("thumb"), [Bohan], pr. n. of a son of Reuben, whose name was applied to a place on the borders of the tribes of Judah and Benjamin, Josh. 15:6; 18:17.

בָּהֵק an unused root; Syr. اَحْمَد to be white, specially with leprosy, Ch. צָהֵק to be bright, בָּהֵק bright. (Comp. בָּהֵר.) Hence—

בָּהֵק m. *vittigo alba*, an eruption which in the East is not of rare occurrence, consisting of spots of palish white (בָּהֵרוֹת בָּהֵקוֹת), like the leprosy, but harmless, and neither contagious nor hereditary.

Arab. بَهَق in Avic.; Lev. 13:39. See more in Thes. p. 183.

בָּהֵר an unused root. Arab. يَبُر to shine, to be bright, figuratively to be conspicuous. Æthiop transp. ቢርህ: to shine, to be bright, ቢርህ: light



לְלוֹחֵם: luminary, (the primary idea lies in vibrating, glancing, shining, compare לָהֵב). Hence בְּהִיר and—

בְּהִיר pl. בְּהִירוֹת f. a spot in the skin, especially a white spot, which when it is lower than the rest of the skin, and has white hairs, is the symptom of the Oriental leprosy (Lev. 13:2—4, 18—23, 24—28); but if not, it is harmless, whether it be cicatrix, or it arise from burning, or it be vitiligo, verse 38, 39. Jahn (Archæol. i. § 215), incorrectly regards this word בְּהִיר as being the special name of a certain disease, the λεύκη of Hippocrates; בְּהִיר differs from this as being the special name of a disease consisting of whitish spots.

בוא pret. בָּא (once בָּאוּ Milél for בָּאוּ 1 Sa. 25:8), imp. בוא, בָּא, bis בָּאָה (Milél), 1 Sa. 20:21; 1 Ki. 13:7, inf. בוא once בָּאָה (Milél), 1 Ki. 14:12; fut. יבוא, יבוא, once יבוא, 1 Ki. 12:12; כתוב בְּהִיר, with ה parag. and suff. sometimes irregularly תבואתה Deut. 33:16; תבואתך Job 22:21; תבואת, קרי, תבואת, 1 Sa. 25:34 (see ind. analyt.).

(1) to come in, to enter (Æth. በገለ: id. Arab. بَا)

to return. Kindred to this is בָּא coudi sensu. To this answers the Sansc. wá, to go, Gr. βάω, whence βαίρω, vado; see signif. No. 3, which, although less common, is perhaps primary). Opp. to בָּאָה Josh. 6:1; 2 Ki. 15:17. The place which any one enters, as a house, city, country, ship, is construed with בָּא, Gen. 19:8; Deut. 23:25, 26; בָּאָה Gen. 6:18; 7:1; 19:3; Esth. 6:4; with ה parag. Gen. 12:11, 14; and poet. with an acc. Ps. 100:4; Lam. 1:10 (comp. ingredi urbem), whence Gen. 23:10, 18, בָּאָה שַׁעַר עִירוֹ “those who enter the gate of his city;” Prov. 2:19. The person to whom one enters is preceded by בָּאָה Gen. 6:20; 7:13. Followed by בָּאָה to enter into (one's body). Eze. 2:2, וַתָּבֵא בִי רוּחַ, “the spirit entered into me” (comp. μένος ἀνδρας ἐσέπχεται, Il. xvii. 157). 2 Ki. 18:21. Specially—(a) בָּאָה אֶל אִשָּׁה to enter unto a woman—honeste dicitur de coitu, Gen. 6:4; 16:2; 30:

3; more rarely followed by בָּאָה Gen. 19:31. Arab. بَا

and בָּא id.—(b) to enter into the house of a husband; said of a bride, Josh. 15:18; followed by בָּאָה Dan. 11:6. Comp. HIPHIL, No. 1.—(c) בָּאָה בְּמִשְׁפָּט עִם to enter into judgment with any one, i.e. to bring before a tribunal. Isa. 3:14; Job 22:4; Ps. 143:2.—(d) יבוא יבוא to go out and to come in, a phrase describing the general course of life and action. 1 Sa. 29:6; Deut. 28:6; Ps. 121:8. Different from this is “to go out, and come in before the people,” i.e. to lead the peo-

ple to war; used of a leader and commander, Num. 27:17; 1 Sa. 18:16; 2 Ch. 1:10; also without לְפָנֵי הָעָם, Josh. 14:11; 1 Ki. 3:7; comp. Deut. 31:2 (of Moses). Comp. HIPHIL.—(e) בָּאָה to have intercourse with any one (sich einlassen mit fem.). Josh. 23:7, 12. Hence בָּאָה אֶל, and with acc. אֶל, to enter into an oath (see אֶל, בְּבִרְיָ, a covenant (see אֶל, בְּבִרְיָ), to be acquainted with a secret counsel, Gen. 49:6. [“With אֶל, Genesis 15:15, בָּאָה אֶל אֲבוֹתָיו, to go unto one's fathers, i. q. to be gathered unto one's fathers, to enter into Hades, see אֶסַף, Niph.”]—(f) to enter upon an office, 1 Ch. 27:1. Opp. to יָצָא 2 Ki. 11:9.—(g) to enter (into a chamber, Ps. 19:5), spoken of the sun, i. q. to set. LXX. δύω, Gen. 15:12, 17; 28:11, etc. Opp. to יָצָא.—(h) to come in, to be brought in, into the barn, used of annual produce, Lev. 25:22; hence, to come in, to return, used of produce and revenues; 1 Ki. 10:14; 2 Ch. 9:13. Comp. תבואה. Opp. to יָצָא to go out, to be expended as money.

(2) to come, very frequently in the Old Test. opposed to הִלָּךְ. Followed by אֶל of person or place, Gen. 37:23; Ex. 18:23; עַד 2 Sa. 16:5; 1 Sa. 9:12; Isa. 49:18; also acc., hence Lam. 1:4, בָּאָה מוֹעֵד “those who come to the feast.” Often used of inanimate things, Job 37:9; 38:11; especially of time, Jer. 7:32; hence בָּאָה in future times, Isa. 27:6 (compare אָתָּה). Specially—(a) בָּאָה to come with anything, i.e. to bring it, to offer it (see בָּא, C, 1), 1 Ki. 13:1; Ps. 66:13; Ecc. 5:2, עֲנֵנוּ, בָּאָה הַחֵלֶם רַב “for a dream brings many things,” videl. vain, trifling. Ps. 71:16, אָבִיאוּ בְּנִבְרוֹת אֱדָרַי “I will come with the mighty acts of the Lord,” i.e. I will narrate, or praise (parall. אֶסַף); compare Pers. آورتن to bring and to tell, and Lat. ferunt.—(b) בָּאָה until thou comest, Jud. 3:3; and ellipt. לבא Nu. 13:21; 34:8, for usque ad, until, unto, as far as, in geographical descriptions; the same is עָדָה Gen. 19:22; בָּאָה Gen. 10:19, 30; 13:10.—(c) followed by עַד to reach, arrive at (a place), Ex. 22:8; and metaph. to reach any person, i.e. “to equal him,” to be equal to him, 2 Sa. 23:19; followed by אֶל 2 Sa. 23:23.

(Arab. بَا to be equal, like, prop. gleichkommen).—(d) to come upon any one, to fall upon any one, especially suddenly; used of an enemy, Gen. 34:27; 1 Sa. 12:12; Job 15:21; of calamity, Job 20:22. In prose commonly followed by עַד Gen.; 1 Sa. locc. cit. and אֶל Gen. 32:9; in poetry followed by an acc., and Job 3:25; Isa. 47:9. Rarely used of anything good and desired, followed by עַד Josh. 23:15; acc. Job 22:21; Ps. 119:41, 77. (Arab. بَا with acc. to come

upon any one, to fall upon any one.)—(e) i. q. to come to pass, to be fulfilled, accomplished, of desire, Prov. 13:12; especially of prophecies, 1 Sam. 9:6; Deu. 13:2; 18:22; Jud. 13:12; of a sign given by a prophet, 1 Sa. 10:7. Opposed to נָשַׁב, נָפַל.—(f) to come, i. e. to be recounted by names, mit Namen auf- oder angeführt werden, 1 Ch. 4:38.

(3) It more rarely signifies to go, i. q. הָלַךְ [“the place where being usually expressed”]; Gen. 37:30, אָנָּה אֵינִי בָּא “whither shall I go?” whither shall I turn? Jon. 1:3, “he found a ship תַּרְשִׁישׁ which was going to Tarshish,” Isa. 7:24; 22:15; 24:62; Nu. 32:6; Jud. 19:3; Isa. 7:24. Followed by a dat. pleon. לָךְ 1 Sa. 22:5. Specially—(a) metaph. to live, i. q. הָלַךְ, Ps. 40:8; followed by אֵת and אִם with any one, i. e. to have intercourse, Ps. 26:4; Pro. 22:24.—(b) בּוֹא אֶל-אֲבוֹתָיו “to go to one’s fathers,” Gen. 15:15, i. q. הָאֵסֶף אֶל-אֲבוֹתָיו to be gathered to one’s fathers, to go to Hades (see Hiph. Niph. No. 1).

HIPHIL הֵבִיאוּ 2 pers. הֵבִיאוּ with suff. הֵבִיאוּ Ps. 66:11; הֵבִיאוּ Eze. 23:22; more frequently הֵבִיאוּ, הֵבִיאוּ, הֵבִיאוּ Lev. 23:10, and הֵבִיאוּ 1 Sa. 16:17; inf. הֵבִיאוּ Ruth 3:15; gerund הֵבִיאוּ twice 2 Ch. 31:10; Jer. 39:7; fut. הֵבִיאוּ, rejecting the א, אֵבִי 1 Ki. 21:29; causat. of conj. Kal, in almost all of its significations.

(1) to cause to come in, to lead in, to bring in, e. g. to a house, Gen. 43:17; a ship, Gen. 6:19; a land, Ex. 6:8; specially, to take a wife, Jud. 12:9 (see Kal 1, b); הֵבִיאוּ “to bring into judgment,” Job 14:3; Ecc. 11:9 (see Kal 1, c); הוֹצִיאוּ “to lead (a people) out and bring them in,” i. e. to and from war; used of a king or other military leader, Nu. 27:17; 1 Ch. 11:2 (see Kal 1, d); “to cause (the sun) to enter,” i. e. “to set,” Amos 8:9 (see Kal 1, g). Used of inanimate things, to bring in produce to the barn, 2 Sam. 9:10; to bring in, to carry in (LXX. εἰσφέρειν), Gen. 27:10; Lev. 4:5, 16, etc.; to put in, to insert, as the hand into the bosom, Ex. 4:6; carrying bars into rings, Ex. 25:14; 26:11.

(2) to bring to, prop. used of living things; followed by אֵל, לָ, to any person, Gen. 2:19, 22; 43:9; 44:32; to call for, to admit, Est. 5:10, 12. It is applied to inanimate things—(a) to bring to, Gen. 27:10; 30:14; 31:39; 33:11; 2 Ch. 9:10; Gen. 37:2; וַיָּבֵא אֶת-דִּבְתָּם רָעָה אֶל-אֲבִיהֶם er trug dem Vater böse Gerüchte über sie zu, “he brought to his father an evil report concerning them.”—(b) to bring a present, 1 Sa. 9:7; 25:27; a sacrifice, Gen. 4:4.—(c) followed by לָ to bring upon any one evil, or anything hurtful, as the flood, Gen. 6:17; calamity, Jer. 4:6; 5:15. More rarely followed by לָ Jer. 15:8; and אֵל 32:42.—(d)

to cause to come to pass, to fulfil, words, counsel, prophecy, Isa. 37:26; 46:11; Jer. 39:16 (compare Kal 2, e).

(3) to bring, to bring away, to carry with oneself, 2 Ch. 36:7; Dan. 1:2 (LXX. ἀποφέρειν); hence—(a) simply to carry, i. q. נָשָׂא; Job 12:6, “who carries his God in his hand” (see אָלֹהִים p. XLIX, A); Ps. 74:5, כְּמִבְּיָא לְמַעַלָּה “as one who carries up ... axes,” lifts up as a woodman.—(b) to bring back (compare Arab. لاء to return, IV. to bring back). Deu. 33:7, “hear, O Jehovah, the voice of Judah וְאֶל-עַמּוֹ and bring him back to his people.”—(c) to bring away anything, i. e. to procure, to get, to acquire; compare Arab. لاء followed by ب; Ps. 90:12, וְנִבִּיא לִבְבִּי חֶקְמָה “that we may acquire a wise heart.”

HOPHAL הֵבִיאוּ—(1) pass. Hiph. No. 1. to be led in, Gen. 43:18; Ps. 45:15; to be brought in, Lev. 10:18; 2 Ki. 12:10, seq.; to be inserted, put in, Ex. 27:7.

(2) pass. of Hiph. No. 2, to be brought to any one, Lev. 13:2, 9; 14:2; to be brought to, Gen. 33:11. Derived nouns are בָּאָה and מוֹבָא, תְּבוּאָה.

בּוֹ The words which are commonly referred to this root, נָבִיב and בָּבָה, I refer to the root נָבָב.

בָּז fut. יָבִז TO CONTEMN, TO DESPISE, kindred to בָּזָה. (Both of these are properly as it appears to me i. q. בָּזַם to trample with the feet, which is applied to contempt, comp. Pro. 27:7.) Const. followed by an acc. Pro. 1:7; more often by לָ 11:12; 13:13; 14:21; 23:9. Cant. 8:1, 7; Pro. 6:30, לֹא יָבִזוּ לַגָּנֵב “they do not despise a thief,” i. e. “they do not let him go unpunished,” comp. 30:17. Zech. 4:10, בָּז in 3 pret. stands for בָּזָה, as if from בָּזָה. Hence the following words—

בָּז m.—(1) contempt, Job 12:5; 31:34.

(2) [Buz], pr. n.—(a) of the second son of Nahor Gen. 22:21; also of a people and region of Arabia Deserta, Jer. 25:23. The Gent. noun is בָּזִי Job 32:2;—(b) m. 1 Ch. 5:14.

בָּזָה f. contempt, hence “he who is, or they who are contemned,” Neh. 3:36.

בָּזִי (“sprung from Buz,” compare בָּז No. 2, a) pr. n. Buzi, the father of Ezekiel the prophet and priest, Eze. 1:3.

בָּבִי [Bavai], pr. n. m. perhaps of Persic origin, i. q. בָּבִי.

בִּירָא a root not used in Kal, which had the



signification of *turning, rolling*, and hence of *disturbing, perplexing*, comp. *הָפַךְ* and *אָפַק*, *אָפַךְ*.

to turn, to turn about, Arab. بَاكَت to be confused, disturbed, used of any affair, نَكَت to involve oneself in evil.

NIPHAL נָבֹךְ Part. pl. נִבְכִּים (Ex. 14:3), *to be entangled*, Est. 3:15; *to wander in perplexity*, Joel 1:18; Ex. loc. cit.; hence מְבִיכָה.

**יָבֹל** from the root **יָבַל**—(1) *rain, showers* (see the root No. 1), hence *the month of showers*, the eighth of the Jewish months, from the new moon of November, to that of December, 1 Ki. 6:38.

(2) *produce*, i. q. תְּבוּאָה Job. 40:20; with the addition of עֵץ *the stock of a tree, the trunk*, as in Chaldee. Isa. 44:19.

**בַּיִם** an unused root, which appears to have had the notion of *height*, whence **בֵּמָה** a high place, which see. The other Phœnicio-Shemitic languages have not this root (see however Syr. **حَصَلَ** 1 Sa. 10:23, Pesh.), but its traces are manifest in the Indo-Germanic stock of languages, as the Pers. **بام** the top of any thing, roof, **βωμός**, altar, mound, and **βοῦνος**, hill, *pomus*, used of taller trees; in the Germanic languages **Bom**, **Boom**, **Baum**, whence *sich bâumen*.

[Derivative בְּמָה.]

**בין** with its derivatives see **בין**.

בִּזְנוּת ("prudence"), [*Bunah*], pr.n. m. 1 Ch.  
2:25.

**בִּנְיָ** see **בִּנְיָ**.

**פֶּדַס** fut. **יָבֹס** TO TREAD WITH THE FEET, TO TRAMPLE ON, as a thing neglected and despised, Pro. 27:7; also to *trample to pieces*, as enemies, i. e. thoroughly to subject, Isa. 14:25; 63:6; Ps. 44:6; 60:14. Part. **פּוֹסֵם** Zec. 10:5. (To tread with the feet is expressed in many languages by the syllable *pat* variously inflected; see Sanscr. *pati*, a way, *pad*, *pada*, foot ["path, to go"], Zend. *pethô*, *pâte*, a path, (Pers. *l* foot), Gr. *πάρος*, *πατίω*, *πούς* for *ποδός*, gen. *ποδός*, Lat. *pes*, *pedis* and *petere*, lower Germ. *padden*, *reddin* = *πατεῖν*, *Ψαδ*, Engl. *path*, *fuß* (foot), *t* being changed by the Hebrews into a sibilant *pas*, *bas*. Kindred, in the sense of stamping in, is **סָבַס**, of despising, as the Gr. *πατίω*, Il. iv. 157; **בָּס**, **לָבַס**. Compare also **סָפַס**, **לָבַס**.)

PILEL בִּלְעַל *to tread with the feet* a holy place or land, Jer. 12:10; Isa. 63:18, with the added sig-

nification of polluting and profaning, compare *καταπατεῖν* i. q. *βεβηλοῦν*, 1 Mac. 3:45, 51; Apoc. 11:2 and *סמך*.

HOPHAL, part. מִדְּבַר trodden under foot (used of a corpse), Isa. 14: 19.

HITHPALEL הִתְבַּלֵּם *to be thrown out to be trampled on*, Eze. 16:6, 22. Compare הִתְרַבֵּם.

Trived nouns are, מְבוֹסָה, מְבוֹסָה and pr.n. יְבוֹס.

**בוע** an unused root, which with the kindred words **נָבַע**, **נָבַעַה**, **נָבַעַת**, has the sense of *swelling up*; this is afterwards variously applied to water *gushing up, boiling up*; to ulcers *breaking forth*, and *pustules* rising in the skin. See **אֲבַעְבַּת**.

**בַּיַּץ** an unused root, i. q. Arab. **بَاَضَ** Med. Ye, *to be white* (with an acc. to surpass in whiteness). II. *to make white*. IX. and XI. *to be of a white*

colour, whence <sup>אֲדָמִי</sup> אֲדָמִי white, bright. ["Cognate are Ch. אֲדָמִי, עֲבָדִי, בָּעֲבָדִי, stannum, tin, also בָּדָלַי." Ges. add.] To this answers the Pers. <sup>سُورِد</sup> سُورِد, white, bright; Germ. Engl. <sup>weiß</sup> weiß, white; higher Germ. <sup>bleiß</sup> bleiß. Hence <sup>בִּצְיָה</sup> בִּצְיָה an egg, and—

בִּיזָן *m. byssus*, and *cloth made of byssus*, i. e. fine cotton of a bright, white colour (see the etymology and Apoc. 19:8, 14, compare the remarks in Thes. p. 190). It was very fine in texture, and most costly, used as the clothing of kings (1 Ch. 15:27), of priests (2 Ch. 5:12), and of those who were very rich (Est. 1:6; 8:15). The word is of Aramæan origin, and it is therefore specially used of the Syrian byssus (Eze. 27:16), which appears to be distinguished from the byssus of the Egyptians, called *שֵׁשׁ* (ibid. verse 7); in other places it does not differ from *שֵׁשׁ*, and it is used for it in the later Hebrew, 1 Ch. 4:21; 2 Ch.

3:14; compare Ex. 26:31. (So <sup>כ</sup>ח and Ch. <sup>כ</sup>ז in the Old and New Test. Heb. <sup>כ</sup>ח and Gr. <sup>β</sup>ύσσος.) See J. R. Forster on the Byssus of the Ancients, Lond. 1776. Celsii Hierob. ii. 167, seq. J. E. Faber on Harmer's Observatt. ii. 382, seq.

["After long inquiry and dispute, whether the cloths of byssus were of linen or cotton, recent minute investigations at London, with the aid of the microscope, have decided the controversy, and shewn that the threads are linen. See Wilkinson's *Manners and Cust. of the Anc. Egyptians*, iii. p. 115." Ges. add.]

בוֹזֵץ ("shining," from *בָּץ* to shine), [*Bozer*],  
pr. n. of a rock near Gibeah, 1 Sa. 14:4.

בּוֹק i. q. בָּקַק to empty. Hence מְבוּקָה and—

**בוקה** *f. emptiness, emptying, i.e. devastation, depopulation* (comp. **בָּקָה**). Once found Nah. 2:11, **בּוֹקָה** and **יִמְבּוֹקָה**, used of the greatest devastation, like **שָׂמָה** **שָׂמָה**, **שָׂמָה** and **שָׂמָה**, from the roots **שָׂמָה** and **שָׂמָה**.

**בוקר** *pr. a herdman* (denom. from **בָּקָר** which see); in a wider signification also used of *a shepherd*, Am. 7:14. Of equally wide use is the Lat. *armentarius* (Virg. Georg. iii. 344), which is well used in the Vulgate.

I. **בּוֹר** *pl. בּוֹרוֹת* m. (for **בָּאָר**, **בָּאָר**, from the root

**בָּאָר**) *a pit*; Arab. **بُورَة** 1 Sa. 13:6; 1 Ch. 11:22.

(2) specially *a cistern*. Gen. 37:20, seq. **בּוֹרוֹת** **הַצֵּיִבִים** "cisterns cut in stone," Deu. 6:11. Cisterns without water were used for prisons (Zec. 9:11; Jer. 38:6, seq.). Hence—

(3) *i. q. prison*, Isa. 24:22, more fully **בֵּית הַבּוֹר** Jer. 37:16; Ex. 12:29.

(4) *sepulchre*. Of frequent occurrence is the phrase **יֹרְדֵי-בּוֹר** "those who go down to the sepulchre," i.e. the dead, Psal. 28:1; 30:4; 88:5; Isa. 38:18. Isa. 14:19, **יֹרְדֵי אֶל-אֲבִיבֵי-בּוֹר**, "those who are to go to the stones of the sepulchre," i.e. to be buried in the more costly sepulchres of stone; **עַד בּוֹר** "unto the sepulchre," Prov. 28:17; Isa. 14:15, **יִפְתְּחֵי-בּוֹר** "the recesses of the sepulchre," i.e. the lowest sepulchre.

II. **בּוֹר** *i. q. בּוֹר*, which see.

**בּוֹרֵךְ** *i. q. בּוֹרֵךְ* TO EXPLORE, TO SEARCH OUT, once found, Ecc. 9:1, where there is the infinit. [KAL] **לְבַרֵךְ**, *to search out* (comp. Ecc. 3:18, **לְבַרֵךְ**).

**בוש** *pret. בָּשָׁה, part. pl. בּוֹשִׁים, fut. יִבוֹשׁ*, TO BE ASHAMED. (It answers to the Syr., Ch. **בָּהַת**, **בָּהַת**, also Arab. **بَشَت**, **بَشَت** to be astonished, confounded, **بَشَت** to silence, and Lat. *pudere, pudor*. The origin should not apparently be sought in the idea of blushing, but rather in that of paleness and terror, so that **בָּשָׁה** and **בָּשָׁה** are kindred to this.) Ezr. 8:22, **בָּשָׁה** **בִּי** "I was ashamed to ask;" Ezr. 9:6; once with a fin. verb, Job 19:3, **לֹא-תִבְשֹׁן תִּהְיֶינִי**, "ye are not ashamed, ye shun me." Followed by **מִן** of the thing of which one is ashamed, Eze. 36:32 (comp. Eze. 43:10, 11). Specially it is—

(1) *to fail in hope and expectation*, which is joined with shame and blushing, Jer. 14:3; Job 6:20. It is applied to enemies and wicked men put to flight after their endeavours are frustrated, Ps. 6:11; 25:3; 31: 8; 35:4; to men overwhelmed with unexpected

calamity, Jer. 15:9; 20:11; to a husbandman deprived of hope of harvest, Jer. 14:4; comp. Isa. 19:9 and **הוֹבִישׁ**. On the other hand those are said *not to be put to shame*, who place their confidence in God. Ps. 22:6; 25:2, 3. Followed by **מִן** of a thing which disappoints the hope, Jer. 2:36.

(2) It is applied to *the mind*, in whatever way *troubled, disturbed, confused* (compare Arab. **بَشَت**). So especially in the phrase **עַד בּוֹשׁ** Jud. 3:25, "they waited **עַד בּוֹשׁ** until they were confounded;" 2 Ki. 2:17.

(3) It appears to be once used of a thing which disappointed the hopes of others set upon it (comp. **בָּשָׁה**). Hos. 13:15, **יָבוֹשׁ מְקוֹרוֹ** "his fountain shall be ashamed" (compare Jer. 14:3), i.e. shall dry up. Followed by **יָחִיב**. But it is more probable that **יָבוֹשׁ** h. l. is the same as **יָבוֹשׁ**.

(This word is of frequent use in poetry, but rare in prose, see No. 1, 3; in the Pentateuch never found in KAL, but see Hithpalel.)

**בָּשָׁה** *to delay*, followed by a gerund, Ex. 32:1; Jud. 5:28. Properly to put to shame one who waits, by detaining him too long. Comp. **עַד בּוֹשׁ** Jud. 3:25.

**הִפְחִיל** *pers. 2* **הִפְחִיל**—

(1) *to put any one to shame*, especially on account of frustrated endeavours. Hence used of God, to cause efforts to be vain, Psalm 14:6; 44:8; 110:31, 116.

(2) *to disgrace*, Pro. 29:15.

(3) *intransitive, to do shameful things, to act shamefully* (comp. **הִפְחִיל**, **הִפְחִיל**). Part. **מְבִישׁ** base, shameful, wicked, Prov. 10:5. As in this place, so Prov. 14:25; 17:2, it is opposed to **מְשָׁבִיל**. For wickedness also comprehends folly, as elsewhere words implying folly (**נִבְלָה**, **בְּסִיל**) are applied to wickedness. Fem. **מְבִישָׁה** Pro. 12:4; opposed to **אִשֶּׁת חַיִל**.

Another form of the conjugation Hiphil, **הוֹבִישׁ**, is found under the root **בָּשָׁה**.

**HITHPALEL**, *to blush, to be ashamed*, Gen. 2:25. This appears to be a word used in prose, comp. under **הִתְאָפַּר**, **הִתְאָפַּר**.

Derivatives are **בָּשָׁה**, **בָּשָׁה**, and—

**בוש** *f. shame*, Ps. 89:45; Eze. 7:18; Obad. 10; Mic. 7:10.

**בּוֹת** Ch. TO PASS THE NIGHT, Dan. 6:19. In Targg. often for **לָיַן**. Syr. **ܠܝܢ** id.; and, to delay, to remain. Arab. **بَات** Med. Ye; Æth. **ባተ**: to pass the night, to remain. Hence is commonly derived **בֵּית** house; but see under that word.



**בָּוּ** with suff. **בָּוֹה** m. *prey, spoil* It is used of persons and cattle carried away in war (elsewhere **בָּוֹה**, also of wealth taken from an enemy, Nu. 14:3; Jer. 15:13; 49:32. **בָּוֹה** see **בָּוֹה** Of frequent use are the phrases **לָבוּ** to become a prey, to be carried away as a prey, Nu. 14:31; Deu. 1:39; Isa. 42:22; sometimes with the addition of a dative, Eze. 26:5; 34:28; **לָבוּ** to give for a prey, Jer. 17:3; Eze. 25:7 קרי.

**בָּוֹה** ἀπαξ λεγόμεν, no doubt having the sense, TO CUT IN PIECES, DIVIDE. Isa. 18:2, "a people ... **בָּוֹה** **בְּנָהָרִים** whose land the rivers divide" [or "rend (**בָּוֹה** i. q. **בָּוֹה**)]. It signifies Æthiopia, see my Comment. on the passage. The root **בָּוֹה** is softened from the harder forms **בָּוֹה** (to cleave), **בָּוֹה**, **בָּוֹה**, all of which have the power of dividing. It lies not only in the syllables **בָּו**, **בָּו**, **בָּו** (comp. under the root **בָּוֹה**), but also, as imitating the sound of cleaving, in many others ending with a sibilant, as **בָּו**, **בָּו**, **בָּו**; also in **בָּו**, as **בָּו**, which latter is frequent in the Indo-Germanic languages; compare Sanscr. *bhidh*, to cleave, *tshid*; Pers. *tshiden*, σχίζω, scindo, etc.

**בָּוֹה** i. q. **בָּוֹה** TO DESPISE, TO CONTEMN, pr. to trample with the feet, see **בָּוֹה**. Constr. followed by an acc. Num. 15:31; Ps. 22:25; 102:18; more rarely followed by **לָ** 2 Sa. 6:16, and (suitably to the etymology) **עַל** Neh. 2:19. Opp. to **בָּוֹה** 1 Sa. 2:30. Pro. 19:16, **בָּוֹה** **דְּרָכָיו** "he who makes light of (i. e. neglects) his course of living." Est. 3:6, **בָּוֹה** **לְשַׁלַּח יָד** "and he despised to lay hand;" Ps. 73:20.

NIPHAL part. **בָּוֹה** despised, Isa. 53:3; Ps. 15:4. HIPHIL i. q. Kal, Est. 1:17. Derivatives, **בָּוֹה**, pr. n. **בָּוֹה**.

**בָּוֹה** verbal adj. of an intransitive (and passive) form, despised. Isa. 49:7, **בָּוֹה** **נַפְשִׁי** "despised by men," i. q. **בָּוֹה** Ps. 22:7.

**בָּוֹה** i. q. **בָּוֹה** *prey, spoil* (from the root **בָּוֹה**), but only found in the later Hebrew (compare the Aram. **בָּוֹה**), 2 Chr. 14:13; 28:14; Ezr. 9:7; Neh. 3:36; Est. 9:10, seq.; Dan. 11:24, 33. Often joined to the synonyms **בָּוֹה** and **בָּוֹה**.

**בָּוֹה** plur. **בָּוֹה**, **בָּוֹה**, once **בָּוֹה**, inf. **בָּוֹה**, fut. **בָּוֹה**; TO SNATCH AWAY, TO PREY, TO TAKE A PREY, TO SPOIL (Arab. **بَوَّه** Conj. I. VIII.; Aram. **בָּוֹה** id. The primary power appears to be that of to pull in pieces, compare the kindred roots **בָּוֹה**, **בָּוֹה**, **בָּוֹה**.

Hence the Ch. **בָּוֹה** to bring to decay, to dissipate; from which commonly is derived **בָּוֹה** a liberal gift, see under that word.) It is construed—(a) absol. Num. 31:53; 1 Sa. 14:36.—(b) with an acc. of the prey, to take any thing for a prey, to seize and carry away what is seized. Gen. 34:29; Nu. 31:9; Deu. 2:35; 3:7. **בָּוֹה** to seize a prey, Isa. 10:6; 33:23. **בָּוֹה** id. 2 Ch. 28:8.—(c) with accus. of the city, country, persons spoiled, Gen. 34:27; Eze. 39:10; 2 Ki. 7:16; 2 Ch. 14:13; Isa. 42:22.

NIPHAL **בָּוֹה**; plur. **בָּוֹה**; inf. and fut. **בָּוֹה** to be spoiled, pass. of Kal, letter c; Amos 3:11; Isa. 24:3.

PUAL, id., Jer. 50:37.

Derivatives, **בָּוֹה**, **בָּוֹה**.

**בָּוֹה** m. (from the root **בָּוֹה**), contempt, Esth. 1:18.

**בָּוֹה** ("contempt of Jehovah"), [*Bizjoth jah*], pr. n. of a town in the south of Judah, Josh 15:28.

**בָּוֹה** an unused root, prop. to scatter, to disperse, like the Syr. **ܒܝܬܝܢ**; Arab. **بَرَق** is, to spit, to sow seed, also to arise (as the sun); prop. to scatter rays, in which signification of radiating and shining forth it appears to be kindred to the root **בָּוֹה** (as to **!** and **!** being interchanged, see **!**). Hence ἀπαξ λεγόμεν.—

**בָּוֹה** m., Eze. 1:14, i. q. **בָּוֹה** lightning, flash of lightning. So all the ancient versions, also Abulwalid and Kimchi.

**בָּוֹה** ("lightning"), [*Bezek*], pr. n. of a city of the Canaanites, where Adoni-bezek was king, Jud. 1:4, seq.; 1 Sa. 11:8.

**בָּוֹה** TO SCATTER, TO DISPERSE, TO DISSIPATE, i. q. **בָּוֹה**, Dan. 11:24. Arabic **بَرَّ** Conj. II. and **بَذَر** to sow seed; compare Aram. **בָּוֹה**.

PIEL, to disperse, to put to flight (enemies), Ps. 68:31.

**בָּוֹה** [*Biztha*], pr. n. of an eunuch in the court of Xerxes, Est 1:10; perhaps Pers. **بسته** *beste*; *ligatus*, sc. *membro*, i. e. *spado*.

**בָּוֹה** m., verbal adj., i. q. **בָּוֹה** a trier (of metals), Jer. 6:27.

**בָּוֹה** (with occult Dag. forte) m., a watch-tower, a tower built for besieging a city, Isa. 23:13 קרי.

**בַּחֲרִים** pl. **בַּחֲרִים**, **בַּחֲרִי** (of the form **בַּחֲרִי** with occult Dag. forte to distinguish it from **בַּחֲרִים**, m., a youth, young man, so called from beauty of form, see belo ", part. **בַּחֲרִי** No. 2); unless, indeed, it be thought that his signification is taken from the kindred **בַּחֲרִי**

No. 3, whence Arab. **بكر** a virgin, Jud. 14:10; 1 Sa.

8:16. It denotes a young man of mature age, but unmarried, Ruth 3:10; Isa. 62:5; often connected with **בַּחֲרִי** Deu. 32:25; Lam. 1:18; 2:21, etc. Specially youths, used for young warriors, Isa. 9:16; 31:8; Jer. 18:21; 49:26; 51:3; Am. 4:10 (comp. **נָשָׂא** and **יָלְדָה**).

**בַּחֲרִית** see **בַּחֲרִים**.

**בַּחֲרִי** Isa. 23:13 כתיב; see **בַּחֲרִי**.

**בַּחֲרִי** m., adj. verb, elect. chosen, **ἐκλεκτός**: only in the phrase **בַּחֲרִי** chosen of God, 2 Sam. 21:6; of Moses, Ps. 106:23; of the people of Israel, Isa. 43:20; 45:4 (parall. **יְהוָה**); of the pious and prophets, Isa. 42:1 (according to others, of the Messiah [this is of course the true application]); pl. of the pious, Isa. 65:9, 15, 22; Ps. 105:43.

**בַּחֲלִי** I. i. q. **בַּחֲלִי** No. 3; followed by **בַּחֲלִי**, to LOATHE; compare Syr. **ܚܣܠܐ** nauseating, suffering from nausea. Zech. 11:8 **בַּחֲלִי** "their soul loathed me." This signification is either taken from the cognate **בַּחֲלִי** and **בַּחֲרִי**, but with the sense of rejecting.

II. i. q. Arab. **بخل** to be greedy, avaricious. Hence PUAL, Proverbs 20:21, in כתיב, **בַּחֲלִי** a possession obtained by avarice; see Schult. Animadv. ad h. l. The ancient versions express the **בַּחֲלִי** in translating.

**בַּחֲרִי** fut. **יִבְחַר**.—(1) TO SEARCH OUT, TO EXAMINE, TO TRY, TO PROVE, especially metals (like the **בַּחֲרִי**, Jer. 9:6; Zec. 13:9; Ps. 66:10; whence metaph. Job 23:10 **בַּחֲרִי** "let him prove me, I shall go forth like gold;" and neglecting the primary power, Job 12:11 **בַּחֲרִי** "doth not the ear try words?" Job 34:3. Often—(a) used of God examining the hearts of men, Ps. 7:10; 17:3; Pro. 17:3; Ps. 81:8; especially by sending calamities upon them, Job 7:18.—(b) used of men tempting God (i. q. **נִסָּה**), i. e. of unbelievers, Mal. 3:10, 15; Ps. 95:9.

(2) to look out, to watch, i. q. **צָפָה**; whence **בַּחֲרִי** watch-towers. (Ch. **בַּחֲרִי**, Syr. **ܚܣܠܐ** to examine.

The Arabs have in this sense **محن** Conj. I, VIII **م** and **ح** being interchanged; which prop. has the meaning, to rub, to rub upon; used in the sense of trying, proving by rubbing on the *lapis Lydius*, called in the Greek *βάσανος*, which appears to be a word formed from the Oriental **בחן**.)

NIPHAL, to be proved, tried, Gen. 42:15, 16; Job 34:36.

PUAL **בַּחֲרִי** id., Eze. 21:18, **כִּי בַחֲרִי** "because a trial is made;" compare Schnurrer on the passage; LXX. **ὅτι δεδικαίωται**. Others take **בַּחֲרִי** as a noun, trial, proof, sc. is made.

Derived nouns besides the following are **בַּחֲרִי**, **בַּחֲרִי**.

**בַּחֲרִי** m., watch-tower (see the root No. 2), Isa. 32:14, **עַל הַבְּרִי** "the hill (Ophel) and the watch-tower on it." It seems to denote a tower built on the hill Ophel, as to which see Neh. 3:26, 27.

**בַּחֲרִי** m., trial, proof; Isa. 28:16, **אֶבֶן בַּחֲרִי** "a tried stone," i. e. of proved stability, so as to be suitable for the foundation of a building.

**בַּחֲרִי** fut. **יִבְחַר**.—(1) TO PROVE, i. q. TO TRY, TO EXAMINE, like the Syr. **ܚܣܠܐ** i. q. Heb. **בַּחֲרִי**. (I place this signification first, although it is the less frequent, and particularly belongs to the later Hebrew[?]; because trial, proof, precedes choice. The primary idea is either that of rubbing on a touchstone, so that it is the same as **בַּחֲרִי**, or in dividing in pieces and examining; comp. **בַּחֲרִי** No. 1. To this answer Greek **πειράω**, Lat. *perior*, whence *experior*, *comperior*, *periculum*, *peritis*. Isa. 48:10 **יִבְחַרְתִּיךָ** "I have proved thee in the furnace of affliction," Job 34:4; 2 Chron. 34:6; where the כתיב should be read **יִבְחַרְתִּיךָ** "he proved (searched) their houses," (of the idolators).

(2) to approve, i. q. to choose, to select. It answers to the Arab. **مخير** VIII. to select the best, to have the best, to take the better part of a thing, **مخير**, something select, what is chosen. Job 9:14; 15:5; 29:25. Often with a dat. **לִי** to choose for oneself, Gen. 13:11; Ex. 17:9; Josh. 24:15. The thing chosen is put in the accus. (see the instances cited), and more often also with **בַּחֲרִי** prefixed; (comp. **בַּחֲרִי** B, 4). Deu. 7:6; 14:2; 18:5; Nu. 16:5; 17:20; 1 Sa. 10:24; 16:8, 9, etc.; once **עַל** (which denotes desire of any thing, and see **עַל** No. 4), Job 36:21; also **מִן** (in the sense of preference) Ps. 84:11. Participle **בַּחֲרִי**



pl. constr. **בַּחֲרִי** 1 Sa. 26. 2—(a) *beloved, chosen*, Ex. 14: 7—(b) *excellent, surpassing*, Cant. 5: 15.

(3) *to love any one, to delight in any thing* (both of which are significations taken from that of choosing), *to desire*, construed with an acc. Gen. 6: 2; Isa. 1: 29. 2 Sam. 15: 15, **כָּל אֲשֶׁר יִבְחַר אֲדֹנָי** "according to all that my lord shall desire;" Pro. 1: 29; 3: 31; followed by **בְּ** Isa. 14: 1, **וַיִּבְחַר עוֹד בְּיִשְׂרָאֵל** "and he will again love Israel;" Zech. 1: 17; 3: 2; and **לְ** 1 Sa. 20: 30 (where however, many copies have **בְּ**). Once pregn. **עַל** of pers. is added, 2 Sa. 19: 39, **כָּל אֲשֶׁר תִּבְחַר עָלַי אֶעֱשֶׂה לְךָ** "whatever thou desirest (and layest) on me (to do) I will do it for thee."

NIPHAL—(1) *to be chosen, preferable, excellent*; followed by **לִּן** preferable to any thing, Jer. 8: 3; part. **נִבְחָר** *choice*, **נִבְחָר נִבְחָר** Pro. 10: 20; 8: 10, 19; followed by **לִן** more choice than, Pro. 16: 16; 22: 1.

(2) followed by **לְ** *to be chosen by any one, to please any one*, Pro. 21: 3.

PUAL, *to be chosen*, only Eccl. 9: 4 **כַּחַב**.

Derived nouns are **בְּחִיר**, **בְּחִירִים**, **בְּחִירָה**, **מִבְּחָר**, **מִבְּחָרִים**, pr. n. **יִבְחָר** and—

**בְּחִירִים** ("village of young men"), [*Bahurim*], a small town of the Benjamites, 2 Sa. 3: 16; 16: 5; 17: 18; 19: 17; 1 Ki. 2: 8. Jo. Simonis derives from this the Gent. n. **בְּחִירָיִים** 1 Ch. 11: 33; with the letters transposed **בְּחִירָיִים** 2 Sa. 23: 31.

**בְּחִירִים** (of the form **אֲזַנִּים**), m. pl. Nu. 11: 28, and **בְּחִירָה** Ecc. 11: 9; 12: 1, *youth*.

**בִּטָּה & בִּטְחָה** i. q. **בָּר** No. II. *βαρτολογεῖν*, *blaterare*, TO BABBLE, TO TALK IDLY; *ἀσώματον*, TO TALK RASHLY AND INCONSIDERATELY, an onomatop. word, like the Greek and Latin. Part. **בֹּטֵחַ** *babblers, idle talker*, Pro. 12: 18.

PIEL, id. Lev. 5: 4; Ps. 106: 33. In each of these places the addition of **בְּשִׁפְתַּיִם** increases the force of this phrase, see **שִׁפְתַּיִם**.

Deriv. **מִבְּטָא**.

I. **בִּטָּח**—(1) TO CONFIDE IN any one, TO SET ONE'S HOPE AND CONFIDENCE upon any one. (Ch. and Samar. id., but of rare occurrence. Arab. **بَطَحَ** *to throw one down on his back*, to throw in the face; whence Heb. **בָּטַח** perhaps pr. to throw oneself or one's cares on any one; compare **עָלָה** Ps. 22: 9). Followed by **בְּ** Prov. 11: 28; Ps. 28: 7; **עַל** 2 Ki. 18: 20, 21, 24; **אֶל** Ps. 4: 6; 31: 7. Sometimes with a dat. pleon. Jer. 7: 4, **אֶל־דְּבָרֵי לִפְנֵי הַשָּׁמַיִם** "set not your hope in lying words." Jer. 7: 8; 2 Kings 18: 21. It is rarely put absol. Job

6: 20. In such cases, it is mostly equivalent to—

(2) *to be secure, to fear nothing for oneself*. Jud. 18: 7, 10, 27; Jer. 12: 5. Job 40: 23, **יִבְחַח בְּיַדָּיו אֶל־פִּיהוּ** "he fears nothing, although Jordan should break forth at his mouth." Pro. 11: 15, **שֹׂנְאֵי חֲקָעִים בִּטָּח** "he who hates sureties lives securely," has no cause of fear. Opp. **רַע יִרְעֵה**. And so—(a) it is used in a good sense of the security of the righteous, Isa. 12: 2; Pro. 28: 1; Job 11: 18.—(b) in a bad sense, of men who set all their hope and confidence in worldly things, and do not fear God and the Divine displeasure. Isa. 32: 9, 10, 11; Pro. 14: 16. Comp. **נִשְׁלָח, נִשְׁלָחָה**.—Part. **בֹּטֵחַ** *trusting*, with an active signification, Isa. 26: 3, **כִּי בָרַךְ בֹּטֵחַ** "because he trusteth in thee;" Ps. 112: 7.

HIPHIL, fut. apoc. **יִבְטַח**—(1) *to cause to trust, or confide, to persuade to trust*, followed by **אֶל** and **לְ**. Isa. 36: 15; Jer. 28: 15; 29: 31.

(2) absol. *to make secure*, Ps. 22: 10.

Derived nouns, **בִּטְחָה**, **בִּטְחוֹן**, **בִּטְחוֹת**, **מִבְּטָח**.

II. **בִּטָּח** transp. i. q. **טָבַח**, **طَبَخَ** *to cook*, *to ripen*, whence **אֲבִטָּיִם** melon, which see.

**בִּטָּח** m.—(1) *confidence*, and adv. *confidently*, with *confident mind*, Gen. 34: 25.

(2) *security*, Isa. 32: 17. In other places always **לִבְטָח** and **בִּטָּח** adv.—(a) without danger and fear, *safely*. **יָשָׁב לִבְטָח**, **יָשָׁב בִּטָּח**, **יָשָׁב בְּטָח** *to dwell safely*, 1 Sa. 12: 11; Lev. 25: 18, 19; 26: 5; Deut. 33: 12.—(b) without fear, *securely*, Mic. 2: 8. Sometimes used of one who is in too great security and without caution, Jud. 8: 11.

(3) [*Betah*], pr. n. of a town of Syria abounding in brass, situated on the borders of Hadadezer, 2 Sa. 8: 8, called in the parallel place, 1 Ch. 18: 8, **טְבַחַת**.

**בִּטְחָה** f. *confidence*, Isa. 30: 15.

**בִּטְחוֹן** m. *confidence*, Isa. 36: 4; *hope*, Ecc. 9: 4.

**בִּטְחוֹת** f. pl. Job 12: 6, pr. *securities*, i. e. secure tranquillity.

**בָּטַל** TO BE EMPTY, VACANT (compare **בָּטָן**), especially TO BE FREE from labour; hence TO CEASE, TO REST FROM, Ecc. 12: 3. Arab. **بَطَلَ** and **أَبْطَلَ** to be empty, vain; more rarely, to cease.

**בָּטַל** Ch. id., Ezr. 4: 24.

PAEL, *to cause to cease, to hinder, to forbid*, Ezr. 4: 21, 23; 5: 5; 6: 8.

**בָּטָן** an unused root, pr. *to be empty, hollow* *vain*, i. q. **בָּטַל**. Hence—

בִּטְנִי f. (as being a female member, see No. 2, compare Arab. <sup>سح</sup> رحم, and Lat. *cunus*, which are fem. for the same reason), with suff. בִּטְנִי.

(1) *the belly*, so called as being hollow and empty, compare Gr. *κενέων, λαγών, κοιλία*. (Arab. <sup>سح</sup> بطن id., بدن body, especially a corpse; Æth. ቢጥ: a corpse.) Used of the exterior belly of men, Cant. 7:3; or of beasts, Job 40:16; but mostly used of the inside of the belly, both as the place filled with food, Pro. 13:25; 18:20; Job 20:20; Ecc. 11:5; Eze. 3:3, and as the place where the fœtus is conceived and formed. Hence—

(2) *the womb*; Genesis 25:23, 24; מִדֶּבֶתֶן Jud. 13:5, 7; מִבֶּטֶן Isa. 48:8; 49:1, and more fully מִבֶּטֶן אִמִּי Ps. 22:10; Jud. 16:17 from the womb and onward; and hyperbol. for, from tenderest years, Job 31:18. בֶּטֶן פֶּרִי offspring, progeny, Gen. 30:2; Deu. 7:13; Isa. 13:18; Mic. 6:7, always used of the offspring already born, not of the fœtus also followed by a genit. of the father (Mic. loc. cit.) [“uterus gravidus”]. Used of a single son, בֶּר בֶּטְנִי “son of my womb,” Prov. 31:2, where the suffix refers to the mother; but Job 3:10, בֶּטְנִי “my womb,” is “the womb of my mother;” and בֶּטְנִי Job 19:17, is not apparently to be understood of *Job's sons* (for they were dead, Job 1:19, compare Job 29:5); but prob. his uterine brothers, ἀδελφοί (compare Ps. 69:9).

(3) *the inside, inmost part, of any thing*, i. q. <sup>קרב</sup> בֶּטֶן שְׁאֵל the lowest part of Hades, Jonah 2:3. Especially used of one's inmost breast; Job 15:35; 32:18; Prov. 22:18. <sup>קרב</sup> בֶּטֶן the lowest depths of the breast, Pro. 18:8; 20:27, 30; 26:22; Hab. 3:16, וַתִּרְגַּז בֶּטְנִי “and my bowels trembled.” Compare *κοιλία*, Sir. 51:21; Joh. 7:38.

(4) *a protuberance of a column*, like a belly, 1 Ki. 7:40.

(5) [*Beton*], pr. n. of a town of the Asherites (perhaps “valley,” i. q. <sup>سح</sup> بطن *κοιλίας*), Josh. 19:25.

בִּטְנִים pl. Gen. 43:11, *pistacia*, an oblong species of nuts; so called from being flat on one side, and *bellying out* on the other; it grows on a tree very like a terebinth (*Pistacia vera*, Linn.), which is common in Syria (Plin. N. H. xiii. 10). This word is unknown to the other cognate languages, but <sup>سح</sup> حَصْبَا, <sup>سح</sup> بִּטְנִים as used for the terebinth (*Pistacia terebinthus*, Linn.), a tree sometimes confounded with the *pistacia*.

בִּטְנִים (“pistacias”), [*Betonim*], pr. n. of a town of the Gadites, Josh. 13:26.

בִּי (for <sup>שח</sup> בָּעִי from the root <sup>שח</sup> בָּעָה, as <sup>שח</sup> בָּל for <sup>שח</sup> בָּעַל), *prayer, asking*, and by the usage of the language in the acc., as a part of entreaty, or rather of asking pardon, always followed by <sup>שח</sup> אֲדֹנִי, <sup>שח</sup> אֲרֵנִי, prop. *with a petition, with asking*, or with asking, requesting, we come to thee; as if *pace tua*, Germ. *bitte! mit Erlaubniß*. Gen. 44:18, <sup>שח</sup> אֲדֹנִי וְדֹרְשָׁא עֲבֹדָה דְּבָר בְּאֹנִי אֲרֵנִי, “I pray, O lord, let thy servant speak one word to thee;” Ex. 4:10, 13; Num. 12:11; Josh. 7:8; Jud. 6:13, 15; 13:8; 1 Sam. 1:26; 1 Ki. 3:17, 26; also when more than one speak, Gen. 43:20, <sup>שח</sup> אֲדֹנֵינוּ וְנָא וְנָא “and they said, we pray, O lord! we went down,” etc. Of the ancient versions, LXX. excellently *δέομαι* and *δεόμεθα*, Vulg. *obsecro, oramus*,

Targg. <sup>שח</sup> בָּבָעִי, Syr. <sup>שח</sup> بَحَحَّ, Jud. 13:8, *with asking, asking*; all of which answer exactly to the Hebrew <sup>שח</sup> בִּי, and remarkably confirm the etymology proposed by me, and afterwards approved by Hartmann, Winer, and others. The opinions of others are discussed in Thes. p. 222.

בֵּין pret. בִּנְתָּ Psalm 139:2, and בֵּין Dan. 10:1, בִּינְתִי Dan. 9:2, inf. imp. בֵּין, fut. יִבֵּן, apoc. and conv. יִבֵּן (see note on Hiph.) pr. TO DISTINGUISH, TO SEPARATE (comp. בֵּין, בֵּין, and Arab. <sup>سح</sup> بَانَ Med. Ye intrans. *to stand apart, to be separate and distinct*; metaph. Conj. I. V. X. *to be easily distinguished, distinct, manifest*; hence, *to consider, to understand*, which depends upon the power of discerning; comp. *κρίνω, cerno, intelligo, for interligo*; German *merken*, compare <sup>שח</sup> מַרְתָּ, <sup>שח</sup> בָּצָר, etc. Specially—

(1) *to discern, to perceive*—(a) with the eyes, i. q. *to see*. Constr. with an acc. Pro. 7:7; <sup>שח</sup> אֶבֶן Neh. 13:7; <sup>שח</sup> אֶבֶן Job 9:11; 23:8.—(b) with the ears, i. q. *to hear*, Job 23:5; Pro. 29:19.—(c) with the touch, i. q. *to feel*, used of inanimate things, Ps. 58:10.

(2) Elsewhere it signifies some counsel and purpose, *to turn the mind to any thing, to attend*; with an acc. Dan. 10:1; Ps. 5:2; 94:7; Deu. 32:7; Prov. 23:1; <sup>שח</sup> אֶבֶן (which seems to be peculiar to the later Hebrew, see above, No. 1) Ezr. 8:15; Dan. 9:2, 23; <sup>שח</sup> אֶבֶן Ps. 28:5; <sup>שח</sup> אֶבֶן Ps. 73:17; Job 14:21; Deu. 32:29; Isa. 32:4; <sup>שח</sup> אֶבֶן Dan. 11:30, 37; absol. Ps. 94:7.

(3) *to understand*. Dan. 12:8, <sup>שח</sup> אֶבֶן וְלֹא אֶבֶן “I heard indeed, but I understood not;” Isa. 6:9 followed by <sup>שח</sup> אֶבֶן 1 Sa. 3:8; 2 Sa. 12:19; Isa. 43:10.



(4) *to regard as a thing understood, to know, to be acquainted with*; followed by an acc. Ps. 19:13; Job 38:20; ? Ps. 139:2. *בֵּין מִשְׁפָּט* to know what is right, Job 32:9; Prov. 28:5; *בֵּין דָּעַת* Prov. 29:7 (compare *בֵּינָה* ידע).

(5) *absol. to have understanding*, Job 42:3; 18:2, "understand, afterwards speak." Hos. 4:14. Part. plur. *בָּנִים* the wise, understanding ones, Jer. 43:7.

NIPHAL *בָּנוּ* to be intelligent, prudent, Isa. 10:13. Part. adj. *בָּנוּ* intelligent, skilful; often joined with *הָלַם* Gen. 41:33, 39; Deu. 1:13; 4:6; Isa. 5:21; opp. to words signifying folly, Pro. 10:13; 14:33. *בָּנוּ דָּבָר* skilful of speech, eloquent, 1 Sa. 16:18.

PILEL *בִּנְיָן* i. q. Kal No. 2, Deut. 32:10; *בִּנְיָנוּ* "he led him about, (and) took care of him."

HIPHIL *הִבְנִין*, infin. *הִבְנִין*, imp. *הִבְנוּ* (see note), part. *בָּנוּ*; it has a signification—

(1) proper to itself and causative, viz.—(a) *causat. of Kal No. 3, to declare, to explain*. Dan. 8:16, 27; Neh. 8:8; *וַיְבִינֵנוּ בְּפִקְחָא*.—(b) *causat. of Kal No. 4, to teach, to instruct*, with an acc. of person, Neh. 8:9; Ps. 119:34, 73, 130; Isa. 40:14; also with an acc. of the thing, Ps. 119:27; *פִּקְחֵיךָ הִבְנִינוּ* "teach me the way of thy precepts." Pro. 8:5. Elsewhere with an acc. of the thing and dat. of pers. Job 6:24; Dan. 11:33; and with acc. of pers. and dat. of thing, Neh. 8:7. Used also of things which are divinely disclosed to men, Dan. 10:14.—(c) *causat. of Kal No. 5, to cause to understand*, Job 32:8.

(2) it is i. q. Kal No. 1, *to perceive*, as a rumour, Isa. 28:19; No. 2, *to turn the mind to any thing*; construed with *בָּ* Dan. 9:23; 10:11; Neh. 8:12; *אֵל* Ps. 33:15; and *absol.* Dan. 8:5, 17; No. 3, *to discern, to understand*, 1 Ki. 3:9; No. 4, *to know, to be acquainted with*, Job 28:23; Mic. 4:12. *הִבְנִין* Dan. 1:4; Pro. 1:2, *to be skilled in any thing*; followed by *בָּ* Dan. 1:17, and acc. Dan. 8:23; Pro. 1:6; also, *absol.* Isa. 29:16; No. 5, *to have understanding*, Isa. 57:1. Part. *בָּנוּ* Pro. 8:9; 17:10, 24; 28:7, 11.

Note. In the examples cited under No. 2, there are always found Preterites, Infinitives, Imperatives, and Participles, which only can be safely referred to this conjugation. The forms of the future *יִבְנֶה*, *יִבְנוּ*, etc., are placed under the first conjugation [Kal], and only a few examples are found which have a causative power (Isa. 28:9; 40:14; Job 32:8).

HITHPALEL *הִתְבָּנוּ*—(1) *pr. to show oneself attentive*, hence mostly, i. q. Kal No. 2, *to consider, to attend, to remark*, *absol.* Jer. 2:10; 9:16; Job 11:11; followed by *אֵל* 1 Ki. 3:21; Isa. 14:16; *עַל* Job

31:1; Ps. 37:10; *עַל* Job 32:12; 38:18; *בָּ* Jer. 30:24; Job 30:20, and (from the power of the conjugation being made transitive), also with an acc., Job 37:14; hence—

(2) *to perceive* ["e. g. to hear"], with an acc. Job 26:14.

(3) *to have understanding*, *pr. to show oneself wise*, Ps. 119:100.

Hence are derived the nouns *בִּינָה*, *תְּבוּנָה*, and those which immediately follow, *בִּינָה*, *בִּינָה*.

*בֵּין* const. *בֵּין* pr. i. q. Arab. *بين* interval, space between (see Dual), only in const. and followed by suffixes *בֵּינִי*, *בֵּינְךָ*, *בֵּינוּ*, also pl. *בֵּינֵינוּ*, *בֵּינֵיכֶם* and *בֵּינוֹתֶם*. It becomes a preposition—

(1) *between*, Arab. *بين* "between brothers," Prov. 6:19; *בֵּין שִׁחִים* "between bushes," Job 30:7; *בֵּין עֵינַיִם* "between the eyes," for in the forehead (see *עַיִן*). ["So *בֵּין אוּלַי* 'between the Ulai,' i. e. among its windings and branches, Dan. 8:16. After verbs of motion, i. q. *אֵל* *בֵּין*, Jud. 5:27."] When doubled, *inter...inter*, *between...between*, there is *בֵּין...בֵּין*, Gen. 26:28; Ex. 11:7; Josh. 22:25, etc.; more rarely *בֵּין...בֵּין* (pr. an interval...unto), Gen. 1:6; Lev. 20:25; Deu. 17:8; *בֵּין...לְבֵין* Isa. 59:2; *לְבֵין...לְבֵין* Joel 2:17. When followed by words of seeing, understanding, teaching, they signify to see, to understand, to teach, the difference between; Mal. 3:18, *וְיֵרְאוּ בֵּין צַדִּיק לְרָשָׁע* "and ye shall see the difference between the righteous and the wicked," comp. 1 Ki. 1 *וְיֵרְאוּ בֵּין...לְבֵין* 2 Sa. 19:36; Jon. 4:11; *לְבֵין...לְבֵין* Eze. 44:23.

(2) *intra, within*, Job 24:11, *בֵּין שַׁרְתָּם* "within their walls;" Prov. 26:13, *בֵּין הָרְחֹבוֹת* "within the streets," i. q. in the streets, comp. Zec. 13:6. Used of time, Neh. 5:18, "within ten days" (comp. Arab. *بين ذلك*). Sometimes—

(3) *בֵּין...בֵּין* and *בֵּין...בֵּין* are disjunctively used for *sive...sive, whether...or*; 2 Ch. 14:10, *בֵּין רַב לְאִין בָּח* "it is the same to thee to help, whether the strong, or the weak," prop. with thee, O God, in aiding there is no difference between the strong and the weak. The origin of this phraseology may be seen also from Lev. 27:12, "and the priest shall value it (the beast), *וְיֵרְאוּ בֵּין טוֹב לְרָע* whether it be good or bad," for, in distinguishing between good and bad, LXX. *εἶρε καλῆς, εἶρε σαρπά.* 2 Sa. 19:36. (So in the Rabbinic *בֵּין...בֵּין sive...sive, tam...quam.*)

It is compounded with other prepositions—(a) *אֵל* *בֵּין*, *inter*, with acc. *into between, amongst*, Eze. 31:10, 14, and *אֵל-בֵּינֹתָם* 10:2.

(b) *unto between*, Eze 19:11.

(c) *from between*, *zwischen* (etwas) *weg, zwischen* fervor, French *dentre*; Zec. 6:1, "two chariots going forth *מִבֵּין הַהָרִים* *from between the mountains*;" Ps. 104:12, "they utter a voice *מִבֵּין עֲנָפִים* *from amongst the branches*;" Jer. 48:45, *מִבֵּין סִיחֹן*, ellipt. for "out of the midst of the kingdom of Sihon." *מִבֵּין רִנָּלִים* used euphemistically for *from the womb* of a mother, Deut. 28:57, "the afterbirth *מִבֵּין הַיִּצֹת* *which comes forth from her womb*" (comp. Il. xix. 110, *ὅς κεν ἐπ' ἡμᾶς ῥῥῶς πέσῃ μετὰ ποσσὶ γυναικός*), and figuratively for *of his seed, race, posterity*, Gen. 49:10, "the sceptre . . . shall not depart *מִבֵּין רִנָּלִיו* *from his progeny*." It is equivalent to *מִפְּנֵיו*, *מִפְּרִי בִטְנוֹ*, *מִפְּנֵיו* (compare Gen. 46:26). Where two things are mentioned from *between* which any thing comes forth, there is found *מִבֵּין* . . . *מִבֵּין*, 2 Ki. 16:14; Eze. 47:18.

(d) *between, within*, i. q. *בֵּינוֹת* Eze. 10:2; 6:7.—*מִבֵּין* Isa. 44:4, is for *מִבֵּין*; see *ב* B, 8.

DUAL *הַבָּנִים* *the interval between two armies*, *τὰ μεταξύ*, Eurip. Phœn. 1285; whence *הַבָּנִים* *1 Sa. 17:4, 23*, "one who comes between," *μεσότης*, used of Goliath as ready to decide the contest by single combat.

*בֵּין* Ch. *between*, Dan. 7:5, 8.

*בִּינָה* f. [root *בֵּין*].—(1) *understanding*; Isa. 33:19, "a people of strange language *בִּינָה* whom thou dost not understand;" Dan. 8:15; 9:22; 10:1.

(2) *intelligence* (*Erkenntnis, Verstand*), *insight*, Pro. 4:5, 7; 8:14; 9:6, 10; 16:16; Job 28:12, 20; יָדַע *בִּינָה* "to be or to become intelligent," Job 38:4; Prov. 4:1; Isa. 29:24. Pl. *בֵּינוֹת* "an intelligent people," Isa. 27:11. Specially *skill*, in any art or learning, 2 Ch. 2:12; 1 Ch. 12:32, *לְעֵתִים* "skilled in understanding the times" (compare Est. 1:13).

*בִּינָה* f., Ch. i. q. Heb. No. 2; Dan. 2:21.

*בִּיצָה* f. *an egg*, so called from its whiteness, Arab. *بَيْضَة*, Syr. *حَبْطَة*. In sing. not found. Pl. *בִּיצִים* with adj. f. *בִּיצִים עֲבוּחֹת* "eggs that are left," Isa. 10:14; Deu. 22:6; Job 39:14; Isa. 59:5. [Root *בֵּין*.]

*בֵּיר* *a well*, i. q. *בְּאֵר* Jeremiah 6:7 *קרי*, compare Arab. *بئر*.

*בִּירָה* f., a word of the later Hebrew.

(1) *fortress, castle, palace* (see below the Ch. and Syr. If the word be Phœnicio-Shemitic, it may

have come from *בִּירָה* strong, fortified, or as others prefer, *בְּבִירָה*, from the Æthiop. root *ሕረ*: to sit, whence *ሕረረ*: a throne, a tribunal, and *ሕረ* throne,

tribunal, metropolis, as if royal seat. Perhaps however, the word is of Persic origin, compare Pers. *بار* *baru*, fortress, wall, castle, Sanscr. *bura, buvi, pur*, Greek *πύργος* and *βάσις*). There often occurs *שֹׁשַׁן הַבִּירָה* *Shushan, the palace*, almost always used of the royal abode, Neh. 1:1; Est. 1:2; 2:3, 8; 3:15; Dan. 8:2; but also of the whole adjoining city, Est. 1:5; 2:5; 8:14; 9:6, 11, 12 (compare Eze. 6:2); which is elsewhere more accurately called *שֹׁשַׁן הָעִיר* (Esth. 3:15; 8:15). When applied to Jerusalem, *the fortress of the temple* is meant, Neh. 2:8.

(2) *a temple*, 1 Ch. 29:1, 19.

*בִּירָה* Ch. f. *emphat. בִּירְהָא* id., *fortress, palace*, Eze. 6:2; Syr. *حَبْطَة*.

*בִּירָנִית* f. twice in pl. *בִּירְנִיֹּת* *fortresses, castles*, 2 Ch. 17:12; 27:4; Compare as to the nature of this termination, Lehrs. 516, note.

*בֵּית* const. *בֵּית*; with *ה* parag. *בֵּיתָה* Gen. 19:10; const. *בֵּיתָה* Gen. 43:17; plur. *בֵּיתִים* *bottom*; with suff. *בֵּיתִי*, *בֵּיתֶיךָ*, *בֵּיתֵינוּ*, for *בֵּיתֵיךָ* from the unused sing.

*בֵּיתָה* (compare Syr. *حَبْطَة* Lehrs. 604); m., *a house*,

Arab. *بَيْت*, Syr. *حَبْطَة*, Æthiop. *ሕረ*: ["Phœnic. defective *בֵּית*, see Monum. Phœnic. p. 348."] (Some derive it from the root *בִּוּת* to pass the night, to remain. But still *בֵּית*, *בֵּיתָה* may have sprung from the harder *בֵּיתָה* from the root *בִּנָּה*, as *δῶμος, domus*, from *δῆμω*, and as to the form, like above *אֵישׁ*, which has been shewn to be for *אִישׁ*, *אִישׁ*. If this conjecture be adopted, *בֵּיתָה* may be a secondary root from the noun *בֵּיתָה*, *בֵּיתָה* from the sing. *בֵּיתָה* i. q. *בֵּיתָה*, and *בֵּיתָה* for *בֵּיתִים* from the sing. *בֵּיתָה* i. q. *בֵּיתָה*.

To the proposed etymology we may add the following examples of the letter *נ* softened into a vowel, *בֵּיתָה* for *בֵּיתָה* a purse; *כּוּס* a cup, for *כּוּס*; *נֵשֶׁת* a thorn, for *נֵשֶׁת* (prop. *נֵשֶׁת* for *נֵשֶׁת*); *חֹרֶם* *ἄγκος, ἄγκος, uncus*, for *חֹרֶם* from the root *חֹרֶם*—*חֹרֶם* for *חֹרֶם*; perhaps *כּוּס* (Æthiopia), i. q. *כּוּס* congregation, conflux =

*חֹרֶם*; Greek *εἶς* (*ἕνός*) for *εἷς*: Lat. *unus, eis*, prep. for *εἷς* (see Car. Schmidt, De Præposit. Gram. p. 7), *τυφθεῖς* for *τυφθεῖς*: *οὐδός* for *οὐδός*: Latin *dens*)—"son of a house," Gen. 15:3; Ecc. 2:7; and *בֵּיתָה* for *בֵּיתָה*, Gen. 17:12, 27; Jer. 2:14 is, *verna*, a servant or slave "born in the house," and for that reason of more sure fidelity; *אֲשֶׁר עַל הַבֵּית* with regard to private persons is *οἰκονόμος*, dispensator, *steward*, a servant set over the household and the other servants, Gen. 43



16; 44:1, but see below, No. 2. בְּתֵי הָאָדָם "houses of clay," Job 4:19, a name given to human bodies as being frail and transitory (compare 2 Cor. 5:1, and commentators on that passage). The *house of God* is once used of the whole world [?], Ps. 36:9. In acc. const. בֵּית is often used for בְּבֵית in any one's house, Gen. 24:23; 38:11; elsewhere in the house, at home; into the house. Gen. 24:32. Specially it is—

(1) a moveable house, a *tent*, Arab. بَيْت Gen. 27:15; 33:17; used of tents consecrated [to idols], 2 Ki. 23:7; compare בֵּית הָאֱלֹהִים יְהוָה No. 3, 4; used of the tabernacle of the covenant, Ex. 23:19; Josh. 6:24; Jud. 18:31; 1 Sa. 1:7, 24; 3:15; 2 Sa. 12:20; Ps. 5:8. ["In other places בֵּית and אֶהָל are opposed."]

(2) a royal house, a *palace, fortress*; more fully, בֵּית הַמֶּלֶךְ 2 Sa. 11:2, 9; 1 Ki. 9:1, 10; 14:26; 15:18, and הַבֵּית הַמְּלָכִי Est. 1:9, κατ' ἐξουσίαν; whence the prefect of the palace, one of the king's friends, who was entrusted with the key of the royal citadel (Isa. 22:22), and who was superintendent of the king's household at large (about equivalent to *maréchal du palais*, Hofmarſchall), 1 Kings 4:6; 2 Ki. 10:5; 15:5; Isa. 22:15 (compare Dan. 2:49); in the later Hebrew הַבֵּית רַב Esth. 1:8 (see No. 1). בֵּית הַדָּוִד the palace of David, Isa. 22:22; בֵּית פַּרְעֹה the citadel, or palace of Pharaoh, Gen. 12:15. Sometimes used of particular parts of the royal citadel, which, however, consisted of entire houses; בֵּית הַנְּשִׂאִים Esth. 2:3, 9.

(3) the house of God, i.e. *temple*; used of the temples of idols, Isa. 37:38; 44:13; 1 Sa. 5:2, 5; and of the temple of Jehovah at Jerusalem, called בֵּית אֱלֹהִים בֵּית יְהוָה 1 Ki. 6:5, 37; 7:12; Isa. 66:1, and very frequently (compare No. 1).

(4) a *sepulchre*, especially one much adorned, Isa. 14:18; compare מִצְבֵּי אֵשׁ Isa. 22:16. More fully called בֵּית הָעֹלָם "eternal house," Ecc. 12:5.

(5) *dwelling, abode, habitation, place* of any kind.—(a) of men, e.g. of Hades, Job 17:13. ["בֵּית הָעָם collect. "houses of the people," i.e. of the citizens, Jer. 39:8, i. q. בְּתֵי יְרוּשָׁלַם Jer. 52:13; בֵּית עֲבָדִים "house of servants," i.e. workhouse, prison, spoken of Egypt, Ex. 20:2."]—(b) of beasts, Job 39:6; Ps. 84:4; 104:17 (compare Virg. Georg. ii. 209, *antiquasque domos avium*); בֵּית עֲרָבִישׁ "the house of the spider," Job 8:14; Arab. بيت العنكبوت; "the house of the moth," Job 27:18.—(c) *receptacle, place for inanimate things*; בְּתֵי נִיֶּשׁת perfumery boxes, Isa. 3:20; בְּתֵי לִבְרִיּוֹת, places to receive the carrying bars, Ex. 26:29, 36:34; 37:14; 38:5; 1 Ki. 18:32,

"and he made a trench וְרַע סִתְּתִים of the content of two seahs of seed." בֵּית אֲבָנִים a stony place (in the earth), Job 8:17; Neh. 2:3; Eze. 41:9, בֵּית צִלְעוֹת, בֵּית אֲשֶׁר לְבֵית "the content of the side chambers of the temple."

(6) *the inner part, what is inside, within* (opp. to חוּץ outside, without). בֵּיתָה Ex. 28:26; מִבְּתֵיָה Gen. 6:14; Exod. 25:11; 37:2, and מִבְּתֵיָה 1 Ki. 6:15 (compare בֵּית No. 3), inside, within. Opp. to מִחוּץ. לְמִבְּתֵיָה 1 Ki. 6:16; לְמִבְּתֵיָה Num. 18:7, within (some space). לְמִבְּתֵיָה within, 2 Ki. 11:15; comp. אֶל A, 9. (From this signification is formed Ch. בֵּית in, whence the prefix בֵּית has been derived above.)

(7) used figuratively for "persons living together in a house," *family* (comp. Arab. <sup>503</sup>أهل) i.e. wife and children and all the domestics, Gen. 7:1; 12:17; 35:2; 36:6; 42:19. So "the king's house," is used of the courtiers, Isa. 22:18; בֵּית פַּרְעֹה i. q. עֲבָדֵי פַּרְעֹה Gen. 50:4. Hence—

(8) *those sprung from any family, descendants, offspring, progeny*, i. q. בְּנִים (in which sense it is joined with a pl. Isa. 2:5) Gen. 18:19; בֵּית לֵוִי i. q. בְּנֵי לֵוִי Ex. 2:1; בֵּית יוֹסֵף Josh. 17:17; יִשְׂרָאֵל בֵּית דָּוִד, i. q. בְּנֵי דָוִד, the race of David, 1 Sa. 20:16; Isa. 7:2, 13 (οἶκος Δαβὶδ, Luke 1:27). Like בְּנֵי it is used figuratively, as בֵּית מְלָחֶמֶתִי i. q. בְּנֵי מְלָחֶמֶתִי my adversaries, my enemies, 2 Ch. 35:21; בֵּית מָרִי a stubborn race, Eze. 2:5; and on the other hand בְּנֵי יְהוָה sons, family of God, i. q. Israel, Nu. 12:7; Hos. 8:1; like οἶκος Θεοῦ [The Church], 1 Tim. 3:15. In some other phrases the figure of a *house* is preserved. Ruth 4:11, of Leah and Rachel, "they built the house of Israel," i.e. founded the Israelitish nation. לְבָנֵה בֵּית לְבָנֵה to build a house for any one, i.e. to give him offspring, progeny; said of a levir (i. q. הָקִים) Deu. 25:9; of God, 1 Sa. 2:35; 25:28; 2 Sa. 7:27; of the same meaning is עָשָׂה בֵּית לְבָנֵה 2 Sa. 7:11.

(9) it is also applied to *wealth, property*, what is kept in a house, and all that belongs to a family; Esth. 8:1, בֵּית הָמֶן, LXX. ὅσα ὑπάρχει Ἀμάν, comp. 2:7; Gen. 15:2; Ex. 1:21; so Gr. οἶκος, οἶκος.

(10) בֵּית אָב pr. "a father's house," Gen. 24:23; "a father's family," 31:30. In the enumerations of the Hebrews, the particular *tribes* (שְׁבָטִים) were divided into *families* (מִשְׁפָּחוֹת), the families into "fathers' houses," בֵּית הָאָבוֹת. In this signification in pl. בְּתֵי אָב there is often used a mode of forming the pl. of compound nouns which is more used in Syriac [Hebr. Gram. § 106, 3, c.]. Nu. 1:2, "number the children of Israel לְבֵיתָם לְבֵיתָם

אבותם according to their families and their fathers' houses." Nu. 1:18, 20, 22, 24, 26, seq.; 2:2, seq. Over the fathers' houses were ראשי בית אבותם Ex. 6:14; ראשים לבית אבותם 1 Ch. 5:24; generally by ellipsis, ראשי האבות Nu. 31:26; Josh. 14:1; or שרי האבות 1 Ch. 29:6; נשיאי האבות 2 Chron. 5:2, "princes of houses," patriarchs.

בית is very often ["especially in later writers"] prefixed to the proper names of towns, sometimes as a constituent part of the name, sometimes so that it may be omitted (see letters *e, h, i, l, u, v*), most frequently in writers of a later age, like the Syr. **ܚܒܝܬ**, compare Germ. *hausen* in *Nordhausen*, *Mühlhausen*. Of this kind are—

(a) בית און ("house of vanity," i.e. of idols, see און No. 1), [*Beth-Aven*], a town of the tribe of Benjamin, to the east of the city of Bethel, Josh. 7:2; 1 Sa. 13:5; with a desert of the same name, Josh. 18:12. The Talmudists have confounded this town with the neighbouring city of *Beth-El* (letter *b*), from the latter having been sometimes called by the prophets in contempt **בֵּית־אֵוֹן**, see און.

(b) בית אל ("house of God"), [*Beth-el*], a very ancient city of the Canaanites, afterwards of the Benjamites; until the time of Joshua called לון (Josh. 18:13, and compare לון), although once (16:2) the two names are distinguished from the writer speaking more accurately. It was situated on a mountain (1 Sa. 13:2; Josh. 16:1; compare Gen. 35:1), where the tabernacle of the covenant was placed (?) (Jud. 20:18, 26, 27; 21:2; 1 Sa. 10:3), and where afterwards Jeroboam set up the worship of the calves (1 Ki. 12:28, seq.). Compare בית און and און. Various and discrepant [not so!] traditions of the origin of this city are given, Gen. 28:10, seq.; 35:1, seq. 9, seq., which are discussed by de Wette (*Kritik der Israel. Gesch.* i. 124). [The inspired account is plain enough, and contains neither discrepancy nor contradiction]. Gent. n. is בית האלי 1 Ki. 16:34. [Now called *Beitin* **بيتين**, Rob. ii. 126.]

(c) בית האצל ("house of firm root," i.e. of fixed seat), [*Beth-ezel*], a town of Judæa or Samaria, Mich. 1:11, where allusion is made to this etymology.

(d) בית ארבאל ("house of the ambush of God"), [*Beth-arbel*], Hos. 10:14; prob. **Ἀρβηλα** of the Galileans (1 Macc. 9:2); situated between Sepphoris and Tiberias (Josh. Arch. xii. 11, § 1, xiv. 15, § 4; De Vita Sua, § 69). [Perhaps Irbid, Rob. iii. 282.]

(e) בית בעל מעון [*Beth-baal-meon*], Josh. 13:17; elsewhere בעל מעון Nu. 32:38, and בית מעון ("house of habitation"), Jer. 48:23; a town assigned to

the tribe of Reuben, but which afterwards passed into the hands of the Moabites. Its ruins called **מִיעוֹן** [*Mi'an*], are mentioned by Burekhardt, Travels in Syr. p. [365] 624, Germ. trans. It appears to be the same as בעון (for מעון) Nu. 32:3.

(f) בית בראי ("house of my creation"), [*Beth-birei*], a town of the Simeonites, 1 Ch. 4:31; perhaps corrupted from בית לבראות Josh. 19:6.

(g) בית ברה [*Beth-barah*], Jud. 7:24, a place on the Jordan, pr. for בית עברה ("house of passage"), compare **Βηθαβρά**, Joh. 1:28, in many copies.

(h) בית גדר ("house of the wall"), [*Beth-gader*], a town of the tribe of Judah, 1 Ch. 2:51, i. q. גדרה which see.

(i) בית גלגל [*Beth-gilgal*], Neh. 12:29, i. q. גלגל which see.

(k) בית גמול ("house of the weaned"), [*Beth-gamul*], a town of the Moabites, Jer. 48:23.

(l) בית דבלתים [*Beth-diblathaim*], Jer. 48:22, and דבלתים Num. 33:46 ("two cakes of figs"), a town of the Moabites.

(m) בית דגון ("house of Dagon"), [*Beth-dagon*], a town—(a) of the tribe of Judah, Josh. 15:41. —(β) of the Asherites, Josh. 19:27.

(n) בית הרם ("house of the lofty"), [*Beth-aram*], Josh. 13:27, a city of the Gadites; Num. 32:36, called בית הרן, afterwards Julias, Livias; see Joseph. Ant. xviii. 2, § 1; Jerome voc. Betharam.

(o) בית הקלה ("house of the partridge"), [*Beth-hoglah*], a town of the Benjamites on the borders of Judah, Josh. 15:6; 18:19, 21 [now Hajlah **حائل**, Rob. ii. 268].

(p) בית חנן ("house of favour"), [*Beth-hanan*], a town of the tribe of Judah or Dan, 1 Ki. 4:9.

(q) בית הרון ("place of the hollow," perhaps "of the hollow way"), [*Beth-horon*], m. two towns of the tribe of Ephraim, one of which called "the upper" was situated in the northern part of that tribe (Josh. 16:5; 21:22); the other, "the nether," was situated on the border of Benjamin (Josh. 16:3; 18:13). Twice (Josh. 10:11; 2 Ch. 25:13) Beth-horon is mentioned **κατ' ἑξοχην**, and in Joshua it is clear that *the nether* is intended. Near to this was a very narrow declivity, Josh. loc. cit. (comp. 1 Macc. 3:16; 24), famous for the slaughter of several hosts.

(r) בית הישימות ("house of the deserts"), [*Beth-jeshimoth*], a town of the Reubenites, on the Jordan, Nu. 33:49; Josh. 12:3; 13:20; afterwards belonging to the Moabites, Eze. 25:9.

(s) בית פר ("house of pasture"), [*Beth-car*],



1 Sa. 7:11, perhaps a garrison of the Philistines, in the limits of the tribe of Judah.

(t) *בית הנָּחַל* ("house of the vineyard"), [*Beth-haccere*], Jer. 6:1; Neh. 3:14; a town of Judah, according to Jerome on Jerem. loc. cit., situated on a mountain between Jerusalem and Tekoa.

(u) *בית לבָּאֹת* see above, letter (f).

(v) *בית לעֲפָרָה* see *עֲפָרָה*.

(w) *בית לֶחֶם* ("house of bread"), [*Beth-lehem*], m. Mich. 5:1.—(a) a town of the tribe of Judah, more fully *בית לֶחֶם יְהוּדָה* Jud. 17:7, 9; Ruth 1:1, 2; and *בית לֶחֶם אֶפְרַתָּה* Mic. 5:1. Ephratah (see p. LXXIII, B) was not only the ancient name of the town (see Gen. 35:19), but it appears to have denoted the circumjacent region. It was the abode of the family of David (see Ruth loc. cit.), and the birth-place of our Saviour, on which account *בֵּית לַחֵם*, about six English miles from Jerusalem is still celebrated. Gent. noun *בֵּית הַלֵּחֵמִי* [*Beth-lehemite*], 1 Sa. 16:1, 18; 17:58.—(β) a town in the tribe of Zebulun, Josh. 19:15.

(x) *בית מְלֹא* see *מְלֹא*.

(y) *בית מֵעוֹן* see letter (e).

(z) *בית מַעֲכָה* ("house of Maachah"), [*Beth-maachah*], a town at the foot of Hermon, 2 Sam. 20:15; comp. *מַעֲכָה* and *בֵּית מַעֲכָה*.

(aa) *בית הַמְּרוֹתֵק* ("house of remoteness"), a place on the brook Kidron, 2 Sa. 15:17.

(bb) *בית הַמַּרְכָּבוֹת* ("house of chariots"), [*Beth-marcaboth*], a town in the tribe of Simeon, Josh. 19:5; 1 Ch. 4:31.

(cc) *בית נִמְרָה* ("house of limpid and wholesome water," comp. נִמְרָה, [Nimrah], Nu. 32:36; Josh. 13:27; and נִמְרָה Nu. 32:3, a town of the Gadites, called Βηθναβρίς in the time of Eusebius, now Nemrin; see Burckhardt's Travels in Syria, 661. The waters near it are called *כִּי נִמְרָה* Isa. 15:6.

(dd) *בֵּית עֵדֶן* ("house of pleasure"), [*the house of Eden*], a royal city of Syria on mount Lebanon, (Amos. 1:5), called by the Greeks Παράδεισος (Ptol. 5:15).

(ee) *בית עֲזַמְבֶּת* [*Beth-azmaveth*], Neh. 7:28, and simply *עֲזַמְבֶּת* ib. 12:29; Ezr. 2:24, a village of the tribe of Judah or Benjamin.

(ff) *בית הָעֵמֶק* ("house of the valley"), [*Beth-emek*], a town of the Asherites. Josh. 19:27.

(gg) *בית עֲנוֹת* ("house of response" perhaps "of echo"), [*Beth-anoth*], a town of the tribe of Judah, Josh. 15:59.

(hh) *בֵּית עֲנַת* (id.), [*Beth-anath*], a town of the tribe of Naphtali, Josh. 19:38; Jud. 1:33.

(ii) *בֵּית עֵקֶר הָרָעִים* ("house of the farm of the shepherds," compare *עֵקֶר* village, farm), a place near Samaria, 2 Ki. 10:12; and without *הָרָעִים* verse 14.

(kk) *בֵּית הָעֲרָבָה* with art. *בֵּית הָעֲרָבָה* ("house of the desert"), [*Beth-arabah*], a town on the borders of the tribe of Judah and Benjamin, Josh. 15:6; 18:22; without *בֵּית* Josh. 18:18.

(ll) *בֵּית פֶּלֶט* ("house of escape"), [*Beth-phelet*, *Beth-palet*], a town in the south of Judah, Josh. 15:27.

(mm) *בֵּית פְּעוֹר* ("temple of (Baal) Peor," see *פְּעוֹר*), [*Beth-peor*], a city of the Moabites allotted to the Reubenites, celebrated for the worship of Baal-peor, Deu. 3:29; 34:6; Josh. 13:20.

(nn) *בֵּית פִּצְצִי* ("house of dispersion"), [*Beth-pazzez*], a town in the tribe of Issachar, Josh. 19:21.

(oo) *בֵּית צוּר* ("house of the rock"), [*Beth-zur*], a town in the mountain country of Judah, Josh. 15:58; fortified by Rehoboam, 2 Ch. 11:7; and yet more by the Maccabees, 1 Macc. 14:33.

(pp) *בֵּית רְחֹב* ("house" or "region of breadth") [*Beth-rehob*], Jud. 18:28; 2 Sa. 10:6; elsewhere *רְחֹב* (unless perhaps *Beth Rechob* denotes a region, *Rechob* a city), a city of the Asherites on the northern borders of Palestine (Nu. 13:21), and there situated in the vallies of Lebanon, not far from the springs of Jordan (Josh. 19:28, 30; 21:31; Jud. 1:31). The neighbouring part of Syria is called *בֵּית רְחֹב* 2 Sa. 10:6; *בֵּית רְחֹב* ib. verse 8.

(qq) *בֵּית שֵׁאֵן* ("house of rest"), [*Beth-shean*], Josh. 17:11, 16; contr. *בֵּית שֵׁן* 1 Sam. 31:10, 12; 2 Sa. 21:12, a city of the tribe of Manasseh, long held by the Canaanites and Philistines (Jud. and Sa. l. l. c. c.), situated on this side Jordan, afterwards called Scythopolis (LXX. Jud. 1:27), by the Rabbins *בֵּיסָן*, now by the Arabs *بيسان* [Beisan].

(rr) *בֵּית הַשֵּׁטָה* ("house of the acacia"), [*Beth-shittah*], a town situated on the Jordan between Bethshan and Abel-meholah, Jud. 7:22. [Perhaps the place now called *Shūta*; شطا, Rob. iii. 219.]

(ss) *בֵּית שֶׁמֶשׁ* ("house of the sun"). [*Beth-shemesh*], a town—(a) of the Levites, Josh. 21:16, on the borders of the tribes of Judah and Dan and the land of the Philistines (Josh. 15:10; 1 Sa. 6:12; seq.; 2 Ch. 28:18); large and populous (1 Sa. 6:19), 1 Ki. 4:9; 2 Ki. 14:11. Constr. with a pl. 1 Sa. 6:13, where the inhabitants are intended. Gent. noun *בֵּית הַשֶּׁמֶשׁ* id. ver. 14, 18. [This town appears to be now called 'Ain Shems عين شمس, Rob. ii. 339.]

—(β) of the tribe of Naphtali, Josh. 19:38; Jud. 1:33.—(γ) of the tribe of Issachar, Josh. 19:22.—(δ) i. q. Heliopolis of Egypt, Jer. 43:13; compare page LXII, A.

(tt) בית תפוח ("house of apples"), [Beth-tappuah], a town of the tribe of Judah, Josh. 15:53. [Now Teffûh تَفُّوح, Rob. ii. 428.]

בית emphat. בֵּיתָה, בֵּיתָה, constr. בֵּית with suffix בֵּיתָה, pl. בֵּיתִין, Chald. m. i. q. Heb. house, Dan. 2:5; Ezr. 6:4; בית מלכו Dan. 4:27, royal house, palace; בית אלהא house of God, temple, Ezr. 5:2, seq.; also, simply בֵּיתָה id. ver. 3, 9, 11.

ביתן m. constr. בֵּיתָה great house, palace, Esth. 1:5; 7:7, 8.

בָּכָה an unused root, i. q. בָּכָה prop. to drop, to distil; hence, to weep, to shed tears. (Arab. بَكَأ to pour milk drop by drop.)

בָּכָה—(1) weeping, lamentation; Arab. بَكَأَ بَكَأَ the valley of weeping, or of lamentation, Sammerthal, pr. n. of a valley in Palestine, so called from some reason connected with its name; probably, gloomy and sterile. An allusion is made to its etymology, Ps. 84:7, עָבְרִי בְעֵמֶק הַבָּכָה "passing through the valley of lamentation, they (the sacred pilgrims) make it fountains."

(2) pl. בְּכָאִים 2 Sam. 5:23, 24; 1 Chr. 14:14, 15, some tree, so called from its weeping, dropping, according to Celsius (Hierobot. i. 335—340), Arab. بَكَأَ like the balsam-tree, whence white drops distil of a cold and pungent taste.

בָּכָה fut. יִבְכֶּה convers. יִבְכֶּה pr. i. q. בָּכָה TO DISTIL, TO FLOW BY DROPS (the primary syllable בָּ imitates the sound of falling drops, comp. the roots ending with בָּ); see בָּכָה, specially, to weep, a root common to all the cognate languages and dialects, Ex. 2:6; Gen. 43:30; 2 Sa. 19:2; often used of the people lamenting in public calamities, Num. 11:10; 25:6; used of the mourning of penitents, Ezr. 10:1. Followed by an acc. to weep for, bewail any one, especially the dead. Gen. 23:2; 37:35; 50:3; also followed by על of the person or thing wept for, Lam. 1:16; Jud. 11:37; 2 Sa. 1:24; Eze. 27:31; and Jer. 22:10; Job 30:25. בָּכָה followed by על is also to come to any one weeping, Num. 11:13; Jud. 14:16; and, to weep upon any one, i. e. in his embrace, Gen. 45:15; 50:1.

PIEL, to bewail, weep for the dead, with an acc. Jer. 31:15; Eze. 8:14.

Derived nouns are בָּכָה, בָּכָה, בָּכָה.

בָּכָה m. weeping, Ezr. 10:1, from the root בָּכָה.

בְּכוֹר m. (from the root בָּכָה), first-born, whether of men, Gen. 25:13; 35:23; or of animals, Ex. 11:5; 12:29; 13:15. In the former case, it refers to the eldest son of a father. Gen. 49:3. As the eldest son, in many things, took precedence of the rest (see בְּכוֹרָה No. 2)—

(2) metaph. it is used of any thing which is chief, first of its kind. Job 18:13, בְּכוֹר מָוֶת "the first-born of death," i. e. "the greatest of deadly maladies." For disease may fitly be called by a Hebraism, "the son of death," as being its precursor and attendant; as in Arabic بنات المنية daughters of fate, or of death, used of fatal fevers; and the most terrible death is here figuratively called the first-born of brethren. Isa. 14:30, בְּכוֹרֵי דָלִים "the first-born of the poor," the poorest; as if the chief amongst the sons of the poor, or the first-born of this wretched age; see my Comment. on the passage.

In fem. of an eldest daughter is used בְּכִירָה which see.

בְּכוֹר in sing. Isa. 28:4, according to the Masor. (see בְּכוֹרָה), elsewhere always in pl. בְּכוֹרִים, firstfruits, used of fruits and of grain, the firstfruits gathered from the field and the trees, Nu. 13:20, especially of the firstfruits offered to God, Lev. 2:14; 23:17; Neh. 10:36. There is sometimes added לַחֵם הַבְּכוֹרִים "bread baked from the firstfruits," Lev. 23:20; יוֹם הַבְּכוֹרִים "the day of firstfruits," used of the feast of Pentecost, Nu. 28:26.

בְּכוֹרָה, בְּכוֹרָה f.

(1) firstborn, firstling; pl. בְּכוֹרוֹת firstborn offspring; of men, Neh. 10:37; of the young of beasts, Gen. 4:4; Deut. 12:6, 17; 14:23.

(2) subst. primogeniture, birth-right, Gen. 43:33. Opp. to יְצִיעָהּ הַבְּכוֹרָה "the right of primogeniture," or birth-right, Deut. 21:17. As to the same ellipt. בְּכוֹרָה Gen. 25:31, 34; 27:36.

בְּכוֹרָה f. an early fig, regarded as a delicacy on that account, Mic. 7:1; Hos. 9:10; Isa. 28:4 (where it is better with some copies to read בְּכוֹרָה with ה without Mappik, than בְּכוֹרָה, with the Masor. and edit. as the suffix. is weak); in Morocco now called بَكَوْرَة boccôre, Spanish Albacora.

בְּכוֹרָה id. Pl. תְּאֵנִי הַבְּכוֹרָה Jer. 24:2.



**בְּכוֹרֶת** ("offspring of the first birth"), [*Bechorath*], pr. n. m. 1 Sa. 9:1.

**אֵלוֹן בְּכוֹת** fem. *weeping, mourning*, Gen. 35:8; **בְּכוֹת** "the oak of weeping." Root **בָּכָה**.

**בָּכִי** in pause, **בָּכִי** with suff. **בָּכִי** m.

(1) *weeping*, from **בָּכָה**, Gen. 45:2; Isa. 15:3; 22:4, etc. **בָּכָה בָּכִי גָדוֹל** "to make a great lamentation," 2 Sa. 13:36; also a *dropping, a distilling* of water in mines, Job 28:11. Comp. *flere*, for *rorare*, *stillare* in Lucret. i. 350, Gr. *δάκρυον* and *רָמָה*.

**בָּכִים** ("weepers"), [*Bochim*], pr. n. of a place near Gilgal; Jud. 2:1, 5.

**בְּכוֹרָה** adj. fem. *first-born*, Gen. 19:31; 29:26; 1 Sa. 14:49. Answering to **בָּכוֹר**.

**בְּכוֹת** fem. *weeping, mourning*, Gen. 50:4; from the root **בָּכָה**.

**בָּכַר** a root not used in Kal, pr. TO CLEAVE, to break forth, i. q. the kindred word **בָּקַר**, to *be, or come first, to do anything first* (as if die *Bahn* brechen), and to *be early, seasonable, to do any thing early, seasonably*. It is applied—

(1) to the day, hence **בָּקַר** to rise early, to do any thing in the morning, **בֹּקֶרֶת** the morning time, comp. the kindred **בָּקַר**.

(2) to the year and its produce, **בְּבוֹרִים** first-fruits, **בְּבוֹרָה** early fig, **בְּכוֹרֶת** early fruit.

(3) to the time of life, especially birth, **בְּכוֹר**, first-born, **בְּכוֹרֶת** and **בְּכוֹרֶת** a virgin, a woman who has her first child, **בָּכִיר**, a young camel.

PIEL—(1) to *bear early fruit*, used of a tree, Eze. 47:12, comp. Kal No. 2.

(2) to *make first-born, to give the right of primogeniture* to any one, Deut. 21:16.

PUAL, to *be first-born*, Lev. 27:26.

HIPHAL, part. **מְבַכֵּרֶת** a woman who brings forth her first child, Jer. 4:31.

Derivatives, see Kal.

**בָּכִיר** a young *he-camel*, already fit for carrying light burdens (comp. **עָרִיר** and **עָלִיר**). Pl. const. **בָּכִירִים**, Isa. 60:6. To this answers the Arab. **بَكْر** a young camel, which they observe signifies the same age as **اَلْقَي** a young man, in men; see Bochart, Hieroz. i. p. 82, seq. See also my remarks in Comment. on Isa.

loc. cit. and in 'Thes. page 236. ["Comp. Root **בָּכַר** No. 3."]

**בָּכִיר** (appell. i. q. **בָּכִיר** "a young camel"), [*Becher*], pr. n. m.—(1) a son of Ephraim; Num. 25:35. Gent. n. **בְּכִירִי** id.—(2) a son of Benjamin, Gen. 46:21.

**בְּכוֹרָה** f. a young female camel, in heat; Jer. 2:23. See **בָּכַר**.

**בְּכוֹרִי** (i. q. **בָּכִיר** הוא, "he is first-born"), [*Bocheru*], pr. n. m. 1 Ch. 1:31; 9:44.

**בְּכִירִי** ("juvenile"), [*Bichri*], pr. n. m. 2 Sa. 20:1.

**בֵּל** (1) *nothing* (from the root **בָּלָה** No. 3). Ps. 17:3, "prove me, **בֵּל תִּמְצָא** thou shalt find nothing of evil." ["Unless like LXX. and Vulg. we connect **בֵּל תִּמְצָא** 'thou shalt not find my evil thoughts,' i. e. those which perhaps lurk within me."]

(2) *not*, i. q. **לֹא**, but poet. followed by a preterite, Ps. 10:11; 21:3; and a future, Ps. 10:4, 6; 49:13; Prov. 10:30; Isa. 26:14; also *not yet* for *scarcely*, Isa. 40:24 (compare 2 Ki. 20:4), once for **בֵּל** = **בָּלָה**, Ps. 32:9, "be ye not like the horse...to be kept in with rein and bridle, **בֵּל יִרְוּ** אֵלָיו, pr. in not approaching to thee."

(3) *lest*, i. q. **אַל** followed by a fut. Ps. 10:11.

**בֵּל** Ch. m. *heart*, Dan. 6:15. Syr. **ܠܒܐ** heart, mind, Arab. **بَال** id. for **بَالِي** from **بָلָה**, III. to care for, pr. *care*, hence, mind which is agitated with cares.

**בֵּל** contr. from **בַּעַל** i. q. **בַּעַל** *Bel*, a domestic and chief god of the Babylonians, worshipped in the tower of Babel; Isa. 46:1; Jer. 50:2; 51:44, and Dan. chap. 14, LXX. The Greek and Roman writers (Diod. Sic. ii. 8, 9; Plin. xxxvii. 19; Cic. De Nat. Deorum, iii. 16) compare him with Jupiter; but however, we are not to understand this to be the father of the gods, of whom the Orientals knew nothing, but in accordance with the peculiar Babylonian theology, in which all rested on the worship of the stars, the planet Jupiter, *stella Jovis* (Cic. De Nat. Deor. ii. 20), which [some of] the Shemitic nations worshipped supremely as a good demon and the author and guardian of all good fortune. It is therefore called by the Arabians **السعد الأكبر** "Greater Fortune."

The planet Venus was worshipped with this planet (see **עֲשֵׂתָרֶת**, **אֲשֵׁרָה**). Comp. **מִנִּי**, **גִּר**, and see **בַּעַל** No. 5. The devotion to this worship is shewn by the proper names of the Babylonians compounded with the name *Bel*, as **בֵּלְשַׁאצַּר**, **בֵּלְשַׁאצַּר**, *Belesys, Belibus, etc.*

**בלֵא** Ch. i. q. Hebr. בִּלְעָה. Pael:—TO AFFLICT, TO TROUBLE, Dan. 7:25. Compare Heb. PIEL No. 2.

**בִּלְאָדָן** (contr. from בִּעֲבָדָן i.e. "whose lord is Bel," "worshipper of Bel"), [Baladan], pr. n. of the father of king Merodach-Baladan, 2 Kīr 20:12.

**בִּלַּג** not used in Kal. Arab. بَلَاحٌ TO BE BRIGHT, TO SHINE FORTH as the dawn. V. TO LAUGH, TO BE CHEERFUL, from the idea of a bright countenance.

HIPHL—(1) *to cause to shine forth*. Am. 5:9, הַמְבִּילִי שֵׁר עַלְעֻן "causing desolation to shine forth upon the mighty," i.e. suddenly bringing it upon them; a metaphor taken from the dawn quickly and suddenly spreading itself, compare Joel 2:2.

(2) *to make cheerful*, sc. the countenance, *to be made cheerful*, Psalm 39:14; Job 9:27; 10:20. Hence מְבִלִּיט, and—

**בִּלְגָה** ("cheerfulness"), [Bilgah], pr. n. m. Neh. 12:5, 18; written in Neh. 10:9, בִּלְגִי.

**בִּלְדָד** pr. n. (prob. i. q. לִדְרָד i.e. "son of contention," "contender," from the root לָד to strive, see בִּדְרָד), Bildad, the Shuite, one of Job's friends, who takes the second place in disputing with him, Job 2:11; 8:1; 18:1; 25:1.

**בִּלְהָ** a root not used in Kal, pr. TO FEAR, TO BE TERRIFIED, i. q. בִּהַל, comp. בָּלֵה to be feeble, modest (pr. timid).

PIEL בִּלְהָ *to terrify, to frighten, to cause any one's mind to be cast down*, Ezr. 4:4 כְּחִיב. In קרי the more common מְבַהֵלִים. Syriac ܠܚܝܬ quadril. to terrify.

Derivatives, בִּלְהָה, and pr. n. בִּלְהָה.

**בִּלָּה** fut. יִבְלֶה pr. TO FALL, TO FALL AWAY, TO FAIL (like נָבַל, אָבַל, which see), abfallen, einfallen, verfallen, specially used—

(1) of garments fallen away and torn by use and age. Followed by נָפַל. Deut. 8:4, "thy raiment מְעִלֶיךָ לֹא בָלָה נֶאֱפַל fell not away from thee" (worn out and torn). Deut. 29:4, and absol. Josh. 9:13; Neh. 9:21. Applied to the heaven and the earth perishing like an old garment, Isa. 50:9; 51:6;

Psa. 102:27. (Arab. يَلَى to be worn out as a garment.)

(2) of men, who through sickness, age, or cares, waste away; Germ. einfallen, verfallen (compare Gr. καταλίσκειν, and with another flexion, μέλω, curo). Job

13:28, והוא נִרְקַב יִבְלָה "and he (δεικτικῶς for I) as a rotten thing falleth away," wasteth. Gen. 18:12;

Psa. 32:3. (Compare בָּלִי to care for, pr. to be consumed with cares; בָּלִי consumed with cares; בָּל the heart, the mind, so called from cares (see בָּל). Æth. በለዎ: to be or become old.) Hence—

(3) *to fail wholly, to be brought to nothing*; whence בָּל, בָּלִי, בִּלְתִּי nothing, not.

PIEL—(1) causat. of Kal No. 2, Lam. 3:4; hence generally, *to consume, to waste* (trans.), Ps. 49:15; Isa. 65:22. Applied to time, as in Lat. *tempus terere*, τριβεῖν βίον. Job 21:13, יָבִלוּ בְטוֹב יְמֵיהֶם "they spend or pass their days in wealth."

(2) *to afflict, trouble*, 1 Ch. 17:9. (Arab. بلى)

IV. id. بَلَاءٌ and بَلِيَّةٌ sorrow, affliction, calamity.) Compare Ch. בִּלְאָ.

Hence are derived the nouns and particles בָּל, בָּלֵא, בִּלְתִּי, בִּלְתִּי, בִּלְתִּי, בִּלְתִּי, and the compounds בִּלְעֵל, בִּלְעִי, בִּלְעִי.

**בִּלְהָ** adj. f. בִּלְהָ *worn out with use and age*, of garments, sacks, bottles, shoes, Josh. 9:4, 5. Used figuratively of an adulteress, בִּלְהָ נָאִפִּים "worn out with adulteries," Eze. 23:43.

**בִּלְהָ** f. in sing. once, Isa. 17:14; more often in plur.—

(1) *terror, terrors*, Job 18:11; 24:17; 27:20. 18:14, תַּחֲצִיעֲהוּ לְמֶלֶךְ בִּלְהָת "terrors shall pursue him like a king," or military leader (here serves for comparison, Job 39:16; compare Job 15:24, and 27:20. It is common, but incorrect, to join בִּלְהָת king of terrors.)

(2) *sudden destruction*, compare בִּהְלָה No. 2; Ps. 73:19, תַּחֲסוּ מִן־בִּהְלָהת "they perish with sudden destruction;" Eze. 26:21, וְאֵינֶה לִּי. LXX. ἀπώλειάν σε δώσω, καὶ οὐχ ὑπάρξεις ἐν. Vulg. in nihilum redigam te, Eze. 27:36; 28:19.

**בִּלְהָ** (perhaps "modesty," see בִּלְתִּי in Kal), [Bilhah], pr. n.—(1) of the handmaid of Rachel, who bore to Jacob Dan and Naphtali, Gen. 30:3, seq.; 35:22.—(2) a town of the tribe of Simeon, 1 Ch. 4:29; called elsewhere בִּלְהָ (Josh. 19:3), also בִּלְהָ.

**בִּלְהָ** (perhaps "modest"), [Bilhan], pr. n. m., —(1) Gen. 36:27.—(2) 1 Ch. 7:10.

**בִּלְוָה** Ch., a species of tribute, prob. imposed on articles consumed, Germ. Consumtionssteuer, ἄκιστε, ex-cise, Ezr. 4:13, 20; 7:24; compare also בִּלְוָה



**בלוא** only found in pl. const. בְּלוּאִי Jer. 38:12, and contr. בְּלוֹ ver. 11, *the rags of worn out clothes*. This latter form which should be pronounced *bēlōvê* is prop. from the sing. בְּלוּ for בְּלוֹ; in other copies however (see J. H. Michaelis) it is read בְּלוֹי and in edit. בְּלוֹי (of the form בְּלוֹי, from the sing. בְּלוֹי (of the form בְּלוֹי)).

**בֶּלְטַשְׁצַּר** ("Bel's prince," i.e. prince whom Bel favours, compare בֶּל; *tsha*, a termination which is added to words in the Zendic as a mark of the genitive, and *zar=sar*, prince), *Belteshazzar*, the Assyrio-Babylonian name of Daniel in Nebuchadnezzar's court, Dan. 1:7; 2:26; 4:5, 6, 15, 16; 10:1.

**בָּלְ** subst.—(1) *consumption, destruction*, Isa. 38:17; Arab. بَلَى id.

(2) *failure, defect, nothing*; hence adv. of negation, i. q. לֹא. It is joined to verbs and nouns, Gen. 31:20; Hos. 7:8; 8:7; Isa. 14:6; 32:10. It is sometimes closely joined to substantives, so that they coalesce into a single idea. בְּלִי שֵׁם "not fame," i.e. infamy, Job 30:8.

(3) For בְּבָלְ without, only poetically, Job 8:11, בְּבָלְ "without waters;" 24:10; 31:39; 33:9; 34:6; Ps. 59:5.

With prep.—(a) בְּבָלְ prop. in defect, *without*, i. q. בְּלֹא. בְּבָלְ דַּעַת imprudently, Deu. 4:42; 19:4; suddenly, Job 35:16; 36:12; compare בְּלֵ No. 2.

(b) בְּבָלְ id. (comp. ל letter B) Job 38:41 בְּבָלְ "without food;" 41:25; Isa. 5:14.

(c) בְּבָלְ pr. because of defect—(a) *in that not, because not*; followed by an inf. Deu. 9:28, בְּבָלְ יִהְיֶה "because Jehovah could not," Isa. 5:13. Followed by a part. "because no man," Lam. 1:4; בְּבָלְ מִבְּלִי "because none come to the feast." Sometimes pleon. בְּבָלְ אֵין; 2 Ki. 1:3, 6, 16; Exod.

14:11 (Syr. ܒܠܐ ܚܕܐ and ܒܠܐ ܚܕܐ *in that not*).—(β) *so that not*, Job 18:15, מִשְׁכְּנוֹ בְּבָלְ "dwells in his tent so that it is no more his," i. e. terror occupies his tent, and the wicked removes thence; 6:6; Deu. 28:55. Followed by a part. *so that none*, בְּבָלְ יֵשֶׁב "so that no one dwells;" Jer. 2:15; 9:10; comp. Eze. 14:15. Followed by אֲשֶׁר (so that it forms a conjunction) and pleon. בְּבָלְ Ecc. 3:11, מִבְּלִי אֲשֶׁר לֹא יִמְצָא הָאָדָם "so that man cannot find out."

(d) בְּבָלְ *until failure*, i. e. "as long as," Ps. 72:7; Mal. 3:10.

(e) בְּבָלְ *in that not*, followed by a pret. Gen. 31:20.

**בְּלִיל** m. pr. something mixed, specially *meslis*, provender consisting of several kinds of grain, as wheat, barley, vetches, and other seeds (comp. Varro, De R. R. i. 31; Plin. xviii. 15, s. 41), all of which were sown *mixed together* ["or given to cattle"], Job 6:5; 24:6. It is clear that grain is to be understood from Isa. 30:24.

**בְּלִימָה** comp. of בְּלִי and מָה i. q. לֹא מְהוּמָה "not any thing, nothing," Job. 26:7. So indeed LXX., Vulg., Syr., Ch., nor are the Hebrew interpreters to be listened to, who explain בְּלִימָה a *bridle, band*, from the root בָּלַם.

**בְּלִיעַל** (comp. of בְּלִי *not, without*, and יַעַל benefit, profit, compare הוֹעִיל to be useful, and Arab. وَعَلَ and

وَعَلَ i. q. شَرِيف noble, prince; and not as said by Fischer, in Proluss. De Verss. Græc. p. 93, from בְּלִי and עוֹל a yoke, as if impatience of the yoke, contumacy) pr. *unprofitableness, worthlessness, what is useless, of no fruit* (compare Arabic بَلْعَال useless, of no profit, little worth). Hence—

(1) *wickedness, vileness*; אִישׁ בְּלִיעַל "a wicked man," 1 Sam. 25:25; 30:22; אָדָם בְּלִיעַל Pro. 6:12, and בְּנֵי-בְלִיעַל 1 Sa. 25:17 id. Pl. often בְּנֵי-בְלִיעַל 1 Sa. 2:12, and אֲנָשִׁים בְּנֵי בְלִיעַל, אֲנָשִׁים בְּנֵי בְלִיעַל Deu. 13:14; Jud. 19:22; 20:13, בַּת בְּלִיעַל "a wicked woman," 1 Sam. 1:16; דָּבָר בְּלִיעַל "an evil, wicked thing," Ps. 41:9; 101:3; compare Deu. 15:9. בְּלִיעַל לְבָבְךָ דָּבָר עִם לְבָבְךָ בְּלִיעַל "lest there arise a wicked thought in thy heart."

(2) *destruction*, Nah. 1:11, יוֹעֵץ בְּלִיעַל "who plans destruction;" Ps. 18:5, נָחֳלִי בְּלִיעַל "the streams of destruction make me afraid," a metaphor taken from waves, which is not unfrequent in the sacred writers. LXX. χεῖμαρροι ἀρομίας, i. e. enemies rushing like torrents. Some moderns incorrectly render "torrents of hell."

(3) Ellipt. for אִישׁ בְּלִיעַל a *wicked man* (see No. 1), 2 Sa. 23:6; Job 34:18, a *destroyer, causer of destruction*.

[*Note.* Hence was derived in later usage and in New Test. the pr. n. Βελίαλ, or Βελιάφ, *Belial*, i. q. ὁ πονηρὸς, *Satan*. The English version also gives בְּלִיעַל in the Old Test. as a pr. n. *Belial*, but incorrectly[?]. See Thes. page 210.]

**בָּלַל**—(1) TO POUR OVER (Arab. بَلَ to wet, to moisten, بَلَ to flow as water, بَالَ, بَالَ, بَالَ to sprinkle). Part. pass. בָּלֹל בְּשֶׁמֶן "poured over with

oil of oblations," Lev. 2:4,5; 7:10,12; 14:21; Nu. 1:13, 19. Intrans. *to be poured over, anointed.* Ps. 92:11, בָּלוּחִי בְשֶׁמֶן רֵעֵנִי "I am anointed with fresh oil." In the derivatives, see שָׁבַל and שָׁבַל.

(2) *to pour together* (Gr. συγχέω), *to confound*, especially speech; Gen. 11:7, וַיְבָרֶךְ אֱלֹהִים שְׁפָתָם, "come we will go down, and there confound their lip," i. e. their speech, which is farther explained "so that one could not understand another;" וַיְבָרֶךְ for וַיְבָרֶךְ, see Lehrs. page 372, and verse 9. Comp. בָּלַל. Arab. تَبَلَّل the al-lis, *to be confounded, of speech*, confusion of languages, Conj. II. *to babble.*

(3) *to stain, to soil* (comp. בָּלַל, فَحَّضَ, mentioned under Kal). So in the derivatives תָּבַל, תְּבִילָה. (Comp. בָּלַם *to mix, and to stain.*)

(4) denom. from בָּלַל *to give meslin or provender to beasts*; Jud. 19:21, וַיִּבֶל לַחֲמֹרִים, Vulg. *et pabulum asinis praeuit.*

Note. The form וַיְבָל Isa. 64:5, is for וַיְבַל which see; also Index analyt.

HITHPOLEL, *to mix oneself*, followed by בְּ Hos. 7:8.

Derived nouns are בָּלִיל, תְּבִילָה, תְּבִילָה and the pr. n. בָּלֵל.

בלע TO BIND TOGETHER, TO SHUT FAST, specially the mouth of a beast with a muzzle, Ps. 32:9. (Syr. id. Ethpe. *to be shut, used of the mouth, to be dumb*, فَخَذٌ a muzzle.) In form and signification it is kindred to אָלַם. As to the roots ending in בָּ see בָּהֵם.

בלע (denom. from بَلَسَ, በለ: a fig, in Æth. also sycamore), *TO CULTIVATE FIGS* (and *sycomores*), or *to gather*, or *to eat* them, comp. συκάειν and αποσυκάειν. Am. 7:14, בֹּוֹלֵם שִׁקְמִים, well rendered by the LXX. κνίζων συκάμινα. Vulg. *vellicans sycamina*. For nipping, *vellicatio*, belongs to the cultivation of sycamines. ["a process by which they were ripened, πέπτειν οὐ δύναται ἂν μὴ ἐπικνίσθῃ ἄλλ' ἐχόντες ὄνυχας σιδηρᾶς ἐπικνίζουσιν· ὃ δ' ἂν ἐπικνίσθῃ, τετραπᾶτα πέπτειν." See Theophr. Hist. Pl. iv. 2; Plin. N. H. xiii. 7, § 14. Bochart in Hieroz. i. 348, seq.]

בלע fut. יִבְלַע. (1) *TO SWALLOW DOWN, TO DEVOUR* ["with the idea of eagerness, greediness"]. (Arab. بَلَعَ and quadril. بَلَع id., Æth. በለዐ: *to eat, to eat up*. Kindred roots are לָעַץ, לָעַץ and many others beginning with לע.) Used of men eating greedily, Isa. 28:4; of beasts, Exod. 7:12; Jon. 2:1; Jer. 51:34; Gen. 41:7, 24. A proverbial phrase,

Job. 7:19, "thou wilt not let me alone רָקִי בִּלְעִי while I swallow down my spittle," i. e. thou givest me no breathing space, not even the least moment wilt thou grant me, that I may rest. (So in Arabic

يَبْلَعُ "let me swallow down my spittle," i. e. give me so much delay that I may swallow it down. Har. xv. p. 142 Sacy. See more in Schult. on Job loc. cit. So in Persic آبخور *swallowing of spittle*, used of delay. Compare PIEL No. 1.)

(2) Metaph.—(a) *to consume, to destroy*, so however that the figure of devouring is preserved, e. g. *to devour riches*, Job. 20:15 (comp. *devoratum pecuniam evomere*, Cic. Pis. 37). Pro. 1:12, "let us devour them, like Hades, alive," i. e. let us consume, kill them; Ps. 124:3. Compare אָכַל No. 1, g.—(b) It is applied to inanimate things, to a chasm of the earth, Nu. 16:30, seq.; of the sea, Ps. 69:16, compare Ex. 15:12.

NIPHAL, pass. Piel No. 2, *to be destroyed, lost*, Hos. 8:8, specially used of drunkards. Isa. 28:7, וַיִּבְלְעוּ מִן הַיַּיִן "they are destroyed with wine," i. e. oppressed, broken down, overcome with wine. Compare הָלַם, עָבַר, רָוַן. The Syriac translator retains the word ܐܠܚܝܬܗ ܩܝܡܬܗ. The Arabs use, in the same phrase, the verb بَلَغَ.

PIEL—(1) i. q. Kal, *to swallow down*. Once ellipt. Nu. 4:20, "neither shall they come in to see the holy things בִּבְלַע while it is swallowed down," sc. saliva, i. e. not for the least moment of time. Compare Kal No. 1. Excellently, LXX. ἐξέπρω. Metaph. בָּלַע אֶת הַצָּדִיק "to devour wickedness," i. e. to fill oneself altogether with wickedness, Pro. 19:28 (comp. שָׂתָה Job 15:16).

(2) *to destroy*, specially—(a) *to give up to destruction*, Job 2:3; 10:8; Isa. 49:19; Hab. 1:13.—(b) *to extirpate, to take away altogether*, Ps. 21:10; 35:25; followed by בְּ Job 8:18.—(c) *to lay waste* a country, 2 Sam. 20:19, 20; Lam. 2:8; also, *to waste riches*, Prov. 21:20; *to destroy*, i. e. to frustrate counsel, Isa. 19:3; comp. Ps. 55:10; any one's way, i. e. to cause him to go to destruction, Isa. 3:12.

PUAL, pass. Piel No. 2, *to be destroyed, to perish*. Isa. 9:15, "destruction is prepared;" followed by בְּ 2 Sa. 17:16.

HITHPAEL, id. Ps. 107:27.

בלע m. with suff. בִּלְעִי—(1) *a devouring, something devoured*, Jer. 51:44.

(2) *destruction*, Ps. 52:6.



(3) [*Bela*<sup>1</sup> pr. n. of a city on the southern shore of the Dead Sea, called also *לַעֲר* (little), Gen. 14:2, 8; 19:27, seq.

(4) pr. n. m.—(a) of a king of the Edomites, Gen. 36:32—(b) Gen. 46:21.—(c) 1 Ch. 5:8.

*בְּלַעְדִּי* with suff. *בְּלַעְדִּי*, *בְּלַעְדִּיךָ* (comp. of *בִּל* not, and *עַד*, *עַדִּי* until).

(1) pr. *not unto, nothing to*, a particle of deprecating or declining. Gen. 14:24, *בְּלַעְדִּי רַק אֲשֶׁר אֶכְלֶה*, "nothing (shall come) to me;" I claim nothing, "only what the young men have eaten," etc. Gen. 41:16, *בְּלַעְדִּי אֱלֹהִים יַעֲנֵה אֶת־שְׁלוֹם פְּרַעֲה*, "(It is) not I; God will answer as to the welfare of Pharaoh."

(2) *without*. Gen. 41:44, "without thee (without thy knowledge and consent) no one shall lift up his hand."

(3) *besides*, Isaiah 45:6. Ellipt. for *אֲשֶׁר בְּלַעְדִּי* besides that which. Job 34:32, *בְּלַעְדִּי אֲחִזָּה אֶתָּה*, "besides thee (if I have sinned) besides the things which I see, show it to me." Syr. *ܠܢܝܢܐ ܕܝܢܐ* id.

*בְּלַעְדִּי* id. Always with pref. *כִּי* *מִבְּלַעְדִּי*—

(1) *without*. Isa. 36:10, "have I without God (i.e. without God's will and permission) come up against this land?" Jer. 44:19. Comp. *בְּלַעְדִּי* No. 2.

(2) *besides*, Ps. 18:32; Nu. 5:20; Isa. 43:11.

*בְּלַעַם* (comp. of *בִּל* and *עַם*, *non-populus*, perhaps i.q. "a foreigner"), [*Balaam*], pr. n.—(1) of Balaam the false prophet, Num. 22—24; Deut. 23:5, 6; Josh. 13:22; 24:9; Mic. 6:5. LXX. *Balaam*.

(2) [*Bileam*], of a town of the tribe of Manasseh, situated beyond Jordan, 1 Ch. 6:55; called elsewhere *יִבְלֵאִם* (עַם יִבְלֵאִם), [*Ibleam*], Josh. 17:11; Jud. 1:27; 2 Ki. 9:27.

*בִּלַּק* TO MAKE EMPTY, VOID, i.q. *בָּקָא*, and like this onomatop. imitating the sound of a bottle emptied out. Isa. 24:1. Compare Arab. *بلى* I. IV. *to open* (a bottle).

Pual part. f. *מְבַלְקָה* *made empty*, i.e. desert, Nah. 2:11. [Hence]—

*בִּלְקָ* ("empty," "void"), [*Balak*], pr. n. of a king of the Moabites in the time of Moses, Nu. 22:2, seq.; Josh. 24:9; Jud. 11:25; Mic. 6:5.

*בִּלְשַׁאצַּר* Dan. 5:1, 2, 9, 22, 29, 30; 8:1; and *בִּלְשַׁצַּר* 7:1, *Belshazzar*, the last of the Chaldean kings, called by Herodotus (i. 188) *Βαβυνηρος*, by Berossus (in Jos. Cont. Ap. i. 20) *Βαβυνηδος* (which appears to be the more genuine form, comp. *נְבוֹ*). LXX. *Balrazar*.

*בִּלְשָׁן* (i.q. *בְּרִשָׁן* "son or tongue"—"eloquent," compare under *בִּרְשָׁן*, [*Bilshan*], pr. n. of a leader, who returned with Zerubbabel from the exile. Ezr. 2:2; Neh. 7:7.

*בִּלַּת* or *בִּלְתָּ* an unused noun, from the root *בָּלָה* (of the form *בָּקַת* from *בָּקָה*, Lehrgeb. p. 507), pr. *nothing*, or *bringing to nothing*, i.q. *בָּל*, *בָּלָה*, whence with ' *parag*. marking the construct state—

*בִּלְתִּי*—(1) adv. of negation i.q. *לֹא* 1 Sa. 20:26.

(2) Prep. for *בִּלְתִּי* (*בִּלְאֵ*) *without*, Isa. 14:6; *besides, except* (when a negation has preceded), Gen. 21:26; Exod. 22:19; Nu. 11:6; 32:12; with suff. *בִּלְתִּי* "besides me," Hos. 13:4; Isa. 10:4; *בִּלְתִּיךָ* "beside thee," 1 Sa. 2:2; Isa. 1:1. translate "without me (i.e. forsaken of me) they shall go bowed down amongst the bound, and shall perish amongst the slain," compare under *פָּתַת*. ["i.e. part of them as captives, exhausted with hunger, thirst, and toil, shall sink down under the feet of their fellows, (comp. *בִּין רַגְלֵהֶם* Jud. 5:27;) and part of them slain in battle, shall be covered with the corpses of others."]

(3) Conj. for *אֲשֶׁר בִּלְתִּי* *besides that*, Dan. 11:18; *unless that*, Gen. 43:3, "ye shall not see my face unless that your brother be with you." Fully *בִּלְתִּי אִם* "unless that," Amos 3:4, and simply *unless*, Jud. 7:14; Gen. 47:18.

Comp. with prep.—(a) *לְבִלְתִּי* followed by an inf., pr. *in that not*, Jud. 8:1. This particle is used in Hebrew wherever the gerund (*לְקַטֵּל*) is to be expressed negatively (*לְבִלְתִּי קַטֵּל*). It may be rendered in Latin, *ita ut non* (quominus), *so as not*, Exod. 8:25; 9:17; ex. gr. after verbs of resisting, Jer. 16:12; of forgetting, Deu. 8:11; hindering, Nu. 9:7; *ne, lest*, Gen. 38:9; and acc. and inf. after verbs of commanding, Gen. 3:11; of consenting, 2 Ki. 12:9. Once used pleonastically *לְבִלְתִּי* 2 Ki. 23:10, and thrice *לְבִלְתִּי* followed by a finite verb for *אֲשֶׁר לְבִלְתִּי* Jer. 23:14; 27:18; Eze. 13:3.

(b) *מִבְּלַתִּי* *because not*, followed by an inf., Num. 14:16; by a verbal noun, Eze. 16:28.

(c) *עַד בִּלְתִּי* *until not*, followed by a pret., Num. 21:35; Deu. 3:3; Josh. 8:22; 10:33; also *so long as*, Job. 14:12; compare *בְּלִי* *עד*.

*בְּמָה* (with Kametz impure), pl. *בְּמֹת*, construct id. and *בְּמֹתַי* Deu. 32:13; Isa. 58:14; Micah 1:3 *בְּמֹתַי*, but in *קְרִי*, *בְּמֹתַי*, and so in the text, Job 9:8; Isa. 14:14; Amos 4:13 (see note), with suff. *בְּמֹתַי* etc.

(1) *a high place, a height*, a general word including mountains and hills, see the root *בָּיַם*, 2 Sam. 1:19, 25; *בְּמֹת יֵשׁ* "mountains covered with wood,"

Jer. 26:18; Micah 3:12; Eze. 36:2 (compare 1). בָּמוֹת אֲרֹנָן "mountains by Arnon," Nu. 21:28.

(2) *fortress, castle*, built upon a mountain, (compare Lat. *arx*, Germ. *Burg*). Ps. 18:24, עֲשִׂיתִנִּי "he set me upon my fortress," i.e. set me in safety; Hab. 3:19. The holder of the *fortresses* of a region has also secure possession of the whole land as conqueror, whence the poetic phrase עָלָה אֲרָץ "he walked upon the fortresses of the earth," Amos 4:13; Micah 1:3; Deu. 33:29; and figuratively עָלָה בְּמַתִּירֵי Job 9:8 "upon the fortresses of the sea;" עָלָה בְּמַתִּירֵי Isa. 14:14, "upon the fortresses of the clouds;" used of God, as the Supreme Ruler of the world; also עָלָה בְּמַתִּירֵי אֲרָץ Deu. 32:13; Isa. 58:14.

(3) The ancient Hebrews [when they fell into idolatry], like many other ancient nations (see my Comment. on Isa. 65:7; and vol. ii. p. 316), regarded sacred rites performed on mountains and hills as most acceptable to the gods. On this account they offered sacrifices on them, not only to idols, but even to God himself (1 Sa. 9:12, seq.; 1 Ch. 16:29, seq.; 1 Ki. 3:4, [These passages apply only to true worship]; 2 Ki. 12:4; Isa. 36:7), and they erected there *sanctuaries* or *chapels* (בְּמֹת 1 Ki. 13:32; 2 Ki. 17:29), and set there priests, and ministers of sacred rites (בְּמֹת 1 Ki. 12:32; 2 Ki. 17:32); and not only were the Ten Tribes so tenacious of the old [or rather corrupted] religion (see the passages already cited), but also the Jews themselves, so that even after the building of the temple by Solomon, and in spite of the law, Deu. 12 (if this be ancient [this *doubtful* expression is not to be tolerated, no believer in revelation doubts the antiquity of the Pentateuch]), they erected such sanctuaries on the mountains near Jerusalem, and there they continued to sacrifice; and the kings who in other respects were most observant of the Mosaic law until [Hezekiah and] Josiah, neither put a stop to this forbidden worship as regards the people, nor [in some cases] as regards themselves, 2 Ki. 12:4; 14:4; 15:4, 35; compare 2 Ch. 20:33; 15:17; 2 Ki. 23:8, 9, 19; Eze. 6:3; 20:29; Lev. 26:30. We read that Solomon himself offered sacrifices at such sanctuaries, 1 Ki. 3:2, 3; comp. 11:7 [but in the former case the altar and tabernacle of God were at Gibeon; the latter was mere idolatry].

(4) It very often has the same meaning as בֵּית הַבְּמָה "a sanctuary built on a mountain" to God or idols (compare No. 3), 1 Ki. 11:7; 14:23; 2 Ki. 17:9; 21:3; 23:15; and it is even applied to *any sanctuary* or *fane*, Jer. 7:31, compare Æthiop. ቅርብ; a mountain, also a convent, Germ. *Abt*, pr. a grove, hence a church,

or temple there built. It is probable that these *fanes* were tents adorned with curtains (Eze. 16:16), comp. 2 Ki. 23:7; Amos 5:26, a kind of tabernacle which it appears that the Pœni and the ancient Slavi had (Diod. xx. 25. Mone, in *Creuzer Symbol*, v. 176).

(5) It rarely signifies a *sepulchral mound*, Greek *βωμός*. Eze. 43:7; compare verse 8, and the commentators on Isa. 53:9 where this signification may suitably be taken.

*Note.* The plural construct form is בְּמֹת, in which there is a double mark of the plural; similar to רִאשֹׁנֵי 1 Sa. 26:12; compare Lehrgb. 541. The Masorites however rejected this form and substituted for it בְּמֹתַי. Many read this *bāmōthē*, but *ā* as being immutable, cannot be shortened into Chateph-Kametz; and some, more correctly, pronounce *bom'the* for בְּמֹתַי, from the sing. בְּמָה (of the form בִּישָׁת; ת being retained in the plural, like דָּלָת, דָּלָתוֹת. However, I suppose that we should reject the criticism of the Masorites, and read בְּמֹתַי, בְּמֹתַי.

בְּמֹהַל ("son of circumcision," i.e. circumcised, for בְּמֹהַל; see בְּדָרַר, [Bimhal], pr.n. m. 1 Ch. 7:33.

מו. see בְּמוֹ.

בְּמֹת ("high places"), [Bamoth], Nu. 21:19; more fully בְּמֹת בָּעַל ("high places of Baal"), Nu. 22:41; Josh. 13:17, pr. n. of a town in the territory of the Moabites, situated on the river Arnon.

בֵּן (for בְּנָה from the root בָּנָה No. 3), const. בֵּן (with prefixes בֵּן, בִּן, לֵב without Makkeph), rarely בֵּן Pro. 30:1; Deu. 25:2; Jon. 4:10; and whenever followed by the pr. n. נָנָן; once בֵּנִי (like אֲבִי), Gen. 49:11, and בֵּנִי Nu. 24:3, 15. Pl. בְּנִים (as if from sing. בֵּן), const. בְּנֵי.

A son (Arab. *ابن*, pl. *بنون*, const. *بنو*; on the Phœn. monuments very often בֵּן; but in Aram. *ܒܝܢ*, from *ܒܝܢ* to procreate, but with pl. *ܒܝܢܝ*). Kar' *ἐξ ὧν* used of the king's son [The son of God really], Isa. 9:5; compare בְּדָרַר Ps. 72:1; pl. בְּנִים sometimes used of *children* of both sexes, Gen. 3:16; 21:7; 30:1; 31:17; 32:12; Deu. 4:10; although more often there is fully expressed *בְּנִים וּבָנוֹת* Gen. 5:4, 7, 10, 13; 11:11, seq. In sing. a trace of the common gender is found in בְּדָרַר (more correctly *בֵּן*) "a male son," Jer. 20:15; compare *νῶς ἄρρεν*, Apoc. 12:5. It belongs to poetic diction when "sons of the Grecians" is used for the Grecians; Joel 4:6, like *υἱεῖς Ἀχαιῶν*, and "sons of the Æthiopians," Amos 9:7, for the Æthiopians; compare *בְּנֵי נְבָרִים* Isa. 2:6,



use of foreigners; בְּנֵי אֲרָיִל of the poor, Ps. 72:4; and Greek *δὸς ἡγῶν παῖδες*, Il. φ'. 151. The similar condition of the father and the son is shewn everywhere by this phrase.

The name of son, like those of father and brother (see אב, אח), is of wide extent in Hebrew, and is variously applied. It is used—

(1) Of a *grandson* (like אב of a grandfather), Gen. 29:5; Ezr. 5:1; compare Zec. 1:1; plur. בָּנִים grandsons, Gen. 32:1 (31:55); 31:28 (although where there is greater accuracy of speech *grandsons* are called בְּנֵי בָנִים Ex. 34:7; Pro. 13:22; 17:6); also *descendants*, as בְּנֵי יִשְׂרָאֵל Israelites; בְּנֵי יְהוּדָה, בְּנֵי לֵוִי Jews, Levites; בְּנֵי עַמּוֹן Ammonites; בְּנֵי חֵת Hittites; בְּנֵי יִשְׁמָעֵאל Ishmaelites. In the same sense is used יִשְׂרָאֵל בֵּית יְהוּדָה, בֵּית (see בֵּית No. 8); also אִישׁ אִישׁ (see אִישׁ 1, g).

(2) It is a name of age, for *boy, youth*, like the Greek *παῖς*; compare בֶּת No. 2, Cant. 2:3; Pro. 7:7. The name of son—

(3) is applied to a *subject*, rendering obedience to a king or lord, as to a father, 2 Ki. 16:7. Hence metaph. a *son of death* is one doomed to die, and as if delivered into the dominion of death; 1 Sa. 20:31. 2 Sa. 12:5: "a son of stripes," i. q. doomed to stripes; Deu. 25:2; compare *υἱὸς γέννης*, Matt. 23:15; *τῆς ἀπωλείας*, John 17:12. Son is applied to—

(4) a *foster son*, who is brought up like a son, Ex. 4:20; compare Acts 7:21; and a *disciple*, inasmuch as teachers were treated with reverence and obedience, like parents, and received the title of *father* (see אב No. 5). Hence בְּנֵי הַנְּבִיאִים "sons of the prophets," for disciples of the prophets, and the schools of the prophets themselves, 1 Ki. 20:35; 2 Ki. 2:3, 5, 7; 4:38, etc.; compare Amos 7:14. (So among the Persians, "sons of the magi," used for the disciples of the magi; among the Greeks *ιατρῶν υἱοί*, *ρητόρων υἱοί*, *παῖδες μουσικῶν*, *φιλοσόφων* for *ιατροί*, *μουσικοί*, etc.; Syr. *ܒܢܝ ܕܚܝܝܐ* sons, i. e. disciples of Bardesanes.) To this usage belongs the manner in which, in the book of Proverbs, the poet [inspired writer] addresses the reader, "my son," Pro. 2:1; 3:1, 21; 4:10, 20; 5:1; 6:1; 7:1; compare בֶּת Ps. 45:11.

(5) Followed by a *gen. of place*, it denotes a *man there born, or brought up*, as "sons of Zion," Zionites, Peal. 149:2; "sons of Babylon," Eze 23:15, 17; "sons of the East," i. e. Arabs (see עֲרָבִים); "sons of the province," Ezr. 2:1; "sons of a foreign country," Gen. 17:12; "son of a house," i. e. *verna* (see בֵּית); "son of a womb," born of the same womb (see בֶּרֶךְ).

This arises from things, which are done in any time or place, being attributed to the time or place itself (see Isa. 3:26; 8:23; Job 3:3); and countries or cities are regarded as the mothers of their particular inhabitants (see אִם), and also nations as fathers; whence there is also said בְּנֵי עַמִּי "sons of my people," i. e. "those who are of my people" (see עַם) and בְּנֵי הָעָם of the common people, Jer. 17:19; 26:23. Used of animals, Deu. 32:14, "rams, sons of Bashan." It is also applied to things which are contained in any place, as "sons of a quiver," used of arrows, Lam. 3:13.

(6) Followed by a *gen. of time*, it denotes a *person or thing, either born or appearing in that time, or as having existed during that time*. Thus, "son of his old age," i. e. born in his old age, Gen. 37:3; "son of youth," born to a young father, Ps. 127:4; "sons of bereavement," born of a bereaved mother, i. e. in exile, Isa. 49:20; "son of five hundred years," five hundred years old, Gen. 5:32; "a lamb of the first year," Ex. 12:5. Jon. 4:10, of the ricinus שְׁבֹרֶלֶת הָיָה וּבֹרֶלֶת אָבָר "which sprung up in one night, and perished in one night;" "son of the morning," poetically of the morning star, lucifer, as if born in the morning, Isa. 14:12.

(7) Followed by a *genitive denoting virtue, vice, or condition of life*; it denotes a *man who has that virtue or vice, or who has been brought up in that condition*, as בְּנֵי הַיָּמִל "a son of strength," a hero, warrior (see חֵיל); בְּנֵי הַבְּלִיעַל "son of wickedness," a wicked man; בְּנֵי שֹׁחֵץ id. "sons of pride," poetically used of wild beasts; בְּנֵי עָנִי i. q. עָנִי poor, wretched, Pro. 31:5; "son of possession," i. e. possessor, heir, Gen. 15:2; "sons of pledging," i. e. hostages, 2 Ki. 14:14; compare *υἱὸς τῆς ἀπειθείας*, Ephes. 2:2, *τέκνα ὑπακοῆς*, 1 Pet. 1:14. In other figurative and poetic phrases of this kind, which are also common in other cognate languages (see Gol. v. אֲבִי; Castelnau and Buxtorf v. בָּר; Jones, on Asiatic Poetry, p. 128, seq.), that is called the *son of* anything which is like it, as "sons of lightning," used of birds rivaling the lightning in swiftness, Job 5:7; or which is dependent on it, as "sons of a bow," used of arrows, Job 41:20; or which by any connection is closely joined with it, as "sons of oil," those anointed with oil, Zec. 4:14; "son of oil, or fatness," fat, fertile, etc.; compare אֶבֶן, אִישׁ, אֶבֶן.

(8) The appellation of "sons of God," is given in the Old Test.—(a) to *angels*, Gen. 6:2, seq.; Job 1:6; 2:1; 38:7; Ps. 29:1; 89:7; either as the hosts and attendants of God (see אֲנָשִׁים), or on account of a

greater likeness to the divine nature, although a body is attributed to them, Gen. loc. cit.—(b) to kings (not those of the Hebrews only, but foreign ones also, Ps. 89:28), as being the substitutes of God on earth, taught and aided by the Divine Spirit, 1 Sa. 10:6, 9; 11:6; 16:13, 14; Isaiah 11:1, 2 [Here applied to Christ]; thus also in the Greek poets, Διγενής βασιλεὺς. Ps. 2:7, “the Lord said to me, thou art my son, this day have I begotten thee,” i.e. constituted king (compare Jer. 2:27), [Christ in resurrection is here spoken of]. Ps. 82:6, “I have said ye are gods (O kings), and every one of you children of the Most High;” 7, “but ye shall die like (common) men,” etc. Ps. 89:28; 2 Sam. 7:14.—(c) to men who piously worship God, Ps. 73:15; Prov. 14:26; Deu. 14:1; specially the Israelites, although sometimes ungrateful children, Isa. 1:2; 30:1, 9; 43:6; Hos. 2:1; Jer. 3:14, 19. In sing. Israel is called “son of God,” Hos. 11:1 [applied to Christ]; and the first-born and beloved, Exod. 4:22, 23; compare Jer. 31:20.—The name of son is used—

(9) of the young of animals, as בְּנֵי צֹאן “sons of sheep,” lambs, Ps. 114:4; בְּנֵי אֲתוֹנוֹ “son of his ass,” i.q. עִירוֹ Gen. 49:11; “sons of a dove,” i.e. young doves, Lev. 12:6; “sons of a raven,” Ps. 147:9.

(10) son of a tree appears to be poetically used for sucker, offshoot (compare יִנְקָה, יִנְקָה). Gen. 49:22, בְּנֵי יוֹסֵף “Joseph (is) the son of a fruitbearing (tree);” for בְּנֵי (perhaps it would be more correctly בְּנֵי) seems to be put in the construct state, and בְּנֵי to be i.q. פְּרִיָּה Isa. 17:6, “fruitbearing,” sc. tree. But others take it otherwise; see פֶּרֶת.

(11) [Ben], pr. n. m., 1 Ch. 15:18. Other compound proper names are—

(a) בְּנֵי אֹנִי (“son of my sorrow”), [Ben-oni], pr. n. given to Benjamin by his mother, Gen. 35:18.

(b) בְּנֵי הָדָד (“son,” i.e. “worshipper of Hadad,” or Adodus, the greatest deity of the Syrians; compare Macrobian Saturnal. i. 23, and pr. n. בְּנֵי הָדָד, [Ben-hadad], pr. n. of three kings of Damascene Syria; the first of whom made war with Baasha, king of the ten Tribes, 1 Ki. 15:20, seq., and 2 Ch. 16:2, seq. The second was cotemporary with Ahab; he twice besieged Samaria, and by various military achievements, he became more famous than his father, 1 Ki. 20:1, seq.; 2 Ki. 6:24, seq.; 8:7. The third, the son of Hazael, who lost most of the provinces acquired by his predecessors, 2 Ki. 13. “The palaces of Ben-hadad,” i.e. of Damascus, Jer. 49:27; Am. 1:4.

[בְּנֵי זֹחֶת Ben-zoketh, pr. n. m. 1 Ch. 4:20.]

(c) בְּנֵי חַיִּל (“brave,” “warrior”), [Ben-hael] pr. n. m. 2 Ch. 17:7.

(d) בְּנֵי חָנָן (“son of one who is gracious”), [Ben-hanan], pr. n. m. 1 Ch. 4:20.

(e) בְּנֵי יְמִין (“son of the right hand,” i.e. of prosperity, see below בְּנֵימִן, [Benjamin], pr. n. m.—(1) 1 Chron. 7:10.—(2) Ezra 10:32; Neh. 3:23. Where Benjamin the patriarch is intended, this word is always (exc. 1 Sa. 9:1 בְּנֵימִן) written together, see בְּנֵימִן.

(f) בְּנֵי בָרַק (“village of the sons of Berak,” or “of thunder”), [Bene-barak], pr. n. of a town of the tribe of Dan, Josh. 19:45.

(g) בְּנֵי יִצְחָק see בְּנֵי יִצְחָק.

בֵּן Ch. id.; only in pl. בְּנֵי (the place of the sing. is filled by בָּרַק); as, בְּנֵי זֵלִיתָא those who go into exile, those who leave their country. Dan. 2:25.

בְּנֵי תוֹרִין young doves, Ezra 6:9. (Syriac ܒܢܝܬܝܢ id.)

בְּנָא with suff. בְּנָהּ Ezr. 5:11, gerund לְבִנְנָא Ezr. 5:2, 17; לְבִנְנָה Ezr. 5:9; לְבִנָּא Ezr. 5:3, 13, i.q. Heb. בְּנָה to build, Dan. 4:27.

ITHPEAL, pass. Ezr. 4:13, 21; with an acc. of material, Ezr. 5:8.

בְּנָה fut. יִבְנֶה, with ו conv. וְיִבְנֶה and six times וְיִבְנֶה, וְיִבְנֶה.

(1) TO BUILD, TO ERECT, as a house, a temple, a city, walls, defences, Ezr. 4:2; an altar, Gen. 8:20; a fane, Jer. 7:31; the deck of a ship, Eze. 27:5; once apparently of the foundation of a house, 1 Ki. 6:1; where וְיִבְנֶה 2 Ch. 3:1, is not ill explained וְיִבְנֶה לְבֵנוֹת.

(Arab. بَنَى, Aram. ܒܢܝ, id. Comp. אָבָן וְאָבָן.) The material of which anything is built is commonly put in accus. 1 Ki. 18:32, מִבְּנֵי אֲתֵּי־הָאֲבָנִים מִבְּנֵי, “and he built the stones into an altar,” i.e. erected an altar out of them. (Comp. Lehrs. p. 813.) Ex. 20:25; Deut. 27:6; 1 Ki. 15:22; more rarely with the prefix בְּ ibid. fin. Constr. also—(a) with an acc. of place on which one builds (Germ. etwas bebauen). 1 Ki. 6:15; 16:24.—(b) with an acc. of person, and it signifies to build a house for any one, i.e. to give him a stable abode; and figuratively, to cause him to prosper; (as to another sense of the phrase, see No. 3). Jer. 24:6, “I will bring them back into this land, וְיִבְנִיתֶם וְיִבְנִיתֶם וְיִבְנִיתֶם וְיִבְנִיתֶם וְיִבְנִיתֶם and I will build them up and not pull them down, I will plant and will not root up,” i.e. “I will give them a fixed abode and cause them to prosper.” Jer. 31:4; 33:7; 42:10; Ps. 28:5. (Arab. بَنَى to benefit any



cne.)—(c) followed by בָּ, be occupied in building any thing, an etwas bauen. Neh. 4:4, 11; Zec. 6:15. Compare אָ A, 2,—(d), followed by אָ for, to obstruct. Lam. 3:5, "(God) hath builded against me," obstructed me, i. e. shut up my way on every side, so that I cannot go out, comp. בָּר verses 7, 9.—Figuratively, to form a person, Gen. 2:22.

(2) to restore, rebuild (a ruined house or city), Am. 9:14. Ps. 122:3, "O Jerusalem, rebuilt!" Ps. 147:2; Josh. 6:26; 1 Ki. 16:34; 2 Ki. 14:22. Comp. בָּנָה חֲרוֹבוֹת under חֲרָפָה. Used of the fortification of a city, 1 Ki. 15:17.

(3) בָּנָה בֵּית לִי to build a house for any one is equivalent to, to give him offspring and descendants (see בֵּית No. 8, and NIPHAL No. 3). House is by a common Eastern metaphor applied to family and children, and he who begets children is said to build a house. Hence בֵּן a son, so called from the idea of building, i. e. begetting. The same metaphor is carried out in Plaut. Mostell. i. 2, 37.

NIPHAL—(1) pass. Kal No. 1, to be built, Nu. 13:22; Deu. 13:17; with an acc. of material, 1 Ki. 6:7. Men are said to be built, when set in a fixed abode and in prosperity (see Kal No. 1, b), Jer. 12:16; Mal. 3:15; Job 22:23. As to another metaphor, see No. 3.

(2) pass. Kal No. 2, to be rebuilt, Isa. 44:28.

(3) a woman is said to be built, if her house is built, i. e. when she has offspring (see Kal No. 3). Gen. 16:2; אֵלֶּי אֲבָנָה מִכְנָה, "perhaps I may be built by her," i. e. I may have children by the aid of this handmaid. Gen. 30:3.

Derived nouns are, בִּנְיָן, בָּנָה, בֵּית, as well as many proper names, as בְּנוֹי, בְּנֵי, בָּנָה, בְּנֵי, בְּנֵי, בְּנֵי.

בְּנוֹי ("building"), [Binnui], pr. n. m., of frequent use after the exile—(1) Neh. 7:15; compare Ezr. 2:10.—(2) Ezr. 10:30, 38.—(3) Ezr. 8:33.—(4) Neh. 3:24; 10:10; 12:8.

בָּנוֹת daughters, see בֵּית.

בָּנִי ("built"), [Bani], pr. n.—(1) a man, one of David's heroes, 2 Sa. 23:36.—(2) 1 Chr. 6:31.—(3) 1 Chr. 9:4 קרי.—(4) Neh. 3:17; 9:4, 5; 10:14; 11:22.—(5) see בְּנוֹי No. 1.—(6) Ezr. 10:29, 34, 38; Neh. 8:7; 10:15.

בְּנִי ("built," verbal of Pual), [Bunni], pr. n. m. Neh. 9:4; 10:16; compare בְּנוֹי Neh. 11:15.

בְּנִיָּה ("whom Jehovah has built," see the root No. 1, b), [Benaiah], pr. n. m.—(1) 1 Ch. 4:36.—(2) 2 Ch. 20:14.—(3) Ezr. 10:25, 30, 35, 43.—(4) see the following name, No. 3, 5.

בְּנִיָּה (i. q. בְּנִיָּה), [Benaiah], pr. n. m.—(1) 1 Ch. 15:24; 16:5.—(2) 1 Ch. 27:34.—(3) 2 Sam. 8:18; 23:20, 22.—(4) 1 Ch. 15:18, 20; 16:5.—(5) 2 Sa. 23:30; comp. 1 Ch. 11:31; 27:14.—(6) 2 Chr. 31:13.—(7) Eze. 11:1.

בְּנִיָּה f. building, Eze. 41:13. Root בָּנָה. Compare בְּנִיָּה.

בְּנִיָּמִן ("son of the right hand," i. e. of good fortune, as if Felix, see יָמִין No. 4), pr. n. of Benjamin, the patriarch, the youngest son of Jacob and Rachel. The ancestor of the tribe of the same name (בְּנֵי בְּנִיָּמִן) Nu. 1:36; Josh. 21:4, 17; and simply בְּנִיָּמִן m. Jud. 20:39, 40), whose territory (אֶרֶץ בְּנִיָּמִן Jer. 1:1) is described as nearly in the middle of the land on this side Jordan, Josh. 18:21, seq. The warlike disposition of this tribe is signified, Gen. 49:27. שַׁעַר בְּנִיָּמִן is a gate of Jerusalem, on the north side of the walls, Jer. 37:13; 38:7; Zec. 14:10; prob. the same which is called elsewhere "the gate of Ephraim," comp. Thes. page 141, A, and Faber's Archæologie, p. 533. LXX. Βενιαμίν. This word, whenever it denotes the patriarch, is written in one (see בְּנִיָּמִן); but the Gentile noun is written separately בְּנִיָּמִי (comp. Lehrs. 515) 1 Sa. 9:21; Ps. 7:1, Benjaminite, with the art. בֵּית הַשְּׁמִינִי (like בֵּית הַשְּׁמִינִי Jud. 3:15; 2 Sa. 16:11. Plur. בְּנֵי יָמִין Jud. 19:16. Ellipt. אִישׁ יָמִין for בְּנִיָּמִי 1 Sam. 9:1; 2 Sam. 20:1, and אִישׁ יָמִין 1 Sa. 9:4 (like the Arab. بَكْرِي Bacrīte, for Abubacrīte, from ابو بكر).

בְּנִיָּה m.—(1) building, Eze. 41:12.—(2) a wall Eze. 40:5. (Syr. حِمْل building, Arab. بِنْيَان id.)

בְּנִיָּה Ch. i. q. Heb. No. 1, Ezr. 5:4.

בְּנִיָּה ("our son," from the segolate form בְּנִי Gen. 49:11), [Beninu], pr. n. m. Neh. 10:14.

בָּנָס Ch. TO BE ANGRY, INDIGNANT, Dan. 2:12. Often found in Targ.

בְּנֵיָּה (according to John Simonis, i. q. נִבְּשָׁה "a gushing forth"), [Binea], pr. n. m. 1 Chr. 9:43, and בְּנֵיָּה id. 8:37.

בְּסוּדִיָּה ("in the familiar acquaintance of Jehovah"="a friend of God"), [Besodeiah], pr. n. m. Neh. 3:6.

בְּסִי [Besai], pr. n. m. Ezra 2:49; Neh. 7:52 perhaps i. q. בְּצִי, and the Persic باز a sword. ["Perhaps, Sanscr. bigaya, victory; also, pr. n. Bohlen."]

**כסם** a spurious root, see **כסם** HITHPOLEL.

**כסר** a root not used in Hebrew; prob. to be

sour, [auer seyn i. q. **כסר**. Hence Arab. **كسر** to do any thing too soon, to put on a sour countenance, ein faures Gesicht machen. Hence—

**כסר** with suff. **כסרו** Job 15:33, and—

**כסר** m. collect. *sour and unripe grapes*, Isa. 18:5; Jer. 31:29, 30; Eze. 18:2. It differs from **כסר** *labrusca*, wild grapes, see that word; LXX.

**כסר** (Ch. **כסר** id. Syr. **كسار** sour grapes.)

[**כסר** see after **כסר**.]

**כער** a root not used in Hebrew. Arab. **بعد** to be distant, remote; Æth. pr. to be another, different; hence pret. A. trans. **በዐለ**: to change, to exchange, **ተበዐለ**: to become other, **በዐለ**: and **ዐለ**: other, different. It appears in Hebrew to have denoted to be *without* any thing (opp. to within it) to be *near* it, *by* it. Hence—

**כער** & **כער** (comp. No. 2), with suff. **כערי** and **כערי** Ps. 139:11, **כערי**, in pause **כערי**, **כערי**, once **כערי** Am. 9:10, **כערי** pr. subst. but from the usage of the language, a prep. denoting any kind of *nearness*.—(1) *by, near*; 1 Sa. 4:18, **כער** *by the side of the gate*, and metaph. *because of* (comp. **אל** A, 7); Pro. 6:26, **כער** *because of a harlot (he comes) to a morsel of bread*.

(2) *behind, after* (Arab. **بعد** after, used of time). Gen. 7:16, **כער** *and Jehovah shut up after him*; Jud. 3:22; Am. 9:10, **כער** *evil will not come near us, and fall upon us behind us*; 2 Ki. 1:2; 2 Sam. 20:21, **כער** prob. for **כער** *from behind the wall*. (תחת. **כער** i. q. **כער** like dove's eyes behind thy vail" (not, *hinter* hervor, from behind, as in 2nd [Germ.] ed. and in Winer, which would be **כער**), verse 3, 6, 7.

(3) *round about*; Psal. 139:11, **כער** *the night is light around me*, Job 1:10; 3:23; Lam. 3:7, **כער** *he has obstructed the way around me* so that I cannot go out. In this signification it is joined—(a) with verbs of shutting, as **כער** to shut up any thing (pr. to shut around, **כער**), 1 Sa. 1:6; **כער** Gen. 20:18; **כער** *to shut with a seal, seal up*, **כער**, Job 9:7; comp.

Jon. 2:6.—(b) with a verb of protecting, **כער** pr. to fortify around any one, to surround with a bulwark, Ps. 3:4; Zec. 12:8.

(4) *between* (two things), *into, among*, **כער** (etwas) hinein, Joel 2:8; durch (etwas) hin, as **כער** with a verb of coming, Joel 2:9; looking out, Gen. 26:8; Jud. 5:28. Metaph.—

(5) *pro, for* (from the sense of exchanging, see Æth.) 1 Sam. 7:9; 2 Sam. 20:21, e. g. to supplicate (see **כער**), to make atonement (see **כער**), to consult an oracle (Jer. 21:2; Isa. 8:19), to bribe a judge (Job 6:22) *for* any one; Job 2:4, **כער** *skin for skin* (see **כער**).

**כער** fut. **כער**.—(1) pr. TO MAKE TO SWELL, TO CAUSE WATER TO SWELL AND BOIL; Isa. 64:1, **כער** as **כער** as "the fire maketh the water to boil."

(To this answers the Arab. **بعا** used of a wound swelling up, Ch. **כער** to boil up. As to the kindred root **כער**, **כער** see **כער**.) From the idea of swelling and heat the Arabs derive the metaphoric sense of absorbing, also that of ardently desiring and longing; and so also in Hebrew—

(2) *to seek, to ask, to inquire for*. (Aram. **כער**, **כער**). Isa. 21:12 (twice).

NIPHAL—(1) pass. of Kal No. 1, *to be swollen up, to swell up*, and hence *to be prominent*. Isa. 30:13, **כער** *as a breach ready to fall, swelling out in a high wall*.

(2) pass. of Kal No. 2, *to be sought, sought out*, Obad. 6.

Derivatives, **כער** and **כער** (for **כער**).

**כער** fut. **כער**. Ch.—(1) *to seek*, with an acc. (in Targg. often for the Heb. **כער**) Dan. 2:13; 6:5.—

(2) *to ask, to request* from any one; followed by **כער** Dan. 2:16; **כער** Dan. 6:12, and **כער** Dan. 2:18; **כער** to ask a petition, Dan. 6:8. Hence—

**כער** f. Ch. *petition, prayer*, Dan. 6:8, 14.

**כער** ("torch," "lamp"), [Beor], pr. n.—(1) of the father of Balaam, Nu. 22:5; Deu. 23:5. LXX. **Βεωρ**, **Βαωρ**, 2 Pet. 2:15, **Βοωρ**.—(2) the father of Bela, king of the Edomites, Gen. 36:32; 1 Ch. 1:43.

**כער** an unused root. Arab. **بخر** to be nimble, fleet.

**כער** ("fleetness"), pr. n. **Boaz**.—(1) a Bethlehemite, who married Ruth, Ru. 2:1, seq.—(2) of a pillar erected before the temple of Solomon, or called from either the architect, or if perhaps it were an *ἀνάθημα*, from the donor, 1 Ki. 7:21; 2 Ch. 3:17.



**בַּעַט** fut. יִבְעֹט — (1) TO TREAD, TO TRAMPLE

DOWN (Ch. Peal and Pael, id., Syr. حَقَّأ treading down, leaping; compare the remarks under the root בָּסַם). Metaph. TO CONTEMN, TO NEGLECT (comp. Pro. 27:7), 1 Sa. 2:29, לָמָּה תִבְעֹטוּ בְּזִבְחֵי וּבְמִנְחֹתַי אֲשֶׁר צִוִּיתִי “why will ye neglect my sacrifices and offerings which I have commanded?” LXX. ἐπιβλεψας. Vulg. “quare calce abjecistis victimam meam et munera mea?”

(2) to kick, to kick backward, applied to the contumacy of men against God, Deu. 32:15.

**בָּעִי** m. (root בָּעָה) prayer, entreaty, Job 30:24, לֹא בָעִי יִשְׁלַח יָד “prayers avail nothing, when God stretches out the hand;” I regard בָּעִי in the word בָּעִי, as radical, and I render the other hemistich “nor in his destruction (i.e. sent by God) does outcry profit them.”

**בָּעִיר** m., cattle, beasts, so called from their depasturing, (from the root בָּעָר No. 1; compare אָרָה No. 2). Used in the sing. collectively, like the Latin *pecus, pecoris*, of all kinds of cattle, Ex. 22:4; Num. 20:4, 8, 11; Ps. 78:48; specially of beasts of burden, Gen. 45:17. (Syr. حَمَلٌ with Ribbui, the pl. mark; Arab. بَعِير id.)

**בָּעַל** fut. יִבְעַל — (1) TO HAVE DOMINION OVER, TO POSSESS (Æthiop. በለ: to possess much, to be rich; በለ-ል: rich). Isa. 26:13, בָּעֲלֵנוּ אֲדָנִים וְלֹחֶד, “lords besides thee have possessed us;” followed by 1 Ch. 4:22.

(2) to take a wife, like מָלַךְ to have dominion over, to take a wife (Arab. بَعَلَ, Syr. حָא id.). Den. 21:13; 24:1; Mal. 2:11; Isa. 62:5; part. act. בָּעֹלָה plur. majest. thy husband, Isa. 54:5; part. בָּעוּלָה ibid. 1 and בָּעֻלָּה she who is married, married to a husband, Gen. 20:3; Deu. 22:22; metaph. used of a land once desolate, now re-inhabited, Isa. 62:4.

(3) בָּעַל prob. to loathe, to reject; Jer. 3:14, שׁוּבוּ בָנִים שׁוֹכְבִים ... כִּי אָנֹכִי בָעֻלְתִּי בָכֶם “turn, O ye rebellious children ... for I have rejected you;” Jer. 31:32, “they brake my covenant בָּם וְאָנֹכִי בָעֻלְתִּי and I rejected them;” LXX. καὶ ἡμελλῆσα αὐτῶν (compare Hebr. 8:9); so also Syr., Abulwalid, and other ancient interpreters; see Pococke ad Port. Mosis, p.

5—10; and compare Arab. بَعَلَ followed by בּ to fear, to loathe. In chap. 31, the common signification may do, if it be rendered “although (וְאַיִן) I was

their lord,” but it gives a harsh sense; and what weighs with me more, the signification of loathing is not foreign to the primary power of the verb. For there are also other verbs, in which the sense of subduing, being high over, ruling, is applied to the signification of looking down upon, despising, contemning, as أَبَس to subdue, followed by بּ to despise; خَبِيَ V. to be high; Conj. I. to look down upon, to contemn.

NIPHAL, to become the wife of, Pro. 30:23; metaph. Isa. 62:4.

[Derivatives בָּעֻלָּה, בָּעֻלָּה — בָּעַל]

בָּעַל with suff. בָּעֻלִּי, בָּעֻלָּה, pl. בָּעֻלִּים, const. בָּעֻלִּי; with suff. 3 sing. בָּעֻלָּיו Ex. 21:29, 34, 36; 22:10—14; Eccl. 5:12; and בָּעֻלָּה Job 31:39; Eccl. 7:12; sometimes used for the singular (like אֲדָנִי his lord, compare Lehrs. 663) but with suff. 3 pl. בָּעֻלָּיהֶן Est. 1:17, 20, as a plural.

(1) lord, master, possessor, owner ([“frequent in the Phœnician dialect; see Monumen. Phœn. p. 348”], Aram. בָּעַל, בָּעַל id.; Arab. بَعْل in the idiom of Arabia Felix, lord, master, elsewhere husband; Æthiop. ባለ; compare also Sansc. *pāla*, lord [according to Lee, *Bala*]). Used of the master and owner of a house, Ex. 22:7; Jud. 19:22; of a field, Job 31:39; an ox, Ex. 21:28; Isa. 1:3; of money lent, i.e. a creditor, Deut. 15:2; of the master of a family, Lev. 21:4; בָּעֻלֵּי נָחִים “lords of the nations,” Isa. 16:8, said of the Assyrians, the conquerors of the nations; according to others, of their princes.

(2) a husband (Arab., Syr., Ch., id. [“compare Sansc. *pati*, lord, also husband”]), Ex. 21:22; 2 Sa. 11:26; בָּעַל אִשָּׁה one who has a wife, Ex. 21:3; בָּעַל אִשָּׁה a husband to whom a wife was married in his youth, Joel 1:8. i. q. *κοιμίδιος πόσις*, Il. v. 414.

(3) lords of a city, a name given to the inhabitants; בָּעֻלֵּי יִרְיֹה Josh. 24:11; שָׂבָם Jud. 9:2, seq.; בָּעֻלֵּי יִרְיֹה 2 Sa. 21:12; who also are called in 2 Sa. 2:4, 5, אֲנָשֵׁי נֹבֵל. Some moderns incorrectly render it *princes, nobles*, led perhaps into this mistake by the words, Jud. 9:51, בְּלִ-הָאָנָשִׁים וְהַנָּשִׁים וְכָל בָּעֻלֵּי הָעִיר, where also LXX. πάντες οἱ ἡγουμένοι τῆς πόλεως. But it should be rendered “all the men and women, and all they of the city,” the latter again comprehending the former.

(4) lord or possessor of a thing, is often applied to him to whom that quality belongs; a common circumlocution for adjectives is thus formed in the Hebrew (see אִשָּׁה No. 1, k, אָב No. 8), as אֵיל בָּעַל הַקְּרָנִים a two-horned ram, Dan. 8:6, 20; בָּעַל קְנָפִים winged.

poetically used of a bird, Ecc. 10:20; **אִישׁ בַּעַל שֵׁשֹׁר** a hairy man, 2 Ki. 1:8; **בַּעַל הַחֲלֻמוֹת** a dreamer, one who has dreams, Gen. 37:19; **בַּעַל דְּבָרִים** one who has forensic causes, Ex. 24:14; comp. Isa. 50:8; "masters of my covenant, of my oath," joined in league with me, Gen. 14:13; Neh. 6:18; **בַּעַל הַלָּשׁוֹן** master of tongue, charmer, Ecc. 10:11; **בַּעַל נַפֵּשׁ** greedy, Pro. 23:2; compare 29:22. Pro. 16:22, **בַּעַל חַיִּים שְׂכָל** "prudence is a fountain of life to its owner," i.e. to him who is endowed with it; Pro. 1:19; 17:8; Ecc. 8:8, **לֹא יוֹמֵט רָשָׁע אֶת-בַּעְלֵו** "wickedness does not deliver its owner," i.e. the wicked person; Ecc. 7:12; Prov. 3:27, **אַל-תְּמַנְעֵם טוֹב מִבַּעְלֵו** "withhold no good from its owner," from him to whom it is due, to whom it belongs, i. e. the needy.

(5) With art. **הַבַּעַל**; with pref. **בַּבַּעַל**, **Baal**, i. e. *Lord*; καὶ ἑξοχῆ, the name of an idol of the Phœnicians, especially of the Tyrians: it was their domestic and principal deity, also worshipped with great devotion together with Astarte, by the Hebrews, especially in Samaria (see **אֲשֶׁת־בַּעַל**, Jud. 6:25, seq.; 2 Ki. 10:18, seq. Hence **בֵּית הַבַּעַל** the temple of Baal, 1 Ki. 16:32; **נְבִיאֵי הַבַּעַל** prophets of Baal, 1 Ki. 18:22, 25; **שְׂאֵר הַבַּעַל** remains of the worship of Baal, Zeph. 1:4; pl. **הַבַּעַלִּים** statues of Baal, Jud. 2:11; 3:7; 8:33; 10:10; 1 Sa. 7:4; 12:10, etc. The worship of this God by the Phœnicians and Pœni is shewn amongst other things by the Phœnician proper names, as **אֲתַבְעַל** (which see), *Jerombalus* (**יִרְבַּעַל**), and by those of the Pœni, as *Hannibal* (**הַנִּבַּעַל** "grace of Baal"), *Hasdrubal* (**עֲזַרְבַּעַל** "aid of Baal"), *Muthumballes* (**מֹתוּבַעַל** "man of Baal"), etc. Amongst the Babylonians the same deity was called in the Aramæan manner **בֵּל** *Belus* (see that word) for **בַּעַל**; amongst the Tyrians themselves his full name appears to have been **מַלְכֵּת בַּעַל צֹר** (Inscr. Melit. Bilingu.) *Malke-reth* (i. e. "king of the city," for **מֶלֶךְ עִיר**), *lord of Tyre*; the Greeks, from some supposed resemblance of emblems, constantly called him (see the cited inscription) *Hercules*, *Hercules Tyrius*; see my more full remarks in Germ. Encyclopædia, vol. viii. p. 397, seq., arts. *Baal*, *Bel*, *Belus*. Many suppose (see Münster, Religion der Babylonier, p. 16, seqq.; ["Movers' Phönizier, i. p. 169, seq."]) that the sun itself was worshipped under this name; but that it was not this luminary but the planet *Jupiter*, as the ruler and giver of good fortune, that is to be understood by this name, I have sought to shew by many arguments in my Comment. on Isa. vol. ii. p. 335, seq., and in Encyclop. l. i. p. 398, seq.; this is acceded to by Rosenmüller, Bibl. Alterthumskunde, i. ii. p. 11, et passim ["Yet I would not deny that **בַּעַל** with certain attributes, as **בַּעַל הַחֶמֶן**

(see **חֶמֶן**) is also referred to the sun']. From particular cities devoted to his worship he received particular epithets; such as—(a) **בַּעַל בְּרִית** [*Baal-berith*], lord and guardian of covenants, worshipped by the Shechemites, Jud. 8:33; 9:4; compare 46, as if *Zeus ὅρκιος*, or *Deus fidius* ["According to Movers loc. cit. 'Baal in covenant with the idolaters of Israel'"].—(b) **בַּעַל זְבוּב** [*Baal-zebub*], worshipped by the Philistines of Ekron, as if the fly-destroyer, like *Zeus Ἀπόμνιος* of Elis (Pausan. v. 14, § 2), and *Myiagrus deus* of the Romans (Solin. Polyhist. c. 1), 2 Ki. 1:2.—(c) **בַּעַל פֶּעֹר** [*Baal-peor*] of the Moabites; see **פֶּעֹר**.

(6) Inasmuch as it denotes the possessor of a thing, it is applied also to the place which has any thing, i. e. in which any thing is and is found, and it is of the same power as **בֵּית** No. 5. So in the proper names of towns.

(a) **בַּעַל 1** Ch. 4:33; [*Baal*], perhaps the same town as **בַּעַל הַבְּאֵר** ("having a well"), on the borders of the tribe of Simeon. Josh. 19:8.

(b) **בַּעַל גַּד** [*Baal-Gad*], so called from the worship of Gad (i. e. "Fortune"), situated at the foot of Hermon near the source of the Jordan, prob. i. q. **בַּעַל הַרְמוֹן** letter *e*. It is a great mistake to suppose, as some do, that this city is to be sought for where the remarkable ruins of the city of Baalbec or Helopolis stand; as to which see Thes. p. 225.

(c) **בַּעַל הָמוֹן** [*Baal-hamon*], ("place of a multitude," i. q. **בַּעַל אַמּוֹן** sacred to Jupiter Ammon), a town near which Solomon had a vineyard, Canticles 8:11. The town of *Βελαμὼν* (Alexand. Βαλαμὼν), situated in Samaria, is mentioned Judith 8:3.

(d) **בַּעַל הַצֹּר** [*Baal-hazor*], ("having a village"), a town or village near the tribe of Ephraim, 2 Sam. 13:23; perhaps i. q. **הַצֹּר** Neh. 11:33, in the tribe of Benjamin.

(e) **בַּעַל הֶרְמוֹן** [*Baal-hermon*], a town with a mountain near it, at the foot of Hermon, 1 Ch. 5:23; Jud. 3:3; compare letter *b*.

(f) **בַּעַל מְעוֹן** [*Baal-meon*], ("place of habitation"), see **בֵּית מְעוֹן** p. cxvii, A.

(g) **בַּעַל פְּרָצִים** [*Baal-perazim*], ("place of breaches"), a place or village near the valley of Rephaim, 2 Sam. 5:20; 1 Ch. 14:11; compare Isa. 28:21.

(h) **בַּעַל צִפּוֹן** [*Baal-zephon*], ("place of Typhon," or, "sacred to Typhon"), a town of the Egyptians near the Red Sea, Exod. 14:2, 9; Nu. 33:7. The name suits very well the site of this city in the uncultivated places between the Nile and the Red Sea, which were regarded as the abode of Typhon or the



evil demon of the Egyptians. See *Creuzer*, in *Comment.* on *Herodotus*, i. § 22; *Symbol.* i. 317, seq.

(i) *בַּעַל שָׁלִישָׁה* [*Baal-shalishah*], 2 Ki. 4:42, the name of a town, probably situated in the region of *שְׁלִישָׁה* near the mountains of Ephraim (1 Sa. 9:4).

(k) *בַּעַל תָּמָר* [*Baal-tamar*], ("place of palm trees"), Jud. 20:33.

(l) *בַּעְלֵי יְהוּדָה* ("citizens of Judah"), 2 Sa. 6:2; a town which is elsewhere called *בַּעְלָה* ("city"), and *Kirjath-Jearim*, compare 1 Ch. 13:6; see *בַּעְלָה* No. 2, a.

(7) proper names of men are—

(a) *בַּעַל* [*Baal*].—(a) 1 Ch. 5:5.—(β) 8:30; 9:36.

(b) *בַּעַל חָנוּן* [*Baal-hanan*], ("lord of benig-nity"), pr.n.—(a) of a king of the Edomites, Gen. 36:38; 1 Ch. 1:49;—(β) of a royal officer, 1 Ch. 27:28.

*בַּעַל* Chald. i. q. Hebr. *בַּעַל* lord, master. As to *בַּעַל טָעַם* see *טָעַם*. From this form is contracted *בָּל* which see.

*בַּעְלָה* [root *בַּעַל*], f.—(1) *mistress*; *בַּעְלַת הַבַּיִת* 1 Ki. 17:17. Metaph. *possessed of, endued with any thing*; *בַּעְלַת-אוֹב* having a familiar spirit (see *אוֹב*); *בַּעְלַת קִשְׁפִּים* "a sorceress," Nah. 3:4.

(2) collect. *civitas* i. q. *בַּעְלִים* cives (see *בַּעַל* No. 3), like *עַלְמֵי* daughter, for *בָּנִים*. I thus explain [*Baalath*], the pr. n. of two cities, of which one—(a) was situated in the northern part of the tribe of Judah (Josh. 15:9; 1 Ch. 13:6), called also *בַּעְלֵי יְהוּדָה* ("inhabitants of Judah," see *בַּעַל* No. 6 letter l), *קִרְיַת יִשְׂרָאֵל* (which see) and *קִרְיַת-בַּעַל*; and it appears to have given its name to Mount *Baalath* (Josh. 15:11) in the same region, but situated nearer to the sea.—(b) another, situated in the southern part of the same tribe, Josh. 15:29; and it appears to be the same which is elsewhere called *בִּלְהָה* Josh. 19:3, and *בִּלְהָה* 1 Ch. 4:29, and is attributed to the Simeonites; comp. *בַּעַל* No. 6, a.

*בַּעְלוֹת* (*civitates*, see *בַּעְלָה* No. 2) [*Bealoth*, "in Aloth"], pr. n. of a town in the south of Judah, Josh. 15:24; different from *בַּעְלָה* verses 9, 29.

*בַּעְלִידָה* ("whom the Lord has known and cares for," compare *וְהַיִּידָה*, [*Beeliadah*], pr. n. of a son of David, 1 Ch. 14:7; called 2 Sa. 5:16 *אֱלִידָה* ("God knoweth").

*בַּעְלִיָּה* ("whom Jehovah rules"), [*Bealiah*], pr. n. m. 1 Ch. 12:5.

*בַּעְלִים* (i. q. *בָּנֵי עֲלִים* "son of exultation," see

*בַּרְזַל*, [*Baalis*], pr. n. of a king of the Ammonites Jer. 40:14. Some copies with Josephus (Arch. ix. 3) read *בעלים*.

*בַּעְלָת* (*civitas*, i. q. *בַּעְלָה* No. 2, of the form *בַּעְלָת*, [*Baalath*], a town of the tribe of Dan, Josh. 19:44; rebuilt or fortified by Solomon, 1 Ki. 9:18; 2 Ch. 8:6.

*בַּעְלַת-בְּאֵר* see *בַּעַל* No. 6, a.

[*בַּעַל* pr. n. of a city beyond Jordan, Nu. 32:3]

*בַּעְנָה* (i. q. *בֶּן עֲנָה* "son of affliction"=*עָנִי*, [*Baanah*], pr. n. m.—(1) 1 Ki. 4:12.—(2) 1 Ki. 4:16.—(3) Neh. 3:4.

*בַּעְנָה* (id.), [*Baanah*], pr. n. m.—(1) 2 Sa. 4:2.—(2) 2 Sa. 23:29; 1 Ch. 11:30.—(3) Ezr. 2:2; Neh. 7:7; 10:28.

*בָּעַר* fut. *יִבְעַר*—(1) pr. TO FEED UPON, TO EAT UP, TO CONSUME, see *PIEL* and *HIPHIL* No. 1, and *בָּעִיר* cattle, so called from depasturing (Syr. *ܚܚܐ* to glean, to gather a bundle; *ܚܚܐ* gleaning, gathered bundle).

(2) Specially, to consume with fire (comp. *אָבַל* No. 2), to burn up (Ch. *בָּעַר* to burn; *PAEL*, to kindle). Psa. 83:15, *כָּאֵשׁ תִּבְעַר יֵשׁ* "as the fire burneth a wood," commonly followed by *בָּ* Job 1:16, "the fire of God fell from heaven, וַתִּבְעַר בַּצֹּאֵן וּבַנְּעָרִים and burned up the sheep and the young men." Num. 11:3; Ps. 106:18; Isa. 42:25; Jer. 44:6; Lam. 2:3; also, to kindle, Isa. 30:33. Elsewhere, intrans.—(a) to be consumed with fire, Ex. 3:3; Isa. 1:31; 9:17.—(b) to burn as fire, Jer. 20:9; pitch, Isa. 34:9; a coal, Eze. 1:13; applied to anger, Isa. 30:27; Psa. 79:5; 89:47.—(c) to be kindled. Hosea 7:4, "like an oven *בָּעֵרָה* *מֵאִפֶּה* kindled by the baker;" also, to kindle up as a coal, Ps. 18:9; and metaph. anger, Ps. 2:12; Est. 1:12.

(3) denom. from *בָּעִיר* to be brutish, Jer. 10:8. Part. *בֹּעֲרִים* brutish men, Psa. 94:8; fierce, Eze. 21:36.

*NIPHAL*, to become brutish, Jer. 10:14, 21; 51:17. Isaiah 19:11, *עֲצָה יִבְעָרָה* "counsel is become brutish."

*PIEL* *בָּעַר* inf. *יִבְעַר* fut. *יִבְעַר*.

(1) to depasture a field, a vineyard, Isa. 3:14; 5:5; followed by *בָּ* Ex. 22:4.

(2) i. q. Kal No. 2, to kindle, as fire, Exod. 35:3; wood, Lev. 6:5; also, to burn, to consume, Neh. 10:35; Isa. 44:15; 40:16; *בָּעַר אֵשׁ בָּ* to set fire to any thing, Eze. 39:9, 10.

(3) *to take away, to remove, to exterminate.*

1 Ki. 22:47, "and the remnant of the Sodomites **בָּעַר** he removed from the land." Deu. 26:13, 14; 2 Sa. 4:11; 2 Ki. 23:24; 2 Ch. 19:3. The customary phrase in Deuteronomy, when the punishment of death is commanded, is this, **בְּעֶרְךָ הָרַע מִקִּרְבְּךָ** "thou shalt take away this wickedness from amongst you," Deu. 13:6; 17:7; 19:19; 21:21; 22:21, 24; 24:7; or **מִיִּשְׂרָאֵל** Deu. 17:12; 22:22; compare Jud. 20:13. (As to the synonymous phrases of Exodus, Leviticus, and Numbers, see the root **פָּרַח**). Isa. 6:13, "yet a tenth part shall remain in the land, **וְהִתְחַיָּה לְבָבָר** and this shall again be exterminated." Nu. 24:22, **וְהָיָה לְבָבָר** "the Kenites shall be exterminated." Isa. 4:4, "when the Lord shall have washed away the filth of the daughters of Zion ... **וְכִרְחַם מִשְׁפָּט וְכִרְחַם בְּעֶרְךָ** with the spirit of judgment and with the spirit of extermination," i.e. by judging and exterminating the wicked by his spirit, or his divine power. Constr. also followed by **אֲחֵרִי**, as implying that one who exterminates and expels another, follows and pursues after him. 1 Ki. 14:10, **וְכִרְחַם אֲחֵרִי בֵיתָ** "and I will exterminate the house of Jeroboam, as dung is cast out." 1 Ki. 21:21.

PUAL, *to be kindled*, of a furnace, Jer. 36:22.

HIPHAL—(1) *to depasture*, i. q. PIEL No. 1, Ex. 22:5.

(2) i. q. PIEL No. 2, *to kindle*, Ex. 22:6; *to burn, to burn up*, with an acc. Eze. 5:2; Jud. 15:5. With the addition of **בָּאֵשׁ** 2 Ch. 28:3; **הִבְעִיר אֵשׁ בְּ** to put fire to any thing, Jud. 15:5, init.

(3) i. q. PIEL No. 3, *to remove, to exterminate*, followed by **אֲחֵרִי** 1 Ki. 16:3.

Derived nouns, besides the three which follow immediately, are **בְּעִיר**, **מִבְעֵרָה** and pr. n. **בְּעוֹר**.

**בָּעַר** m. pr. stupidity, but always concr. *stupid, brutish*, like cattle; used of men, Ps. 49:11; 73:22; Pro. 12:1; 30:2. Comp. the root No. 3, and NIPHAL.

**בְּעָרָא** ("foolish"), [Baara], pr. n. f. 1 Ch. 8:8; in verse 9 written **וְהָרַשׁ**, by a manifest [transcriptional] error.

**בְּעָרָה** f. *burning*; specially used of corn in a field, Ex. 22:5. Compare root No. 2.

**בְּעֵשׂ** an unused root. Ch. **בָּעֵשׂ** i. q. **בָּאֵשׁ** to be evil, to displease. Hence—

**בְּעֵשָׂא** Baasha, pr. n. of a king of Israel from the year 952 to 930, B. C., 1 Ki. 15:16, seq.; chap. 16; 2 Ch. 16:1, seq.; Jer. 41:9.

**בְּעֵזְרָה** (i. e. **מַעֲשֵׂה** "work of Jehovah"), pr. n. m. 1 Ch. 6:25; see the root **עָזַר**.

**בְּעֵשְׁתֵּרָה** (i. q. **בֵּית עֵשְׁתֵּרָה** "house" or "temple of Astarte," see page xc, B), [Beeshterah], pr. n. of a city of the Levites, situated in the tribe of Manasseh, beyond Jordan, Josh. 21:27; 1 Chron. 6:56; called **עֵשְׁתֵּרָה**.

As to **בְּעֵשְׁתֵּרָה**, Fäsius (in Annal. Philol. i. 147) has of late compared Gr. *ἐν Κροίσου, ἐν Διός* (sc. οἴκῳ). But in Josh. loc. cit. **בְּעֵשְׁתֵּרָה** cannot be rendered "in Astarte's" (sc. house, or temple), but it is pr. n. of a place, put in the nominative.

**בָּעַת** or **בַּעַת** a root not used in Kal. Syriac **ܠܚܝܐ** to fear, to be afraid, to dread.

PIEL **בָּעַת** fut. **יִבְעַת**—(1) TO FRIGHTEN, TO TERRIFY, only poet. Ps. 18:5; Job 3:5; 6:4; [subst.] 7:14; 9:34; 13:11, 21; 15:24; Isa. 21:4.

(2) *suddenly to come upon* any one. 1 Sa. 16:14, **בָּעַתְמוּ רוּחַ רָעָה מֵאַחַ יְהוָה** "there suddenly came upon him an evil spirit sent from Jehovah;" verse 15. (Arab. **بغت** to come suddenly, to happen unexpectedly, with an acc. III. to attack unexpectedly; **بغتة** suddenly.)

NIPHAL, *to be frightened, terrified*, Dan. 8:17, followed by **מִפְנֵי** 1 Ch. 21:30; Est. 7:6. [Hence]—

**בְּעָתָה** f. *terror*, Jer. 8:15; 14:19.

**בְּעָתִים** m. pl. *terrors*, Ps. 88:17; Job 6:4.

**בִּין** (from the root **בָּעַץ**), m. *mud, mire*, Jer. 38:22.

**בְּצִיָּה** (from the root **בָּצַץ**), f. *a marsh*, Job 8:11; 40:21. Pl. with suff. **בְּצִיָּהֵי** by an incorrect reading of Eze. 47:11 for **בְּצִיָּהֵי**.

**בְּצִי** (prob. i. q. **בְּצִי** which see), [Bezai], pr. n. of a man, Ezr. 2:17; Neh. 7:23; 10:19.

**בְּצִיר** (from the root **בָּצַר** No. 1), m.—(1) *vintage*, Levit. 26:5; Isa. 24:13; 32:10; Jer. 48:32.

(2) adj. *inaccessible, high*, i. q. **בְּצִיר** see the root No. 2, Zec. 11:2 **קִיר**.

**בָּצַל** an unused root, i. q. **פָּצַל**; Arabic **بَصَلَ** to peel; comp. the remarks under **בָּצַר**. Hence **בְּצִלּוֹת** and—

**בְּצִלִּים** only in pl. **בְּצִלִּים** onions, Nu. 11:5. Syriac

**ܠܒܠܐ**, Eth. **በለለ**: Arab. **بَصَلَ** id. Compare quadril **ܠܒܠܐ**.

**בְּצִלְאֵל** ("in the shadow," i. e. protection, "of God"), [Bezaleel], pr. n. m.—(1) Ex. 31:2; 35:30. —(2) Ezr. 10:30.



בצלות ("a making naked"), [Bazluth], pr. n. of a man, Ezr. 2:52; written in Neh. 7:54, בצלית.

בצע fut. יבצע.—(1) TO CUT IN PIECES, TO BREAK. (Ch. בצע to cut, to divide as bread; Syriac ܒܥܥ to

break; Arab. بضع to cut, to cleave, to cut off; بضع, part, piece. Kindred is בצע to wound, comp. under בצר.) Amos 9:1, "smite the capitals of the columns, and break them in pieces, (so that they may fall) upon the heads of all." בצעם for בצעם. Intrans. to be wounded, Joel 2:8, of locusts [?], "they rush among the swords, לא יבצע, they shall not be wounded." This is better than, "they do not break off;" sc. their course.

(2) to tear in pieces, to spoil, pr. used of enemies, Hab. 2:9; Psalm 10:3; hence the phrase, בצע "to get gain," is applied to private individuals intent on unjust gain, and who despoil others; comp. Germ. Geld schneiden. Part. בצע Pro. 1:19; 15:27; Jer. 6:13; 8:10. Inf. Eze. 22:27. Comp. גל and A. Schult. Opp. Min. page 61.

PIEL בצע fut. יבצע.—(1) to cut off; Isa. 38:12, יבצה מן, "he (God) cutteth me off from the thrum;" a metaphor taken from a weaver who cuts off the finished web from the thrum, Job 6:9.

(2) i. q. Kal No. 2, to tear in pieces, to spoil any one, Eze. 22:12.

(3) to perfect, complete, finish, e. g. the temple, Zec. 4:9; used of God, who executes his work, i. e. judgments and punishments on the wicked, Isa. 10:12; fulfils a promise, Lam. 2:17. Hence—

בצע in pause בצע, with suff. בצע m.

(1) rapine, prey (see the root No. 2), prop. of enemies, Jud. 5:19; Jer. 51:13; Mic. 4:13, also applied to the rapine of kings and nobles who despoil a people, Jer. 22:17; Eze. 22:13, and hence—

(2) to any unjust gain whatever, whether acquired from bribes (1 Sam. 8:3; Isa. 33:15), or by other frauds (Isa. 57:17); Ex. 18:21; Pro. 28:16; and even—

(3) any gain, Isa. 56:11; Eze. 33:31; מה-בצע "what profit is it?" Gen. 37:26; Job 22:3; Ps. 30:10.

בצץ an unused root. Arab. بَضَّ to flow out little by little, to trickle as water, بَضَضَ, little water. Hence בצץ, בצץ.

בצע IC SWELL UP, hence used of the unshod foot, TO BECOME CALLOUS. Deut. 8:4; Neh. 5:1.

Well rendered by the LXX. in Deut. ἐτελώθησαν [Hence the two following]—

בצע m. dough, so called from its swelling up, although used of the lump also before it is leavened. Ex. 12:34, 39; 2 Sa. 13:8; Jer. 7:18.

בצקת ("stony," "elevated ground," Arab. بَصَكَة), [Bozkath, Boscath], pr. n. of a town of Judah, Josh. 15:39; 2 Ki. 22:1; Josephus (Arch. x. 4, § 1) Boaketh.

בצר.—(1) TO CUT OFF, TO CUT AWAY (Syr.

Pael to shorten, diminish; حَبَّزَ diminished, small, low. Kindred roots are בצל, בצל, comp. the remarks on the power of the syllables בן, בין, בוא, comp. בצר I, 1.) It commonly refers to grapes and the vintage, and it is equivalent to, to gather the vintage of grapes, with an acc. Lev. 25:5, 11; of a vineyard, Deut. 24:21; Jud. 9:27. Part. בוצר "grape gatherer," Jer. 6:9; pl. בוצרים "grape gatherers," metaph. used of enemies preparing destruction, Jer. 49:9; Obad. 5; comp. קציר. Metaph. Psal. 76:13, יבצר רוח נגידים, "he will cut off the spirit (break down the pride) of princes."

(2) to restrain, withhold (see NIPHAL and בצר) to make inaccessible. So Part. pass. בצור inaccessible, used of very high walls, Deu. 28:52; Isa. 2:15; of an inaccessible wood, Zec. 11:2 כתב; of cities very strongly fortified, Nu. 13:28; Deu. 3:5; Josh. 14:12; 2 Sa. 20:6; Isa. 25:2; Deu. 1:28. Metaph. "hard to be understood," Jer. 33:3.

(3) to cut out, dig out, used of metals, see בצר.

NIPHAL pass. of Kal No. 2, to be restrained, hindered, difficult, inaccessible to any one, followed by מן Gen. 11:6, וְיִמְצְאוּ לָעֲשׂוֹת, "nothing will be too hard for them which they purpose doing;" Job 42:2.

PIEL causat. of Kal No. 2, to render a defence inaccessible, Jer. 51:53, also simply to fortify, to rebuild a wall, Isa. 22:10.

The derived nouns follow immediately, except מוצר, בצר.

בצר Job 36:19, i. q. בצר, which see.

בצר m.—(1) ore of gold and silver (Gold und Silber-Erz), the metal in a rude state, as it is dug out from mines, or cut out; so called from cutting or breaking (Ps. 76:13), like the Arab. تَبْر native gold or silver before it has been wrought by fire or the hammer, تَبْر n. unit. a particle of such gold, from

י. q. שִׁיחַ II. to break, VIII. to be cut off, broken off. Comp. Germ. *brechen*, the word used by workers of metals of digging them. Job 22:24, שִׁיחַ עַל-עָפָר, "lay precious metals on the dust." In the other hemist. gold of Ophir. Pl. verse 25, וְהָיָה לְשִׁירִי, "and the Almighty shall be to thee as precious metals;" in the other hemist. חֶקֶה תִּלְעָפוֹת. Also בצר in pause בצר Job 36:19, which has the same meaning. I have defended this excellent explanation of this obscure word out of Abulwalid more at length in *Thes.* p. 230, where see. Winer regards it to be a *particle* of native gold or silver, called from being cut off; compare <sup>טֶרֶם</sup> a particle of gold. But this learned man appears to have overlooked that the notion of *particle* does not spring from the root, but from <sup>טֶרֶם</sup> being a noun of unity. So from <sup>טֶרֶם</sup> gold is <sup>טֶרֶם</sup> a particle and piece of gold, from <sup>טֶרֶם</sup> straw, <sup>טֶרֶם</sup> a piece of straw; however these feminine forms do not always signify a part or particle.

(2) [*Bezer*], pr.n.—(a) of a Levitical town in the tribe of Reuben, which was one of the cities of refuge, Deut. 4:43; Josh. 20:8; 21:36. Vulg. *Bosor*.—(b) m. 1 Ch. 7:37.

בְּצִירָה f.—(1) a fold, sheep-fold, so called from its keeping in, restraining, see the root No. 2, comp. כְּבִיָּה from כָּבַד. Chald. בְּצִירָה a parted place, a chamber. Mic. 2:12.

(2) a fortified place, i. q. כְּבִיָּה, hence pr.n. *Bozrah*, a chief city of the Edomites, Isa. 34:6; 63:1; Jer. 49:13, 22; Amos 1:12; comp. Gen. 36:33. As it can hardly be doubted [see note below] that this is the same as *Bóστρα*, *Bostra Arabiæ* of the Romans, it is worthy of remark that it was situated not in the ancient and proper region of the Edomites, of which Petra, or Sela, was the metropolis, but in Auranitis, to which the Edomites appear to have extended their borders (compare Lam. 4:21). Once (Jer. 48:24) בְּצִירָה is attributed to the Moabites, and the same city may for a while have been in the power of Moab. See my Comment. on Isa. 34:7; Burckhardt's *Travels*, p. 364—384, and von Richter, *Wallfahrten im Morgenlande*, p. 181.

[Note. "There can scarcely be a doubt that it was the same with *el-Busaireh* (البصيرة) dimin. from <sup>بَصْرَة</sup> Busrah), a village and castle in Arabia Petræa, south east of the Dead Sea; See Robinson's *Palest.* ii. p. 570. I formerly held that Bozrah of the Edom-

ites was identical with Bozrah of Auranitis or Haurân; see Comment. on Isa. loc. cit., Burckhardt's *Travels* in Syria, Germ. edit. p. 364, seq. Yet I cannot but assent to the reasons urged to the contrary by Raumer, Hitzig, and Robinson, loc. cit." Ges. add.]

בְּצִרֹן m. fortified place, strong-hold, Zech. 9:12.

בְּצִרָתָא fem. restraint, sc. of rain, drought, Jer. 17:8. LXX. ἀβροχία. Pl. בְּצִרֹת (compare Lehrgeb. p. 600) Jer. 14:1. Some incorrectly refer to this בְּצִרָה Ps. 9:10; 10:1, in which the ב is servile.

בְּקִבּוֹן m.—(1) a bottle, so called from the sound it makes when emptied (see בְּקִי), 1 Ki. 14:3; Jer. 19:1, 10. (Syr. <sup>ܬܝܒܝܢ</sup> and Greek βόμβυλος, βομβύλη, also so called from the sound. Compare under the root בְּקִי, Maltese *bakbyka*.)

(2) [*Bakbuk*], pr.n.m. Ezr. 2:51; Neh. 7:55.

בְּקִבְקִיָּה ("emptying," i.e. wasting, "of Jehovah"), [*Bakbukiah*], pr.n.m. Neh. 11:17; 12:9, 25.

בְּקִבְבִּיקָא (perhaps i. q. בְּקִבְבִּיקָא "wasting of a mountain"), [*Bakbakkar*], pr.n.m. 1 Ch. 9:15.

בְּקִי [*Bukki*], (i. q. בְּקִיָּה), pr.n.m.—(1) Num. 34:22.—(2) 1 Ch. 5:31; 6:36.

בְּקִיָּה ("wasting inflicted by Jehovah"), [*Bukkiyah*], pr.n.m. 1 Ch. 25:4, 13.

בְּקִיעַ m. Pl. בְּקִיעִים *chinks, fissures*, Amos 6:11; Isa. 22:9. Root בָּקַע.

בָּקַע fut. יִבְקַע inf. with suffix בָּקַעַם—(1) TO CLEAVE ASUNDER, TO DIVIDE. (Closely allied to בָּקַע and Syr. <sup>ܬܝܒܝܢ</sup>. The signification of cleaving and opening, as proceeding from striking (see בָּקַע), is also found as inherent in the syllable בַּק, פַּק, in the kindred roots בָּקַח, בָּקַר, בָּכַר. Specially to cleave wood, Ecc. 10:9; the sea (used of God), Exod. 14:16; to rip up women with child, Amos 1:13; to wound on the shoulder, Eze. 29:7. To *rend* a city, or to *open to oneself*, is said of him who takes it by storm; 2 Ch. 32:1, וַיֹּאמֶר לְבָקַעַם אֵלָיו "and he thought to take those cities by storm;" 21:17. ["Followed by *to cleave into or through* any thing, to *break through*, 2 Sa. 23:16; 1 Ch. 11:8."]

(2) to *cleave and open* any thing shut, so that what is shut in may be liberated and *break forth*; Isa. 48:21, "he clave the rock, the waters gush'd out;" Jud. 15:19. Hence it is construed ev n with an acc. of that which comes forth, Ps. 74:15, <sup>וַיִּבְקַע</sup>



burst forth." Compare NIPHAL, PIEL No. 3 and Gr. *ἀνύουσι δάκρυα, πηγὰς*, to emit tears, fountains.

(3) a bird is said to *cleave* eggs, when by sitting upon them *she hatches* the young. Isa. 34:15. Followed by *בָּ* to *cleave into* or through any thing, 2 Sa. 23:16; 1 Ch. 11:18.

NIPHAL — (1) passive of Kal No. 1, *to be cleft asunder, to cleave and open itself*, as the earth, Nu. 16:31; Zech. 14:4; also *to be cleft, rent*, Job 26:8; 32:19; 2 Ch. 25:12; *to be taken by storm* as a city, 2 Ki. 25:4; Jer. 52:7.

(2) passive of Kal No. 2, *to be opened*, used of fountains, Gen. 7:11. But it is also applied to water breaking forth, Isa. 35:6; Pro. 3:20; to light, Isa. 58:8. Comp. syn. *בָּקַע, בָּקַע, בָּקַע*, in which the sense of rending is also applied to the thing which breaks forth.

(3) pass. of Kal No. 3, *to be hatched, to come out of the egg*; used of a young viper, Isa. 59:5.

(4) As things which are violently shaken together are cleft and broken asunder, it is hyperbolically used of the earth as struck and shaken, 1 Ki. 1:40.

PIEL *בָּקַע* fut. *יִבְקַע* — (1) i. q. Kal No. 1, *to cleave*, as wood, Gen. 22:3; *a rock*, Ps. 78:15; to rip up women with child, 2 Ki. 8:12; 15:16.

(2) *to rend, to tear in pieces*, like wild beasts, i. q. *בָּקַע*. Hos. 13:8; 2 Ki. 2:24.

(3) i. q. Kal No. 2, *to open, to cause to break forth* streams from a rock, Job 28:10; streams, Hab. 3:9; wind, Eze. 13:11, 13.

(4) i. q. Kal No. 3, *to sit upon eggs, and hatch the young*, Isa. 59:5.

PUAL *בָּקַע* *to be cleft, rent*, Josh. 9:4; *to be ripped up*, Hos. 14:1; i. q. Niphal, *to be taken by storm*, as a city, Eze. 26:10.

HIPIL — (1) i. q. Kal No. 1, *to open a city*, i. e. to take it by storm, Isa. 7:6.

(2) Followed by *אֶל* *to break through to any one*, compare Kal No. 4, 2 Ki. 3:26.

HOPHAL *בָּקַע* pass. of Hiphil No. 1, Jer. 39:2.

HITHPAEL, *to be rent, cleft*, Josh. 9:13; Mic. 1:4. The derivatives immediately follow, except *בָּקַע*.

*בָּקַע* m. *a half*, so called from dividing, specially half a shekel. Gen. 24:22; Ex. 38:26.

*בָּקַע* Chald. Dan. 3:1, i. q. Hebr. *בָּקַע*.

*בָּקַע* pl. *בָּקַע*, f. *a valley* (as if a cleaving and separation of mountains), opp. to mountains, Deut. 8:7; 11:11; Ps. 104:8; to hills, Isa. 41:18. But more often *a plain country, widely extended plain* (LXX. *πεδίον*), e. g. that in which Babylon

was situated, Gen. 11:2; comp. Eze. 3:23; 7:1, 2 *בָּקַע* "the valley of Lebanon," used of the plain at the foot of Hermon and Antilibanus, at the rise of Jordan, Josh. 11:17; 12:7; and not the valley between Libanus and Antilibanus, Coelesyria of Strabo, *Ard el Bakké* أرض البقاع (land of vallies) of the Arabs. Other regions are called from towns near them, as *בָּקַע בְּנֵי יֶרֶחוֹ* 2 Ch. 35:22; Deu.

34:3. (Syriac *ܒܩܥܐ*, Arabic *بقعة* and *بقعة* id.)

*בָּקַע* — (1) TO POUR OUT, TO EMPTY, prop. a vessel; see *בָּקַע*. (Arab. *بقع* onomatopoetic from the sound of a bottle when emptied, like the Pers. *گلگل* *gulgul*, Engl. *to bubble*. In the Maltese *bakkak* is, to bubble, boil up, as water, like the Arab. *يبغ* *yabgh*, *bokka*, a bubble of water, *bakbyka*, *bekbyka*, a bottle; compare also *בָּקַע, בָּקַע, בָּקַע*.) Figuratively — (a) to empty a land, *depopulate* it, Isa. 24:1; *to despoil, to pillage* the inhabitants, Nah. 2:3. — (b) Jer. 19:7, *בָּקַעְתִּי אֶת-עֵצַת יְהוּדָה* "I will empty, or pour out the counsel of Judah," i. e. I will make them void of counsel. Compare Niphal, Isa. 19:3.

(2) intrans. *to be poured out, to be spread wide*, used of a spreading tree; Hos. 10:1, *נֶזֶן בָּקַע* "a wide spreading vine;" LXX. *ἀμπελος ἐκκληματώσα*: Vulg. *frondosa*.

NIPHAL *בָּקַע* inf. *יִבְקַע* fut. *יִבְקַע* — (1) pass. of Kal No. 1, *a*, Isa. 24:3. — (2) pass. of No. 1, *b*, Isa. 19:3, *נִבְקַע רֹחַ מִצְרַיִם מִקֶּרְבָּהּ* "the spirit of Egypt shall be poured out from her midst," i. e. she shall be altogether bereft of understanding and prudence; *נִבְקַע* is for *נִבְקַע*; Lehrg. 372.

POEL *בָּקַע* i. q. Kal 1, *a*, *to depopulate*, Jer. 51:2. Derived nouns are *בָּקַע* and pr.n. *בָּקַע*, *בָּקַע*.

*בָּקַע* not used in Kal prop. i. q. Arab. *بقر* *to cleave, to open*, kindred to the root *בָּקַע*. The notion of cleaving and opening in this root is applied —

(1) to *ploughing* (compare *הָרַשׁ, הָרַשׁ* (יָרֹד): whence *בָּקַע* *armentum*, as if *armentum*, oxen.

(2) to the breaking forth and *arising of light*; see *בָּקַע* Kal and Niphal No. 3.

(3) to the sense of *asking, inquiring* (Syr. *ܚܦܐ* *to inquire, to investigate*, *ܚܦܐ* and *ܚܦܐ* inquiry, searching out), also that of *to look at, to inspect* So in —

PIEL בָּקַר.—(1) *to inspect diligently, to look at* anything; followed by לְ Lev. 13:16, בִּירָץ (compare בִּין No. 1), Lev. 27:33. Followed by אֶ to look at with pleasure (compare אֶ No. 4, a), Ps. 27:4.

(2) *to look after, to take care of*, with an acc. Eze. 34:11, 12.

(3) *to look at, contemplate with the mind, to consider, to think on*, 2 Ki. 16:15; Pro. 20:25.

(4) *to animadvert on any one, to punish him*; compare בָּקַרְתָּ.

All the derivatives follow immediately.

בָּקַר Ch. not used in Peal.

PAEL בִּקַּר; pl. בִּקְרִי; fut. יִבְקַר; inf. בִּקְרֶה *to search, to search for, to examine*, Eze. 4:15, 19; 6:1, followed by לְ Eze. 7:14.

ITHPAEL, pass. Eze. 5:17.

בָּקַר comm. (m. Ex. 21:37; f. Job 1:14).

(1) *bos*, whether masc. or fem., *bull* or *cow*, so called from its *ploughing* (see the root No. 1), like *armentum*, according to Varro, De L. L. iv. 19, qs. *armentum*, and Arab. بَقَر, according to Damiri, so called because it breaks up the ground with the plough (see Bochart, Hieroz. i. 280), ["or according to Ewald from the cloven hoofs"]. In pl. Amos 6:12; Neh. 10:37; 2 Ch. 4:3. In all its other occurrences it denotes—

(2) collect. *oxen, cattle, herd* (Arab. بَقَر id., with the noun of unity بَقْرَة one ox, Syr. حَمَلٌ herd, prop. used of oxen, but also used in a wider signification of other herds; compare בִּזְרֵן herds and flocks (of sheep and goats), Gen. 12:16; 13:5; 20:14. Deu. 32:14, הַמִּלְכָּה בָּקָר "milk of kine." It is joined—(a) with numerals, and is opposed to שׂוֹר signifying *one ox* (compare שׂוֹר and צֹאן). Ex. 21:37, "if any one steals one ox (שׂוֹר) ... יִשְׁלַם ... הַמִּשְׁעָה בָּקָר he shall restore him five oxen for this one;" Nu. 7:3, שְׁנֵי עֶשְׂרֵן בָּקָר; verse 17, בָּקָר שְׁנַיִם—(b) with pl. verbs and adjectives, 2 Sa. 6:6, הַבָּקָר כָּרְסוּ "for the oxen were restive;" 1 Ki. 5:3, and these may be feminine if *cows* are intended; Job 1:14; Gen. 33:13; עֵגֶל בִּזְרֵן a bull-calf, Lev. 9:2; עֵגֶל בָּקָר Isa. 7:21, and simply בִּזְרֵן Gen. 18:7, 8, of a calf; used of artificial oxen, 1 Ki. 7:29. Hence the denom. בִּזְרֵן.

בָּקָר pl. בִּקְרִים.—(1) *morning, daybreak, dawn* ["and even before light, Ruth 3:14"], so called from the breaking forth of light; see the root No. 2. (Arab. بَكْرَة id.; compare the root בָּכַר No. 1).

אֹר בָּקָר morning light, 2 Sa. 23:4. In acc. adv. in the morning (like the Arab. بَكْرًا), Ps. 5:4; more often בִּבְקָר in the morning, Gen. 19:27; and poetically לְבָקָר Ps. 30:6; 59:17, which is elsewhere עַד בָּקָר Deu. 16:4; Ps. 130:6. Distributively בִּבְקָר בִּבְקָר Ex. 16:21; 30:7; 36:3; Lev. 6:5; לְבָקָר 1 Ch. 9:27; לְבָקָרִים Ps. 73:14; 101:8; Isa. 33:2; Lam. 3:23; לְבָקָרִים Job 7:18, every morning; metaph. in the morning, i. e. dawn of prosperity, Job 11:17.

(2) Specially *the next morning*, Ex. 29:34; Lev. 19:13; 22:30; Num. 9:12; Jud. 6:31, אִשֵּׁר יָרִיב לוֹ, יוֹמָת עַד-הַבֹּקֶר "whoever will plead for him, let him be put to death before to-morrow morning" (Vulg. "antequam lux crastina veniat," LXX. ἕως πρωῆς). Hence *to-morrow*, i. q. בָּקָר (compare the word אֶקֶשׁ); and adv. *to-morrow*, Ex. 16:7; Nu. 16:5 (comp. verse 16), i. q. בִּבְקָר 1 Sam. 19:2; used for *presently*, Ps. 5:4 (in the former hemistich); 90:14; 143:8; לְבָקָר id., Ps. 49:15.

בִּקְרָה (with Kamets impure, prob. inf. Aram. in Pael), f. *care, looking after*, Eze. 34:12; compare the root Piel No. 2.

בָּקַרְתָּ f., *animadversion, punishment, correction*, see the root Piel No. 4, Lev. 19:20.

בָּקַשׁ a root not used in Kal. In the signification of *to search* (see Piel) it answers to the Arab. بَكَش, Ch. בָּקַשׁ to inquire into, to examine, kindred to which is הָפַשׁ. Its primary power appears to be that of touching, feeling, Syriac حَسَّ a touching; compare הָפַשׁ to feel; הָפַשׁ to search for, as done by touching.

PIEL בָּקַשׁ.—(1) *to seek for*. Const. absol. 2 Ki. 2:17; with an acc. of pers. and thing, Gen. 37:15, 16; 1 Sa. 10:14; followed by לְ, to search into any thing, Job 10:6; different from this is Gen. 43:30, לְבַקֵּשׁ "he sought for a place of weeping," he sought where he might weep. There is sometimes added a dative of benefit לוֹ, 1 Sam. 28:7; Lam. 1:19, with which addition it has also the sense of *to choose* (ἐκ τινος αὐσιφύχον), *to seek for oneself*, 1 Sa. 13:14; Isa. 40:20; comp. Eze. 22:30. Specially—(a) *to seek the king's face*, i. e. to go to the king, to wish to go to him, 1 Ki. 10:24; especially to make a petition, Pro. 29:26.—(b) *to seek the face of God*, pr. to go to God, especially with prayers, 2 Sam. 12:16; Ps. 24:6; 27:8; 105:3; to inquire at an oracle, 2 Sa. 21:1; to appease him, Hos. 5:15. Id. is—(c) בָּקַשׁ אֶת-יְהוָה Ex. 33:7; 2 Ch. 20:4. Opp. to מָצָא to be heard by God, Deu. 4:29; Isa. 65:1. יְהוָה מְבַקְשֵׁי יְהוָה the worshippers of



Jehovah, Ps. 40:17; 69:7; 105:3; Isa. 51:1. Comp. דָּרַשׁ.

(2) *to seek, to strive after, to try to get*, e.g. the office of priest, Nu. 16:10; lying, Ps. 4:3; love, Pro. 17:9. Rarely followed by לָ, Pro. 18:1; בָּקַשׁ נֶפֶשׁ פ' *to lay snares for any one's life*, Ex. 4:19; 1 Sa. 20:1; 22:23; 23:15; 2 Sam. 4:8; 16:11; once in a good sense, *to take pains for preserving any one's life*, Pro. 29:10 (compare דָּרַשׁ לְנֶפֶשׁ Ps. 142:5). בָּקַשׁ רָעַת פ' *to seek or plan any one's evil or destruction*; 1 Sam. 24:10; Ps. 71:13, 24; בָּקַשׁ רָעָה אֵל id.; 1 Sa. 25:26. Followed by a gerund, *to seek to do any thing*, e.g. 1 Sa. 19:2; מִבָּקֶשׁ שָׂאֹל אָבִי לְהַכִּיתִּיךָ "Saul, my father seeketh to kill thee;" Ex. 2:15; 4:24; with an inf. Jer. 26:21.

(3) *to require, to demand*, Neh. 5:18; followed by לָ Ps. 104:21; מִן Gen. 31:39; 43:9; Isa. 1:12. Specially בָּקַשׁ דָּם פ' מִן דָּם *to require any one's blood of any one, i.e. to exact the penalty for bloodshed*; 2 Sa. 4:11; Eze. 3:18, 20; 33:8; and without דָּם 1 Sam. 20:16.

(4) *to ask, to seek from any one*, followed by לָ of pers., Ezr. 8:21; Dan. 1:8, and acc. of thing, Est. 9:15; also followed by עַל *to entreat, to supplicate for any one*, Est. 4:8; 7:7.

(5) *to ask, to inquire of any one, to interrogate*, followed by לָ Dan. 1:20.

PUAL, *to be sought*, Eze. 26:21; Jer. 50:20; Est. 9:23. Hence—

בִּקְשָׁה (with Kam. impure), *a petition*, Est. 5:3, 7, 8; Ezr. 7:6.

I. בָּרָא with suff. בָּרָא *a son*, so called from the idea of begetting (see the root בָּרָא No. 3), a word of frequent use in Chaldee, in Hebrew poetically. It occurs twice, Pro. 31:2; Ps. 2:12, נִשְׁקֵי בָר "kiss the son;" sc. of Jehovah, i.e. the king [namely Christ]. Comp. Ps. 2:7 and בָּרָא Isa. 9:5. Others take בָּר h. l. in the signification of pure and chosen (see בָּר under the root בָּרָא), and consider the king to be saluted by the name of *chosen* (בְּחִיר יְהוָה) or *pure*; which is not very suitable.

II. בָּרָא f. בָּרָה adj. (from the root בָּרָא)—(1) *chosen, beloved*. Cant. 6:9, בָּרָה הִיא לְיִלְדוּתָהּ "most beloved to her mother," her mother's darling.

(2) *clear, pure*. In the praises of the maiden, Cant. 6:10, "fair as the moon, בְּהִירָה בְּהִירָה pure and bright as the sun." Metaph. used in a moral sense, בָּרָא לֵב "he who is pure of heart;" Ps. 24:4; 73:1. See the root No. 3, b.

(3) *empty*, used of a barn [or stall], Pro. 14:4.

III. בָּרָא Am. 5:11; 8:6; Ps. 72:16, elsewhere בָּרָא subst. m.—(1) *corn*, pr. *cleaned from chaff* (compare Jer. 4:11), such as is laid up in the barn and is sold, Gen. 41:35, 49; Prov. 11:26; Joel 2:24; once used of grain growing in the fields, Ps. 65:14. (Arab. بَرّ wheat; to this also answers the Lat. *far*, whence *farina*).

(2) *field, country*, Job 39:4. See Ch. No. II.

I. בָּרָא m. Ch. with suff. בָּרָא Dan. 5:22. Pl. בָּרָא, comp. בָּרָא p. cxxxvii, B).

(1) *a son*, Dan. 6:1. בְּרֵאשִׁית "son of the Gods," [rather "son of God,"] Dan. 3:25.

(2) *grandson*, Ezr. 5:1.

II. בָּרָא Ch. emph. בָּרָא m. *field, plain*, pr. *campus purus* (Liv. xxiv. 14), i.e. void of woods or villages, *country*, Gen. 22:3; Dan. 2:38; 4:18, 22, 29.

(Arab. بَرّ plain, desert, Syr. بَرّ id.).

בָּרָא m. [Root בָּרָא].—(1) *purity*. Commonly with the addition of יָדַי Ps. 18:21, 25, or יָדַי Job 9:30; 22:30, *cleanness of hands*, being put figuratively for innocency. Once בָּרָא simply is used in the same sense, 2 Sa. 22:25.

(2) *that which has a cleansing property: lixivium, alkali*, i. q. בָּרִית which see; Job 9:30. Alkali was used by the ancients for washing, when mixed with oil instead of soap, and also in smelting metals that they might melt the more quickly, Isa. 1:25.

בָּרָא fut. יִבְרָא.—(1) *TO CUT, TO CARVE OUT, TO FORM BY CUTTING* [see Note], see Piel, Arab. بَرّ fut. I. *to cut out, to cut or pare down, to plane and polish*. (As to the notion of breaking, cutting, separating, which is inherent in the radical syllable בָּר, see below under בָּרָא. The same is found in the somewhat softened syllable בָּר, comp. בָּרָא, בָּרָה, בָּרַשׁ, בָּרַת, בָּרָא to scatter, בָּרָא pr. to break, also בָּרָא.)

[Note. As to the primary meaning of this root, and its connection with the cognate בָּרָא, see Dr. Davidson's Lectures on Biblical Criticism; Appendix p. 399, seq.]

(2) *to create, to produce*, comp. خَلَقَ to make smooth, to polish, hence to fashion, to create; also Germ. schaffen, Dan. skabe, which is of the same stock as schaffen, Dutch *schaeven* to shave. (Arab. بَرّ id. بَارِئ).

Creator. Syr. Ch. بَرّ, بَرّ id.). Used of the creation of heaven and earth, Gen. 1:1; of men, Gen.

1:27; 5:1,2; 6:7; specially Israel, Isa. 43:1,15; Jer. 31:22, בָּרָא יְהוָה הַדָּשָׁה בְּאָרֶץ "the Lord has created a new thing in the earth, a woman shall protect a man" (comp. Nu. 16:30); Isa. 65:18, הִנְנִי בֹרֵא אֶת-יְרוּשָׁלַם "behold I create Jerusalem a rejoicing," i.e. cause her to rejoice. Part. בּוֹרְאִיד (in pl. majest.) the Creator, Ecc. 12:1. As to the passage, Gen. 2:3, בָּרָא לַעֲשׂוֹת should be explained "he produced by making," i.e. he made by producing something new. Comp. Jer. loc. cit. and בְּרִיאָה, whence it is seen that בָּרָא is used of something new, and as to the construction, comp. the phrases הִרְדִּיל לַעֲשׂוֹת, הִרְעָ לַעֲשׂוֹת.

(3) *to beget*, whence בֵּן a son, see NIPHAL No. 2.  
Ch. Ithpeal to be begotten.

(4) *to eat, to feed, to grow fat*, so called from cutting [food]; whence Hiphil, to fatten; adj. פָּרִי <sup>2</sup>fat. Comp. פָּרָה No. 2. Kindred roots are פָּרַח, to be

filled with food; וּרִי and וּרִי to be fat; כִּרְאִי to be well fed; מְרִיא i. q. פְּרִיא fattened, fat, and Gr. βόρω (βιβρω); whence βορά, Lat. *vorare*.

NIPHAL—(1) *to be created*, Gen. 2:4; 5:2; *to be made, done*, Ex. 34:10.

(2) pass. of Kal No. 3, *to be born*, Eze. 21:35;  
28:13; Ps. 104:30.

PIEL. **כָּרַת**—(1) *to cut, to cut down*, as with a sword, Eze. 23:47; wood with an axe, Josh. 17:15, “go up into the wood **וּבְרֹאֶתְךָ לְךָ שָׁם** and cut out room for thee there;” as well rendered by the Vulg. verse 18, “(but the) mountain shall be thine **כִּי יִשַׁר**” (but the) mountain shall be thine although there be wood there, thou shalt cut it down.”

(2) *to form, to fashion*, i.q.  $\text{פָּצַע}$ , Eze. 21:24.

HIPHIL causat. of Kal No. 4, *to make fat, to fatten*,  
1 Sa. 2:29.

Derived nouns are **בֵּר** No. I, **בְּרִיאָה**, and pr. n. **בְּרִיאָה**.

בֵּית-בְּרָא' see בְּרָא', בְּרָא

**בראדך בלאדן** *Berodach-Baladan*, pr. n. of a king of Babylonia, 2 Ki. 20:12; who also is called *Merodach-Baladan*, Isa. 39:1; which latter mode of writing is both the more ancient, and the better suited to the etymology, see under **בראדך**.

בְּרֵאִיָּה ("whom Jehovah created"), [*Be-  
raiah*], pr. n. m. 1 Ch. 8:21.

**בְּרִירִים** m. pl. birds, which when *fattened*, were brought to Solomon's table, 1 Ki. 5:3. Kimchi understands fattened *cocks* or *capons*; but more probably as Targ. and Tanchum of Jerusalem, *gese*, so called

from the *pureness* and whiteness of the plumage (see פֶּרֶק No. 3).

**בָּרַד** pr. TO SCATTER, comp. **פָּרַד** and **בָּרַר**; **حَبَّ**;  
hence, *to scatter hail, to hail*, Isa. 32:19. (*Æth.*

١٢٤٢: Syr. <sup>١</sup>ܠܗܝܠ hail; Arab. <sup>٢</sup>برد hail, <sup>٣</sup>برد to be cold, to hail; but the signification of cold is secondary, and is taken from that of hail. Hence—

בַּרְךְ m. hail, Ex. 9:18, seq.; 10:5, seq.; Ps. 18:13, 14; 78:47, 48. אֲבָנֵי בַרְךְ hail stones, i. e. hail; see אֲבָן.

**פָּרֹר** pl. **פָּרָדִים** adj. *sprinkled with spots*, especially white ones; *spotty*, used of goats, Gen. 31:10, 12; of horses, Zec. 6:3, 6. So Lat. "*sparsas albo pelles dixi*," Virg. Ecl. ii. 41. It differs from **נֶקֶר**, to which it is joined, Gen. loc. cit., which denotes lesser spots. (Arab. **برد** and **بردة** a variegated garment, particoloured, as if sprinkled with hail; transp. **بد**, Conj. II. to be spotted, **شَدِيدَ فَرَقَ**, of a sheep.

Syr. **ܠܡܕܝܢܐ** *a leopard*, so called from its spots; nor can it be doubted but that also Greek and Latin, **πάρδος**, *pardus*, have sprung from this stock. From the Arabic word just cited is the French *broder*.

בֶּרֶד ("hail"), [*Bered*], pr. n.—(1) of a place in the desert of Shur, Gen. 16:14; compare verse 7.—(2) m. 1 Ch. 7:20.

**בָּרָה** fut. יִבְרָה—(1) i. q. kindred to בָּרָא TO *CUZ*,

TO CUT ASUNDER, comp. Arab. **بَرَا** ult. Waw, to cut out, to cut off, and **בָּרָא** No. 1. Hence **בְּרִית** a covenant, so called from the victims being cut in two.

(2) *to eat*, i. q. פָּרָא No. 4, so called from the idea of cutting, like נָיַר No. 3, and many verbs of cutting in Arabic, see Thes. p. 238. ["Comp. *φρώω, σιβρώω* etc."] 2 Sa. 12:17; 13:6, 10. לָחַם פָּרָא loc. cit. 12:17, is the same as לָחַם אָכַל, see אָכַל No. 1, c.

(3) *to choose*, also an idea taken from cutting and separating, see בָּרַר No. 2. 1 Sa. 17:8, בָּרַר לָכֶם אִישׁ, "choose you out a man."

PIEL, inf. בָּרוּת i.q. Kal No. 2, Lam. 4:10.

HIPHIL, *to give to eat*, causat. of Kal No. 2, followed by two acc. 2 Sa. 3:35; 13:5.

Derived nouns are, בָּרִית, בָּרֻת, בְּרִיָּה, בְּרִי.

ברוך ("blessed"), *Baruch*, pr. name—(1) of a friend and companion of Jeremiah the prophet, to whom an apocryphal book is ascribed. Jer. 32:12—16; 36:4, seq.; 43:3—6; 45:1, 2.—(2) Neh. 3 26; 10:7.—(3) Neh. 11:5.



**ברומים** m. plur. Ezek. 27:24, *variegated garments*, as rightly given by Kimchi; comp. the root **ברם**. Arab. **بريم** a cord twisted of two colours, **سیرم** a garment woven of such threads.

**ברוש** pl. **ברושים** m.—(1) *the cypress*, a tall tree, Isa. 55:12, and fruit-bearing, Hos. 14:9; together with the cedar, to which it is very often joined, the principal ornament of Lebanon (Isa. 14:8; 37:24; 60:13; Zec. 11:2, comp. verse 1); the wood of which, equally with that of the cedar, was used for the planks of the temple of Jerusalem (1 Ki. 5:22, 24; 6:15, 34; 2 Ch. 2:7; 3:5); for the decks of ships (Eze. 27:5); also, for spears (Nah. 2:4); and instruments of music (2 Sa. 6:5); once, by a Syriacism, called **ברות**, Cant. 1:17. That the *cypress*, not the fir, is to be understood, is clear both from the nature of the case, and also from the authority of the ancient versions; although this name may perhaps have comprehended also other trees of the pine kind. See this more fully stated in Thes. page 246. As to the etymology, the *cypress* appears to be so called from the boards and planks cut from it; see the root.

(2) *something made of cypress wood*.—(a) *a lance*, Nah. 2:4.—(b) *a musical instrument*, 2 Sa. 6:5.

**ברות** plur. **ברותים** m. *cypress*; i. q. **ברוש**, a form inclining to the Aramæan, Cant. 1:17. Root **ברת**.

**ברות** f. *food*, Ps. 69:22. Root **ברה** No. 2.

**ברותה** Eze. 47:16, and **ברותי** 2 Sam. 8:8 (“my wells,” for **בְּרֹתַי**) [*Berothah, Berothai*], pr. n. of a town rich in brass, which was formerly subject to the kings of Zobah, situated on the northern borders of Palestine. Some understand *Berytus* [*Beirut*], a maritime city of Phœnicia, but from Eze. l. l. this city appears not to have been on the sea coast, but rather in the neighbourhood of Hamath; see Rosenm. *Alterthumsk.* ii. page 292.

**בר** an unused root, Ch. and Talmud. *to transfix, to pierce through*; **ברָא** an aperture, a wound inflicted by piercing. Hence **ברָל** and—

**ברות** (“apertures,” “wounds”), [*Birzavith*], 1 Ch. 7:31 כחב, pr. n. prob. f. [ **ברות** (perh. **ברות** “well of olives”), so Ges. add.]

**ברל** m. **IRON**, quadril. from the Ch. **בר** to transfix. with the addition of **ל**, compare **ברקל** from **ברם**, **ברל** from **ברל**. Ch. **ברל** & **ברל**, Syr. **ܒܪܠܐ**. Gen. 4:22; Eze. 27:12, 19, etc. It is often used to de-

note hardness and firmness, as **שֶׁבֶט בַּרְזֶל** of a hard rule, Ps. 2:9. Isa. 48:4, **זֶר בַּרְזֶל עֲרָפֹךְ** “thy neck (is) an iron sinew,” said of the obstinacy of the people. Specially, *an instrument of iron*, Deu. 27:5, Josh. 8:31; 2 Ki. 6:5; *a bond of iron*, Psa. 105:18, fully **בַּרְזֶל בַּרְזֶל** 149:8.

**ברזל** (“of iron,” unless perhaps it be preferred to compare Talmud. **ברזלא** herdsman, **ברזל** princes), [*Barzillai*], pr. n.—(1) of a Gileadite famous for his hospitality and liberality towards David when exiled, 2 Sa. 17:27; 19:32–39; 1 Ki. 2:7.—(2) Ezr. 2:61.

**ברח** fut. **יִברַח**.—(1) **TO PASS THROUGH**, **TE REACH ACROSS** (prop. I believe, **durchdringen**, **durchbrechen**, to cut through, to break through; compare **ברך**, and see, as to the sense of cutting, breaking in, the verbs beginning with **בר**, **פר**, under the verb **ברא**), Ex. 36:33, “and he made the middle bar **בְּתוֹךְ לְבָרֵה בְּתוֹךְ** **מִן־הַקֶּצֶה אֶל־הַקֶּצֶה** to pass through the middle of the boards from one end to the other.” Comp. **HIPHL** No. 1 and **בריה** a bar, bolt. Hence—

(2) *to flee, to flee away*, Germ. **durchbrechen**, **durchgehen**, to break away. (Arab. **برح** to go away, to depart from its place, to go away to a desert land, **entweichen**, **أين يبرح** a gazelle, from its fleeing.) Const.

absol. Gen. 31:22, 27; 1 Sa. 19:18; with an acc. of the place fled to, 1 Sa. 27:4; also followed by **ל**, Neh. 13:10; **אל** Num. 24:11, and **מן** of the place fled from, 1 Sa. 20:1. The person fled from takes the prefix **מִפְּנֵי** Gen. 16:8; 35:1, 7; **מִפְּנֵי** Jonah 1:3; **מִן** Isa. 48:20; **מִיַּד** (from his hand, i. e. his power) Job 27:22, **מִיַּד** (prop. from near) 1 Ki. 11:23. It differs from **מָצַח** (prop. from near) 1 Ki. 11:23. It differs from **הִפְלִיט** to escape. 1 Sa. 19:12, **וַיִּבְרַח וַיִּמָּלֵט** “he went, and fled, and escaped.” A dative is sometimes added to an imperative, **בָּרַח לָךְ** Germ. **mach dich fort, rette dich**, Gen. 27:43; Num. 24:11; Am. 7:12, comp. the French *s'enfuir*.

**Note**. In one passage, Ex. 14:5, some following **Michaëlis** have incorrectly compared the Arab. **برح** to *turn the left side*; for it might be well said of a people that they *fled* when Pharaoh was expecting them to return after three days [but how does it appear that he had any such expectation?], but who instead were about to enter Arabia.

**HIPHL**.—(1) i. q. Kal No. 1. Ex. 26:28.  
(2) *to put to flight, cause to flee*, Job 41:20, also *to expel, to chase away*, Neh. 13:28.  
Derived nouns are **בריה**, **מְבַרַח**, and—

בְּרִיָּה Isa. 27:1; Job 26:13, and בְּרִיָּה pl. בְּרִיָּהִים Isa. 43:14 (for בְּרִיָּה, of the form צְרִיק).—(1) one who flees, a *fugitive*, Isa. 43:14; also *fleeing*, an epithet of the serpent, both of the real creature, Isa. 27:1, and of the constellation, Job 1. 1.

(2) [Bariah] pr. n. m. 1 Ch. 3:22.

בְּרִיָּה f. בְּרִיָּה adj. (from the root בָּרָה, i. q. בְּרִיא, comp. the root No. 2. Eze. 34:20, שֶׁה בְּרִיָּה "fat sheep," where perhaps we should read בְּרִיָּה. Three MSS. have בְּרִיָּה. In the words, Job 37:11, אֶף בְּרִיָּה וְיָרִיחַ עַב בְּרִיָּה not a few interpreters, following the Ch. and the Rabbins, render בְּרִי "purity," specially "serenity" of the sky (Targ. בְּרִיָּה), and they render the whole clause, "serenity also dispels the cloud;" another interpretation given below (see בָּרַח) is, however, preferable.

בְּרִי (i. q. בְּאֵר as if, "of a fountain"), [Berī], pr. n. m. 1 Ch. 7:36.

בְּרִיא adj. *fattened, fat*, see בָּרָא No. 4, used of men, Jud. 3:17; Dan. 1:15; of cows, Gen. 41:2, 4, 18, 20; ears of corn, ver. 5, 7 (see תֵּלֶב); food, Hab. 1:16. Fem. הַבְּרִיָּה coll. *fat cattle*, Zec. 11:16; Eze. 34:3.

בְּרִיאָה f. *something created, produced by God*, specially, new, unheard of, Num. 16:30. (Compare Jer. 31:22.)

בְּרִיָּה f. *food*, 2 Sa. 13:5, 7, 10. Root בָּרָה No. 2.

בְּרִית see בָּרַח.

בְּרִית pl. בְּרִיתִים m.

(1) *a cross-beam, a bar*, which was passed from one side to the other through the rings of the several boards of the holy tabernacle, which were thus held together; it is so called from passing through or across, like *transtrum* for *transitrum*, Ex. 26:26, seq.; 35:11; 36:31, seq.; Num. 3:36; 4:31.

(2) *a bolt, a bar*, for shutting a door, Jud. 16:3; Neh. 3:3, seq. etc. "The bars of the earth," Jon. 2:7, are the bars of the door, in the depths of the earth, i. e. the entrance to Hades, i. q. בְּרִי שְׁאֵל Job 17:16. Metaph. *a bar* is used for a *prince*, inasmuch as it defends a state (see בָּרַח Hos. 11:6); Isa. 15:5, בְּרִיתָהּ עַד צֹאֵר "her princes (flee) to Zoar." Jerome *vectes ejus*. Perhaps the ellipsis of the verb, to flee, is too harsh, especially when there has been no previous mention of flight; and I would rather render with Ch., Saadiah, Kimchi, בְּרִיתָהּ *fugitives*, whether it be better to read בְּרִיתָהּ or to derive בְּרִיתָהּ from בְּרִית with Kametz pure (of the form בְּרִיתָהּ).

בְּרִיעָה ("gift"), [Beriah], pr. n.—(1) of a scr of Ephraim; 1 Ch. 7:23, "and he called his name Beriah הָיָה בְּרִיעָה בְּבֵיתוֹ because there was a gift to his house." So indeed Michaëlis, Suppl. 224, but apparently more correctly, "because there was a calamity to his house," בְּרִיעָה with Beth *essentia*, as it is called (p. xcix, A); compare verses 22, 23; LXX. ὁ ἰν κακοῖς ἐγένετο ἐν οἴκῳ μου, Vulg. eo quod in malis domus ejus ortus esset.—(2) m., Gen. 46:17.—(3) 1 Ch. 8:13.—(4) 1 Ch. 23:10. From No. 2 is patron.—

בְּרִיעַ Nu. 26:44.

בְּרִית f.—(1) *a covenant*, so called from the idea of cutting (see the root No. 1), since it was the custom in making solemn covenants to pass between the divided parts of victims (see the root בָּרַח ["and Gen. 15:9, etc."]). ["But the idea suggested by Lee (Heb. Lex. h. v.) deserves attention, viz. that בְּרִית is strictly nothing more than *an eating together, banquet*, from בָּרָה No. 2, since among Orientals, *to eat together* is almost the same as to make a covenant of friendship. The Hebrews too were accustomed to eat together when entering into a covenant, see Gen. 31:54; and in this way we obtain an explanation of בְּרִית מֶלַח covenant (*an eating?*) of salt; see מֶלַח Ges. add.] It is used of a covenant entered into between nations, Josh. 9:6, seq.; between individuals and friends, 1 Sa. 18:3; 23:18; of a marriage covenant, Mal. 2:14; בְּרִית בְּעַל Gen. 14:13, and אֲנִשִּׁי בְּרִית Obad. 7, those joined by league to any one. בְּרִית אֱלֹהִים Jud. 9:46, i. q. בְּרִית verse 4, "God of covenant," see בְּעַל No. 5, a. In speaking of the making of a covenant, the verbs בָּרַח, הָקִים, נָתַן, שָׁם are used, 2 Sam. 23:5; בּוֹא בְּ עֶבֶר Deut. 29:11, which see; of its violation, הָפַר, הָקִל, עֹבַד, שָׁמַר. The covenant of any one is the covenant entered into with him, Lev. 26:45; Deu. 4:31; בְּרִית יְהוָה "a covenant entered into with Jehovah," Deu. 4:23; 29:24, etc. Specially and most frequently used of the covenant and league made between God and Abraham (Gen. 15:18), confirmed by Moses (Ex. 24:7, 8 [This is another covenant]; 34:27; Deu. 5:2), to be renewed and amended after the exile, by the intervention of prophets (Isa. 42:6; 49:8) and the Messiah (Mal. 3:1; comp. Jer. 31:33). [Gesenius has utterly confused the old covenant with the new.] The land promised and given to the people by this covenant is called אֶרֶץ הַבְּרִית Eze. 30:5; and the people itself [?] בְּרִית קֹדֶשׁ "the people, of the holy covenant," Dan. 11:28, 30; מַלְאֲךְ הַבְּרִית "the messenger, μεσάζων, of the (new) covenant," i. e. Messiah, Mal. 3:1.



(2) In other places it is the condition of this covenant, namely—(a) the promise of God, Isa. 59:21; and very often—(b) the precepts of God which Israel had to keep, i.e. the divine law, i. q. תורה. Hence לוחות הברית Deu. 9:9, 15; ארון הברית the ark in which the law or the tables of the law were kept (see הברית. “the words of the law,” Jer. 11:2—8; 34:18; Ex. 34:28; דברי הברית עשרת הדברים “the precepts of the law, ten precepts;” ספר הברית “the book of the law,” used both of its earliest beginnings, Ex. 24:7; and of the whole collection of laws, 2 Ki. 23:2, 21; 2 Ch. 34:30.

As to a covenant of salt, see under מלח.

(3) Sometimes ellipt. —(a) i. q. מלאך ברית messenger, herald, declarer and μίσθης of the new covenant, or of a new law and religion, Isa. 42:6; 49:8; compare Mal. 2:8.—(b) i. q. אות ברית “sign of the covenant,” used of circumcision, Gen. 17:10, 13; compare 11.

ברית f., prop. something which cleanses, something which has a cleansing property (from בר with the adj. fem. termination ית), specially salt of licivium, alkali, especially vegetable, (for mineral is called נתר), made from the ashes of various salt and soapy plants (Arab. سلسولا قلى, Salsola Kali L. al.); this was sometimes used together with oil for washing garments instead of soap (Jer. 2:22); it was also used in purifying metals [?], Mal. 3:2. These plants, and their various uses and names, are more fully discussed by Bochart, Hieroz. ii. p. 43, seq.; Celsius, Hierob. i. 449, seq.; Chr. B. Michaëlis Epist. ad Fr. Hoffmanum De Herba Borith. Halæ, 1728, 4to; J. Beckman, Beiträge zur Geschichte d. Erfindb. 4to. p. 10, seq.

ברך fut. יברך. —(1) to bend the knees, TO KNEEL DOWN. (Arab. يركع, Ethiop. ረከረ: Syr. ܠܚܝܬ id. The primary notion lies in breaking, breaking down; compare בָּרַק and the connection of ideas under the verbs בָּרַע, בָּרַע, בָּרַע. 2 Ch. 6:13; וַיִּבְרְךְ עַל-בְּרַכְיוֹ “and he kneeled upon his knees” (compare Dan. 6:11). Ps. 95:6, “O come and kneel before us let us kneel down before Jehovah our Maker;” see HIPHIL, and בָּרַךְ a knee.

(2) to invoke God, to ask for a blessing, to bless; benedicere in ecclesiastical Latin. Often thus in Piel, in Kal only in part. pass. בָּרוּךְ blessed, adored (LXX. εὐλογημένος, εὐλογητός), for the use of this part. see Piel; but the forms בָּרוּךְ (inf. absol. for בָּרוּךְ, of the form בָּרוּךְ, Josh. 24:10; בָּרוּךְ Gen. 28:6; 1 Sa. 13:10; 2 Sa. 8:10; 1 Ch. 18:10, are referred to Piel with more correctness.

NIPHAL, reflex. i. q. Hithpaël, to bless oneself: Gen. 12:3; 18:18; 28:14; see HITHPAEL. [Properly always, pass. of PIEL No. 3, see Gal. 3:8.]

PIEL בָּרַךְ fut. יִבְרַךְ, with a dist. acc. יִבְרַךְ.

(1) to invoke God, to praise, to celebrate, to adore, to bless God, which is done with bended knees, see 2 Ch. 6:13; Ps. 95:6; Dan. 6:11, etc.; (Arab. يركع Conj. V. to praise, VI. to be praised (God) with a reverential mind). Constr. followed by an acc. (like γονυπετεῖν τινα, Matt. 17:14). Ps. 104:1; 26:12; 34:2; 63:5; 66:8; 103:1, 2; 104:35; rarely followed by ל 1 Ch. 29:20. Participle pass. בָּרוּךְ אֱלֹהִים, בָּרוּךְ יְהוָה “blessed be Jehovah,” Exod. 18:10; 1 Sam. 25:32, 39; Ps. 28:6; 31:22; 41:14; Job 2:9; בָּרוּךְ אֱלֹהִים וּמָת, “bless God and die,” i.e. however much thou praisest and blestest God, yet thou art about to die; thy piety towards God is therefore vain: the words of a wicked woman. As to this use of two imperatives, the one concessive, the other affirmative, promising, threatening in its sense, see my Heb. Gram. 9th ed. § 99 [ed. 13, § 127, 2b]. More fully expressed בָּרוּךְ שֵׁם יְהוָה “to invoke the name of Jehovah,” Ps. 96:2; and בָּרוּךְ בְּשֵׁם יְהוָה (like קָרָא בְּשֵׁם יְהוָה) Deut. 10:8; 21:5. Once used of the invocation of idols, Isa. 66:3; and even of one's own praise, Ps. 49:19.

(2) to bless, used of men towards one another, to invoke blessings on any one in the name of God (בָּרוּךְ Ps. 129:8; 1 Ch. 16:2). (Arab. يبارك Eth. ረከረ id.) Gen. 27:27. Used of the pious vows and prayers which a parent about to die conceives and expresses [rather, his inspired and authoritative blessing], Gen. 27:4, 7, 10; 48:9; a priest for the people, Lev. 9:22, 23; Num. 6:23; a people for a people, Deu. 27:12. Constr. followed by an acc., more rarely by ל Neh. 11:2. Once used of the consecration of a sacrifice, 1 Sa. 9:13.

(3) to bless, as God, men and other created things, Gen. 1:22; 9:1; and very often used of the result of the divine favour, to cause to prosper, Gen. 12:2, וְאֶבְרַכְךָ וְאֶמְדְּדֶךָ “I will bless thee and make thy name great;” verse 3; 17:16; 22:17; 24:1; 30:27. Construed with two acc., one of the person, the other of the blessing bestowed on any one by God, Deu. 12:7; 15:14; followed by ב of the thing, Gen. 24:1; Ps. 29:11. When men invoke a blessing on any one, the phrase used is בָּרוּךְ אַתָּה יְהוָה, “blessed be thou of Jehovah,” 1 Sam. 15:13; בָּרוּךְ הוּא Ruth 2:20; comp. Gen. 14:19; Jud. 17:2.—בָּרוּךְ יְהוָה “blessed by Jehovah,” Gen. 24:31; 46:20; Num. 24:9. God is said also to bless

inanimate things, i. e. make them to prosper, be abundant, Exod. 23:25; Job 1:10; Ps. 65:11; 132:15; Pro. 3:33. ["So of the consecration of the Sabbath"] Gen. 2:3.

(4) to salute any one, as done by invoking a blessing on him (1 Sa. 15:13; comp. εὐχόμενος ὑμῖν, السلام, salutation being also used in another sense merely for asking after another's welfare (שָׁלוֹם לְשָׁלוֹם, see (שָׁלוֹם)). Pro. 27:14; 2 Ki. 4:29; 1 Sam. 25:14 (compare verse 6). Used of one coming, Gen. 47:7; 2 Sa. 6:20; of one who departs and takes leave, Gen. 47:10; 1 Ki. 8:66; also of those who receive and salute one who comes, 1 Sa. 13:10; and of those who take leave of one who is going away, Gen. 24:60; Josh. 22:6, 7.

(5) It is also taken in a bad sense, as meaning to curse, i. e. to imprecate some evil on one by calling upon God. Comp. Job 31:30. (This is one of the words of medial signification, like the Arab. ابترك, Æth. ባረከ: to bless and to curse, VIII. to supplicate, and to wish ill, see more in Thesaur. p. 241.) It is properly used of persons, and is transferred to curses and impious words against God, 1 Ki. 21:10; Ps. 10:3[?]; Job 1:5, 11; 2:5. Others, as Schultens, who have not regarded the signification of cursing as sufficiently certain in this verb, derive the sense of rejecting from that of taking leave (see No. 4), and they apply it to these examples, comp. Gr. χαίρειν ἱκαν, χαίρειν φράζειν τινα. But the former explanation is shewn to be preferable both by the words of 1 Ki. 21:10; and by the analogy of the languages compared above.

Pual בָּרַךְ part. מְבָרֵךְ — (1) pass. of Piel No. 1, to be blessed, praised, used of God, Job 1:21.

(2) pass. of Piel No. 3, to be blessed, i. e. caused to prosper by God; followed by מִן of the thing, Deu. 33:13; מְבָרֵכֶת יְהוָה אֲרָצוֹ מִמֶּנֶּה הַשָּׁמַיִם וְגו' "blessed be his land by Jehovah with the gifts of heaven," etc. Compare בָּרַךְ i. e. לְהוֹנֵה. In the prefix בָּרַךְ h. l. there is the same power as elsewhere after verbs of plenty (Ex. 16:32).

Hifnil הִבְרִיךְ causat. of Kal No. 1, to cause camels to kneel down, that they may rest and drink, Gen.

24:11. (Arab. ابرك id., Æth. አብረ: Syr. ابرك ibid.) See מְבָרֵכֶת, also אֲבָרַךְ p. x, A.

Hithpael הִתְבָּרַךְ reflex. of Piel No. 2, to bless oneself, Deu. 29:18. Constr. followed by בָּ — (a) of him who is invoked in blessing (comp. בָּרַךְ בְּשֵׁם יְהוָה), i. e. God whom we worship. Isa. 65:16, הַמְתְּבָרֵךְ בְּאֵרֵי, "he who blesseth himself in the

earth shall bless himself: y the God of truth;" Jer. 4:2. — (b) of the person whose happiness and welfare we invoke for ourselves (Gen. 48:20); Ps. 72:17 used of the king praised in this psalm, בָּרַךְ בּוֹ כָּל יִתְבָּרְכוּ בּוֹ כָּל "all nations shall bless themselves by him, they shall pronounce him happy." So also should be explained a passage found with slight alterations five times in Genesis, וְהִתְבָּרְכוּ בְּאֵרֵי כָּל "and in thy seed shall all nations of the earth bless themselves," i. e. they shall pray that the lot of Israel may be theirs; 22:18; 26:4; comp. 28:14, where for Hithpael there is Niphal; and 12:3; 18:18, where for בְּאֵרֵי there is also בּוֹ. So Yarchi, Le Clerc, and others. Several whose opinion I formerly followed, explain this phrase in a passive sense, with the LXX. and Chaldee. Comp. Gal. 3:8, "and all the nations of the earth shall be blessed in thee, in thy seed," i. e. be brought by them to the true knowledge and worship of God. [These passages, as well as the one in Ps. 72, refer to Christ; and they should be taken passively, as shewn us in the New Testament, the blessing is in Him: this removes all the imagined difficulty.] See Jahn, Archæol. ii. § 263, note. But the analogy of the other instances in which בָּרַךְ occurs, favours the former sense. [But the New Testament contradicts it; nothing is more common than Hithpael in a passive sense, and in some of these places there is NIPHAL.]

The derivatives follow immediately, except the pr. n. בָּרַכְתָּ, בְּרִכְתָּ, comp. אֲבָרַךְ.

בָּרַךְ Ch. — (1) i. q. Heb. No. 1, to kneel down, in prayer, or worship to God, Dan. 6:11.

(2) to bless. Part. pass. בָּרִיךְ i. q. Heb. בָּרַךְ Dan. 3:28.

PAEL בָּרַךְ (for the common בָּרַךְ), to praise, bless God; followed by לְ, Dan. 2:19; 4:31. Part. pass Dan. 2:20.

בָּרַךְ a knee, in sing. once Isa. 45:23. (Syr. אֲבָרְכָא id. Ch. transp. אֲבָרְכָא.)

DUAL בְּרִכְיָם constr. בְּרִיכָי knees, not used of two merely, but even of all. כָּל-בְּרִיכָי "all knees," Eze. 7:17; 21:12. מִיָּם בְּרִיכָי "water reaching to the knees," Eze. 47:4. Upon the knees (בְּרִיכָי) where new-born children are received by their parents or nurses, Gen. 30:3; 50:23; Job 3:12, and where children are fondled by their parents, Isa. 66:12.

בָּרַךְ Ch. id. Dan. 6:11.

בְּרַכְאֵל ("whom God blessed"), [Barachel], pr. n. of the father of Elihu, Job 32:2, 6.



**בְּרָכָה** once **בְּרָכָה** Gen. 27:38, constr. **בְּרָכָה**; plur. **בְּרָכוֹת**, constr. **בְּרָכוֹת** f.

(1) *a blessing, benediction, invocation of good*, as of a father about to die, Gen. 27:12, seq.; 33:11. **בְּרַכְתִּי יִשְׂרָאֵל** "the benediction of righteous men," Pro. 11:11; **בְּרַכְתִּי יְהוָה** "benediction (i. e. favour) of God," the result of which is prosperity and good of every kind, Gen. 39:5; Ps. 3:9; Isa. 44:3. Also **בְּרָכָה** simply, Isa. 19:24; Joel 2:14, sometimes followed by a gen. of him whom God had blessed. Gen. 28:4, **בְּרַכְתִּי אֶבְרָהָם** "the benediction (with which he blessed) Abraham;" Gen. 49:26, **בְּרָכוֹת הוֹרִי עַד** "the benedictions (of God with which he blessed) the eternal mountains." Differently, Proverbs 24:25, **בְּרַכְתִּי טוֹב** "blessing of good." Plur. **בְּרָכוֹת** *benedictions, blessings*, sc. of God, Pro. 10:6; 28:20; but more often, *benefits, gifts* divinely bestowed; Psal. 84:7; Gen. 49:25. Compare Isa. 65:8, "destroy it (the cluster) not, **כִּי בְרָכָה בּוֹ** for there is a divine gift in it."

(2) *concr. used of a man by the favour of God, extremely fortunate and happy*. Gen. 12:2, **וְהָיָה בְּרָכָה**; Psal. 21:7, **לְעַד תִּשְׁתַּחֲוֶה בְּרָכוֹת** "thou hast made him most blessed for ever." Collect. Zec. 8:13.

(3) *a gift, present*, by which one signifies favour and good will, such as one offers with good wishes. Gen. 33:11; 1 Sa. 25:27; 30:26; 2 Ki. 5:15. **נַפְשִׁי בְּרָכָה** "a bountiful soul," i. e. a bountiful person; Pro. 11:25. (Syr. **ܠܚܠܐ**, **ܠܚܠܐ** id.).

(4) i. q. **שָׁלוֹם** *peace*, 2 Ki. 18:31, **עָשֵׂה אִתִּי בְּרָכָה**, "make peace with me;" Isa. 36:16.

(5) [*Berachah*], pr. n.—(a) of a valley in the desert near Tekoa, 2 Ch. 20:26.—(b) m. 1 Ch. 12:3.

**בְּרָכָה** constr. **בְּרַכְתִּי** f. *a pool, pond*, pr. such as camels kneel down to drink at; see **הַבְּרִיךְ** [בְּרִיךְ] (Arab. **بِرْكَة** the cup of a fountain, and a similar reservoir for water; Spanish *alberca*.) 2 Sa. 2:13; 4:12; Cant. 7:5; fully **בְּרַכְתִּי מַיִם** Nah. 2:9; Ecc. 2:6. There were two such ponds to the west of Jerusalem, formed by the waters of the fountain Shiloah [by some other fountain, not Shiloah], "the upper pool," Isa. 7:3, called also "the old pool," Isa. 22:11, and "the king's pool," Neh. 2:14, as watering the king's gardens (Neh. 3:15); and "the lower pool," Isa. 22:9, which was used for supplying the lower city with water. ["From the upper pool Hezekiah afterwards brought the water to a reservoir within the city, between or within the two walls; i. e. the first and second walls of Josephus, north of Zion; Isa. 22:11; 2 Ki. 20:20; 2 Ch. 32:30. See Robinson's Palest. i. p. 483—7."]

**בְּרֵכִיָּה** ("whom Jehovah blessed," for **בְּרָכָה**) *Berechiah*, pr. n. m.—(1) a son of Zerubbabel, 1 Ch. 3:20.—(2) 1 Chr. 9:16.—(3) Neh. 3:4, 30.—(4) compare **בְּרֵכִיָּהוּ** No. 1.

**בְּרֵכִיָּהוּ** (id.) pr. n. *Berechiah*. The name thus spelled is that of—(1) the father of Zechariah the prophet, Zec. 1:7; verse 1, however, **בְּרָכָה**.—(2) 1 Ch. 6:24.—(3) 2 Ch. 28:12.

**בְּרָם** a root not used as a verb; pr. (which has been strangely neglected by etymologists), onomatop. i. q. **βρέμω, βρῦμάουαι, fremo, brummen, summen**. In Arabic it is used—

(1) of the noise and murmuring of a morose man Germ. *murren*; whence 1 Pet. 4:9, for the Gr. **γογγυσμός**, there is excellently in Arab. Vers. **تعمم**, also

**بَرِم** to be disdainful, pr. to be morose, **مُرْتَفِع** *señ*; also used in Arabic—

(2) of the humming sound made in spinning and twisting a thread; Germ. **spinnen**, hence **برم** II. IV. *to twist threads* together; Germ. **zwirnen**, whence the Heb. **בְּרוּקִים**. Like other verbs of twisting and binding (see **חָבַל**), this is farther applied—

(3) to *firmness* (**בְּרַם** to make firm, comp. also *firmus*); hence ["perhaps"]—

**בְּרַם** Ch. pr. adv. of affirmation, *yea, truly*, as in the Targ. and Syr. **ܚܢܐ**, but in the Old Test. always adversative, *but, yet, nevertheless*, Dan. 2:28; 4:12; 5:17; Ezr. 5:13. Comp. **אָבַל** No. 2.

**בְּרִנָּה** see **בְּרִנָּה**.

**בְּרַע** an unused root. Arab. **برع** to excel. Conj. V. to give spontaneously. Hence ["perhaps"] pr. n. **בְּרִיעָה** and—

**בְּרַע** ("gift" ["for **רַע**, see p. c, A"]), pr. n. of a king of Sodom, Gen. 14:2.

**בְּרַק** TO SEND LIGHTNING, used of God; once found, Ps. 144:6. (Arab. **برق**, Syr. **ܚܒܝܐ** id. *Æth.* **በረቀ**: to lighten, **ለ-በረቀ**: to thunder.)

Derived nouns are, **בְּרַקָּה**, **בְּרַקִּים**, and—

**בְּרַק** m.—(1) *lightning*. (Syriac, Arab. **برق** id.) Dan. 10:6. Coll. *lightnings*, Ps. 144:6; 2 Sa. 22:15; Eze. 1:13. Pl. **בְּרַקִּים** Job 38:35; P's 18:15; 77:19, etc. Applied to the brightness of a sword, Eze. 21:15, 33. Deu. 32:41, **בְּרַק חֶרֶב**, "the

lightning of my sword," i.e. my glittering sword. Nah. 3:3; Hab. 3:11. Comp. Zec. 9:14. Hence—

(2) poet. *the glittering sword* itself, Job 20:25.

(3) [*Barak*], pr. n. of a leader of the Israelites, who by the aid of Deborah obtained a great victory over the Canaanites, Jud. 4:6, seq.; 5:1, 12, 15. Comp. בָּרָק. He was called "thunderbolt," *fulmen* (Cic. pro Balb. xv.), as amongst the Pœni "Hamilecar Barcas."

בָּרַק, see בָּרַק בְּנֵי page cxxvii, B.

בָּרָקוֹם ("painter," בָּרָקוֹם, compare רָשָׁה to paint in colours, or from the quadril. رَشَش, which signifies the same), [*Barkos*], pr. n. m. Ezra 2:53; Neh. 7:55.

בָּרָקָנִים m. pl. i. q. מִרְדָּיִם *threshing wains*, instruments which were used for treading out corn; made of thick timber, and having the lower side armed and jagged with iron or fire-stones [flints], which abound in Palestine, so that the corn was rubbed out. This word appears to be derived from the unused word בָּרָקָה giving out light, which I expect

denoted *the fire-stone* (comp. בִּרְתָּה stony ground, perh. prop. abounding in fire-stone, as is the case with a great part of Palestine and Arabia); whence בָּרָקָה *a threshing wain armed with fire-stones*; pl. בָּרָקָנִים. It occurs twice, Jud. 8:7, 16.

בָּרָקָה f. Ex. 28:17, and בָּרָקָה (Lehrg. page 467) Eze. 28:13, a species of *gem*, so called from its *being bright*. LXX., Vulg., and Josephus render it *smaragdus*, *emerald*; and this is defended at length by Braun, De Vest. Sacerdott. page 517, seq., who also considers the Gr. μάρμαρος, σμαράγδος, as derived from this word. Nor is this amiss, for also the Gr. μαρμαίρη, σμαράγην, with the derivatives, which have the sense of *making a noise, thundering*, answer to the Heb. בָּרַק: μάρμαρος; also as the name of a gem, it comes from the notion of light, which is primary in this root.

בָּרַם pret. בָּרוּתִי Eze. 20:38, inf. with suff. בָּרָם Ecce. 3:18 (of the form שָׁרַד from שָׁרַד), kindred to the roots בָּרָה, בָּרָא.

(1) TO SEPARATE, TO SEVER, Eze. 20:38. בָּרוּתִי מֵהַמְּרִידִים "I will separate the rebels from you."

(Arab. بَرَّ C nj. VIII. to stand apart from one's companions.)

(2) to select, to choose (comp. בָּרָה No. 3). Part. pass. *selected, chosen*. 1 Chr. 9:22, בָּרוּתִי מֵהַמְּרִידִים "all chosen (that) they might be (porters)."

1 Chron. 7:40; 16:41; Neh. 5:18. ["Also, *select, chosen, choice*, 1 Ch. 7:40; animals, Neh. 5:18."] (3) to separate and remove impure things, to cleanse—(a) an arrow from rust, to polish, to point, to sharpen it, Isa. 49:2. See HIPHIL. (Arab. بَرَّ to pare down, to point a weapon.)—(b) It is applied to pure and upright words and deeds. Part. pass. Zeph. 3:9, שִׁפְהָ בְּרִירָה "a pure lip." Adv Job 33:3, וְדַעַת שִׁפְתִּי בְּרִירָה "and what I know my lips have spoken purely," i.e. truly, sincerely, (ohne Falsch). Ps. 19:9, "the commandment of Jehovah is pure," i.e. true, just. Compare NIPHAL,

PIEL, HITHPAEL. (Arab. بَرَّ Med. E, to be just, true; بَرَّ true, just. Syr. حَبَّرَ pure, neat, simple; حَبَّرَ purity. In the proper signification of *purity*, it answers to the Lat. *purus*, Germ. *bar*, Engl. *bare*; figuratively, to the Lat. *verus*, wahr.)

(4) to explore, to search out, to prove, which is done by separating, comp. בָּרַק No. 3, Ecce. 3:18. It answers to inf. לְבַרֵּךְ Eccl. 9:1, see בָּרַךְ. (Arabic استبرأ to investigate the truth, بَرَّ Med. Waw, to search out.)

(5) to be empty, see בָּר adj. No. 3, Ch. בָּר. NIPHAL, to purge oneself, for entering on a sacred office, Isa. 52:11. Part. בָּרָה *pure*, i.e. upright, pious, Ps. 18:27; 2 Sa. 22:27; see Kal No. 3, b.

PIEL, to purge, Dan. 11:35.

HIPHAL, to purge an arrow, i.e. to sharpen, Jer. 51:11 (see Kal No. 3, a); corn in the threshing-floor, Jer. 4:11.

HITHPAEL, (1) to purge oneself, sc. from the defilement of idolatry and sin, to reform, Dan. 12:10 (compare 11:35). [This certainly ought to be taken in a passive sense, to be purged.]

(2) to act truly, graciously, used of God, see under Kal No. 3, b; Ps. 18:27, עִם נָכָר תִּתְּבָר "with the pure thou wilt shew thyself pure." As to the form תִּתְּבָר see Analyt. Ind.

Derived nouns are בָּר No. II, בָּרִית, בָּרָה, בָּרָה.

בָּרַשׁ an unused root, which had, I suppose, the same sense as the Arab. بَرَّ i.e. to cut, to cut into (see under the root בָּרָה), whence Arab. بَرَّ an axe. [Hence בָּרוּשׁ.]

בָּרַשׁ (i. q. בָּרוּשׁ "son of wickedness," see בָּרוּשׁ), [Birsha], pr. n. of a king of Gomorrah, Gen 14:2.



**ברת** an unused root, which seems to have had the sense of *to cut, to hew*; see **בָּרַשׁ**. Hence **בְּרוֹת**.

**בִּשְׁוֹר** ("cold;" compare **בָּסַר** V. to be cold, as water), [*Besor*], always with the art. **הַבִּשְׁוֹר**, pr. n. of a stream near Gaza, emptying itself into the Mediterranean Sea, 1 Sa. 30:9; 10:21.

**בִּשְׁוֹרָה** & **בִּשְׁוֹרָה** f.

(1) *glad tidings, good news*, 2 Sa. 18:22, 25; once with the addition of **טוֹבָה** verse 27.

(2) *reward of good news*, 2 Sam. 4:10. Root **בִּשְׁוֹר**.

**בִּשְׁם** an unused root, *to smell sweetly*, Chald. and Syr. **ܒܫܡܐ** id., but commonly gener. *to be pleasant, agreeable*; compare **בִּשְׁמֵשׁ**.

Besides the nouns which immediately follow, there are derived hence pr. n. **יִבְשָׁם**, **יִבְשָׁם**.

**בִּשְׁם** or **בִּשְׁם** (with Kametz impure) m., *balsam, the balsam plant*, formerly frequent in the gardens of Judæa, and still cultivated at Tiberias, Cant. 5:1.

(Arab. **بَشَام** an odorous shrub, like the balsam tree; by the insertion of Lam quadril. **بَلْسَام**, **بلسم**, by the insertion of Lam quadril. **بَلْسَام**, **بلسم**, the balsam tree.) ["Ch. and Talmud. **בְּוֹסְמָן**, also **אַפְרוֹסְמָן**, *l* being changed into *r*."] **בִּשְׁם** Ex. 30:23, and **בִּשְׁם** m.

(1) *a sweet smell*, especially such as spices emit, Syr. **ܚܫܝܬܐ** spice, Isa. 3:24; **קִנְיָן-בִּשְׁם** sweet smelling cinnamon, Ex. loc. cit.; pl. Cant. 4:16.

(2) *spice itself*, 1 Ki. 10:10; Ex. 35:28; Eze. 27:22; pl. **בִּשְׁמִים** *spices*, Ex. 25:6; 35:8; **הָרֵי בִּשְׁמִים** mountains abounding in spices, Cant. 8:14.

(3) i. q. **בִּשְׁם** the balsam shrub, Cant. 5:13; 6:2.

**בִּשְׁמִית** ("sweet smelling"), [*Bashemath, Basmath*], pr. n. f.—(1) of a wife of Esau, sometimes called a Hittite, Gen. 26:34, sometimes called the daughter of Ishmael, Gen. 36:3, 4, 13. [Two of Esau's wives bore this name.]—(2) a daughter of Solomon, 1 Ki. 4:15.

**בִּשְׂרָה** not used in Kal; Arab. **بَشَرَ** to be joyful, cheerful, especially in receiving glad tidings; Med. A. and Conj. II. to gladden with good tidings, with an acc. of person and ב of thing. The primary sense appears to be that of **BEAUTY**, whence **بَشِيرٌ** fair, beautiful, since a face is made more beautiful by joy and cheerfulness (see **טוֹב** good, fair, joyful); and, on

the contrary, the face of a cross and angry person is disfigured; hence **בְּשָׂרָה** **בְּשָׂרָה** the external skin of man. **בִּשְׂרָה** flesh, in which a person's beauty is perceived.

PIEL **בִּשְׂרָה**—(1) *to make any one cheerful with glad tidings, to bear glad tidings, to announce* (glad tidings) to any one; with an acc. of pers. 2 Sa. 18:19. **אֲרִיזָה-נָא אֲבִשְׂרָה אֶת-הַמֶּלֶךְ כִּי וַנִּגַּד** "let me run and announce to the king what," etc.; Psal. 68:12, **הַמְבִּשְׂרוֹת צָבָא רַב** "(women) announcing (victory) to a great host;" 1 Sa. 31:9; Isa. 40:9; absol. 2 Sa. 4:10, **הֲיָה כְּמִבְשִׂיר בְּעֵינַי** "he supposed that he brought glad tidings;" also followed by an acc. of the thing announced, Isa. 60:6; Ps. 40:10. Part. **מִבְשִׂיר** a messenger of good news, Isa. 40:9; especially of peace, Isa. 52:7; of victory, 1 Sa. 31:9; Psal. 68:12.

(2) It is more rarely used of any messenger, 2 Sa. 18:20, 26; and even one unpleasant, 1 Sa. 4:17; hence there is twice fully said, **בִּשְׂרָה טוֹב**, 1 Ki. 1:42; Isa. 52:7.

HITHPAEL, *to receive glad tidings*, 2 Sa. 18:31; Arab. Conj. I. Med. E, and Conj. IV., VIII., X.

Derivatives **בִּשְׂרָה** and—

**בִּשְׂרָה** once in pl. **בִּשְׂרָהִים** Pro. 14:30; m., *flesh*. As to its etymology, see the root. (Syr. **ܚܫܝܬܐ**, Ch. **בִּשְׂרָה** and **בִּשְׂרָה** id., Arab. **بَشَرَ** and **بَشَرَةٌ** denote the exterior skin, and metaph. the human race, a signification which is taken from flesh.) Used—(a) of the flesh of the living body, whether of men or of beasts, Gen. 41:2, 19; Job 33:21, 25; once apparently for *the skin* itself (compare Arab.); Ps. 102:6, in describing extreme wasting, **דָּבַקָה עֲצָמִי לְבִשְׂרִי** "my bone cleaveth to my skin."—(b) used of the flesh of cattle which is eaten, Ex. 16:12; Lev. 7:19; Nu. 11:4, 13. Job 31:31, in praise of his hospitality, **מִי יִתֵּן מִבְּשָׂרוֹ לֹא יִשְׂבַּע** "who is there that was not satisfied with his flesh" (i.e. in his feasts)? *Flesh* is also used—

(1) More generally for *the whole body*; opp. to **נֶפֶשׁ** Isa. 10:18; Job 14:22. Pro. 14:30, **לֵב בִּשְׂרָהִים טוֹב** "the welfare of the body is a tranquil heart;" sometimes with the added notion of weakness and proneness to sin (Matt. 26:41), Ecc. 2:3; 5:5.

(2) of *all living creatures*. **כָּל-בִּשְׂרָה** "all living creatures," Gen. 6:13, 17, 19; 7:15, 16, 21; 8:17; specially *all men*, the whole human race, Gen. 6:12; Ps. 65:3; 145:21; Isa. 40:5, 6. Very often used as opposed to God and his power (**אֱלֹהִים**, **רִיב**, **הִרִיב**), with the notion of weakness and frailty. Gen. 6:3; Job 10:4, **הֲעֵינִי קִשְׁרָה** "hast thou mortal eyes?" i.e. dull, not-clear-sighted; Isa. 31:3, "The Egyptians

are men, not gods, **וְלֹא רֹחַ מוֹסִיָּהֶם בָּשָׂר** their horses are flesh, not endued with divine power;" Ps. 56:5; 78:39; Jer. 17:5; compare 2 Cor. 10:4. In the New Test. similarly **ἐξ αἱμάτων** and **αἵμα**, opp. to God and the Holy Spirit, Mat. 16:17; Gal. 1:16.

(3) **עֲצָמִי וּבָשָׂרִי** "my bone and my flesh," used often of a relative. Gen. 29:14; Jud. 9:2; 2 Sam. 5:1; 19:13, 14; comp. Gen. 2:23; also simply **בָּשָׂרִי** Gen. 37:27; **אָחִינוּ בָּשָׂרֵנוּ הוּא**. Used of any other man, as being our brother, Isa. 58:7. Comp. **נֶשֶׂאִר**.

(4) by a euphemism for *pudenda viri* (compare Gr. *σῶμα*), more fully **בָּשָׂר עָרוֹה** flesh of nakedness (Ex. 28:42). Gen. 17:11, seq.; Lev. 15:2, 3, 7, 19.

**בָּשָׂר** Ch. i. q. Heb. *flesh*, Dan. 7:5, in emphat. st. **בָּשָׂר** Dan. 2:11, used of the human race, *ibid.* **כָּל-בָּשָׂר** all living creatures, Dan. 4:9.

**בָּשָׂרָה** see **בָּשָׂרָה**.

**בָּשָׂל** or **בָּשָׂל** TO BE COOKED, RIPENED.

(1) *to be cooked* with fire, Eze. 24:5.

(2) *ripened* with the heat of the sun, as the harvest, Joel 4:13 (Syr. **ܚܡܐ**, Ch. **בָּשָׂל**, *Aeth.* **በለለ** : to be cooked, to be ripened. In the same manner the sense to be cooked, and to be ripened, are joined in other verbs; as in Arab. **بخن**, Pers. **پختن**.

and **bukhten** and **pukhten**, which is kindred to the Germ. *backen* [Engl. *to bake*], Gr. *πέπω, πείσσω*, Lat. *coquitur uva, vindemia*, Virg. Georg. ii. 522, Germ. *die Traube focht*).

PIEL causat. of Kal No. 1, *to cook*, especially flesh, Ex. 16:23; 29:31; Nu. 11:8; other food, 2 Ki. 4:38; 6:29.

PUAL pass. of Piel No. 1, *to cook*, Lev. 6:21.

HIPIL causat. of Kal No. 2, *to ripen*, Gen. 40:10; see under the word **אֶשְׁכַּל**.

Derived nouns **מִבְשָׁלוֹת** and—

**בָּשָׂל** m. Ex. 12:9; **בָּשָׂלָה** f. Num. 6:19, *something boiled, sodden*.

**בִּשְׁלָם** (for **בְּרִשְׁלָם** "son of peace"), [*Bishlam*], pr. n. of a Persian magistrate [in the Holy Land], Ezr. 4:7.

**בָּשָׂן** a root not used in Hebrew. Arab. **بَسَنَة** level and soft soil, soft sand. Hence pr. n. **בְּדִשָּׁן** and—

**בָּשָׂן** ("soft," "sandy soil"), often with the art. **הַבָּשָׂן** pr. n. *Bashan*, the northern part of the region beyond Jordan; bounded on the north by the mountains of Hermon, 1 Ch. 5:23 (whence "the hill of

*Bashan*," Ps. 68:16, is a name of Hermon), and on the south by Jabbok and Mount Gilead; on the east extending to Salchah (Deu. 3:17, 13; Josh. 12:4). It was taken from Og an Amorite king, by the Israelites, and was given with part of Gilead to the half tribe of Manasseh (Num. 21:33; 32:33), it was celebrated for its oaks (Isa. 2:13; Eze. 27:6; Zec. 11:2) and for its rich pastures and abundance of cattle (Deut. 32:14; Ps. 22:13; Amos 4:1; Eze. 39:18). Arab. **البثنية** Ch. **בוֹתְנָן**, **בוֹתְנָן**, Syr. **ܒܬܢܝܐ**, Gr. in Josephus and Ptolem. *Bararaia*, now **البثنية** *el-Bethenjah*.

**בָּשָׂנָה** *shame* (from the root **בָּשָׂה**, Hos. 10:6. Nouns ending in the syllable **נָה**, **נָא**, added to the root are also found in Chaldee (see **אֶשְׁרָנָה**), and more frequently in Æthiopic; see Ludolfi Gramm. Æthiop. p. 90. It is rendered, very unsuitably, by Michaëlis (Suppl. p. 233), sackcloth, or mourning garment, by comparison with the Arab. **بَسَانَة** sackcloth of coarse flax, but sackcloth of linen was not used for mourning garments. The common interpretation is sufficiently defended by the parallelism, and no new sense need be sought.

**בָּשָׂם** once found in Poel **בָּשָׂם** for **בֹּשֶׂם** TO TREAD DOWN; followed by **עַל** (ש and ס being interchanged, see ס), Amos 5:11.

**בָּשָׂשׁ** a root falsely adopted, whence some derive **בֹּשֶׂשׁ** Pilel of the verb **בָּשָׂה**, which see.

**בָּשָׂת** with suff. **בָּשָׂתִי** (from the root **בָּשָׂה**, f.

(1) *shame*, often with the addition of **פְּנִים** Jer. 7:19; Ps. 44:16; Dan. 9:7, 8; **לְבַשׁ בָּשָׂת** Job 8:22; Ps. 35:26, and **עֲטָה בָּשָׂת** Ps. 109:29, to be covered with shame.

(2) *ignominy, a vile and ignominious condition*, Isa. 54:4; 61:7; Hab. 2:10; Mic. 1:11, **עָרוֹה**, **בָּשָׂת** "in nakedness and shame," (al. *nuda pudendis*).

(3) *an idol*, which deceives the hope of the worshippers and puts them to shame, Jer. 3:24; 11:3; Hos. 9:10.

I. **בֵּת** (contr. from **בֵּית** for **בֵּית** from the root **בָּנָה**), with suff. **בֵּיתִי** (from **בָּנָה**); pl. **בֵּיתוֹת**; constr. **בֵּיתוֹת** (as if from sing. **בֵּיתָה**; compare **בָּנִים** sons), *a daughter* (Arab. **بَيْت**; pl. **بَيْتَات**, Syr. **ܚܒܬܐ**; pl. **ܚܒܬܐ**, Ch.

**בֵּיתָה** and **בֵּיתָה**; const. **בֵּיתָה**; with suff. **בֵּיתָה** pl. **בֵּיתָה** "daughters of men," human women, opp. to sons of God, Gen. 6:2, 4; Cant. 7:2; **בֵּית-הָאָדָם** "daughter of a noble (father)," a loving address to a



maiden. A queen herself is addressed as בת Ps. 45: 11; compare בַּת No. 3.

The name of daughter as well as that of son (see בֶּן), is of wide extent. It is used for—

(1) *grand-daughter, a female descendant*. So בָּנוֹת הַיְּהוּדָה the Hebrew women, Jud. 11:40; בָּנוֹת כְּנָעַן the Canaanitish women, especially maidens, Gen. 28:8; and with the name of a people, בָּנוֹת הַפְּלִשְׁתִּים 2 Sam. 1:20; בָּנוֹת עַמִּי the women of my nation, Eze. 13:17. So also we should take בָּנוֹת יְהוּדָה Ps. 48:12, where some incorrectly understand the towns of Judah. For, lesser towns around a city are called the daughters of the city, not of a region; *the daughters of Judah*, i.e. the women of Judah (see No. 5) are opposed to Zion, i.e. to the sons of Zion, Zionites, and both by the laws of parallelism denote the inhabitants of Zion, and the rest of Judah of both sexes; compare Isa. 4:4.

(2) *a maiden, a young woman, a woman*, comp. בַּת No. 2, Gr. *θυγάτηρ*, Fr. *fille*, Gen. 30:13; Cant. 2:2; 6:9; Jud. 12:9; Isa. 32:9. Poet. בָּנוֹת הַנָּשִׁים "daughter of women," for "maiden," young woman, Dan. 11:17.

(3) *foster-daughter, adopted daughter*, Est. 2:7, 15.

(4) *female disciple, worshipper*, Mal. 2:11, בְּתֵאל נִכְר "the worshipper of a strange god."

(5) followed by a genit. of place, especially a city or region, it denotes *a woman there born and dwelling*, specially of youthful age, as, בָּנוֹת יְרוּשָׁלַם Cant. 2:7; 3:5; 5:8, 16; בָּנוֹת צִיּוֹן Isa. 3:16, 17; 4:4; בָּנוֹת הָרָאֵץ Gen. 34:1. By a peculiar idiom of Heb. and Syriac בַּת *daughter*, like other feminines (see Lehrgeb 477), is used by the poets collectively for בָּנוֹת *sons* (comp. בַּת נָרוֹד Mic. 4:14 for בָּנוֹת נָרוֹד 2 Ch. 25:13), and *daughter of a city or region or people*, is used poetically for its inhabitants. So בְּתֵצֵר for בְּנֵי צֵר *Tyrians*, Ps. 45:13; בְּתֵירוּשָׁלַם Isa. 37:22; בְּתֵצִיּוֹן Isa. 16:1; 52:2; Jer. 4:31; בְּתֵאֲדָם Lam. 4:22; בְּתֵמֶצְרַיִם Jer. 46:11; 19:24; בְּתֵי־שִׁישׁ Isa. 23:10; בְּתֵעַמִּי i. q. בְּנֵי עַמִּי my people, Isa. 22:4; Jer.

4:11; 9:6; as in Syr. *בַּת* (ܒܬܐ) *daughter of Abraham*, for sons of Abraham, i.e. Hebrews, see my Comment. on Isa. 1:8. Hence has arisen the *παρθενωτοια*, so common in the Hebrew poets, by which all the inhabitants are presented under the figure of a woman (Isa. 23:12, seq.; 47:1, seq.; 54:1, seq.; Lam. 1:1, seq.), and the *daughter of a country* is called *the virgin*, as בְּתוּלַת בְּתֵצִיּוֹן i.e. "virgin daughter of Sidon" (the construct. state standing for apposition), Isa. 23:12; בְּתֵבֶקֶל Isa. 47:1;

בְּתֵמֶצְרַיִם Jer. 46:11; בְּתֵי־יְהוּדָה Jer. 14:17. And as the names of nations are often transferred to countries, and vice versa (Lehrg. page 469), this phrase, which properly denotes the inhabitants, is also used by the poets of a city or region itself. So בְּתֵצִיּוֹן of the city itself, Isa. 1:8; 10:32; בְּתֵבֶקֶל Ps. 137:8; and it is even said בְּתֵבֶקֶל "inhabitant (i.e. inhabitants) of the daughter of Babylon," i.e. of the city itself, Zec. 2:11; Jer. 46, 19; 48:18.

(6) Followed by a genit. of time, it implies a female who has lived *during* that time; בְּתֵי־שָׁנָה one ninety years old, Gen. 17:17. Comp. בַּת No. 6.

(7) Figuratively, *the daughter of any thing* is used with regard to *whatever depends upon it, pertains to it, or is distinguished for it*. Comp. בַּת No. 7. So *daughters of a city* is a name given to the smaller towns situated in its jurisdiction and dependent on it, Num. 21:25, 32; 32:42; Josh. 17:11; Jud. 11:26; בְּתֵעֵינ daughter of the eye, i.e. the pupil (see אֵינִי) ["בָּנוֹת הַנֶּשֶׁר "daughters of song," songstresses, Ecc. 12:4; בַּת בְּלִעַל a wicked woman, 1 Sa. 1:16;"]; בְּתֵאֲשִׁרִים (ivory) the daughter of cedars, i.e. set in cedar, Eze. 27:6.

(8) It is applied to *animals* in one phrase, בַּת יַעֲנָה بنت העמֶה the daughter of the female ostrich, used of the ostrich (see יַעֲנָה). Comp. בַּת No. 9.

(9) It is supposed to mean *a branch of a tree*. Gen. 49:22, בָּנוֹת צֶעֱרָה עַל־יָשָׁר "the daughters" i.e. branches of a fruit tree (בֶּן פֶּרֶת comp. בַּת No. 10), "go up over the wall," i.e. in their luxuriant growth. It may, however, be better to read with Ilgen on the passage, בָּנוֹת צֶעֱרָה עַל־יָשָׁר "the daughters of ascent," i.e. the wild beasts dwelling in the mountains (comp. Arab. *بناث معدّة*), "lie in wait" (liegen auf der Lauer).

(10) In proper names—

(a) בְּתֵרַבִּים ("daughter of many"), [*Bath-rabbim*], pr. n. of the gate of Heshbon, Cant. 7:5.

(b) בְּתֵשֶׁבַע ("daughter of an oath," שֶׁבַע for שִׁבְעָה, comp. Gen. 26:33, 34; or, daughter of seven, sc. years), [*Bath-sheba*], the wife of Uriah, defiled by David, who married her after her husband was killed; and by whom she was the mother of Solomon, 2 Sa. 11:12; 1 Ki. 1:15, seq. Also called בְּתֵשׁוּא [*Bath-shua*], 1 Ch. 3:5.

(c) בְּתִיָּה ("daughter," i.e. worshipper, "of Jehovah"), [*Bithiah*], pr. n. f. 1 Ch. 4:18.

II. בַּת (from the root בָּתַת No. 1), pl. בָּתִּים comm. (m. Eze. 45:10; f. Isa. 5:10), *a measure of fluids*, as of wine and oil, of the same content as אֵיפָה of any

thing dry. It may be called in Lat. *amphora*. Ten bathis made a homer (חֶמֶר, see Eze. 45:11, 14); the tenth part of a bath was called—עֶמְרָה 1 Ki. 7:26, 38; 2 Chron. 2:9; 4:5; Eze. 45:10, seq.; Isa. loc. cit. Joseph. Arch. viii. 2, § 9, ὁ δὲ βάδος δύναται χωρῆσαι ξέστας ἐβδόμηκοντα δύν.

בַּת Ch. i. q. Heb. No. II. pl. בָּתִּין Ezr. 7:22.

בְּתִיָּה fem. *desolation* (from the root בָּתַח No. 2. Isa. 7:19; נְחִלֵי הַבְּתִיּוֹת "desolated (desert) valleys," or "abrupt vallies" (comp. בָּצֹר broken off, abrupt, headlong, and βᾶς from ῥήγνυμι); but the former meaning is preferable. It does not appear that we should read differently the ἀπαξ λεγόμενον—

בְּתִיָּה fem. Isa. 5:6, where it is said of a vineyard: אֲשִׁיתֶיהָ כְּלָה, as if אֲשִׁיתֶיהָ Germ. ich will ihm das Garaus machen. Vulg. "ponam eam desertam." "I will lay it desolate." The grammarians have not been consistent with regard to this form, which ought in each case to have the same vowels. [But still a variation in the vowels is not unfrequent; here we have a long vowel in the one case to compensate for dagesh in the other.]

בְּתוּאֵל pr. n.—(1) of a man (i. q. מְתוּאֵל "man of God"), [Bethuel], the father of Laban and Rebecca, Gen. 22:22, 23; 24:15, 24, 47, 50; 25:20; 28:2, 5.

(2) of a place (pr. "tarrying of God," from בָּטָא i. q. בּוֹטָא, a town in the tribe of Simeon, 1 Ch. 4:30, which in Josh. 19:4 is written contr. בְּתוּל. In Josh. 15:30, in the same series of cities (as to this remarkable corruption see Relandi Palæstina, p. 152, 153), there is found בְּסִיל.

בְּתוּלָה f.—(1) a virgin, pure and unspotted, so called as being separated and secluded from intercourse with men, see the root (Arabic بَتَلَ a pure virgin, a religious البتول, specially of the virgin Mary,

Syr. ܒܬܘܠܐ virgin, also a man professing virginity, compare Æth. ቤጊጊል: a virgin, chaste young man.

Syr. ܒܬܘܠܐ to defile a virgin). Gen. 24:16, וַתְּעַרְבֵהָ וַתֵּעַר ... בְּתוּלָהּ וְאִישׁ לֹא יָדָעָה "and the girl ... was a virgin, and no man had known her," 2 Sa. 13:2, 18; נַעֲרָה בְּתוּלָה "a girl, a virgin," i. e. pure, Deu. 22:23, 28; Jud. 19:24; 21:12; 1 Ki. 1:2.

(2) Also used of a woman newly married, Joel 1:6; as in Latin *virgo*, Virg. Ecl. vi. 47; Æt. i. 493; puella, Georg. iv. 458, and Arabic بَكْر virgin, LXX. ὕμνη.

(3) By a προσωποποιεῖται, familiar to the Hebrews, by

which cities or states are spoken of under the figure of women, they are also called *virgins*, see the examples cited under בַּת No. 5. Also without בַּת there is simply said בְּתוּלַת יִשְׂרָאֵל "the virgin of Israel," of the people of Israel, Jer. 18:13; 31:4, 21; Amos 5:2. Rightly Ch. בְּנִישְׁתָּא דְיִשְׂרָאֵל the congregation of Israel.

בְּתוּלִים m. pl.—(1) virginity, Lev. 21:13, וְהָיָה אִשָּׁה בְּתוּלָהּ יָמָה "and he shall take a wife in her virginity;" Jud. 11:37; Eze. 23:3, רָדִי בְתוּלָתָן "the teats of their virginity," verse 3.

(2) tokens of virginity (compare בְּרִית No. 4, of the sign of the covenant), i. e. stragulæ inter primæ noctis amplexus hymenih scissi sanguine inquinatæ. Deu. 22:14, seq. Compare Leo Afric. p. 325 Niebuhr's Description of Arabia, p. 35—39. Arvieux, Itin. vol. iii. p. 257, 260. Michaëlis, Mosaisches Recht, t. ii. § 92.

בְּתִיָּה see בַּת I. 10, c.

בְּתִיִּם Pl. houses, see בֵּית.

בְּתַל an unused root, kindred to the roots בְּתַר, בְּתַל i. q. Arab. بَتَلَ to separate, to seclude. Hence בְּתוּלָה.

בְּתַק not used in Kal. Once in Piel, Eze. 16:40, בְּקִיּוֹר בְּתַרְבּוֹתֶיךָ "and they shall cut thee in pieces with their swords." LXX. κατασφάζουσί σε. Vulg. trucidabunt te. (Arab. بَتَكَ to cleave asunder, to cut, to cut off. Æth. ብተ: to break.)

בְּתַר TO CUT UP, TO DIVIDE, as slain victims, in Kal and Piel, Gen. 15:10. Arab. بتر to cut off, to break off. Kindred roots are بטר, بتر, بتر.

בְּתַר Ch. after, for בְּאַתַּר, see בְּאַתַּר page xcvi, B.

בְּתַר with suff. בְּתָרִי, pl. const. בְּתָרִי m.

(1) a divided part of victims, Gen. 15:10; Jer. 34:19.

(2) section, a dividing, used of a country divided by mountains and valleys (see בְּתָרִי), rugged and abrupt. Cant. 2:17, עַל הַר־בְּתָר, LXX. ἐπὶ ὄρη κοιλωμάτων, i. e. mountains divided by valleys. Compare בְּתָרִי.

בְּתָרִי m. a region divided by mountains and valleys, or a valley which divides mountains, κοιλωμα, Bergschlucht, ῥαγάς, from ῥηγνύω. 2 Sa. 2:29. Others suppose this to have been the pr. n. of some particular region; but this would make but little



difference, for the pr. n. would be taken from the nature of the place. [Root בָּתַר.]

**בָּתַת** an unused root. Arabic **بَت** I. IV. to cut, to cut off, to break off (comp. under the root **בָּרַר** No. I.); **بَتَّ** something broken off, destroyed; **بَتَّة**

and **بَتَّة** quite, altogether. In Hebrew it appears to have denoted —

(1) to define, i. e. *to measure*; whence **בַּת** a measure.

(2) to cut any thing off, *to put an end to a thing*, to lay waste altogether, i. q. **בָּלָה**; whence **בָּתָה**, **בָּתָה**.

## ג

**Gimel** (גִּמֶּל), the third letter of the alphabet, when used as a numeral, i. q. *three*. Its name differs only in form from **גָּמֶל** camel; and its figure in the Phœnician monuments (4, 7), on the coins of the Maccabees, and in the Æthiopic alphabet (7), bears a resemblance to the neck of the camel. The Greeks received this letter from the Phœnicians, and by turning the head to the right, made it Γ.

As being the softest of the palatals (גיכק) except Yod, it is often *interchanged* with the harder ones כ and ק; both within the limits of the Hebrew language itself, and as found by a comparison with cognate languages, see **גִּדִּישׁ** **גִּדִּישׁ** a heap of sheaves; **גִּפְרִית**, **גִּפְרִית** sulphur; **גָּזַן** and **גָּזַן** to collect, to heap up; **גָּזַל** and **גָּזַל** to run up and down; **גָּבִיעַ**, **גָּבִיעַ** calix of flowers; **גָּדַד** and **גָּדַד** to cut; **גָּשָׁם**, **גָּשָׁם** almond.

More rarely it passes over—(2) into *gutturals*, which are less allied; namely, ע see **גִּרָה**, and ח, as **גִּפְרִית** **גִּפְרִית** young of birds, comp. **גִּפְרִית**.

**גָּאָה** adj. (for **גָּאָה**, from the root **גָּאָה**), m. *proud, arrogant*, Isa. 16:6.

**גָּאָה** fut. **גָּאָה** a poetical word.

(1) to **LIFT ONESELF UP**, to **INCREASE**, used of water rising up, Eze. 47:5; of a plant growing, Job 8:11.—Job 10:16, **גָּאָה** **גָּאָה** “and (if) it (my head) raise itself up, as a lion thou wouldst hunt me.”

(2) *Metaph. to be exalted, magnificent*, of God, Ex. 15:1, 21. In the derivatives it is applied—

(3) to *honour* (see **גָּאָה** No. 1), and—

(4) to *pride and arrogance*, see **גָּאָה** and **גָּאָה** No. 3. (Syr. Pael **גָּאָה** to decorate, to make magnificent. Ethpael, to boast oneself; **גָּאָה**, **גָּאָה**)

adorned, magnificent.) In the signification of *pride*, it accords with the Gr. *γαιο*.

Derivatives follow, except **גָּאָה** No. II.

**גָּאָה** adj.—(1) *lifted up, high*, Isa. 2:12. Job 40:11, 12, **גָּאָה** **גָּאָה** “behold every thing that is high, and bring it low.”

(2) *proud, arrogant*, Jer. 48:29. Pl. **גָּאָה** the proud, often with the adjoined notion of impiety; as elsewhere, meekness and a humble spirit include the idea of piety (see **גָּאָה**). Ps. 94:2; 140:6; Pro 15:25; 16:19. LXX. *ὑπερήφανοι, ὑβρισται*.

**גָּאָה** f. *pride, arrogance*, Pro. 8:13.

**גָּאָה** (“majesty of God”), [Geuel], pr. n. m. Nu. 13:15.

**גָּאָה** f. pr. elevation (from **גָּאָה**), hence—

(1) *magnificence, majesty*, as of God, Deu. 33:26; Ps. 68:35.

(2) *ornament, splendour* (Ψαχή), Job 41:7; Deu. 33:29.

(3) *pride, arrogancy*. Ps. 73:6, **גָּאָה** **גָּאָה** “therefore pride clothes their neck,” i. e. they are elated with pride. A stiff neck being regarded as the seat of pride. Ps. 31:24; Pro. 14:3; Isa. 9:8; 13:3, 11; 16:6; 25:11. Used of the sea, Ps. 46:4, “the mountains quake at its pride.”

**גָּאָה** m. plur. (of the form **גָּאָה**), *redemptions, redemption*. Isa. 63:4, **גָּאָה** “the year of my redemption,” i. e. in which I will redeem my people. So LXX., Vulg., Syr. Commonly taken as “the year of my redeemed ones.”

**גָּאָה** const. **גָּאָה**, once pl. **גָּאָה** (from the root **גָּאָה**), Eze. 16:56, pr. elevation; hence—

(1) *sublimity, majesty*, of God, Ex. 15:7; Isa. 2:10, 19, 21; 24:14, **גָּאָה** “they sing with joy of the majesty of Jehovah.” Job 37:4, **גָּאָה** “his sublime voice,” thunder. Job 40:10, **גָּאָה** **גָּאָה** “deck thyself, now, with majesty and magnificence.” Mic. 5:3.

(2) *ornament, glory, splendour*, Isa. 4:2; 60:15, "I will make thee **נָאוֹל** a perpetual glory." Isa. 13:19, **הַפְּאָרָה הַנְּאוֹלָה** "the splendid glory of the Chaldeans," said of the city of Babylon. Isa. 14:11. Ps. 47:5, **נָאוֹל יַעֲקֹב** "the glory of Jacob," i.e. the Holy Land; also, God himself, Amos 8:7. **נָאוֹל הַיַּרְדֵּן** "the glory of Jordan," poet. used of its green and shady banks, beautifully clothed with willows, tamarisks, and cane, where lions used to lie hid amongst the reeds, Jer. 12:5; 49:19; 50:44; Zec. 11:3; comp. Jerome on Zec. loc. cit.; Relandi Palestina, page 274.

(3) i. q. **נָאוֹה** No. 3, *pride, arrogance*. Pro. 16:18, "pride goeth before a fall." **נָאוֹל יַעֲקֹב** "the pride of Jacob," Am. 6:8; Nah. 2:3; Job 35:12; Isa. 13:11; 16:6. It is also ascribed to the waves, Job 38:11. Compare **נָאוֹת** No. 4.

**נָאוֹת** (with Tzere impure), from the root **נָאוֹה**—

(1) *a lifting up, something lifted up*. Isa. 9:17, **נָאוֹת עָשָׂן** "a column of smoke."

(2) *majesty*, of God, Ps. 93:1.

(3) *glory, splendour*, Isa. 28:1, 3. Concr. Isa. 12:5.

(4) *pride, arrogance*, Ps. 17:10; 89:10.

**נָאוֹל** adj. *proud, arrogant*, Ps. 123:4, **כְּתִיב נָאוֹל**. **נָאוֹל יוֹנִים קְרִי** *the proud ones of the oppressors*. [Root **נָאוֹה**.]

**נָאוֹת** *vallies*; see the root **נָאוֹה**.

I. **נָאוֹל** fut. **יָנֹאֵל**.—(1) TO REDEEM, BUY BACK, as a field or farm sold, Lev. 25:25; Ruth 4:4, 6; a thing consecrated to God, Lev. 27:13, 15, 19, 20, 31; a slave, Lev. 25:48, 49. Part. **נָאוֹל** redeemer (of a field), Lev. 25:26. Very frequently used of God as redeeming men, and specially Israel, as out of the slavery of Egypt, Ex. 6:6; from the Babylonish captivity [or other dispersions], Isa. 43:1; 44:22; 48:20; 49:7, etc. Const. absol. also followed by **כִּן** Ps. 72:14; **כִּינֹר** Ps. 106:10. Part. pass. **נָאוֹל יְהוָה**, **נָאוֹלִים** those redeemed by God, Isa. 35:9; 51:10; Job 19:25, **יָנֹאֵל יְהוָה** "I know (that) my Redeemer liveth," that God himself will free me from these calamities [in the resurrection, see the context. The Redeemer here is Christ].—Job 3:5, in the imprecations cast on the day of his birth, **יִנְאָלְהוּ חֹשֶׁךְ וְצִלְמָוֶת** "let darkness and the shadow of death redeem it" for themselves, let them retake possession of it.

(2) Followed by **דָּם**; *to require blood*, i.e. to avenge bloodshed, to require the penalty of bloodshed from any one; only in part. **נָאוֹל דָּם** avenger of blood,

Num. 35:19, seq.; Deu. 19:6, 12; Josh. 20:3; 2 Su. 14:11; and without **דָּם** Nu. 35:12.

(3) Since both the right of redemption (No. 1), and the office of avenging bloodshed (No. 2) belonged to the nearest kinsman, **נָאוֹל** denotes, *near of kin, near relative*, Num. 5:8; Lev. 25:25; Ruth 3:12; with art. **הַנָּאוֹל** "the nearest kinsman," Ruth 4:1, 6, 8; compare 3:9, 12. The one next after him is called **נָאוֹל** Ruth 2:20; compare 4:4. Pl. **נָאוֹלִים** relatives, 1Ki. 16:11. (So to the Hebrew **שֹׁאֵר** i.e. *near kinsman*, answers the Arab. **شَاوِر** avenger of blood,

and **وَلِي** denotes both a friend, kinsman, and a protector, avenger of blood.)

(4) Since by the law of Moses it was also the office of the next of kin, when a man died without children, to marry his widow (see **יָבֵם**, **יָבֵם**); the verb **נָאוֹל** is also transferred to this right and office of a relation, where it is denom. **נָאוֹל**. See Ruth 3:13, where Boaz says, **אֲסִינְיָאוֹלָה טוֹב יָנֹאֵל וְאִם-לֹא יִחַפֵּן לִינְיָאוֹלָה** "if he will marry thee by right of relationship, let him marry thee, but if he will not, I will marry thee;" compare Tob. 3:17.

NIPHAL, pass. of Kal No. 1, *to be redeemed*, of a field and farm, Lev. 25:30; of consecrated things, Lev. 27:20, 27, 28, 33; of a slave, Lev. 25:54; reflex. *to redeem oneself*, ib., verse 49.

Derivatives **נָאוֹלָה**, **נָאוֹלִים** and pr. n. **נָאוֹל**.

II. **נָאוֹל** a word of the later (?) Hebrew, not used in Kal, *to be polluted, impure*, i. q. Chald. **נָאֵל**, **נָעֵל**; Ithpe. **נָאֵל** to be polluted.

PIEL **נָאוֹל** *to pollute, to defile*, Mal. 1:7.

PUAL.—(1) *to be polluted*; part. **נָאוֹל** *polluted, impure, unclean*, of food, Mal. 1:12.

(2) *declared impure*, i.e. *to be removed*, as a priest from sacred ministry, Ezr. 2:62; Neh. 7:64; compare Syriac **ܢܝܥܠ** to cast away, reject, and **ܢܝܥܠ** Hiphil.

NIPHAL **נָאוֹל** Zeph. 3:1, and **נָאוֹל** Isa. 59:3; Lam. 4:14 (which form is like the passive Conj. VII. in Arabic **انقيل**), *polluted, defiled, stained*.

HIPHIL, *to pollute, to stain*, as a garment with blood, Isa. 63:3. The form **נָאוֹלָה** for **נָאוֹלָה** imitates the Syriac.

HITHPAEL, *to pollute oneself*, with unclean food, Dan. 1:8. Hence—

**נָאוֹל** pl. const. **נָאוֹלִים** *defilings*, Neh. 13:99.



**נָאֵלָה** f.—(1) the *redemption* of a field and farm, Lev. 25:24; Ruth 4:6; hence—(a) the *right of redemption*, more fully הַנְּאֵלָה Jer. 32:7, comp. 8 (see בְּכֹרֶה); Lev. 25:29, 31, 48; נְאֵלֶת עוֹלָם the right of redeeming for ever, Lev. 25:32.—(b) followed by a gen. a *field to be redeemed* by any one by right of relationship, Ruth 4:6.—(c) *price of redemption*, Lev. 25:26, 51, 52.

(2) *relationship, kindredship* (see root I, 3). Eze. 11:15; אֲנָשֵׁי נְאֻלְתְּךָ thy kindred.

**נָבָּ** with suffix נָבִי, pl. נְבוֹת (see No. 5, 6) from the root נָבַב No. 1, pr. *something gibbous, something curved like an arch or a bow*.

(1) the *back* of animals, Eze. 10:12; and of men, Ps. 129:3; עַל נְבִי חֲרָשׁוֹ הָרִשִׁים “the plowers plowed upon my back,” i. e. they cut my back with stripes as the ground is cut with a plough.

(2) *back, boss of a shield* (comp. Arab. <sup>سـ</sup>جوب shield, and French *bouclier* from *boucle*). Job 15:26, it is said proverbially, בְּעֵבֵי נְבִי מְגִנִּי “he rushes upon him . . . with thick bosses of shields,” a metaphor taken from soldiers, who join their shields closely together like a testudo, and so make an onset. Comp. Schult. ad loc. cit.; Har. Cons. xxiii. p. 231; xl. 454, ed. de Sacy. Hence—

(3) *bulwark, fortress*, Job 13:12; נְבִי חֲמֹר נְבִיקָם “fortresses of clay (are) your fortresses.” This is to be understood of the weak and feeble arguments with which the adversaries are defending themselves (comp. Isa. 41:21). So Arab. ظُبر back for bulwark.

(4) a *vaulted house, a vault*, specially used of a brothel or chamber, where harlots prostituted themselves (like the Lat. *fornix*, Juven. iii. 156), Eze. 16:24, 31, 39. LXX. οἶκημα πορνικόν, πορνείον.

(5) *rim, circumference of wheels*. Plur. נְבִים 1 Ki. 7:33; נְבוֹת Eze. 1:18.

(6) the *eyebrow*, as if the bow of the eye. Pl. נְבוֹת Lev. 14:9. Arab. <sup>جـ</sup>جبه the bone above which the eyebrow grows.

(7) *back, i. e. surface of the altar*. Eze. 43:13. LXX. τὸ ὕψος τοῦ θυσιαστηρίου. So the Gr. *nōros* used of the surface of the sea, land, &c. Equivalent to this is הַנִּיחָם Ex. 30:3; 37:26; so that it may be doubted whether it should not be so read.

**נָבָּ** Ch. i. q. Heb. *back*, pl. *backs*, for sing. like the Gr. τὰ νῶτα. Dan. 7:6 כְּחִיב, “and that beast had four wings על נְבִיָּה on its back.” נְבִיָּה קרי. LXX. ἐπάνω αὐτῆς. Theod. ἐπεπάνω αὐτῆς. Vulg. *super ea*.

**נָבַב** pl. נְבוֹת 2 Ki. 25:12 כְּחִיב; see the root נָבַב No. 3.

I. **נָבַב** m. (1) a *board*, so called from the idea of cutting. Pl. נְבוֹת 1 Ki. 6:9.

(2) a *well*. Pl. נְבוֹת Jer. 14:3. Root נָבַב.

II. **נָבַב** (for נָבַה from the root נָבַה) a *locust*. Pl. נְבוֹת Isa. 33:4. LXX. ἀκρίδες.

**נָבָּ** Ch. emph. נָבָא a *den*, where lions were kept, Dan. 6:8, seq. In Targ. for the Hebrew בֹּר, Syriac ܢܒܐ, Arabic ٢٢٢, Ethiopic ገብ: id. [Root נָבַב.]

**נָבָּ** & **נָבָּ** (“pit, cistern”), [Gol], pr. n. of a place otherwise unknown, 2 Sa. 21:18, 19, for which there is in the parallel place, 1 Ch. 20:4, ገብ.

**נָבָּ** an unused root, i. q. Arab. <sup>جـ</sup>جبا ult. Waw and Ye, to *gather together*, specially water into a reservoir, to *collect* tribute, <sup>جـ</sup>جبا IV. to *gather together, to collect*. Hence—

**נָבָּ** m.—(1) a *reservoir for water, a cistern*. Isa. 30:14. Vulg. *fovea*.

(2) a *marsh, a pool*, Eze. 47:11.

**נָבַב** has a double power; the one proper, the other derived. The proper is—

(1) to *be curved, hollow*, like an arch or vault, whence נָבַב something gibbous; this sense is widely extended in the kindred roots, as נָוָה, whence נָוָה, נָוָה, whence נָבַב, whence נָבַב, whence נָבַב, whence נָבַב (where see more) and נָבַב, whence נָבַב, and also נָבַב. To this answer *gibbus*, Siebel, Gipfel. Also the roots נָבַב, נָבַב, נָבַב.

(2) The other is borrowed from נָבַב, to *cut, to dig*; Arab. <sup>جـ</sup>جب to cut, to cut out; comp. <sup>جـ</sup>جاب Med. Waw and Ye id. and Conj. VIII. to dig a well. Whence Ch. נָבַב a well.

**נָבַה** an unused root, i. q. Arab. <sup>جـ</sup>جبا to *go out from the earth*, as a serpent from its hiding place; hence <sup>جـ</sup>جابي for <sup>جـ</sup>جاب locusts, so called as issuing from the earth when hatched; comp. <sup>جـ</sup>جبا Aeth. ለገበገብ: a very large locust, from <sup>جـ</sup>جبا to emerge from the water, comp. Plin. xi. 29, § 35. Bochart, Hieroz. ii. p. 443. Hence נָבַב No. II, נָבַב.

**נָבַה** inf. נָבַה, once נָבַה Zeph. 3:11 fut. נָבַה, 3 pl. fem. irregularly נָבַה Eze. 16:50

(1) TO BE HIGH (comp. under the root נָבַב No. 1); of a tree, Eze. 19:11; of heaven, Ps. 103:11; of a tall man, 1 Sa. 10:23.

(2) to be exalted, elevated to a greater degree of dignity and honour, Isa. 52:13; Job 36:7.

(3) לָבוֹ (a) in a good sense, to take courage, 2 Ch. 17:6; וַיִּנְבֹּה לְבוֹ בְּדַרְכֵי יְהוָה "and he took courage in the ways of Jehovah."—(b) in a bad sense, to lift up itself (the heart) in pride or arrogance, to be proud, Ps. 131:1; Pro. 18:12; 2 Ch. 26:16. Hence used of the person himself—

(4) to be proud, arrogant, Isa. 3:16; Jer. 13:15.

HIPIL לְבָבָהּ to make high, to exalt, Eze. 17:24; 21:31. Prov. 17:19; מְנַבֵּה פֶתָחוֹ "who makes his gate more lofty." Jer. 49:16; בְּיִסְדֵּי כְנָפַי כְּנֶדֶר "although thou make thy nest high like the eagle," i.e. thou constructest thy fortresses on the tops of rocks; comp. Obad. 4, where it is without כְּנֶדֶר. Followed by an inf. adv. Ps. 113:5; לְשָׁבֶת, "who dwelleth on high." Job 5:7; יִנְבְּיֵהוּ עוֹף, "they fly on high." Without עוֹף id. Job 39:27; followed by a finite verb, Isa. 7:11.

Derivatives follow, except pr. n. נִבְהָה.

נָבָה i. q. נָבִיחַ adj. lofty, high, only in constr. נָבָה רֹאשׁ Ps. 101:5; נָבָה לֵב Pro. 16:5; נָבָה רֹאשׁ Ecc. 7:8, of one who is proud.

נָבִיחַ rarely נָבִיחַ Ps. 138:6, adj.; constr. נָבִיחַ 1 Sa. 16:7 (compare נָבִיחַ), f. נִבְהָה.

(1) high, lofty, of a tree, Eze. 17:24; a tower, Isa. 2:15; mountain, Gen. 7:19; Isa. 57:7; stature of a man, 1 Sa. 9:2; powerful, Ecc. 5:7; subst. that which is high, i. q. height, tallness, 1 Sam. 16:7.

(2) proud, arrogant, Isa. 5:15; 1 Sa. 2:3.

נָבִיחַ m. with suff. נִבְהָהוּ, —(1) height, of trees, buildings, etc., Eze. 1:18; 40:42; 1 Sam. 17:4; Amos 2:9; Job 22:12; הֲלֹא-אֱלֹהִים נָבִיחַ שָׁמַיִם "is not God in the height of heaven?" Pl. constr. Job 11:8; נִבְהָהוּ שָׁמַיִם "the heights of heaven (are those deep things of the divine wisdom); what wilt thou do?"

(2) majesty, magnificence, Jer. 40:10.

(3) pride, arrogance, Jer. 48:29; more fully נָבָה לֵב 2 Ch. 26:16; נָבָה רֹאשׁ Pro. 16:18; and נָבָה אִף Ps. 10:4; which last phrase is very frequent in Arabic, see Thes. p. 257.

נִבְהָהוּ f. pride, Isa. 2:11, 17.

נִבְהָהוּ with suff. נִבְהָהוּ, נִבְהָהוּ; pl. נִבְהָהוּ m.

(1) boundary, limit of a field, and of a region,

(pr. the cord by which the limit is measured out from the root נָבַל No. 1) Deu. 19:14; 27:17; Pro. 22:28; Jud. 11:18; נִבְהָהוּ the western boundary, Nu. 34:3, 6. Used of the boundary of the sea, Ps. 104:9. As to the phrase נִבְהָהוּ Num. 35:6; Deut. 3:16, 17, etc., see under Vav copulative.

(2) the space included within certain borders, limits, territory (Gebiet), Gen. 10:19; נִבְהָהוּ "the limits of the Canaanites." בְּלִי נִבְהָהוּ "the whole extent of Egypt," Ex. 10:14, 19; נִבְהָהוּ 1 Sa. 11:3, 7; נִבְהָהוּ Nu. 21:24, etc. Pl. bounds, territories, Jer. 15:13; Isa. 60:18; 2 Ki. 15:16; Eze. 27:4; "in the midst of the sea are thy bounds," (of Tyre).

(3) edge (of the altar), Eze. 43:13, 17.

נִבְהָהוּ f. border, margin, Isa. 28:25; וּבְהָהוּ "and spelt in the margin of it," (the field). Pl. נִבְהָהוּ boundaries, limits, as of a field, Job. 24:2; of regions, Nu. 34:2, 12; of peoples, Deu. 32:8.

נָבִיחַ adj. [root נָבַב].—(1) strong, mighty, impetuous, used of a hunter, Gen. 10:9; commonly of an impetuous soldier, a hero, 2 Sa. 17:10; Ps. 33:16; 45:4; מֶלֶךְ נָבִיחַ "a mighty king" (Alexander the Great), Dan. 11:3. אֵל נָבִיחַ a mighty hero. [The mighty God: Christ is spoken of.] Isa. 9:5; 10:21; comp. Eze. 32:11. Gen. 6:4; הִמָּה הַגִּבּוֹרִים אֲשֶׁר מַעֲלָם, "these are the heroes, those who were famous of old;" Pro. 30:30, "the lion is a hero among beasts;" also used of a soldier generally, Jer. 51:30; Ps. 120:4; 127:4; נָבִיחַ חֵיל "a mighty warrior," Jud. 6:12; 11:1; 1 Sa. 9:1; pl. נִבְהָהוּ חֵיל 2 Ki. 15:20; and נִבְהָהוּ חֵילִים 1 Ch. 7:5; 11:40. Used of God, Ps. 24:8; הִנֵּה עֹזוֹ וְגִבּוֹר יְהוָה "Jehovah (is) strong and mighty, Jehovah (is) mighty in battle." Deu. 10:17; Jer. 32:18; Neh. 9:32. In mockery, Isa. 5:22; הִנֵּה לְשׁוֹתֵי יַיִן אֲנִישֵׁי-חֵיל לְמִסָּה שִׁכָּר, "woe to those who are heroes in drinking wine, who are mighty in mingling strong drink." Compare my remarks on Isa. 28:1. It is also referred to energy, ability, in performing things, נָבִיחַ חֵיל a man strong in ability (thätiger, tüchtiger Mann), 1 Ki. 11:28; Neh. 11:14; to wealth, נָבִיחַ חֵיל "mighty in wealth" (vermögend), Ruth 2:1; 1 Sa. 9:1; 2 Ki. 15:20; to power, Gen. 10:8. Hence—

(2) a chief, a military leader, Isa. 3:2; נִבְהָהוּ "the commander of soldiers and the soldier;" compare Eze. 39:20. So also apparently, we should understand those who are called נִבְהָהוּ 2 Sa. 23:8; 1 Ki. 1:8; 1 Ch. 11:26; 29:24. Used generally of a chief, 1 Ch. 9:26; נִבְהָהוּ הַשְּׂעִירִים "the chiefs of the porters." It is rarely—



(3) in a bad sense, *proud, a tyrant*, Ps. 52:3;  
like the Arab. <sup>50-</sup>حَا.

**גְּבוּרָה** f. (from the root גָּבַר) — (1) *strength*, Ecc. 9:10, מוֹכֵחַ חָכְמָה מִגְּבוּרָה "wisdom is better than strength;" 10:17, "Happy land!... whose princes eat in due season, בְּשִׂשְׁתִּי בְּגְבוּרָה וְלֹא בְשִׁכָּר for strength (to strengthen the body), not for drunkenness." Pl. Ps. 90:10, "we live seventy years, יָמַי בְּגְבוּרוֹת שְׁמֹנִים וְשֵׁשׁ עָשָׂר and if by reason of strength eighty years;" Job 4:4. Specially —

(2) *fortitude, military virtue*, Jud. 8:21; Isa. 36:5. It is also applied to the horse, Job 39:19; it is once applied to the strong and intrepid soul of a prophet, Mic. 3:8. Sometimes in concr. for mighty deeds, 1 Ki. 15:23, "and the rest of the things done by Asa, וְכָל־מַעֲשָׂיוֹ וְכָל־גְּבוּרָתוֹ and his mighty deeds and all that he did," etc.; 16:27; 22:46; ["concr."] also for גְּבוּרִים strong men, heroes, Isa. 3:25.

(3) *power*, Isa. 30:15; especially of God, Ps. 21:14; 54:3; 66:7; 71:18; 89:14. Pl. גְּבוּרוֹת יְהוָה "mighty deeds of God," Deu. 3:24; Ps. 106:2; Job 26:14.

(4) *victory*, Ex. 32:18; compare the verb, chap. 17:11.

גְּבוּרָה Ch. emph. גְּבוּרָתָא *power, might, of God,*  
Dan. 2:20.

זָבַח i. q. זָבַח to be high, but specially used of stature, and of the forehead, Ch. זָבַח a man who is too tall, Arabic أجده having a tall forehead, سيمه forehead. Hence—

**נָבֵל** m. adj. *one who has too high a forehead*, (nouns of the form **קֵפֶל** indicating some defect of body), hence *bald on the front part of the head, forehead-bald*, Lev. 13:41. LXX. ἀναφάλαντος. Opp. to **נָבֵל** i.e. bald on back of the head.

**נֶבֶחַת** *f. baldness on the front part of the head*, Lev. 13:42, 43. It is applied to a *bald* or *bare place* on the *outer* or *right side* of garments and clothes, Lev. 13:55. Opp. to **נֶחֱחַ** *baldness of the back of the head, and of the back part of cloths.*

יָבֵי i.q. Syr. <sup>جَبَّ</sup> ("an exactor of tribute"),  
[*Gabbai*], pr.n. of a man, Neh. 11:8.

גְּבִים ("cisterns," Jer. 14:3, or "locusts," Isa. 33:4), [*Gebim*], pr.n. of a small town not far from Jerusalem, towards the north, Isa. 10:31

נִבְנָה f. *curdled milk, cheese*, Job 10:10; from the root בָּנָה No. 3. Arab. جبن IV. to curdle as milk; V. to be curdled, جبن, جبن, *Æth.* ገበነት: *Syr.* جبنة *cheese*.

**כַּדִּיץ** *m.* (from the root **כָּדַע**).—(1) *a cup, bowl*, Gen. 44:2, seq.; *a large bowl* of wine, Jer. 35:5, distinguished from **כִּסְוֹת** the smaller cups into which the wine was poured from this.

(2) *calix of flowers*, in the ornaments of the holy candlestick. Ex. 25:31, seq.; 37:17, 19, compare Arab. <sup>قوة</sup> *calix of flowers*; Heb. <sup>קעב</sup> *cup, bowl*.

נָבִיר m. *lord*, so called from the idea of power, found twice, Gen. 27:29, 37. Root נָבִיר.

גְּבִירָה *g. lady, mistress*, everywhere used of a queen, specially of the wife of a king, 1 Ki. 11:19; 2 Ki. 10:13; of the mother of a king, 1 Ki. 15:13; 2 Ch. 15:16.

**קְרִישׁ** (from קָרַשׁ) pr. *ice* (see קָרַשׁ); trop. used for *crystal*, which is like ice, and was in fact regarded as ice (Plin. H. N. xxxvii. 2), compare Gr. κρύσταλλος, and Æth. ሻብረ: ስብረ: hailstone and crystal. It occurs once, Job 28:18.

זָבַל (1) TO TWIST, TO TWIST TOGETHER, TO  
WREATHEN as a rope (kindred to חָבַל, קָבַל, compare  
also חָבַל a rope), hence מְזַבְּלָה זָבַלְתָּ wreathen work,  
and זָבַל prop. a line by which boundaries were  
measured, then used of the *boundary* itself (compare  
*finis* and *funis*, Engl. *line*, both cord and boundary).

and from the signification of limit, جبل a mountain, a chain of mountains, as being the natural limit of regions, comp. ὄρος and ὅρος, and Heb. גִּבְלִים, גְּבֻלָּה. Denominative from גְּבֻלָּה is—

(a) *to bound, to limit*—(a) used of the boundary itself. Josh. 18:20, יְהוֹרְדָן גְּבוּלֵהוּ "and Jordan was its border."—(b) with an acc. of the boundary, *to set, to determine*. Deut. 19:14, "Remove not the boundaries of thy neighbour אִשֵּׁר גְּבוּלֵי רֵעִים which those of old have set."

(3) Followed by  $\frac{2}{3}$  to border upon, to be adjacent to, Zec. 9:2.

HIPIL, to set bounds to any thing, to limit. Ex. 19:23, הִנָּבֵל אֶת־הָהָר "set bounds round the mountain;" Ex. 19:12, וְהִנָּבֵלְתָּ אֶת־הָעָם "and set bounds to the people."

Derivatives, see Kal No. 1.

**גָבֵל** (i. q. **جبل** "mountain" ["see the root **גָבֵל** No. 1.]), [*Gebal*], pr. n. of a city of the Phœnicians, between Tripoli and Berytus, situated not far from the sea, in a lofty place (Strabo xvi. p. 755, Casaub.), whose inhabitants were skilful as sailors (Eze. 27:9) and as architects (1 Ki. 5:32). It was called by the Greeks, *Βύβλος* (see Strabo, Ptol., Steph. Byz.), rarely *Βίβλος*, by the Arabs to this day **جبل**, and dimin. **جبل**, i. e. little mountain. Gent. n. **גָבֵל** [*Giblites, stone-squarers*], pl. **גָבֵלִים** 1 Ki. 5:32.

**גָבֵל** m. ("mountain"), [*Gebal*], Ps. 83:8, *Gebalene*, pr. n. of a mountainous region inhabited by the Edomites, extending southward from the Dead Sea to Petra, now called **جبال** *Jebâl*, Judith 3:1 (Lat. Vers.); in the historians of the crusades, *Syria Sobal*; by Josephus, Eusebius, Steph. Byz., *Γεβωλίτις, Γεβωληνή, Γάβαλα*.

**גָבֵל** see **גָבֵל**.

**גָבֵלֹת** f. *wreathen work*, like a rope twisted and wreathed; see the root Kal No. 1. Ex. 28:22, "and thou shalt make for the breastplate, with **גָבֵלֹת** **זָהָב** **עֲבֹת** **זָהָב** wreathen chains, with twisted work of pure gold." Well rendered by the LXX. *κροσσούς συμπλεγμένους*, Ex. 39:15. As to the same thing, Ex. 28:14, "and two chains of pure gold, **מִגְבֵּלֹת** **תְּעִשָּׂה** **אֹתָם** **מִעֲשֵׂה** **עֲבֹת** wreathen thou shalt make them, of twisted work." LXX. *καταμειγμένα (ἐν ἄνθεσι)*. If I understand this, small chains are meant, made of double threads of gold, twisted like a rope, *föhrenförmige Ketten, Goldföhren*, and **מִעֲשֵׂה** **עֲבֹת** specifies it more accurately, by epexegesis.

**גָבֵן** — (1) [an unused root] *to be curved, gibbous* (see under **גָבֵן** No. 1), of the body (see **גָבֵן**), of a mountain (see **גָבֵן**), of the eyebrow curved as a bow (Syr. and Ch. **גָבֵן**).

(2) it is applied to the body when *horror-stricken*, and *contracting* itself (*zusammenfahren*), **جبن** and **جبن** to be timid, cowardly, act. to terrify.

(3) used of milk which curdles (Germ. *die Milch fähet zusammen, die Milch erstickt, for die Milch gerinnt*), whence **גָבֵן** curdled milk, cheese.

**גָבֵן** m. adj. *gibbous, hump-backed*, Lev. 21:20; see the root **גָבֵן** No. 1.

**גָבֵן** m. pl. *summits*, as if humps of a moun-

tain; Psal. 68:16, **הַרְגָבִים הַרְבֵּי** "a mountain of summits, the mountain of Bashan;" and verse 17, by apposition, **הַרִים גָבִים** "mountains (which are) summits," i. e. abound in summits. (Compare Talm. **גָבִית** head summit, Syriac **ܡܬܥܝܠ** summit of a mountain, eyebrow, Arab. **جبانة** rough and uneven country (prop. abounding with humps), a cemetery, so called from the sepulchral mounds.

**גָבֵעַ** a root not used as a verb, kindred to the roots **גָבֵעַ** (which see), **גָבֵעַ**, **גָבֵעַ** etc., having the sense of *elevation*, like a mountain or hill; specially, round like a cup or the head (see **גָבֵעַ**, **גָבֵעַ**); compare **قَب** head (prince), *κεφαλή, caput, capo*, all of which come from the same primary stock.

[Derivatives, the following words, also **גָבֵעַ**.]

**גָבֵעַ** ("hill"), [*Geba, Gibeah, Gaba*], pr. n. of a Levitical city in the tribe of Benjamin (Josh. 18:24; 21:17), situated on the northern limits of the kingdom of Judah (2 Kings 23:8; Zec. 14:10); more fully **גָבֵעַ בְּנֵמִין** 1 Sa. 13:16.

**גָבֵעַ** ("hill"), [*Gibeah*], pr. n. m., 1 Ch. 2:49.

**גָבֵעַ** pl. **גָבֵעֹת** f. — (1) *a hill*, 2 Sa. 2:25; Isa. 40:12; 41:15; Cant. 2:8, etc.; **גָבֵעֹת** **עוֹלָם** the ancient hills, the same from the creation of the world to this day, Gen. 49:26; Job 15:7, **לִפְנֵי גָבֵעֹת הָהָרִים**, "wast thou born before the hills?" Pro. 8:25; **גָבֵעַ** **יְהוָה** "the hill of Jehovah," Zion, Eze. 34:26; compare Isa. 31:4. Many of the hills of Palestine were designated by proper names (**אֶפְרַיִם**, **גָבֵעַ**, **הַרְבֵּי**), in other places the name of hill is applied —

(2) *To a town situated on a hill* (compare *dunum* in the ancient cities of Germany, Gaul, and Britain, which in Celtic signifies *a hill* [rather *a fortress*], *Augustodunum, Caesarodunum, Lugdunum*, etc.), [*Gibeah, the hill*], as — (a) **גָבֵעַ בְּנֵמִין** 1 Sa. 13:15; **בְּנֵמִין** 2 Sa. 23:29, "Gibeah of the Benjamites;" also **גָבֵעַ שְׁאֵוֹל** 1 Sa. 11:4; **גָבֵעַ הָאֱלֹהִים** 1 Sa. 10:5; compare 10, *κατ' ἐξοχῆς* **הַגָּבֵעַ** Hos. 5:8; 9:9; 10:9; and **גָבֵעַ** 1 Sa. 10:26, etc., a town of the Benjamites where Saul was born, infamous for an outrage of the inhabitants (Jud. 19:12, seq.; 20:4, seq.), but equally with Bethel reckoned among the ancient sanctuaries of Palestine [???] (1 Sa. 10:5, 6). Gent. n. **גָבֵעַ** 1 Ch. 12:3. [This town is now prob. called *Jeba* **جبع**, Rob. ii. 114.] — (b) **גָבֵעַ פִּינְחָס** (hill of Phinehas) in Mount Ephraim, Josh. 24:33. — (c) **גָבֵעַ** a town in the tribe of Judah, Josh. 15:57.



נִבְעוֹן ("pertaining to a hill," i. e. built on a hill), *Gibeon*, a great town of the Hivites (Josh. 10:2; 11:19), afterwards of the Benjamites (Josh. 18:25; 21:17), to be distinguished from the neighbouring towns Geba (גִּבְעָה) and Gibeah (גִּבְעָה), and situated to the north [or rather west] of both. In the reigns of David and Solomon the holy tabernacle was there (1 Ki. 3:4, 5; 9:2). Gent. n. נִבְעוֹן 2 Sa. 21:1, seq. [now prob. el-Jib الجيب Rob. ii. 137].

נִבְעֵל quadril. m. *calix, corolla, of flowers* (שִׁלֵּשׁ תְּהַנּוֹפֶה), i. q. נִבְעֵל *calix*, with ל added at the end, which sometimes appears to have a diminutive force; compare נִבְעֵל (from נִבְעַל). Once used of flax, Ex. 9:31, "for the barley was in the ear וְהַפִּשְׁתָּהּ נִבְעֵל and the flax in the corolla," i. e. the flax had the corollas of flowers. It is also used in the Mishnah in speaking of the *corollas of flowers* on the top of the stalks of hyssop, which almost look like ears (of corn), Para xi. § 7, 9, xii. § 2, 3, where the more learned of the Hebrews have long ago interpreted it rightly (see farther remarks in Thes. p. 261). The signification of *stalk* has been incorrectly attributed to this word in the Mishnah (after Buxtorf) by A. Th. Hartmann (Supplem. ad Lex. Nostr. ex Mischna, p. 10).

נִבְעֵת ("hill"), a town of the tribe of Judah, Josh. 18:28 [see נִבְעָה c].

נִבֵּר & נִבֵּר 2 Sa. 1:23; fut. נִבֵּר. TO BE STRONG, TO PREVAIL. (The primary power is that of *binding*, kindred to נָבַל, like جَبَر I., VII., VIII., to bind up anything broken, to make firm; this signification is applied to power and strength, as Conj. V., *to be strong, strengthened*; Syr. [נִבֵּר, [נִבֵּר] to show oneself strong; Æth. ብረት: to work, to make, which appears to be derived from power and strength. A cognate root is נָבַר, (كبر, Const. abs. of an enemy prevailing, Ex. 17:11; of waters prevailing, Gen. 7:18, 19, 20, 24; of wealth, Job 21:7; followed by מִן *to be stronger than* any one, 2 Sa. 1:23; also followed by לָּ Gen. 49:26.

PIEL, *to make strong; robust; to strengthen*; Zec. 10:6, 12; Ecc. 10:10, נִבֵּר "to exert one's strength."

HIPHIL.—(1) *to make strong, firm, to confirm*; Dan. 9:27, הַנִּבֵּר בְּרִית לְרַבִּים "he shall confirm a covenant with many."

(2) intrans. *to prevail* (prop. to put forth strength; compare synn. הִחֲזִיק, הִחֲזִיק and Lat. *robur facere*, Hirt. Bell. Afr. 85; Ital. *far forza*); Ps. 12:5. לִשְׁנֵנוּ

נִבֵּר "with our tongue will we prevail" (compare Isa. 28:15).

HITHPAEL.—(1) *to show oneself strong*, followed by לָּ Isa. 42:13.

(2) *to be proud, insolent, ὑβριζειν*, Job 36:9; followed by אֶל against any one, ib. 15:25. Arab. V.

to be proud, contumacious, جَبَّار proud, contumacious.

[Derivatives, the following words, also נִבְוֵר, נִבְוֵרָה, Ch. נִבֵּר and נִבְוֵרָה.]

נָבֵר pl. נָבֵרִים m.—(1) *a man, vir*, so called from strength, i. q. אִישׁ, a word with few exceptions (Deu. 22:5; 1 Ch. 24:4; 26:12; compare לְנָבֵרִים), found only in poetry; in the Aramæan (נָבֵר, נָבֵרָה)

it is very widely used. Ps. 34:9, אִשְׁרֵי הַנָּבֵר יִתְקַדֵּבוּ "blessed is the man who trusteth in him;" Ps. 52:9; 94:12, etc.; לְנָבֵרִים, לְנָבֵרִים man by man, Josh. 7:14, 17; 1 Ch. 23:3. Specially—(a) opp. to a woman, a male, Deu. 22:5; Jer. 30:6; 31:22; and even used of *male offspring* newly born; Job 3:3, "the night which said הִרָה הַנָּבֵר a male is conceived;" compare אִישׁ 1, a.—(b) opp. to wife, a husband, Prov. 6:34. Sometimes—(c) it denotes the *strength of a man*, Isa. 22:17, "behold Jehovah will cast thee נָבֵר מִלְּמֶלֶךְ with the casting of a man," i. e. with a strong, most violent propulsion; Job 38:3; 40:7; Ps. 88:5; comp. אִישׁ 1, d.—(d) *man, homo*, opp. to God; compare אִישׁ 1, e, Job 4:17; 10:5; 14:10, 14.—(e) *a soldier* (compare אִישׁ 1, l), Jud. 5:30; compare Jer. 41:16, נָבֵרִים אִנְשֵׁי מִלְחָמָה.

(2) i. q. אִישׁ No. 4, *every one, each*. Joel 2:8, נָבֵר בְּמִסְלָתוֹ "each one shall go on in his own way." Lam. 3:39 (in the second hemistich).

(3) [*Geber*], pr. n. m. 1 Ki. 4:19; comp. 13.

נָבֵר i. q. נָבֵר *a man*, in the Chaldee form, Ps. 18:26; in the parallel place, 2 Sa. 22:26, there is נָבֵר.

נָבֵר Ch. id. *a man*, Dan. 2:25; 5:11. Pl. נָבֵרִין (as if from נָבֵרָה) *men*, Dan. 3:8, seq.; 6:6, seq.; etc.

נָבֵר Ch. i. q. נָבֵר pl. const. נָבֵרִי m. *a hero, a soldier*, Daniel 3:20. Also, Ezra 2:20 [*Gibbar*], apparently as the name of a town, for נִבְעוֹן, compare Neh. 7:25.

נָבֵרִיאַל ("man of God"), *Gabriel*, one of the highest angels, Dan. 8:16; 9:21, comp. Luke 1 19.

נָבֵרֶת with suff. נָבֵרֶתִי (from the masc. נָבֵר, for נָבֵרָה), *f. lady, mistress*, opp. to *handmaid*, Gen

16:4, 8, 9; 2 Ki. 5:3; Prov. 30:23. גִּבְתָּת מַמְלָכוֹת the lady of kingdoms, Isa. 47:5, 7.

גִּבְשׁ a root not used as a verb, i. q. Arab. جيس جيس to congeal, to freeze with cold; whence גִּבְשִׁית and גִּבְשִׁית. [Also, pr. n. מִגְבִּישׁ.]

גִּבְתָּן ("a lofty place," "an acclivity," compare Chald. גִּבְתָּה, [Gibbethon], pr. n. of a town of the Philistines, situated in the tribe of Dan, Josh. 19:44; 21:23; 1 Ki. 15:27; called by Eusebius, Γαβαθὼν τῶν Ἀλλοφύλων, by Josephus, Γαβαθὼν.

גָּד const. גָּד with suff. גָּדָה, with ה parag. גָּדָה Josh. 2:6; pl. גָּדָה m.

(1) THE ROOF of a house, flat, as is usual in the East, Josh. 2:6, 8; 1 Sa. 9:25, 26; Prov. 21:9, etc. Used of the roof of a tower, Jud. 9:51; of a temple, Jud. 16:27.

(2) the surface of the altar, Ex. 30:3; 37:26.—

Some derive it from جاع to spread out, but this root originates in an error of Golius and Castell, who wrote جاع for جاع to spread out, see the Kamûs, p. 269; Calc. comp. page 223. I suppose, however, that גָּד had nearly the same meaning as גָּחַח, whence

גָּחַח a plain, the plain surface of any thing; comp. جاع a roof, from جاع to spread out.

["Note. The suggestion of Redslob is not improbable, that גָּד may be for גָּחַח, and this from גָּחַח, as גָּחַח from גָּחַח, כֶּרֶךְ, from כֶּרֶךְ; Γολγοθᾶ, Arab. جَلْجَلَة, from جَلْجَلَة"]

גָּד m.—(1) coriander seed, so called from its furrowed and striped grains; see the root גָּד No. 1, Ex. 16:31; Nu. 11:7; LXX., Vulg. κόριον, coriandrum; and so the other Eastern interpreters, except Ch., Sam.; and similar to this was the Punic usage, of which Dioscorides says (iii. 64), Αἰγύπτου ὄχιον, Ἀφροῖ (i. e. Pœni) Γοῖδ.

(2) i. q. גָּד No. 1, fortune; with art., specially the divinity of Fortune, worshipped by the Babylonians and by the Jews exiled among them; elsewhere called Baal (see גָּד, גָּד), i. e. the planet Jupiter, regarded in all the East as the giver of good fortune (السعد) the greater good fortune). Isa. 65:11. In the other hemistich, there is mentioned קִנִּי, prob. the

planet Venus, called in the East, the lesser good fortune; see under this word. I have treated of these religions at greater length on Isa. vol. ii. p. 283, seq. 335, seq. Well rendered by the LXX. Τύχη. Vulg. Fortuna. Compare גָּד page cxxxi, B.

גָּד m.—(1) fortune, i. q. גָּד No. 2; compare the root No. 3. (Arab. جَد and Syr. جَد id. جَد to be fortunate, rich; جَد fortunate.) Gen. 30:11. LXX. ἐν τύχῃ. Vulg. feliciter, sc. this happens to me. גָּד, קָרִי "fortune has come."

(2) Gad, pr. n.—(a) of a son of Jacob, taking his name from good fortune (Gen. 30:11); although, Gen. 49:19, allusion is made to another signification of it. [The Scripture account must be the correct one.] He was the ancestor of the tribe of the same name, whose limits are described in the mountains of Gilead (Deut. 3:12, 16), between Manasseh and Reuben, Josh. 13:24—28; compare Nu. 32:34, 35; 36; Eze. 48:27, 28. נַחַל הַגָּד "the stream of Gad," i. e. Jabbok (not Arnon), 2 Sa. 24:5. Gent. noun is גָּדִי (different from גָּד), mostly collect. גָּדִי Gadites, Deu. 3:12; Josh. 22:1.—(b) a prophet who flourished in the time of David, 1 Sa. 22:5; 2 Sa. 24:11, seq.

גָּדִי Ch. see below גָּדִי.

גָּדִי quadril. Æthiop. guadgada, to beat, to thunder. Hence—

גָּדִי (perhaps, "thunder"), [Gidgad], pr. n. whence חֶר הַגָּדִי Nu. 33:32, name of a station of the Israelites, i. q. גָּדִי Deu. 10:7.

גָּדִי fut. גָּד.—(1) TO CUT INTO, TO CUT; Arab. جَد to prune a vine, to cut cloth from the loom. Compare Ch. גָּד. (Kindred roots are גָּד, גָּד. This signification of cutting, hewing, belongs to the syllable גָּד in common with the sibilant גָּד, see גָּד, from which it springs, by taking the sibilant away: both of these are softened forms from the harsher syllables קָד, קָד, חָד, חָד, and (with the sibilant taken away) קָד, קָד, חָד, חָד; in all of which there is the power of cutting: see the roots גָּד, גָּד, גָּד, גָּד. In the Indo-Germanic languages, compare caedo, scindo, σάω for σάω, Pers. چیدن to cleave, خوندن i. q. Engl. to cut.) From the idea of cutting is—

(2) to penetrate, to break in upon, i. q. גָּד. Ps. 94:21, followed by גָּד. Hence גָּדִי and ΓΙΘΗΡΩΛ. From the idea of cutting off, defining, is—



(3) the signification of *lot* and *fortune* (compare No. 2), whence, Heb. גַּד, גַּד fortune.

HITHPOEL—(1) *to cut oneself, to make incisions on one's skin*, as in mourning, Jer. 16:6; 41:5; 47:5; or as afflicting the body for any cause, Dent. 14:1; 1 Ki. 18:28.

(2) reflect. of Kal No. 2, sich drängen, zusammendrängen, to crowd in great numbers into one place, Jer. 5:7; Mic. 4:14.

Derivatives, גַּד, גַּד, גַּד, and pr.n. גַּד, גַּד, גַּד.

גַּד Ch. *to cut, to cut down a tree*. Imp. גַּד Dan. 4:11, 20. Comp. Heb. No. 1.

גַּד see גַּד.

גַּד an unused root, which had the sense of *cutting, cutting off, and plucking away*, like the kindred גַּד, which see. Hence גַּד a kid, so called from cropping, and—

גַּד or גַּד pl. constr. גַּד banks (of a river), Josh. 3:15; 4:18; Isa. 8:7, so called because they are torn away and broken down by the water. Comp.

גַּד and גַּד shore, from גַּד to rub away, to wash off, גַּד bank, from גַּד to cut off (whence also, גַּד a kid), comp. Gr. ἀρά, ἀρά, from ἀρῶμι, ῥήμι, ῥαχία, from ῥήμι. (Chald. גַּד wall, stone wall,

also bank, as if wall of the sea. Arab. جَد shore, also called from the idea of cutting off.)

גַּד pl. גַּד and גַּד m.

(1) *incision, cutting* (from the root גַּד).—(a) of the skin, Jer. 48:37.—(b) of a field, a furrow, Ps. 65:11.

(2) *a troop, band of soldiers* (pr. a cutting in), so called from the form ["as intended to cut or break in upon the enemy"], like the Lat. *acies*, especially of light armed troops foraging. Gen. 49:19, גַּד גַּד "troops shall invade Gad." This is to be understood of the nomadic Arabs in the neighbourhood of Gad. 2 Ki. 5:2, אַרְם יָצְאוּ בַּגָּדִים "the Syrians had made an incursion in bands." 1 Sa. 30:8, 15, 23; 2 Sa. 3:22. גַּד הַגִּבּוֹרִים "sons, i.e. soldiers, of a band," 2 Ch. 25:13; poet. בַּת גַּד Mic. 4:14. Used of a troop of robbers, Hos. 7:1; 1 Ki. 11:24. גַּדֵּי יְהוָה "the bands of Jehovah," used of angels, Job 25:3; of the troops of ill sent by him, Job 19:12.

Syr. ܓܕܐ a troop, a band of soldiers.

גַּד rarely defect. גַּד Gen. 1:16; constr. גַּד,

גַּד, three times in קרי Psal. 145:8; Nah. 1:3 Pro. 19:19.

(1) *great, of magnitude and extent*, הַגָּדֹל Nu. 34:6 [הָאָדָם הַגָּדוֹל בְּעַמָּים a large (tall) man among the Anakim, Josh. 14:15]; of number and multitude, as גַּדֵּי Gen. 12:2; of violence, as of joy, Neh. 8:12; of mourning, Gen. 50:10; of importance, Gen. 39:9; Joel 2:11; Gen. 29:7, עוֹד הַיּוֹם גַּד "as yet the day is great," i.e. there is yet much day left. French, *grand jour*; Germ. hoch am Tage; LXX. ἐτι ἐστὶν ἡμέρα πολλή. Subst. גַּדֵּי זְרוּעֶךָ *magnitude of thy arm*; Ex. 15:16. Plur. גַּדֹּת *great actions, things done nobly*, especially of God, Job 5:9; 9:10; 37:5.

Specially—(a) *elder, eldest*. Gen. 10:21, אֶחָי גַּדֹּל "the eldest brother of Japhet" [this should be, "the brother of Japhet the eldest;" see the accents]; Gen. 27:1, בְּנוֹ הַגָּדֹל "his eldest son;" Gen. 15:42.—(b) *great of power, nobility, wealth, powerful*. Ex. 11:3; 2 K. 5:1; Job 1:3. הַכֹּהֵן הַגָּדֹל "the great (i.e. the high) priest," Hag. 1:1, 12, 14. Pl. גַּדִּים nobles, Pro. 18:16; גַּדֵּי הַעֵיר 2 Ki. 10:6, 11.

(2) *proud*, compare HITHPAEL, No. 2. Ps. 12:4, לְשׁוֹן מַדְבַּרְתַּי גַּדֹּת "a tongue speaking proud things," i.e. magniloquent, impious things (compare Dan. 7:8, 11, 20; 11:36; Apoc. 13:5, and Gr. μέγα εἰπεῖν, Od. xvi. 243, xxii. 288).

גַּדֹּת, גַּדֹּת (for copies differ, see J. H. Mich. on 2 Sam. 7:23; 1 Ch. 17:19), and גַּדֹּת f. a word especially belonging to the later Hebrew.

(1) prop. *magnitude, greatness*, concr. *great actions*, 2 Sa. 7:23; 1 Ch. 17:19. Pl. גַּדֹּת 1 Ch. 17:19, 21 and Ps. 145:6 כתוב.

(2) *magnificence, majesty of God*, Ps. 145:3; of a king, Est. 1:4; Ps. 71:21.

גַּדֹּת only in plur. גַּדֹּת Isa. 43:28; Zeph. 2:8, and גַּדֹּת Isa. 51:7, *reproaches*. Root גַּד.

גַּדֹּת f. id. Eze. 5:15.

גַּד—(1) patron. from גַּד a *Gadite*, see גַּד No. 2, a. (2) *Gadi*, pr.n. m. 2 Ki. 15:14.

גַּד ("fortunate," from גַּד, גַּד), [Gaddi], pr.n. m. Nu. 13:11.

גַּד m. a *kid*, so called from cropping the herbage; see the root גַּד. (Arab. جدية id. جدية a female goat), Gen. 38:23; Ex. 23:19; Dent. 14:21; more fully called גַּדֵּי עֵזִים "a kid of the goats," Gen. 38:17, 20. Pl. גַּדִּים 1 Sa. 10:3; גַּדֵּי עֵזִים Gen. 27:9, 16.

גְּדִיָּאֵל ("fortune of God," i.e. sent from God), [Gaddiel], pr. n. m. Nu. 13:10.

גְּדִיָּה or גְּדִיָּה shore. Pl. גְּדִיָּתַי or גְּדִיָּתַי 1 Ch. 12:15 כתִּיב.

גְּדִיָּה f. a female goat. Plur. גְּדִיָּוֹת Cant. 1:8. Compare גְּדִי.

גְּדִיל only in pl. גְּדִילִים m. intertwined threads, twisted work, see the Root No. 1. (Chald. גְּדִילָא

thread, cord; Syr. ܓܕܝܠ plaited locks; Arab. جَدِيل thread, cord; used —

(1) of the fringes (צִיָּצִית) which were according to the law to be made on the borders of garments, Deu. 22:12.

(2) festoons on the capitals of columns; 1 K. 7:17.

גְּדִישׁ m. (from the root גָּדַשׁ).—(1) a heap of sheaves in the field. Ex. 22:5; Jud. 15:5; Job 5:26. (Syr. Ch. ܓܕܝܫ id. Arab. especially amongst the Moors جَدِش; comp. جَدَس to heap up.

(2) a sepulchral heap, Job 21:32; comp. Arab. حُتْ sepulchre.

גָּדַל—(1) pr. to twist together, to bind together, like the Arab. جَدَل to twist, to twine a cord, Ch. גְּדַל, Syr. ܓܕܠ to twist, to twine, whence Heb. גְּדִילִים threads twisted together. This primary power is partly in the cognate languages applied to wrestling, whence جَدَل to wrestle, and Æthiopic ገደላ: to wrestle, to contend;—partly to strength and force, like other verbs of binding and twisting, whence جَدَل strength. Hence the intrans. signification which is almost the only one in Hebrew—

(2) to be or become great, to grow, pret. E, Job 31:18; fut. יִגְדַּל. (A trace of a transitive power is found in the pr. n. גְּדִלְיָה which see.) Gen. 21:8; 25:27; 38:14; Exod. 2:10, 11; Job 31:18, קָאֵב, "the orphan grew up to me as a father," i.e. with me, under my care. The suffix is to be taken as a dative. It is applied to riches and power, Gen. 26:13, עַד כִּי יִגְדַּל מְאֹד "until he became very great," i.e. very rich; 24:35; 48:19; 41:40, "only in the throne will I be greater than thou," I will only be above thee in the royal dignity.

(3) to be greatly valued, 1 Sa. 26:24 (compare

verse 21). Also to be celebrated with praises, Ps. 35:27, יִגְדַּל יְהוָה, "praised be Jehovah;" 40:17; 70:5; 2 Sa. 7:26.

PIEL גָּדַל, in the end of a clause גָּדַל (Josh. 4:14; Est. 3:1). ["Compare Lehrs. § 93, n. 1; Heb. Gram. § 51, n. 1."]

(1) to cause and to take care that any thing shall grow, and become great, hence, to nourish, to train, as the hair, Num. 6:5; to nourish plants, trees; used of the rain, Isa. 44:14; Eze. 31:4; to bring up children, 2 Kings 10:6; Isa. 1:2; 23:4. Figuratively, to make rich and powerful, Josh. 3:7; Esth. 3:1; 5:11; 10:2; Gen. 12:2.

(2) to make much of, to value highly, Job 7:17, "what is man חֲנֹכְלָנִי that thou makest so much of him?" Hence to praise, to celebrate, Ps. 69:31; followed by לָ 34:4.

PUAL, pass. of Piel No. 1, to be sought up, caused to grow. Part. Ps. 144:12.

HIPHI. — (1) to make great, Gen. 19:19: isa. 9:2; 28:29; גְּדִיל לְעֵשׂוֹת to act nobly, to perform great actions, used of God, Joel 2:21; and without לְעֵשׂוֹת 1 Sa. 12:24; but see below. An ellipsis of another gerund is found, 1 Sam. 20:41, "they both wept, גְּדִיל (לְכַפּוֹת) until David wept most violently." The phrase is taken in a bad sense, to speak arrogantly, proudly, also גְּדִיל בְּפֶה Obad. 12; גְּדִיל לְעֵשׂוֹת Eze. 35:13, to act arrogantly, Joel, 2:20; and simply גְּדִיל Lam. 1:9; Zeph. 2:8; followed by לָ Ps. 35:26; 38:17. Compare גָּבַר Hithpael.

(2) to make high, to lift up, Ps. 41:10.

HITHPAEL. — (1) to shew oneself great and powerful, Eze. 38:23.

(2) to act arrogantly; followed by לָ Isa. 10:15; Dan. 11:36, 37.

Derivatives מְגִדֵּל, גְּדִילִים, גְּדִילָה, and pr. n. מְגִדֵּל, מְגִדֵּל, or מְגִדֵּל. The rest follow immediately

גָּדַל m. part. or verbal adj. growing, growing up, 1 Sa. 2:26; Gen. 26:13; great, Ez. 16:26.

גָּדַל with suff. גְּדִלּוֹ, once גְּדִלּוֹ Ps. 150:2.

(1) magnitude, greatness, Eze. 31:7.

(2) magnificence, majesty, as of a king. Eze. 31:2, 18; of God, Deu. 3:24; 5:21.

(3) arrogance, insolence, Isa. 9:8; 10:12.

גָּדַל (perhaps "too great," "giant"), of the form of adjectives expressing bodily defects, as גָּבַח, גָּבַח, etc., [Giddel], pr. n. m.—(a) Ezr. 2:47; Neh. 7:49.—(b) Ezr. 2:56; Neh. 7:58.

גָּדַל see גָּדַל.



[גדל] (the actually occurring form), see גָּדַל.

גְּדָלָה see גְּדָלָה.

גְּדָלָה ("whom Jehovah has made great," or strengthened, see the root No. 2), *Gedaliah*, pr. n. — (1) of a governor of the Jews, appointed by Nebuchadnezzar, 2 Ki. 25:22, seq.; Jer. 40:5, seq.; 41:1, seq.; elsewhere גְּדָלָהוּ 39:14. — (2) Ezr. 10:18. — (3) Zep. 1:1.

גְּדָלָהוּ (id.), [*Gedaliah*], pr. n. — (1) m., Jer. 38:1. — (2) 1 Ch. 25:3, 9. — (3) see גְּדָלָה No. 1.

גִּדְדָלְתִּי [*Giddalti*], pr. n. of a son of Heman, 1 Ch. 25:4, 29.

גָּדַע fut. יִגְדַּע. — (1) TO CUT, TO CUT DOWN, TO PRUNE, prop. trees (see PUAL), applied also to the slaughter of men, Isa. 10:33; Jud. 21:6. (Arabic

جَدَعَ to cut off the hand, nose, ears, جَدَعَ mutilated.

Kindred is גָּדַע, see more under גָּדַל. Once used of the beard of mourners as cut off, Isa. 15:2, גָּדַעוּהָ "every beard cut off," or mutilated. In the place where this is copied, Jer. 48:37, we read, גָּדַעוּהָ *shorn*, but there is no need to regard this as the true reading in Isaiah, though it is found in 80 MSS.; for Jeremiah, as usual, substitutes for a word in little use another appropriate to the purpose. See my Comment on the passage. Comp. *Gesch. d. Hebr. Sprache*, p. 37, and above in גָּדַע see p. LXXXV, A.

(2) to break as a rod, Zec. 11:10, 14. To break any one's arm (said of God), 1 Sa. 2:31; and any one's horn, Lam. 2:3 (compare Ps. 75:11), figuratively for to break his strength, as also in Arabic.

NIPHAL, to be cut down, Isa. 14:12; 22:25; also to be broken, of horns, Jer. 48:25; of statues, Eze. 6:6.

PIEL גָּדַע, with distinct. acc. גָּדַע to break, to break in pieces, as bars, bolts, Isa. 45:2; horns, Ps. 75:11; the statues of idols, Deu. 7:5; 12:3.

PUAL, to be cut down as a tree, Isa. 9:9.

The Derivatives all follow immediately.

גִּדְעוֹן (perhaps, "cutter down," i. e. brave soldier, comp. Isa. 10:33), [*Gideon*], pr. n. of a judge of Israel, who delivered the people from the Medianish bondage. Jud. chap. 6—8. LXX. Γεδών.

גִּדְעִים ("cutting down"), [*Gidom*], pr. n. of a place in the tribe of Benjamin, Jud. 20:45.

גִּדְעִי (id. of the form גִּדְעִי), [*Gideoni*], pr. n. m. Num. 1:11; 2:22.

גָּדַר pr. i. q. Arab. جَدَفَ to cut off (compare under גָּדַר), figuratively TO CUT WITH OPPROBRIOUS WORDS. So—

PIEL גָּדַר to reproach, to revile. (Arab. Conj. II. Syr. Pael id.)—(a) men (see גְּדָרִים, especially—(b) God, 2 Ki. 19:6, 22; Isa. 37:6, 23; Ps. 44:17. This may not only be done by words but also in action, when men, by boldly and determinedly sinning, mock God and his law. Num. 15:30; Eze. 20:27.

Derivatives גְּדָרִים, גְּדָרָה.

גָּדַר TO SURROUND WITH A FENCE, HEDGE, WALL, hence to erect a wall. (Arab. جَدَر id. The primary sense is that of surrounding, fencing, see the kindred roots حָصَر, حָصَر, &c. under the word حָصَر page XXVII, A. Also جَدَر, جَدَر. The same stock is widely extended in the western languages, sometimes designating that which fences, and sometimes the space fenced off. Comp. in the Latin of the middle ages, *cadarum*, Ital. *catarata*, Germ. Gatter, Gitter; but more frequently with the letter *r* transposed, Gr. *χάρος*, *hortus*, *cors*, *chors*, *cohors*, Germ. Garten, Garb, i. e. a fortified space, a fortress, as in the pr. n. Stuttgart, etc., Gurt, Gurt, Slav. gorod, i. e. a fortified city ["comp. Russ. Novogorod"], etc. etc.) Part. גְּדָרִים builders of the wall, 2 Ki. 12:13. Often used figuratively—(a) גָּדַר גָּדַר to fortify with a wall, to wall around, i. e. to set any one in safety, Eze. 13:5; comp. 22:30.—(b) גָּדַר גָּדַר to obstruct any one's way so that he cannot go out, Lam. 3:7, 9; Job 19:8; Hos. 2:8.

Derivatives all follow immediately.

גָּדַר c. (m. Eze. 42:7, f. Ps. 62:4).

(1) a wall, Eze. 13:5; wall of a vineyard, Num. 22:24; Isa. 5:6.

(2) a place fortified with a wall, Ezr. 9:9 (Arab. جَدَر, جَدَر, hedge, wall, جَدِير, a place surrounded by a wall.)

גָּדַר m.—(1) i. q. גָּדַר wall, fence. Twice found in const. state (comp. Lehrs. p. 565), Prov. 24:31; Eze. 42:10.

(2) [*Geder*], pr. n. of a royal city of the Canaanites, Josh. 12:13; perhaps the same as גְּדָרָה. [Gent. noun גְּדָרִי 1 Ch. 27:28.]

גְּדָר ("hedge," "wall"), [*Gedor*], pr. n.—(1) of a town in the mountains of Judah, Josh. 15:58. [Now Jedûr, جَدور Rob. ii. 338.]—(2) m. 1 Ch. 8:31; q. 37.

**גדרה** f. const. **גדרת** pl. const. **גדרות**, with suff. **גדרתי** Ps. 89:41 (with Tzere impure comp. **גדרית**).

(1) *the wall of a city*, Ps. loc. cit.; more frequently *the fence of a vineyard*, Jer. 49:3; Nah. 3:17. It differs from a living hedge (**גדר**), Isa. 5:5.

(2) *a place fortified with a wall*, and i. q. Arab. **جديرة** a fold for flocks, i. e. a stall erected in the fields, open above, walled all around, fully **גדרות** Num. 32:16, 24, 36. As to the thing, compare Hom. Od. ix. 185. Hence with art. **הגדרה** [*Gederah*], pr. n. of a town in the plain country of the tribe of Judah, Josh. 15:36, perhaps the same as is elsewhere called **גדר** **בית גדר** i. e. *Gades* in Spain, see Monumm. Phœn. p. 304, seq.; also *Gadara* a city of Peræa, *Gadara*, Mat. 8:28.] Gent. n. is **גדרתי** 1 Ch. 12:4.

**גדרות** ("folds"), [*Gederoth*], Josh. 15:41, and with art. **הגדרות** 2 Ch. 28:18; also pr. n. of a town in the tribe of Judah.

**גדרותים** ("two sheep-folds," comp. **משפתיים**), [*Gederothaim*], pr. n. of a town in the plain country of the tribe of Judah, Josh. 15:36.

**גדרית** [*Gederite*], Gent. n. from **בית-גדר** or from **גדר** which see. 1 Ch. 27:28.

**גדרש** i. q. Chald. **גדרש** TO HEAP UP, TO FILL. Hence **גדרש** which see.

**גדר** Eze. 47:13, an erroneous reading for **גדר** as in verse 15, which is expressed in translating by the LXX., Vulg., Chald., and found in 14 MSS. Comp. under **גדר**.

**גדרה** pr. TO THRUST AWAY, TO REMOVE, specially the bandage of a wound ["to cure"]. Hos. 5:13, **ולא יגדרה מכם מזור** "he (the king of Assyria) shall not thrust away from you (the Jews) the bandage," i. e. he shall not heal you, as in the other hemistich. (Syr. **גר** to withdraw, to flee. Aphel, to rest, to liberate; Arab. **جاء** to repel.) The Hebrews explain **גדרה** by **רפא**. Hence—

**גדרה** f. removal of bandage, i. e. healing of a wound. Prov. 17:22, **לב שמח יטיב גדרה** "a joyful heart gives a happy healing." LXX. *εὐεκτηῖν ποιεῖ*. Comp. 16:24.

**גדרה** TO BOW ONESELF DOWN, TO PROSTRATE ONESELF, TO LAY ONESELF DOWN. 2 Ki. 4:34, 35,

used of Elisha in the raising of the dead child, **יגדרה** "and he bowed himself upon him." 1 Ki. 18:42, **ויגדרה ארצה** "and he cast himself down on the ground." This signification, which the context almost demands, is expressed by all the ancient interpreters (except the Ch. and Arabic, 2 Ki.). The Syriac has the same word under the letters **ܓܕܪܐ** Ethpeal, to which answers the Ch. **גדר**; see examples of the interchange of the letters **ג** and **ד** under the letter Nun.

**גדר** with suff. **גדרי** m. *the back* (from the root **גדר** No. I.); in one phrase **השליך אחרי גדרי** "to cast behind one's back," i. e. to neglect, to despise. 1 Ki. 14:9; Eze. 23:35; Neh. 9:26; comp. **השליך**. The same is often used in Arabic, **جعل ظهره**, **جعل ظهره**.

**גדר** Chald. const. **גדר** and **גדר** with suff. **גדרתי** mas. *middle, midst*, see **גדר** No. I. (Syr. **ܓܕܪܐ** id. Arab.

**جو** inner part of a house, **جوا** within.) Hence—

(a) **גדר** i. q. **בית** in the midst, and simply *in*. **גדר** in the fire, Dan. 3:25; 4:7; 7:15. **גדר** in it, Ezr. 4:15. Ezr. 6:2, **גדר** **דבר** "so in it (the book) was written a commentary." Ezr. 5:7. —(b) **גדר** into, Dan. 3:6, 11, 15. —(c) **גדר** "out of the midst," Dan. 3:26.

**גדר** (for **גדר**, like **גדר** from the root **גדר** No. I.), const. **גדר**; with suff. **גדרי** m.

(1) *back*, Pro. 10:13; 19:29; 26:3; Isa. 50:6; 51:23; **השליך אחרי גדר** Isa. 38:17; see under **גדר**.

(2) ["prop. belly"], *middle, midst*; Job 30:5, **גדר** "they are driven from among (men)."

**גדר** see **גדר** Chald.

**גוב** (1) i. q. **جاب** Med. Waw and Ye; to CLEAVE, TO CUT; whence **גוב** a plank. Hence—

(2) *to dig a well*, like the Arab. Conj. VIII.; see **גוב** No. 2.

(3) i. q. **גוב** to plough, to cut the ground with a plough; hence 2 Ki. 25:12 **גובים**, **גובים** *ploughmen*, in **גובים**, קרי.

**גוב** a locust (from **גוב** which see), Nah. 3:17; pl. (or collect.) **גובים** and **גובים** (for **גובים** Lehrs. p. 523), Amos 7:1; Nah. 3:17, **גוב גוב** "the locust of locusts," of a great abundance of them. Chald. **גוב**, **גוב**, pl. **גוב**.

**גוב** ("pit"), [*Gob*], pr. n. of a place otherwise unknown, where David fought with the Philistines, 2 Sa. 21:18, 19.



**גוג** *Gog*, pr. n.—(1) of the prince of the land of Magog (מָגוֹג), Eze. 38:2, 3, 14, 16, 18; 39:1, 11; also of the Rossi, Moschi, and Tibareni, who is to come with great forces from the extreme north (38:15; 39:2), after the exile (38:8, 12), to invade the holy land, and to perish there, as prophesied by Ezekiel; see מָגוֹג. Otherwise Apoc. 20:8, Γῶγ equally with Magog, seems to be the name of a region not of a prince, as amongst the Arabians **يا جوج**. [Gog and Magog in Apoc. belong to a different time to those spoken of in Ezekiel, so that it is in vain to point out a discrepancy.]—(2) of a Reubenite, 1 Ch. 5:4.

**גור** i. q. **גור** No. 2, TO PRESS, URGE upon any one, TO INVADE him, Gen. 49:19; Hab. 3:16.

I. **גור** & **גור** an unused root, of the same sense as **גבב** to be elevated, to rise up, like a back or hump. For the derivatives which partly follow the analogy of verbs **על**, partly of verbs **לח** (**ג**, **ג**, **ג** for **ג**, **ג**, **ג**), have the signification both of back (see **גבב**, **גבב**) and of belly (see **ג**), which latter is applied to middle (compare **בطن** belly middle, interior, **باطن** within).

["From the belly comes then the word for body; see **גבב**, **גבב**, and this idea is then transferred to the signification of people, see **גוי**." Ges. add.]

II. **גור**, **גור** & **גור** roots also unused [omitted in Ges. corr.], which appear to have had the sense of *flowing together*; transferred from water to men, whence **גוי** people, prop. confluence of men [but see above]; **גור**, **גור** a valley so called from the confluence of water there. Kindred are the Arab. **جوى** seq. **ب** and Conj. IV. to gather camels together to the water, **جاء** valley, level country, also **جاء** to come, **جاء** to gather camels together to the water, **جاء**, **جاء**, contr. **جاء** a place where water flows together, a valley, a low region.

I. **גור** f., i. q. **גוי** body, Job 20:25. Root **גור** No. I.

II. **גור** f. contr. for **גור** (from the root **גור**).—(1) *lifting up, exaltation*; Job 22:29, **כי השפילי** "when (men) a.t. humbly, thou commandest lifting up," i. e. thou liftest up the modest, meek men. Commonly rendered, "when thy ways are humbled (verse 28), thou shalt say, lifting up," i. e. thou

presently perceivest thy state, from the lowest to become most prosperous.

(2) *pride, arrogance*, Jer. 13:17; Job 33:17.

**גור** Ch. *pride*, Dan. 4:34.

**גור** (kindred to **גור**) pr. to cut in pieces; hence—

(1) TO PASS THROUGH, TO PASS OVER, OR AWAY.

i. q. Arab. **جاء** Med. Waw, Syr. **جاء** to pass away, to fail; Ps. 90:10, **כִּי יִפְּחַד וְיָעָפָה** "for it (human life) soon passes away, and we fly away."

(2) *caus. to cause to pass away, to bring over*; Num. 11:31, "a wind went forth from Jehovah **וַיָּנֶח** and brought quails from the sea," LXX. **ἐξέπρασεν**, Vulg. *detulit*, the Hebrew interpreters, and cut off from the sea; compare **גור**. As to the word **גור** Ps. 71:6, see the root **גור**.

**גור** m., a young bird, of a dove, Gen. 15:9; of an eagle, Deu. 32:11, both so called from chirping (see the root **גור** No. II.). Arab. **جوزل** the young of a dove and other birds of that kind, Syriac transp. **جوزل**.

**גוזל** (from the root **גור**, as **גוזל** from **גלה**, perhaps "stone quarry"), *Gozan, Gauzanitis*, a region of Mesopotamia subject to the Assyrians (2 Ki. 19:12; Isa. 37:12), situated on the river Habor (2 Ki. 17:6; 18:11; 1 Ch. 5:26), whither a part of the ten tribes were carried away by Shalmanezar; Greek **Γαυζανίτις**, now called *Kaushan*, 2 Ki. 17:6; compare Ptol. v. 18; 1 Ch. loc. cit. indeed in the word **גוזל** **גוזל** Habor is separated from the river of Gozan, by the word **גוזל**, so that it might seem to be different; but I have no doubt that this is to be attributed to the negligence of the writer. [If this means the writer of the book, it is not to be borne, for no inspired writer can be safely thus charged; transcribers may err.]

**גור** see **גור**.

**גוי** with suff. 1 pers., once **גוי** Zeph. 2:9; pl. **גוים**; const. **גוים**; sometimes in **כתיב**, Ps. 79:10; Gen. 25:23, m.

(1) *a people*, prop. a confluence of men, from the root **גור** No. II. ["Prop. it would seem *body, corpus*, from the root **גור** which see; and then transferred to a *body politic*, or whole people; compare Lat. *corpus reipublicae, populi, civitatis*, in Cicero and Livy."] The word is general, and used of the nations at large, and also (which should not have been doubted by some interpreters) of the Israelites, e. g. Isaiah 1:4

9:2; 26:2; 49:7; Gen. 35:11; 12:2; Psal. 33:12. In pl. however גוים specially is used of the (other) nations besides Israel (compare אֲרָם No. 1, a; especially Jer. 32:20; also אֲרָצוֹת p. LXXXI, B); Neh. 5:8, often with the added notion of being foes and barbarians, Psal. 2:1, 8; 9:6, 16, 20, 21; 10:16; 59:6, 9; 79:6, 10; 106:47 (comp. אֲרָם, etc.); or of being profane persons, strangers to the true religion, i. e. *Gentiles* (see below), Jer. 31:10; Eze. 23:30; 30:11; Psal. 135:15, etc. גִּלְלֵי הַגִּוִּיִּם "the circle of the Gentiles," i. e. Galilee of the Gentiles (see גִּלְלֵי); אִיֵּי הַגִּוִּיִּם; "isles of the Gentiles" (compare אִי); collect. גוֹיִם for גוֹיִם Isa. 14:32. It is sometimes opposed to עַם, הָעָם, which is more commonly used of Israel; Isa. 42:6; אֶתְנֶנְךָ גוֹיִם לְבָרִית עִם לְאוֹרֵי גוֹיִם "I will make thee a covenant of the people, a light (i. e. a teacher) of the Gentiles;" comp. ver. 1, Isa. 49:6; Deu. 26:18, 19; 32:43. Hence it is very rarely found followed by a gen., and with suff. יהוה גוֹיִם (Zeph. 2:9); very frequently יהוה עַם, עַמִּי, LXX. pretty constantly render עַם λαός, גוֹי ἔθνος; Vulg. gens, whence also in New Test. τὰ ἔθνη are opposed to τῷ λαῷ Θεοῦ Ἰσραὴλ, Lu. 2:32.

(2) Poet. applied to herds and troops of animals, Joel 1:6; Zeph. 2:14. Comp. עַם Prov. 30:25, 26; Gr. θύρεα χηνῶν, γεράνων, μυιάων, μελισσῶν, χοίρων, Homer's Il. ii. 87, 458, 469; Od. xiv. 73; equorum gentes, Virg. Georg. iv. 430.

(3) Sometimes גוֹיִם *Gentiles*, very nearly approaches to the nature of a pr. n. Josh. 12:23, מֶלֶךְ הַגִּוִּיִּם "king of the Gentiles at Gilgal." For Gentiles seem there, as in Galilee, to have afterwards settled amongst the Hebrews. [But what could this have to do with the previous name?] It is more uncertain where we should seek for גוֹיִם Gen. 14:1, waging war against Sodom. *Le Clerc* understands a nation of Galilee, comparing גִּלְלֵי הַגִּוִּיִּם Isa. 8:23; comp. Gen. 10:5, "the nations of the west" might be understood. Not amiss an anonymous translator, βασιλεὺς Παμφυλίας.

גוֹיִם f.—(1) *body* (pr. belly, like the Syr. لَاحَئֵת). Eze. 1:11, 23; Dan. 10:6. Gen. 47:18, "nothing remains... בְּלֹא אִם-גוֹיֵתֵנוּ וְאֶרְצֵתֵנוּ but our bodies and our lands." Neh. 9:37, עַל-גוֹיֵתֵנוּ מְשָׁלִים, גוֹיֵתֵנוּ וְבִבְרַחְמֵתֵנוּ "they have dominion over our bodies and our cattle."

(2) *a dead body, corpse*, both of men, 1 Sa. 31:10, 12; Nah. 3:3; and of beasts, Jud. 14:8, 9.

גוֹל to rejoice, see גִּיל.

גוֹלָה f.—(1) part. act. f. of the verb גָּלָה No. 2; Uect. *a band of exiles, exiles* (comp. sing. גוֹלָה

an exile, 2 Sa. 15:19), Eze. 1:11; 9:4; Jer. 28:6, Eze. 1:1; 3:11, 15; 11:24, 25; and used also of those who have again returned into their country, Eze. 10:8 (Arab. جَالِيَة and جَائِيَة exiles).

(2) abstr. *exile, migration*. 1 Chr. 5:22, עַד-גִּלְלֵי הַגִּוִּלָּה "until the exile." גִּלְלֵי הַגִּוִּלָּה "equipment for exile," Eze. 12:7. הָלַךְ בְּגוֹלָה Jer. 29:16, etc. "to go into exile." בְּנֵי הַגִּוִּלָּה exiles; also, those who have returned from captivity, Eze. 4:1; 6:19; 8:35.

גוֹלָן ("exile"), [Golan], pr. n. of a city of Bashan, afterwards in the tribe of Manasseh; a city of refuge, allotted to the Levites, Dent. 4:43; Josh. 20:8; 21:27 (where there is כְּחֵיב); 1 Ch. 6:56. Josephus mentions both the city (calling it Γαυλάνη, Bell. Jud. i. 4, § 4, 8) and the adjoining region, Γαυλαντίς, Archæol. viii. 2, § 3, 13, § 4, etc., which he places by the spring of Jordan and the sea of Galilee; elsewhere he comprehends it under the name of Batanea [Bashan]. This region is now called Jaulán.

גוֹמֵץ m. a *pit*; once found, Eccl. 10:8. (Syriac ܡܘܡܥ id.; Chald. ܡܘܡܥ, ܡܘܡܥ id., the letter ܡ being interchanged with ܢ.) The root גוּמַץ is used in Syriac and Chaldee in the signification of *digging*.

גוֹן an unused root. Syr. ܓܘܢ colour, Ch. גוֹן to colour, to dye. Hence—

גוֹנִי ("painted with colours"), [Guni], pr. n. m.—(1) Gen. 46:24; whence patron. of the same form (for גוֹנִי), Nu. 26:48.—(2) 1 Ch. 5:15.

גוֹר inf. גוֹר and גוֹר, fut. יָגוּר, TO EXPIRE, TO BREATHE OUT ONE'S LIFE, Gen. 6:17; 7:21; Nu. 17:27; especially poet. Job 3:11; 10:18; 13:19; 14:10; 27:5, etc.; sometimes with the addition of מוֹת Gen. 25:8.

גוֹרָה i. q. Arab. جَاف to be hollow (see under גָּב No. 1). V. id. and to be, or to be hid away in the midst of any thing, Conj. II., to shut a door (pr. to cause that any thing within be hid away). So—

HIPHIL, to shut doors, Neh. 7:3. Hence—

גוֹפָה f. a *body, corpse*, so called from the idea of being hollow, 1 Ch. 10:12, for גוֹפָה in the parallel place, 1 Sa. 31:12. Arab. جيفة cavity, belly, جيفة corpse Rabbin. גוּף body, person.

גוֹר i. q. Arab. جَار prop. TO TURN ASIDE FROM THE WAY, like זָר; hence to turn aside to any one and in the common use of the language—



(1) *to tarry anywhere, as a sojourner and stranger*, to sojourn; used of individuals, Gen. 12:10; 19:9; 20:1; Jud. 17:7; and of whole nations, Ex. 6:4; Ps. 105:23; Ezr. 1:4. Poet. used of brutes, Isa. 11:6. Followed by ׀ of the land in which any one tarries as a stranger, Gen. 21:23; 26:3; 47:4; וְעַם is prefixed to the person or people with whom any one tarries, Gen. 32:5; אֹת Exod. 12:48; Levit. 19:33; ׀ Isa. 16:4, but poet. these are also put in the accusative; Ps. 120:5, מִשֶּׁךְ בְּיָמֵי מִסֶּכֶּח “woe is me, that I sojourn in Mesekh;” Jud. 5:17, וְזָן לְמִדָּה נִגַּר “and why did Dan remain in his ships?” i. e. sit at leisure on the sea shore, as is well expressed by LXX., Vulg., Luth. Job 19:15, נָגַר בֵּיתִי “the sojourners of my house,” i. e. servants, for in the other hemistich there is *handmaids*; Ex. 3:22, נָגַר בֵּיתָה “her sojourners;” or according to Vulg. *hospites ejus*. LXX. σὺσχοινοί. Others understand *neighbour*, from the Arabic usage; Isa. 33:14, אֲנִי יוֹגֵר לָנוּ אֵשׁ “who among us shall dwell with the devouring fire, who shall dwell with everlasting burnings?” It is the cry of sinners near the overthrow sent by Jehovah (verse 12, 13), fearing for themselves. נָגַר בְּאֹהֶל יְהוָה “to sojourn in the tent of Jehovah,” is i. q. to be frequently present in the temple; to be as it were God’s guest, and (what is joined with this idea) to have His care and protection. Ps. 15:1; 61:5, compare 39:13, also with acc., Ps. 5:5, הֲלוֹ יִגְדָּר עִי “a wicked person shall not dwell with thee.” Parall. God hath no pleasure in wickedness. (Arab. جَار Conj. III, to remain in a temple on account of religion, also to receive under protection. صَدَقَ جَارُ اللَّهِ a guest or client of God, used of a man tarrying long in a holy city.) Part. נָגַר, which is distinguished from the verbal noun נָגַר, whence Lev. 17:12, הַנָּגֵר הֵנָּה בְּתוֹכְכֶם “the stranger that sojourneth amongst you;” 18:26; 19:34. [“Plural נָגִירִים strangers, nomades, Isa. 5:17.”]—Job 28:4, in the description of a mine, נָגַר בְּצִל־מַעַם נָגַר with Rabbi Levi I interpret, “a man breaks a channel (i. e. a shaft) from where he dwells, and as it were sojourns,” i. e. from the surface of the ground as the abode of men; נָגַר for the fuller נָגַר שָׁם i. q. afterwards מאַחֲרָיו.

(2) *to fear*, like **יָרָא** and **وَجَرَ**. This signification is taken from that of *turning aside*, since one who is timid and fearful of another, goes out of the way and turns aside from him (geht ihm aus dem Wege, tritt jarrück). Followed by **לְ** (compare **לְ** Nu. 2, a) Job 41:17; and **מִפְּנֵי** Nu. 22:3; Deu. 1:17; 18:22; 1 Sa. 18:15;

once used with an acc. of the thing feared; Deu. 32:27; ? of the thing *for which* one fears, Hos. 10:5. Of fear or reverence towards God, Ps. 22:24; 33:8.

(3) to be gathered together, or gather selves together; this signification (which I have defended at length against J. D. Michaëlis, in Thes. p. 274) it has in common with the kindred verbs אָנַח, נִצַּח which see, zusammen[s]charren. Ps. 56:7, יָגוּרוּ וַיְסֻפּוּ "they are gathered together (and) hide themselves;" i.e. they lie hid in troops in their lurking places. Followed by עַל וְכַתּוּב against any one, Ps. 59:4; Isa. 54:15; see HITHPALEL. Once, apparently, transitively i. q. Ch., Syr. גָּרַד ; Lat. congregare (from grex, gregis). Ps. 140:3, יָגוּרוּ מִלְחָמוֹת "they gathered together wars."

HITHPALEL הִתְנַחֵר.—(1) i. q. Kal No. 1, *to tarry*; 1 Ki. 17:20.—(2) i. q. Kal No. 3, *to gather selves together*. In Hos. 7:14, כִּי יִתְנַחֲרוּ וַיִּסְרוּ בִּי, “they gather themselves together for corn and new wine, they turn aside from me;” i. e. they gather together to supplicate idols for the fertility of their fields. מִתְנַחֵר Jer. 30:23; see under the root נָחַר.

Derivatives גִּיר, גֵּיר, גָּרוּת; מְנוּרָה, מְנוּרָה, מְנוּרָה;  
מְנוּרָה, and pr. n. יְנוּרָה.

[“**נָוֵר**, a different root. Perhaps *to suck*, whence **נָוֵר**, **נָוֵר** a suckling, the sucking whelp of a lion. Compare **עִיר**. **Æth.** ὄπα: a young ass; **עִל** a sucking child, **חֲבִילָא** a young animal.” Ges. add.]

נֹר i. q. נָר, which see; *a lion's whelp*. Plur.  
נָרִי Jer. 51:38; נָרוֹתֵי Nah. 2:13.

נִזְרָה pl. נִזְרִים m. *a whelp*, so called as still sojourning under the care of its mother (see the root נִזַּר No. 1). [So called from being a suckling, see II. נִזַּר.] Specially used of "a lion's whelp," Eze. 19: 4, 3, 5; נִזְרָה נִזְרָה Gen. 49: 9; Deu. 33: 22; where a whelp still sucking its mother's teats is to be understood, different from נִזְרָה i.e. a young lion, which is weaned and begins to seek prey for itself. Once used of the whelp of a jackal (יָחַד), Lam. 4: 3. (Arab. جُرْجُر used of a lion's whelp, and of a puppy, Syr. جُرْجُر).

Pr. n. מַעֲלֵה גֹּר [going up of Gur], the going up of the whelp or whelps; pr n of a place near Ibleam, 2 Ki. 9:27.

גִּיר בַּעַל ("sojourning of Baal"), [*Gur-baal*]  
pr.n. of a town in Arabia, prob. so called from a  
temple of Baal, 2 Ch. 26:7.

מ נִזְלָאוֹת and גִּזְלָוִים [this pl. not found] pl. גִּזְלָוִים

prop. a little stone, pebble, *ἀλφειος*, specially such as were used in casting lots.

(1) *a lot*, Lev. 16:8, seq. Of casting lots, there are used the verbs *גָּזַל*, *הִשְׁלִיךְ*, *הִפִּיל*, *הִטִּיל*, *נָתַן*, (which see); of a lot cast, *נָפַל* Jon. 1:7; Eze. 24:6; of a lot coming forth from the shaken urn, there is said, *עָלָה גּוֹלָל* Lev. 16:9, and *נָפַל גּוֹלָל* Nu. 33:54; Josh. 19:1, seq. A thing concerning which lots are cast is construed with *עַל* Ps. 22:19; *אֵל* Joel 4:3.

(2) *what falls to any one by lot*, especially part of an inheritance, *land which falls to any one by inheritance*; Jud. 1:3, *עָלָה אִתִּי בְּגוֹלָלִי* "come up with me into my lot," my portion received by lot, Isa. 57:6; Ps. 125:3. Metaph. used of the lots assigned by God to men, Ps. 16:5; Dan. 12:13, *וְהָעֶמֶד לְנִלְקָד* "and thou shalt rise that thou mayest share in thy lot at the end of the days," in the kingdom of the Messiah (compare Apoc. 20:6).

*גִּישׁ גִּישׁ* A CLOUD of earth, of dust. Once found in the Old Test. Job 7:5, *קָרִי, גִּישׁ וְגִישׁ עֶפֶר*, *גִּישׁ, כְּהִיב* "worms and clods of earth clothe (i.e. cover) my body," referring to the ashy skin of a sick person, which being rough, and as it were scaly, may seem as if sprinkled with clods of earth; LXX. *βόλακες γῆς*; Vulg. *sordes pulveris*. The Talmudists use the same word of a *clod*, and a *lump resembling a clod*, Mishn. Tehor. 3, § 2, 5, § 1; see more in Thes. p. 276. Hence is derived denom. *הַתְּנוֹשֵׁשׁ* to wrestle, prop. to stir up the dust in wrestling (see *נִאָּבֵק*). The etymology is very obscure; Jo. Simonis thought *גִּישׁ* and *גִּישׁ* were for *גִּישׁ*, *גִּישׁ* from the root *נִגַּשׁ* to be

unclean, filthy; whence *נִגַּשׁ* filth; I prefer regarding *גִּישׁ* as i. q. *נִגַּשׁ*, whence also pr. n. *גִּישָׁן*.

*גִּזְלָה* m. (from the root *גָּזַל*), pl. const. *גִּזְלָה*.—(1) ["a shearing, meton."] *shorn wool of sheep, a fleece*; Den. 18:4, *רֵאשִׁית גִּזְלָה* "the firstfruits of the fleece of thy sheep," Job 31:20; compare *גִּזְלָה*.

(2) ["a mowing, e.g."] *a mown meadow*, Ps. 72:6, Am. 7:1, *גִּזְלָה* "the king's mowings." This apparently signifies the firstfruits of the hay, which the kings of Israel perhaps required.

*גִּזְלָן* m., Ezr. 1:8, *a treasurer*, the officer who had the charge of the royal treasures amongst the Persians, see under *גִּזְלָן*. Pl. Ch. *גִּזְלָנִין* Ezr. 7:21; and by extruding the sibilant, *גִּזְלָנִין* Dan. 3:2, 3; to this answers the Syriac *ܡܢܬܪܐ*, *ܡܢܬܪܐ*, Pers. *کنجوار*, all of which are composed of *גִּזְלָן* and

the Persic syllable *گزر*, (Germ. *bar*, in *chbar*, *adbar*), which is used to form possessives.

*גָּזַל* prop. to CUT, like *גָּזַל* (which see); specially—(1) *to cut a stone, to form by cutting*, whence *גִּזְלָה* (Syr. *ܓܙܐ* to prune, to shear.)

(2) Metaph. *to give, to divide out*, which is derived from the idea of cutting and sectioning out (Germ. *ausscheiden* for *zuthellen*), just as *ταύτας* from *τέμνειν*. Especially like the syn. *גָּזַל*, used of favours conferred on any one; Ps. 71:6, *אִמִּי אֶתָּה נָתַתְּ* "from my mother's womb thou hast conferred favours upon me." (Arab. *جَزَا* to give back; to pay, *جَزَاء* retribution, penalty, reward.)

Derivatives *גִּזְלָה*, and pr. n. *גִּזְלָה*.

*גִּזְלָה* f. i. q. *גִּזְלָה* No. 1, *a fleece*, Jud. 6:39, 40; more fully *גִּזְלָה הַצֹּמֶר* verse 37; Arab. *جَزَع* fleece.

*גִּזְלָה* (of the form *גִּזְלָה*, *שִׁילָה*, perhaps "stone quarry"), pr. name of a place otherwise unknown, whence is derived Gent. *גִּזְלָה* [*Gizonite*], 1 Ch. 11:34, like *גִּזְלָה* from *גִּזְלָה*, *שִׁילָה* from *שִׁילָה*.

*גָּזַל* TO CUT, as hay (see *גָּזַל*); specially TO SHEAR a flock, Gen. 31:19; 38:12; 1 Sa. 25:4, 7; the hair, as in mourning, Job 1:20; Mic. 1:16; Syr., Ch., and Arab. *جَز* id. (Kindred roots, all of which have the primary power of cutting, are *גָּזַל*, *גָּזַל*, *גָּזַל*, and transp. *גָּזַל*, see under *קָצַץ*, *קָצַץ*, *גָּזַל* Nu. 11:31; see under the root *גָּזַל*).

NIPHAL *גִּזְלָה*; pl. *גִּזְלָה* to be shorn, used of enemies, i. e. to be cut off, to be slain, Nah. 1:12; compare as to the metaphor, Isa. 7:20.

Derivatives *גִּזְלָה*, *גִּזְלָה*, and —

*גִּזְלָן* ("shearer"), [*Gazez*], pr. n. of two men, 2 Ch. 2:46.

*גִּזְלָה* (from the root *גָּזַל*) *a cutting of stones*. Whence *גִּזְלָה* 1 Kings 5:31, and simply *גִּזְלָה* cut stones, especially *squared*, Isa. 9:9; 1 Ki. 6:36; 7:9, 11, 12; Ex. 20:25.

I. *גִּזְלָה* fut. *יִגְזַל* (kindred to *גָּזַל*).—(1) prop. TO STRIP OFF, as skin from flesh, TO FLAY, Mic. 3:2. (Arab. *جَزَلَ* to be galled and wounded, used of a beast of burden, *geftunden seyn*.) Hence —

(2) *to pluck off, or away*, like Syr. transp. *ܓܙܐ* — (a) by open force, 2 Sa. 23:21, *וְהִגְזַל אֶת־הַחֶנֶּה מִיַּד* "he plucked the spear from the hand of the



Egyptian;" 1 Ch. 11:23; Job 24:9, "they pluck the orphan from the mother's breast;" Gen. 31:31. "I feared lest thou wouldst take thy daughters away from me," Deu. 28:31. Used of the carrying off of women, Jud. 21:23. In an applied sense, Job 24:19, *צִיָּה נִסְחָם יִנְלֹו מִיִּשְׁלֵן* "drought and heat take away the snow water," i.e. they absorb, drink up. It is more often used—(b) of one who *takes to himself, claims for himself* (an sich reißen) the goods of another by injustice of any kind, Job 20:19; 24:2; Mic. 2:2; especially used of the more powerful who takes for himself the goods of the weaker, whether by violence or by fraud, Levit. 5:23; Jer. 21:12; 22:3.

(3) with acc. of person, to *despoil* any one—(a) properly, Jud. 9:25; Ps. 35:10.—(b) by fraud and injustice, i.q. *עָשָׂה* Lev. 19:13; Pro. 22:22; 28:24. Part. pass. *נִלְוִי* Deu. 28:29.

NIPHAL pass. to be taken away, used of sleep, Pro. 4:16.

[The derivatives follow presently.]

II. *נָזַל* an unused root, i.q. Arab. *جزل* to chirp, to coo, of a dove. Hence *נִזְלָה*.

*נָזַל* m. rapine, robbery, and coner. goods obtained by force and wrong, Lev. 5:21; Isa. 61:8; *נָזַל* Eze. 22:29. Followed by a genitive, there twice occurs the form—

*נָזַל* id. Eze. 18:18; Ecc. 5:7.

*נָזַל* const. *נָזַלְתָּ* (Isa. 3:14) id. *נָזַלְתָּ* Eze. 18:7, 12. *נָזַלְתָּ* goods taken away from the poor, Isa. 3:14.

*נָזַם* an unused root, pr. to cut off, like the Arabic

*جزم* and *جزم* (whence *جزم Jesm*, the cutting off of a syllable); compare under the root *נָזַם*. In the use of Hebrew language it is applied to the signification of *cutting off, devouring*, like the kindred *נָסַם*, *נָרַם* (compare *נָזַר* No. 3); whence—

*נָזַם* m. a species of locust, so called from its eating off; like *חֲסִיל* Joel 1:4; 2:25; Amos 4:9; Targ.

*נָזַל* a creeping locust, without wings. Syriac *ܢܙܠܐ*, which Lexicographers explain, a locust without wings; comp *ܢܙܠܐ*: to pull in pieces; *ܢܙܠܐ* to comb, both from the idea of plucking. LXX. *ἀράνη*. Vulg. *eruca*. ["See Credner on Joel loc. cit."] *נָזַם* ("eating up"), [Gazzam], pr. n. of a man, Ezr. 2:48; Neh. 7:51.

*נָזַל* see *נָזַל*.

*נָזַל* an unused root, i.q. *נָזַל* No. 1, to cut down a tree. Compare *جذع* Conj. II. and *جزع* I. II. to cut, to prune; VIII. to cut wood from a tree. Hence—

*נָזַל* m. with suff. *נָזַלְתָּ* the trunk of a felled tree, Job 14:8; hence, any trunk, Isa. 11:1; and even that of a tree newly planted, and putting forth its first roots, Isa. 40:24. Arabic *جذع* the trunk of a palm; Syr. *ܢܙܠܐ* a trunk, a slender stem.

*נָזַר* fut. *יִנְזַר* (see No. 3), and *יִנְזַר* (No. 4).

(1) TO CUT, TO DIVIDE, 1 Ki. 3:25, 26; Ps. 136:

13. (Arab. *جز* to cut off; Syr. *ܢܙܐ* to cut away, around. Comp. the remark on *נָזַר*, *נָזַר*. Especially related are *קָצַר*, *קָצַר*, *קָצַר*; and with the letters transposed, *נָזַר*, *נָזַר*, *נָזַר*.)

(2) to cut down wood, 2 Ki. 6:4. See *נָזַרְתָּ*, and *נָזַרְתָּ* an axe, from the kindred *נָזַר*.

(3) to eat up, to devour, from the idea of cutting food, see *נָזַר* No. 4, and *נָזַר* No. 2. So fut. O. Isa. 9:19, used there of the slaughter of war. Arab. *جز* to eat quickly, to slaughter, to kill.

(4) to decree, to decide, to constitute, fut. A. Job 22:28; as *נָזַר*, *נָזַר* in Chaldee and Syriac, compare *נָזַרְתָּ*.

(5) intrans. to cut off, to fail. Hab. 3:17, *נָזַר* "the sheep fail in the folds." LXX. *ἐξέλειπεν πρόβατα*. (Arabic *جز* specially used of water decreasing.)

NIPHAL—(1) pass. of Kal No. 4, to be decreed, Est. 2:1.

(2) to be separated, excluded [cut off]. 2 Ch. 26:21, *נָזַרְתָּ מִבֵּית יְהוָה* "for he was excluded from the house of God." Isa. 53:8, *נָזַרְתָּ מֵאֶרֶץ חַיִּים* "he was excluded [cut off] from the land of the living." Ps. 88:6.

(3) to be taken away [cut off], to perish, Lam. 3:54. With a dat. pleon. Eze. 37:11, *נָזַרְתָּ לָנוּ* "we are lost." (Arab. *جز* calamity, destruction.)

Derivatives follow, except *נָזַרְתָּ*.

*נָזַר* Ch.—(1) i.q. Heb. No. 1, to cut, to cut away see Ithpeal.

(2) i.q. Heb. No. 4, to decree, to decide, to establish, specially used of fate. Part. pl. *נָזַרְתָּ* pr. the deciders, determiners, hence the Chaldee astrologers, who, from the position of the stars at the hour

of birth, by various arts of computation and divining (Numeri Babylonii, Hor. Carm. i. 11, 2), determined the fate of individuals. Dan. 2:27; 4:4; 5:7, 11. Comp. Ch. גזירה decree, in the Rabb. used of the divine decree, fate. גזירות the art of casting nativities, on which comp. my Comment. on Isa. vol. ii. p. 349.

ITHPEAL, *to be cut off*; 3 pret. fem. אִתְּפַרַּת Dan. 2:45, and in the Hebrew manner, הִתְּפַרַּת verse 34.

גֶּזֶר (1) *a piece, a part*, pl. גְּזֵרִים *parts* of victims, Gen. 15:17; *the parts* of the divided sea, Psalm 136:13.

(2) *Gezer [Gazer]*, (prob. "place cut off," "precipice"), pr. n. of a city, formerly a royal city of the Canaanites (Josh. 10:33; 12:12); situated in the western border of the tribe of Ephraim (Joshua 16:3); allotted to the Levites (Josh. 21:21); although the ancient inhabitants were not expelled (Joshua 16:10; Jud. 1:29). Laid waste by the Egyptians, but restored by Solomon (1 Ki. 9:15—17).

גֶּזֶר f. once found Lev. 16:22, אֶל-אֶרֶץ גֶּזֶר "into a desert land." The same thing is expressed in verses 10, 21, and 22, fin. הִתְּפַרַּת. LXX. εἰς γῆν ἄβατον. Vulg. in terram solitariam. It properly denotes, *land eaten off; naked, devoid of herbage*, from the signification of eating (see the root No. 3); like the Arabic جرز, جرز, see Kamûs, p. 699, Syriac ܓܪܝܐ barren.

גֶּזֶר const. גְּזֵרָה Ch. f. *decree, sentence* of God, of angels [?], Dan. 4:14, 21. Frequently in Targ. Comp. the root No. 4, and Syr. ܓܝܪܐ.

גֶּזֶר f.—(1) *the form, figure* of a man, so called from cutting and forming; comp. גִּזְרָה from גָּזַר, and French *taille*. Lam. 4:7. To this answers Arabic 5- جرز.

(2) *a part of the sanctuary* at Jerusalem; as far as may be collected from the not very clear words, Eze. 41:12—15; 42:1, 10, 13; *an area or inclosure* in the northern part of the temple, a hundred cubits long and broad, surrounded with a particular building (בִּנְיָה, בִּנְיָן), with cells (לְשִׁכּוֹת) at the side. LXX. τὸ ἀπόλοιπον.

גִּזְרִי 1 Sa. 27:8 קרי (גזרי כתיב), [Gizrites], pr. n. of a people defeated by David while he sojourned amongst the Philistines, prob. inhabitants of the city Gezer (גֶּזֶר).

גֶּחֳן m. *the belly* of reptiles, Lev. 11:42; of serpents, Genesis 3:14, so called from its being bent,

curved (see the root גָּחַן), comp. Germ. Biegen, from beugen, bücken.

גִּיְחֹזִי ("valley of vision"), [Gehazi], pr. n. of the servant of Elisha, 2 Ki. 4:12, seq.; 5:20, seq.

גָּחַל an unused root, prob. i. q. Arabic جاحم (ג and ח being interchanged), *to light a fire*, Med.

Damma *to burn, to flame*, whence جاحم a great fire burning vehemently, Gehenna, from the primary stock גחם, גחם. Hence—

גָּחַל f. pl. גָּחָלִים, גָּחָלִי (f. Eze. 1:13), *a live coal* (different from פָּחַם a black coal, Prov. 26:21). Job 41:13; Prov. 6:28; Isa. 44:19, fully גָּחָלִי Lev. 16:12. Poet. *live coals* are used for *lightnings*, 2 Sa. 22:9, 13. Hence used of punishments sent by God, Ps. 140:11. "Live coals upon the head," a proverbial expression for any thing very troublesome, which gives any one very great pain and torment. Prov. 25:21, "if thine enemy hunger, feed him; if he thirst, give him drink. 22. . . thou wilt heap coals of fire on his head;" i. e. so thou wilt overwhelm him with very heavy cares, and he will be ashamed of his enmity against thee; comp. Rom. 12:20. In like manner the Arabs say figuratively "coals of the heart, fire of the liver," to denote burning cares, and a mind heated and suffused with shame. Compare my remarks on this expression in Rosenmüller, Rep. i. page 140, and in the Lond. Classical Journal, No. 54, p. 244. Elsewhere a *live coal*, which alone remains to keep in fire, like the Gr. ζῶπυρον, denotes the only hope of a race almost destroyed, 2 Sa. 14:7.

גָּחַם i. q. Arabic جاحم *to flame* (see גָּחַל); whence—

גָּחַם [Gaham], pr. n. of a son of Nahor, Gen. 22:24, perh. called i. q. جاحم having flaming eyes.

גָּחַן i. q. Ch. ܓܝܢ, Syr. ܓܝܢ to bend, to bow oneself down. Hence גִּחְוֹן.

גָּחַר an unused root. Arab. جحر *to hide oneself*, جحر a hiding-place. Hence—

גָּחַר ("hiding-place"), [Gahar], pr. n. m. Esr. 2:47; Neh. 7:49.

גִּי see גִּי.



גִּירָחַן ["or גִּירָא"], i. q. גִּירָא No. II, to flow together as water. Hence—

גִּירָא more rarely גִּירָא Zec. 14:4, and גִּירָא Isa. 40:4; by omission of Aleph גִּירָא, const. גִּירָא and גִּירָא; pl. pr. גִּירָאוֹת (read גִּירָאוֹת) 2 Ki. 2:16; Eze. 6:3 כְּחִיב, but more often transp. גִּירָאוֹת, with suffix גִּירָאוֹת Eze. 35:8 c. (m. Zec. 14:5, f. verse 4), a valley, so called from the water flowing together there; hence a flat, low region. (The learned may enquire whether Gr. γαῖα, γῆ, Goth. gauje, Dutch gaw, Germ. Gau, are cognate). It differs from גִּירָא, which denotes a valley watered by a torrent, also from גִּירָא and גִּירָא, which denote larger plains and level ground (see Relandi Palæst. 348, seq.); and hence it is used of some particular valleys, just as others are called גִּירָא, גִּירָא, גִּירָא. This name is applied to—

(a) גִּירָא הַבֶּן הַנּוֹם [the valley of the son of Hinnom], Jer. 7:32; 19:2,6; 2 Ki. 23:10 גִּירָא הַבֶּן הַנּוֹם, to the south and east [? west] of Jerusalem, through which ran the southern boundary of Benjamin, and the northern of Judah (Josh. 15:8; 18:16), remarkable for the human sacrifices offered to Moloch (2 Kings, Jer. l. l. c. c.); also called גִּירָא, and kar' עֲלֵאָסָא Jer. 2:23.

(b) גִּירָא הַחֲרָשִׁים and with the art. גִּירָא הַחֲרָשִׁים (the valley of craftsmen), Neh. 11:35, on the borders of Judæa, with a village of the same name.

(c) גִּירָא הַיְּסֻדָּה (the valley which God opened), on the northern borders of the tribe of Zebulun, Josh. 19:14, 27.

(d) גִּירָא הַמֶּלַח Ps. 60:2; 2 Sa. 8:13, the valley of salt, near the Dead Sea.

(e) גִּירָא הַעֲבָרִים the valley of passers by, Eze. 39:11; to the east of the sea of Galilee.

(f) גִּירָא הַחֲרָשִׁים the valley of hyænas, in the tribe of Benjamin, 1 Sa. 13:18.

(g) גִּירָא הַפְּתִיחָה in the plain country of the tribe of Judah, 2 Ch. 14:9.

(h) גִּירָא with art. גִּירָא (the valley), a place on Mount Pisgah, over against Beth-peor, in the land of Moab, a station of the Israelites, Num. 21:20; Deu. 3:29; 4:46.

גִּירָא an unused root, having the signification to bind, to couple, like the Arab. قَاد Med. Ye Conj.

II. to bind with fetters, قِيد a bond, a fetter, a thong, and with a prefixed guttural עָקַד, עָקַד, עָקַד (perhaps עָקַד, עָקַד). In the western languages compare the root gaben, gatten, i.e. to couple; whence Gatte, Gattung, Kette, (catena), etc. Hence—

גִּירָא m.—(1) a thread, a thong, Isa. 48:4, of a stiff-necked people, גִּירָא בְּרִיחַ עֲרָפֶךָ "thy neck is an iron thread," or rod.

(2) a nerve, tendon, Ch. גִּירָא, Syr. سَبَل, Gen. 32:33; pl. Eze. 37:8; Job 10:11; 40:17.

גִּירָא & גִּירָא (Micah 4:10), fut. גִּירָא, with Vav conv. גִּירָא.

(1) TO BREAK OUT, TO BURST FORTH, used of a river breaking out from its source, Job 40:23; of a child issuing from the womb, ib. 38:8; of a soldier rushing to battle, Eze. 32:2. (Syriac سَبَل to break forth as water, as a child from the womb; Ch. id., especially to rush forth to battle.)

(2) trans. to cause to break forth, or to come forth, as an infant, to bring him forth from the womb; Ps. 22:10, גִּירָא מִבֶּטֶן נָחִי "for thou didst take me from the womb;" גִּירָא is a rare form of the participle; comp. Lehrs. 402. Of a mother, to bring forth, Mic. 4:10.

HIPIIL, to issue forth from hiding-places; part. גִּירָא Jud. 20:33. Hence גִּירָא.

גִּירָא or גִּירָא Ch. APHEL to break, burst forth, as wind, as if to battle, Dan. 7:2; see above, the Hebrew root No. 1.

גִּירָא ("breaking forth," sc. of a fountain), [Giah], pr. n. of a place near Gibeon, 2 Sa. 2:24.

גִּירָא prop. a river, so called from its bursting forth from its fountains, compare Job 40:23. To this answers the Arab. جِيحَان and جِيحُون, which the Arabs commonly use of larger rivers, as the Ganges, Araxes. In Hebrew it is pr. n.—

(1) Of a fountain, with a stream and ponds, near Jerusalem, called elsewhere שֶׁלֵּחַ [But this is a mistake, they were different], 1 Ki. 1:33, 38; 2 Ch. 32:30; 33:14.

(2) The second of the four rivers of Paradise, which is said to surround the land of כְּנָעַן (Æthiopia), Gen. 2:13. Some who follow the Arabic use of the word جِيحُون understand the Araxes, and they take כְּנָעַן in this place in a signification entirely different from that which it commonly has; but this is improbable. On the other hand it was the constant opinion of the ancients that the Nile was intended; see Jer. 2:18; LXX. Sir. 24:37; Joseph. Arch. i. 1, § 3; and I expect that the Æthiopic Nile was particularly meant, which may in fact be said to surround Æthiopia. I have discussed this more at length in Thesaur. pages 281, 282.

**גיל** rarely **גול** or **גול** (Pro. 23:24, fut. **גיל**, apoc. **גיל** prop. TO GO IN A CIRCLE (comp. **גלגל**, whence **גיל**), like the Arabic **جال** Med. Waw to dance (compare **הול** and **הגנ**); hence—

(1) *to leap for joy, to rejoice*; poet. Job 3:22, **הַשִּׂמְחִים אֶל־גִּיל** "those who rejoice even to exultation;" Isa. 49:13; 65:18, seq.; followed by **ג** of pers. or thing, concerning which we are glad, Psal. 9:15; 13:6; 21:2; 31:8; 149:2; also **גל** Zeph. 3:17; **גיל** **גִּילָהוּ** to rejoice in Jehovah, i.e. to delight in Him, especially on account of benefits bestowed by him, Isa. 29:19; 41:16; Joel 2:23; Ps. 35:9; 89:17. Rejoicing and leaping for joy are sometimes ascribed also to inanimate things, Ps. 96:11; Isa. 35:1.

(2) *to tremble*, as accompanied by the leaping and palpitation of the heart (see Job 37:1; Psal. 29:6; compare the roots **הגנ** and **הול**). So Gr. *ὁρᾷται καρδία φόβῳ*, *Æschyl. Choeph. 164, 1022*; *ἡ καρδία πάλλει*, *πάλλει φόβῳ*, Seidl. ad Eurip. Electr. 433; Lat. *cor salit*, Plaut.; and on the other hand **פחד**, of the mind trembling for joy, Isa. 60:5; Jer. 33:9). Ps. 2:11, **גִּילֵי בְּרָעָה** "tremble with fear" [there is no need to depart from the common meaning]; Hos. 10:5, "for the people shall mourn on account of it (the calf), **וַיִּתְּכְרוּ עָלָיו יְגִילוּ** and the priests shall tremble for it."

The derivatives follow immediately.

**גִּילֵי** see **גִּילֵי**.

**גיל** m.—(1) prop. *a circle*, hence *age*, and meton. *cotemporaries*, i. q. **דור**, compare **אָפֶן**; Dan. 1:10, **הַיְלָדִים אֲשֶׁר בְּגִילָם** "the young men of your age."

Arab. **جيل** or **جیل** i. q. **דור**, *yeréa*. In the Talmud, **גיל** is, "a man born in the same hour, and with the same star as I."

(2) *exultation, rejoicing*, Hos. 9:1; Isa. 16:10; Jer. 48:33.

**גִּילָה** f. i. q. **גיל** No. 2, *exultation, rejoicing*, Ps. 65:13; Isa. 35:2, **גִּילַת וְרִנָּה** "rejoicing and shouting;" const. state for the absolute.

[**גִּינַת** *Ginath*, pr. n. m., 1 Ki. 16:22.]

**גיר** an unused root. Arab. **جار** Med. Ye appears to have signified *to be hot, to boil up*; whence **جابر** heat of the breast from anger, hunger, thirst. To this answers **gághren**, in other dialects **goghren, gieghren**. Hence—

**גיר** m. *lime*, so called from its effervescing

when slacked, Isa. 27:9. Arab. **جیر** and **جَار** quick lime.

**גיר** Ch. emphat. **גִּירָא** id. Dan. 5:5; compare Isa 27:9; Amos 2:1, Targ.

**גִּיר** *a stranger*, i. q. **גִּר**, 2 Ch. 2:16.

**גִּישׁ** see **גִּישׁ**.

**גִּישָׁן** ("filthy," see **גִּישׁ**), [*Gesham*], pr. n. m. 1 Ch. 2:47.

**גל** m. pl. **גָּלִים** (from the root **גלל**).—(1) *a heap of stones*, commonly with the addition of **אבנים** Josh. 7:26. Often used of ruins, Isa. 25:2; pl. *heaps, ruins*; Jer. 9:10, **אֶת־יְרוּשָׁלַיִם לְגָלִים** "and I will make Jerusalem into ruins;" Jer. 51:37.

(2) *fountain, spring, scaturigo*, Engl. *a well*, Cant. 4:12; see **גָּלַל** Niph No. 2. Pl. *waves, Wellen*, Ps 42:8; 89:10; 107:25, 29. (Syr. **גַּל** *a wave*.)

**גל** m., *bowl*, oil-vessel of a lamp, so called from its being round, i. q. **גָּלָה** No. 2, Zech. 4:2. Root **גלל** to roll.

**גָּלָה** see **גָּלָה**.

**גלב** an unused root, softened from **גרב** *to scratch, to scrape the beard* (like the Germ. *Balbir* for *Barbier*), kindred to **جلف** to scrape, to scrape off, **جلم** to shear wool. Hence—

**גלב** m., *a barber*, Eze. 5:1. (Syriac **ܓܠܒܐ** *a razor*.)



**גִּלְבַּע** ("bubbling fountain," from **גל** and **בוע** ebullition; see the root **בוע**), *Gilboa*, pr. n. of a mountain, or mountainous region, in the tribe of Issachar, where Saul was defeated and killed by the Philistines, 1 Sa. 28:4; 31:1; 2 Sa. 1:6, 21. From the etymology it would appear not improbable that this was properly the name of a fountain (Tubania), or of a village near a fountain, from which the neighbouring mountain had its name. Eusebius mentions a village called *Γεβουέ* (read *Γελβουέ*). [A village stands, on what appear to be these mountains, called *Jelbôn* **جلبون**, Rob. iii. 157.]

**גָּלָל** pl. **גָּלִילִים** (from the root **גלל**).—(1) *a wheel*, of a chariot, Isa. 5:28; Eze. 10:2, 6; 23:24; 26:10; of a well to draw water, Ecc. 12:6.


(2) *a whirlwind*, Ps. 77:19; Eze. 10:13. (Syr. **ܓܠܠܐ**.) Hence—

(3) *straw, chaff, husk*, which is driven by a







whirlwind; Ps. 83:14, אֱלֹהֵי שִׁיחֻמוֹ כְּגִלְגֹּל "my God make them as chaff, which the wind drives away;" Isa. 17:13, כְּגִלְגֹּל לִפְנֵי סוּפָה "like chaff in the whirlwind;" Parall. כִּי. (Aram.  chaff, dust, and the like, driven by the wind, Arab.  id.


 Ch. a wheel, Dan. 7:9.





 m.—(1) a wheel, Isa. 28:28.







(2) with art. הַגִּלְגָּל ("a circle," or according to Josh. 5:9, "a rolling away"), *Gilgal*, pr. n. [a] of a town situated between Jericho and the Jordan (Josh. 4:19, 20; 9:6; 10:6, 7; 14:6; 15:7), where Samuel and Saul sacrificed (1 Sa. 10:8; 11:14, 15; 13:4—9; 15:21, 33), and where prophets dwelt, 2 Ki. 4:38, but where also the worship of idols was practised (Jud. 3:19; Hos. 4:15; 9:15; Amos 5:5); more fully הַגִּלְגָּל נְהִי Neh. 12:29; Γάλαλα, 1 Mac. 9:2. The village mentioned, Josh. 12:23; Deu. 11:30, does not appear to have been different.

["(b) a place or region near the western coast of Palestine, Josh. 12:23."]






 f., the skull, so called from its round form (root , 2 Ki. 9:35. This word is also used where the single individuals of a nation are numbered; as in Lat. *caput*, Germ. *Kopf* [Engl. *heads*]; Ex. 16:16, עֹמֶר לְגִלְגִּית "an omer apiece;" Num. 1:2, כָּל־רֹאשׁ לְגִלְגִּיתָם "all the males according to their heads," i.e. man by man, verses 18, 20, 22; compare ראשׁ Jud. 5:30. (In the Rabb. הַגִּלְגִּלִּית signifies a poll-tax; Syr.  id. by casting away Lamed of the first syllable; Arabic  where the second Lamed is cast away; comp. Γολγοθᾶ, Matth. 27:33.)



 an unused root, which appears to have had the signification *to be smooth, naked* (like very many roots beginning with the letters גל, חל); hence—

 with suff.  the skin of a man, so called from its being naked, Job 16:15; Arab.  Syr.  id.






 fut.  with Vav convers.  prop. TO BE *NAKED*, and trans. TO MAKE *NAKED* (kindred to the root  *to be naked*; hence, to be bald, whence, by a softer pronunciation, ); especially used of the ear by taking away the hair, of the face by taking away a veil (Arab.  to cast away a garment, to cast away a veil and make bare a woman's face;

metaph. to uncover anything). In the usage of the Hebrew language—

(1) *to make naked*; hence, *to disclose*, *reveal*, *to uncover*; especially in the phrase  *to make bare*, *to uncover* any one's ear by taking away the hair, as done by those who are about to disclose some secret thing; hence *to certify* of anything, *to disclose* a matter; 1 Sa. 20:2, "my father will not do anything ...  but he will disclose it to me," verses 12, 13; 9:15; 22:8, 17. Elsewhere used, in a sense a little different, of God, Job 36:10, "he opens their ears to instruction;" verse 15; 33:16. Hence it is applied  to reveal a secret, Amos 3:7; Pro. 20:19. It is also said,  *to disclose*, to unfold a book, ein Buch aufschlagen, Jer. 32:11, 14.



(2) *to make a land naked* of inhabitants, i.e. *to emigrate* (Arabic  and  id.), and that whether willingly, 2 Sa. 15:19; or unwillingly, i.e. *to be led into exile*, 2 Ki. 17:23; 24:14; 25:21; Am. 1:5; 6:7, etc; used of inanimate things, Isa. 24:11, "the joy of the land is gone away," is exiled; Job 20:28; Pro. 27:25.

NIPHAL.—(1) *to be uncovered, to be made naked*; Isa. 47:3, "thy nakedness shall be uncovered;" Eze. 13:14; 16:36; 23:29. Also used of a vail taken away, Jer. 13:22.

(2) *to be revealed*.—(a) used of men and of God; *to appear*, as if by the removal of a vail, i. q.  followed by  Gen. 35:7; 1 Sa. 14:8, 11; compare Isa. 53:1, where there follows .—(b) *to be manifested, manifest*, used of things which were before concealed, Isa. 49:9; Hos. 7:1.—(c) *to be declared*, followed by  and  Isa. 23:1; 1 Sa. 3:7.

(3) *to be carried away*; pass. of Hiph. Isa. 38:12.

PIEL i. q. Kal, but so however, that the proper signification is the prevalent one.

(1) *to make naked, to uncover*, as the feet, Ruth 3:4, 7; the foundations of a building, Micah 1:6. It is also followed by an acc. of the removed covering, Isa. 22:8; 47:2; Nah. 3:5; Job 41:5. Specially—(a)  "to uncover the nakedness of a woman;" i.e. to have intercourse with her, Lev. 18:8, seq.; 20:17, seq. From the words of Lev. 18:8, it is understood why *to uncover the nakedness of a man*, is used for, to have unlawful intercourse with his wife, 20:11, 20, 21; in which sense there is also said, to uncover his skirt or coverlet; Deu. 23:1; 27:20.—(b) *to uncover* any one's eyes (said of God), i. e. to open them, to shew to him things hidden from mortals; Nu. 22:31; Ps. 119:18,  (a man)

with open eyes;" said of a prophet, Nu. 24:4, 16. [Part. Paül.]

(2) metaph. to reveal some hidden thing, Job 20:27; a secret, Pro. 11:13; to deliver up a fugitive, Isa. 16:3; to make known his power and glory, as God, Ps. 98:2; Jer. 33:6. *נָלָה עַל דִּי* is i. q. *נָלָה אֶת-אִשְׁרָי* to uncover a veil, which veiled over any thing, Lam. 2:14; 4:22 (where nothing needs alteration).

PUAL, to be uncovered; Nah. 2:8, of Nineveh, *נִלְחָה* "she is uncovered," i.e. ignominiously.

HIPHIL, *נִלְחָה* and *הִנְלָה* fut. apoc. *וַיִּגַּל* to carry away, to lead into exile; 2 Ki. 15:29; 17:6, 11; 18:11, etc.

HOPHAL pass. Esth. 2:6, etc.

HITHPAEL—(1) to uncover oneself, Gen. 9:21. —(2) to reveal itself, said of any one's heart.

Derivatives, *נִלְחָה*, *נִלְחָה*, *נִלְחָה*, and the pr. n. *נִלְחָה*.

*נָלָה* Ch. to reveal; Dan. 2:22, 28, 29.

APHIEL (in the Hebrew manner) *הִנְלִי*, i. q. Heb. Hiph. to lead into exile, Ezr. 4:10; 5:12.

*נָלָה* i. q. *נִלְחָה* emigration, exile.

*גִּלְהָ* (of the form *קִיטוֹר*, *שִׁילָה*, exile, from *נָלָה*) *Giloh*, pr. n. of a city in the mountains of Judah, Josh. 15:51; 2 Sa. 15:12. Gent. n. is 2 Sa. loc. cit. from the form *נִילֹן*, like *שִׁילָה* from *שִׁילָה*.

*גִּלְהָ* f. (from the root *נָלָה* see the etym. note.)—(1) fountain, spring, i. q. *נָל* No. 2. Plur. Josh. 15:19; Jud. 1:15.

(2) a bowl, reservoir, so called from its roundness; used of the bowl or oil-vessel of the holy candlestick, Zec. 4:3; comp. 2, where there is in masc. *נָל*. Ecc. 12:6, in describing old age and death, *עַד-אֲשֶׁר* "before the silver cord be severed, and the golden lamp be broken."

(3) a ball, a small globe, on the capital of columnus, 1 Ki. 7:41; 2 Ch. 4:12, 13.

*גִּלְלוֹלִים* m. plur. pr. trunks, logs, blocks, such as are rolled, whence the name (see *גִּלְלָה*), hence in derision idols, Levit. 26:30; Deut. 29:16, etc.; in various phrases; *לְהִלָּךְ אַחֲרֵי הַגִּלְלוֹלִים* to follow idols, 1 Ki. 21:26; *עַבְדֵי הַגִּלְלוֹלִים* to serve idols, 2 Ki. 17:12; 21:21; *לְהִלָּךְ אַחֲרֵי הַגִּלְלוֹלִים* to lift up the eyes to idols, Eze. 18:12. It is often joined to other nouns expressing contempt of idols, as *שִׁקּוּצִים* Deu. 29:16; *תַּעֲבוֹבוֹת* Eze. 16:36; *אִלִּילִים* 30:13, and is mostly used in speeches in which worshippers of idols are rebuked, as *נִטְמָא* to pollute oneself with idols, Eze. 20:7; *זָהָה* 6:9; *נָאֵה אֶת-הַגִּלְלוֹלִים* 23:37, etc.

*נָלָה* m. (from the root *נָלָה*) a mantle; cloal with which any one is wrapped up, Eze. 27:24. (Ch *נָלָה* id. Hence Gr. *χλαμύς*, *χλαρίς*, *χλαῖνα*.)

*נָלָה* Josh. 21:27; *נָלָה* i. q. *נָלָה* which see.

*נָלָה* once *נָלָה* Obad. 20 (with Kametz impure). f. [root *נָלָה*.]

(1) a carrying away, exile, 2 Ki. 25:27; Jer. 52:31; Eze. 1:2; 33:21.

(2) collect. those who are carried away, exiles. *נָלָה יְהוּדָה* "the exiles of Judah," Jer. 24:5; 28:4; 29:22; 40:1; *נָלָה יִשְׂרָאֵל* used of Israel living in exile, Isa. 45:13.

*נָלָה* emph. *נָלָה* f., Ch. *exile*, *נָלָה* exiles; Dan. 2:25; 5:13; Ezr. 6:16. Syr. *ܢܠܐ*.

*נָלָה* unused in Kal, prop. to be smooth; hence to be naked (comp. *נָלָה*), specially to be bald. Arab.

*نَالِح* to be bald in the head. This root is softened from the harder root *نَلَّ*; transp. it is *نَلَّ*. In the western languages there correspond with this, *calvus*, Slav. *goly*, *holy*, Germ. *tahl*, also *gelu*, *glacies*.

PHIL, to shave the head, Nu. 6:9; Deu. 21:12; a person, 1 Ch. 19:4; to shave off, cut off the hair (see PUAL), the beard, 2 Sa. 10:4. Once intrans. to shave oneself (the hair and beard), Gen. 41:14. Metaph. any one is said to shave a land, who devastates it with fire and sword; Isa. 7:20. (Ch. *נָלָה* to shave, to shear, *נָלָה* bald, used by the Rabbins of the monks, like the Bohem. *holy*).

PUAL, to be shorn, Jud. 16:17, 22.

HITHPAEL—(1) to shave oneself, Lev. 13:33.

(2) to shave, or cut off from oneself (compare Lehrs. p. 284, letter d), with an acc., Nu. 6:19.

*גִּלְיוֹן* (of the form *בִּלְיוֹן*, *חֲצִיֹּן*, *נִבְלִיֹּן*) m. a tablet made of wood, stone, or metal, on which any thing is inscribed, i. q. *לֵחָ* so called as being bare, naked, and empty (see the root *נָלָה*), Isa. 8:1. With the Talmudists *גִּלְיוֹן* is the blank margin of the leaves of books.

Pl. *גִּלְיוֹנִים* Isa. 3:23, mirrors, pr. tablets or thin plates made of polished metal, such as were the mirrors which the Hebrew women carried about with them (Ex. 38:8; Job 37:18), as was done also by other ancient nations (see my Comment. on Isa. loc. cit.); these mirrors were mostly of a round form and with a handle. So Chald., Vulg., Kimchi in Comment., Abarbanel, Jarchi. On the other hand LXX. (*διαφανῆ Λακονικά*) and Kimchi explain it of transparent garments, as it were making the body naked. Comp. Schröder, De Vestitu Mull. Heb. p. 311, 312.



גליל (1) adj. *rolling, turning*, used of the leaves of a door, 1 Ki. 6:34. (Comp. Eze. 41:24.)

(2) subst. *a ring*, Est. 1:6; Cant. 5:14, יָדָיו גְּלִילֵי "his hands (are like) gold rings adorned with gems of Tarshish." The fingers when bent are like gold rings, the dyed nails are compared to gems.

(3) *circuit, region*, i. q. גִּבְרָה. Specially גְּלִיל הַנְּהוֹם. Isa. 8:23, the circuit [*Galilee*] of the Gentiles, and κατ' ἐξοχὴν הַגְּלִיל Josh. 20:7; 21:32; הַגְּלִילָה (with the parag.), 2 Ki. 15:29; אֶרֶץ הַגְּלִיל 1 Ki. 9:11, is the name of a region with twenty cities, although small ones, in the tribe of Naphtali, around the city Kedesh (for there thrice occurs בְּגִלְיָה, inhabited by Gentiles, namely by the neighbouring Phœnicians. LXX. ἡ Γαλιλαία.

גְּלִילָה f. i. q. גְּלִיל No. 3, *circuit, region*, גְּלִילוֹת "regions of the Philistines," Josh. 13:2; גְּלִילוֹת Joel 4:4; Γαλιλαία Ἀλλοφύλων, 1 Mac. 5:15. גְּלִילוֹת הַיַּרְדֵּן i. q. פְּרֵי הַיַּרְדֵּן the circuit, the bank of Jordan, *el Ghôr*. Josh. 22:10, 11. Nearly the same region appears to be denoted, Eze. 47:8.

גְּלִים ("fountains"), [*Gallim*], pr.n. of a town of the Benjamites, situated to the north of Jerusalem, 1 Sa. 25:44; Isa. 10:30.

גְּלִית ("exile," "an exile"), *Goliath*, a giant, of the nation of the Philistines, killed in single combat by David (1 Sa. 17:4, 23; 21:10; 22:10; Sir. 42:5). As to 1 Ch. 20:5, see under the word לַחֲמִי.

גָּלַל 1 pers. גָּלִיתִי, but pl. גָּלְלוּ Gen. 29:3, 8, imp. גָּל, once גָּל Ps. 119:22, TO ROLL, as stones, Gen. 29:3, 8. Met. followed by גָּלַל to *roll off*, or *away from* any one, e.g. reproach, Josh. 5:9; Ps. 119:22; followed by גָּלַל and גָּלַל to transfer what is rolled away from oneself to another; Ps. 37:5, גָּלַל עַל-יְהוָה דְּרָכָךְ, "roll upon Jehovah thy way," i.e. commit all thy concerns to God; Prov. 16:3, גָּלַל אֶת-יְהוָה כַּשְׂשִׁיף, "commit to Jehovah whatever thou doest." Ellipt. Psal. 22:9, where the poet [Christ] speaks of his enemies as deriding his confidence in God and saying, גָּלַל אֶת-יְהוָה יַסְמְחֵהוּ "let him devolve his matters upon Jehovah, let him deliver him;" so that גָּל may be taken as the third person of the imperative, or "he devolved" etc., so that גָּל is the infinitive put for the finite verb.

*Note.* The genuine power of this root is expressed by the Germ. *rollen*, which, like this, is also onomatopoeic. It is one *very widely extended*, imitating the noise of a globe or other round body rolled forward *quickly*. It is applied therefore in derivatives. —(a)

to things that are round, globular, or rolling, as גָּלְגָל a wheel, also a whirlwind; גָּלְגָל a ring, גָּלְגָל a volume, a roll, *Rollte*, גָּלְגָל skull, גָּלְגָל a ball of dung, גָּלְגָל a reservoir for oil. —(b) to heavy things, such as would be rolled and not carried, whence גָּל a heap of stones, גָּלְגָל trunks, stocks (*Stöße*), so called from being

rolled; גָּלְגָל a large stone. (Arab. جَلَل an important affair.) It is used also —(c) of waves of water rolling themselves onwards, like the German and English *quellen*, to *well*, whence גָּלְגָל Germ. *Wellen*. From this most fertile monosyllabic stock, have also sprung the tri-literal roots גָּלְגָל, Arab. أَجَل whence גָּלְגָל a cart, and with a third radical added at the end, גָּלְגָל to roll up, גָּלְגָל Lat. *glomus*, *glomeravit*, *globus*, *Stumpfen*. In the Hebrew language it has also the sister roots גָּלַל to go into a circle, and with a palatal turned into a guttural, חָגַל, חָגַל, חָגַל (which see); also it has a vast number of offsets in the western languages, especially in Greek. Comp. *έλλω*, *κίλλω* (Valck. ad Herod. vii. 155), *κυλίω*, *κυλινδῶ* (גָּלְגָל), *κόλλωψ*, *κόλλαβος*, *κόλλαι*, *κύλλος* (comp. *κύλλος*), *κόλλυρα* (a round cake, גָּלְגָל), and with the palatal rejected or else put at the end, *έλλω*, *είλω*, *είλιω*, *είλω*, *έλλω*, *ούλω*, *ούλω*, *έλλω*, *έλλω*, *έλλω* etc. Lat. *volvō*, Lat. med. *callus*, i. q. French *gallet*, *caillou* (גָּלְגָל), Germ. *Galle*, *Gölle* i. q. *Quelle*, *quellen*, *wallen*, *wälzen*, onomat. fullern, Swed. *kula*, and Lower Germ. *Kaul* (whence *Kugel*).

When any thing is rolled along on a rough gravelly soil, so as to make a scraping sound, this is expressed by roots made harsh with the canine letter גָּ, גָּלְגָל, גָּלְגָל, the effects of which are not less widely diffused.

NIPHAL גָּלְגָל plur. גָּלְגָל fut. גָּלְגָל.

(1) *to be rolled*, of the waves of water, Am. 5:24.

(2) *to be rolled up*, used of the heaven; rolled up like a book, Isa. 34:4.

POAL, *to be rolled* in blood, i.e. to be stained with blood, Isa. 9:4.

HITHPOEL id., 2 Sa. 20:12. Followed by גָּלַל to *roll oneself* upon any one, i.e. to rush upon him, Gen. 43:18.

PILPEL גָּלְגָל i. q. Kal No. 1, *to roll*, *to roll down*, Jer. 51:25.

HITHPALPEL גָּלְגָל to *roll oneself down*, used of an attacking enemy, Job 30:14.

HIPHIL, fut. גָּלְגָל to *roll*, *to roll down* a stone. Gen. 29:10.

Derivatives, see note under Kal.

גָּלְגָל m. —(1) *dung*, so called from its globular form, i. q. גָּלְגָל, see the root No. 1; 1 Ki. 14:10. Arab

جَلَل globular dung of animals, as of camels, sheep.

(2) *circumstance, cause, reason*; Germ. *Ursache*; comp. as to the etymology סְבִיבָה, whence גָּלַל, with suffix גָּלְלָךְ, prep. *because of*. Gen. 39:5; Deu. 15:10; 18:12; Jer. 11:17; 15:4. To this answers the Arabic من جل الك and من اجلك (with Elif prosthetic).

(3) [Galal], pr.n. of two men (perh. "weighty," "worthy," as اَجَل) — (a) 1 Chr. 9:15. — (b) 1 Chr. 9:16; Neh. 11:17.

גָּלַל m. Ch. pr. *rolling*; hence *weight, magnitude* (see the root, note under Kal), Ezra 5:8; 6:4, אֲבָנֵי גָּלַל "great, heavy, squared stones," such as were rolled, not carried. In German, a book of large size, such as might be *rolled* sooner than carried, according to the present custom, in a bag, is called jocosely ein Bälzler. Talm. גָּלַל without אֲבָנֵי is used of a large stone (Buxt. page 433).

גָּלַל m. i. q. גָּלַל No. 1, *dung* of men. In sing. once, Job 20:7, גָּלַל לְנֶפֶשׁ אִימָר according to Chald. and Vulg. rightly, "sicut stercus suum in aeternum peribit;" as to this comparison, by which ignominious destruction is denoted, see 1 Ki. 14:10.

Pl. גָּלְלִים *dung*, pr. globules of dung, Zeph. 1:17; specially human, Eze. 4:12, 15.

גָּלַל (perhaps "dungy"), [Gilalai], pr. n. of a man, Neh. 12:36.

גָּלַל fut. יָגַל TO ROLL TOGETHER. Found once 2 Ki. 2:8. See the root גָּלַל and the note there under Kal. Hence the nouns גָּלְלִים, and —

גָּלַל [with suffix גָּלְלִי], m. prop. *something rolled together*; hence, *rude and unformed matter*, not yet wrought, the parts of which are not yet unfolded and developed. Thus of an embryo, Psalm 139:16. [Rather, of the mystical body of Christ.] (It is often used in the Talmud of anything not yet wrought and developed, see Chelim xii. § 6; and it is applied to an ignorant man, Pirke Aboth v. § 7.)

גָּלְלָד quadril. not used; compounded of גָּלַל and גָּלַד each of which roots have the signification of *hardness*. Hence —

גָּלְלָד adj. quadril. *hard*; Arabic جَلْمَد hence *sterile*, prop. used of hard stony ground (comp. στείρος, *sterilis*); hence used of a woman, Isa. 49:21; poet. of a night in which one is born, Job 3:7; *lean*, and emaciated with hunger (verhungert), Job 15:34; 30:3.

גָּלַע a root not used in Kal. Arab. Conj. III. to

*quarrel* with any one, especially in dice, drinking or in dividing an inheritance. So the Hebrew —

HITHPAEL, *to become angry, irritated* (in strife) Pro. 20:3, "it is an honour to a man to leave off strife, יִהְיֶה כֹּהֵל בְּכָל יוֹם but every fool becomes angry." Followed by הָ of the thing, Prov. 18:1. It is also used of strife itself, as becoming warmer, Pro. 17:14.

גָּלַע an unused quadril. root; Arabic جَلَد *hard, rough*. Hence —

גָּלְעָד [Gilead], pr. n. — (1) of several men, as — (a) a son of Machir, grandson of Manasseh, Nu. 26:29, 30. Hence patronym. גָּלְעָדִי Jud. 11:1; 12:7. — (b) Jud. 11:1, 2. — (c) 1 Ch. 5:14.

(2) with the art. הַגָּלְעָד ("hard, stony region;" according to Gen. 31:21, i. q. גָּלְעָד "hill of witness" [which is of course the true etymology]), *Gilead*, a region of Palestine beyond Jordan. It properly designates the mountain district to the south of the river Jabbok (Gen. 31:21—48; Cant. 4:1), with a city of the same name (Hos. 6:8; comp. Jud. 12:7, LXX. which appears to be the same as גָּלְעָד (גָּלְעָד), where there are now two mountains (*Jebel Jelad* and *Jelad*), with the ruins of cities of the same names (see Burckhardt's Travels, Germ. edit. ii. page 599). It is hence applied to the whole mountain tracts between Arnon and Bashan, inhabited by the tribes of Gad, Reuben, and the half tribe of Manasseh (now called البلقاء [el-Belka] and جبل عجلون [Jebel 'Ajlân]) Nu. 32:26, 29; Deu. 3:12; Josh. 12:2, 5; 13:10, 11, 31; Am. 1:3, 13. It is therefore used for the tribes of Gad and Reuben, Ps. 60:9; 108:9; for the tribe of Gad, Jud. 5:17, comp. 5:16; although also, from the variety of usage in any thing of the kind, 1 Sa. 13:7, the land of Gad and Gilead are spoken of together. It once comprehends even Bashan, and extends to the northern boundary of Palestine, Deu. 34:1.

גָּלַשׁ i. q. Arabic جَلَسَ TO SIT, TO SIT DOWN, TO LIE DOWN. Cant. 4:1, "thy locks are as a flock of goats שְׂעָרֶיךָ כְּצֹאֵן גִּלְעָד which lie down on mount Gilead." Cant. 6:5. Prop. lie down, as if hanging from mount Gilead, from its side, see גָּלַל No. 3. Jerome 4:1, "quæ ascenderunt." LXX. 6:5, Complut. ἀνέβησαν; compare جلس Conj. II. to go up.

גָּם prop. subst. *addition, accumulation*; hence part. indicating accession, like אֵף (which see). — (1) also, Gen. 3:6, 22; 7:3; 19:21, 35; 30:15; 35:17, etc. It is prefixed to the words to which it refers, like the Lat. *etiam*; but when words are repeated for the sake of emphasis, it is put between them; as with



pronouns, **היא היא גם היא** she herself also, Gen. 20:5; **הוא** in his mouth also, 2 Sa. 17:5; Prov. 23:15; Gen. 27:34 (comp. Gram. § 92, 1; [119, 4]; Lehrs. § 191); used with verbs, Gen. 46:4; **ואנכי אעלה גם** "and I will also come up with thee." Gen. 31:15; 1 Sa. 1:6. It is sometimes put at the beginning of a sentence, referring not to the nearest word, but to one more remote. Gen. 16:13, **הנני הלא ראייתי** "do I here see (i. e. live) also after the vision (of God)?" Prov. 19:2; 20:11; Isa. 30:33. (Observe the same thing of the part. **אף** Isa. 34:14; **אף** Isa. 28:19.) Poet. used sometimes for the simple **ו** (compare Dan. *og* and); Joel 1:12; Jud. 5:4; Ps. 137:1. **גם... גם** *also... also, both, and*, Gen. 24:25; 43:8; Ex. 12:31; *that... so*, Jer. 51:12; and even put three times, Isa. 48:8; **גם... גם... גם** Gen. 24:44.

(2) Not unfrequently it is used as an intensitive, *even* (see **אף** No. 1). Prov. 14:20; 17:26; Joel 3:2; with a particle of negation, *not even*, Ps. 14:3; 53:4; 2 Sa. 17:12, 13 (comp. **ל** No. 3, a).

(3) It often only serves to make a sentence emphatic, and sometimes may be rendered *yea, indeed, truly*, or else it shews that the next word takes a considerable emphasis. Job 18:5, **גם אור רשעים ידעך**, "yea, the light of the wicked shall be put out." 1 Sa. 24:12, **גם ראה** see, yea, see (*siehe, siehe doch!*). Gen. 29:30, "and he loved Rachel more than Leah." Job 2:10, "shall we receive good from the Lord, and shall we not," etc. Hos. 9:12, "for woe to them!" Gen. 42:22; Job 13:16; 16:19; Isa. 66:4. So **גם שנים** *alle beyde, both together*, Gen. 27:45; Prov. 17:15; 20:10, 12; 1 Sa. 4:17, **גם כל** all together, *alle zusammen*; 2 Sa. 19:31; Ps. 25:3. **גם** Germ. *nun gut*, Gen. 44:10.

(4) **גם כי** *even if*, followed by a fut. Isa. 1:15; Hos. 8:10; 9:16; and without **כי** Isa. 49:15; Ps. 95:9. There also occurs **גם כי** Eccl. 4:14; 8:12.

(5) adverbs. *however, but*, chiefly followed by a negative part. Ps. 129:2; Eccl. 4:16; Eze. 16:28.

**נמא** not used in Kal, TO ABSORB, TO DRINK UP, TO SWALLOW, i. q. Ch.

PIEL poet. applied to a horse as it were swallowing the ground in his rapid course. Job 39:24, **נמא ימא** "he swallows the ground," i. q. he runs away with it. (The same metaphor is of frequent use in Arabic in the verb **لعم** to swallow up, as **العم الأرض**; see Schultens ad h. l. and Bochart, Hieroz. i. p. 142—148.)

HIPHIL, to give to be drunk or absorbed, Gen. 24:17. Hence—

**נמא** m. a marsh, *ush*, specially *papyrus nilotica*, so called because it absorbs and drinks moisture (comp. *bibula papyrus*, Lucan. iv. 136). Job 8:11; Isa. 35:7. The Egyptians used this to make garments, shoes, baskets, and vessels of various kinds, especially boats (Plin. xiii. 21—26). Ex. 2:3, **אבה נמא** "an ark," or "skiff of papyrus." Isa. 18:2.

**נמד** an unused root, the true sense of which has been altogether neglected by etymologists. Pr. it is to cut, to cut down boughs, or trees, like the Æthiopic

**ገጽጽ**: and Arab. **جمد** Kamûs p. 353, comp. transp. **نمذ**. Hence is formed—(1) **נמד** a branch, a staff, hence a cubit; the same verb is applied to brave warriors who cut down enemies like trees;

hence—(2) Arabic **جمد** and Syriac **AFHEL**, to be fierce as a soldier. Hence the word which has greatly perplexed interpreters—

**נמרים** m. pl. Eze. 27:11, *brave, bold soldiers*. Jerome, *bellatores*. The vain and unlearned conjectures of interpreters are wearying (see Thes. p. 292), and—

**נמד** m. pr. a staff, rod, so called from being cut off (Zab. **נמד** a staff; the letter **נ** being inserted, and also **ז** and **ד** interchanged, Ch. **נמד**); hence a cubit, as the German dealers, in selling silk, use **Stab** for the measure of two cubits. Jud. 3:16. (Syr. **نمد** a cubit, **نمد** id.)

**נמול** ("weaned"), [*Gamu*], pr. n. m. 1 Chron. 24:17. Comp. **נמול**.

**נמול** m.—(1) action, work, any thing well or ill done, more fully **נמול ידים** Jud. 9:16; Proverbs 12:14; Isa. 3:11; in a good sense, a benefit, Ps. 103:2. **נמול** to repay actions to any one, i. e. his deeds. Ps. 28:4, **נמול להם**; Proverbs 12:14; followed by **ל** Psalm 94:2. **נמול** id. Ps. 137:8; Prov. 19:17; followed by **ל** Joel 4:4.

(2) retribution, recompense, Isa. 35:4. Root **נמל**.

**נמול** i. q. **נמול** Nos. 1, 2. 2 Sa. 19:37; Isaiah 59:18.

**נמז** an unused root, prob. i. q. **נמד** to cut off, whence Arab. **جميز** acute-minded, and **جميز** a symamore, so called from being cut (see **בזל**). Hence—

**גִּמְזוּ** (i. q. גִּמְזוֹן a place abounding with sycamores), [*Gimzo*], pr. name of a town of the tribe of Judah, 2 Ch. 28:18. [Now Jimzu, جيمزو, Rob. iii. 57.]

**גָּמַל** fut. יִגְמַל — (1) TO GIVE, TO DO, OR SHEW to any one (good or evil), followed by two acc., one of the person, the other of the thing (compare Gr. εἰ, κακῶς πράττειν τινά). 1 Sa. 24:18, אָתָּה גָּמַלְתָּנִי הַטּוֹבָה "thou hast done good to me." Gen. 50:15, "all the ills אֲשֶׁר גָּמַלְנוּ אֹתוֹ which we brought upon him." Gen. 50:17; Prov. 3:30; 31:12; Isa. 63:7; followed by לְ of pers. Isaiah 3:9, גָּמְלוּ לָהֶם רָעָה "they have brought evils upon themselves." Psalm 137:8, גָּמְלוּךְ שְׁמֵמֶלֶת לָנוּ "that which thou hast brought upon us."

(2) to do good to any one, Pro. 11:17; גָּמַל נַפְשׁוֹ doing good to himself; followed by עַל Ps. 13:6; 116:7; 119:17; 142:8.

(3) to repay to any one good or evil, followed by an acc. Ps. 18:21, יְגַמְלֵנִי יְהוָה פְּצָדֶקִי "God repaid me according to my righteousness;" 2 Ch. 20:11; Ps. 103:10; Deu. 32:6 (unless the words be differently divided, הִל יְהוָה, and there is here an accusative of person).

II. (4) to wean an infant, Isa. 28:9 (where מִחֶלֶב is added), Isa. 11:8; 1 Ki. 11:20.

(5) to ripen fruit, Nu. 17:23. Intrans. to become ripe, Isa. 18:5.

*Note.* This primary signification and the origin and connection of the other meanings are well illustrated by Alb. Schultens (on Pro. 3:30); comparing Arab. غَمَلَ pr. to cover with fomentations, to produce warmth, to cherish, which notion of cherishing and warming is applied — (a) to ripening fruit. — (b) to a weaned child. — (c) to benefits conferred on any one, and with which as it were we cherish him; nor is it difficult to understand how such a word afterwards became used in a bad sense (see גָּשַׁל). ["But the verb غَمَلَ can only refer to the significations in No. II; while for those in No. I, we may compare עָמַל, Arab. عَمِل, to labour, to do." Ges. add.]

NIPHAL pass. of II, Gen. 21:8; 1 Sa. 1:22.

Derivatives גָּמַלָּה, גָּמַלְתָּה, and pr. n. גְּמַלְיָאֵל.

**גָּמָל** plur. גָּמָלִים comm. a camel (Gen. 32:16). This word is found in all the Phœnicio-Shemitic languages; and besides, not only in Greek and Latin, but also in Ægypt. (ΧΑΜΕΛΑ, ΟΥΑΜΟΡΑ) and Sanser. under the form *kramēla*, *krāmēlaka*. Bochart (Hieroz. i. p. 75, seq.) and others, derive it from גָּמַל to repay, because the camel is an animal *μνηστικός*. It is

however, more probable that גָּמָל has adopted the signification of the cognate جَل to carry.

**גִּמְלִי** ("one who possesses camels," or "who is carried on a camel"), [*Gemalli*], pr. n. m., Nu. 13:12.

**גְּמַלְיָאֵל** "benefit of God"), *Gamaliel*, pr. n. m. Nu. 1:10; 2:20; 7:54.

**גָּמַם** an unused root, i. q. עָמַם (which see), to gather together, to join together, to heap up.

Compare גָּמַם to heap up, to increase, and intrans. to be heaped up, to be much. Hence גָּמַם and גְּמֻמָּה.

**גָּמַז** a root not used in Hebrew, to dig, see גָּמַזְו.

**גָּמַר** fut. יִגְמַר. — (1) TO COMPLETE, TO FINISH, Ps. 57:3, אֵל גָּמַר עָלַי "God who will complete for me," i. e. will plead my cause; Ps. 138:8, seq. בָּעַד.

(2) intrans. to leave off, to fail, Ps. 7:10; 12:2; 77:9. In the Aramæan dialects this root is of frequent occurrence in both significations.

**גָּמַר** Ch. id. Part. pass. גָּמֵר perfect, complete, in skill or learning, Ezr. 7:12.

**גֹּמֶר** *Gomer*, pr. n. — (1) of a northern people sprung from Japhet (Gen. 10:2), from whom Togarmah (or the Armenians) is said to be descended (Gen. 10:3), and who in the army of Magog are mentioned with Togarmah (Eze. 38:6). This is probably to be understood of the *Cimerii* (Κιμμέριοι) inhabiting the Tauric Chersonese and the region near the Don and Danube; remarkable for their incursions into Asia-Minor in the sixth century before Christ (Herod. i. 6, 15, 103; iv. 1, 11, 12). The Arabians, by a transposition of the letters, call the people of this region قَرِم, whence now *Krim* is used from the Tauric Chersonese and بَحْر الْقَرَم the Cimmerian sea, is used of the Euxine Sea. Wahl (Altes und neues Asien, i. p. 274) compares *Gamir*, which amongst the Armenians was the name of Cappadocia.

(2) the wife of Hosea the prophet, a harlot, Hos. 1:3. (Appell. i. q. جمر coals.)

**גְּמַרְיָה** ("whom Jehovah has completed"), [*Gemariah*], pr. n. m., Jer. 29:3.

**גְּמַרְיָהוּ** (id.), [*Gemariah*], pr. n. of one of the nobles in the time of Jeremiah, Jer. 36:10—12.

**גֵּן** with suff. גֵּנִי comm. (f. Gen. 2:15), a garden, especially one planted with trees (prop. a place protected with a fence, from the root גָּנָה). Gen. 2:8



seq. הירק in a garden of herbs, Deut. 11:10; 1 Ki. 21:2. ה' ערן the garden of Eden planted by God, Gen. 3:24; Joel 2:3; also called ה' אלהים Eze. 28:13; 31:8, 9; and ה' יהוה Gen. 13:10; Isa. 51:3. A garden enclosed, Cant. 4:12; figuratively used of a chaste woman. Plur. ה' Cant. 4:15; 6:2.

**גנב** fut. יגנב. — (1) TO STEAL, TO TAKE AWAY BY THEFT, SECRETLY. (This verb appears to be denominative from the Arab. جنب a side, Ch. גב and prop. equivalent to, to put aside; Germ. auf die Seite bringen.) ["Compare Sanscrit *parçvaka* thief, from *parçva* side."] Hence **גנב** has many significations taken from the idea of side, to break a side, to take from the side.) Followed by an acc. of thing, Gen. 31:19, 30, 33; and person, 2 Sa. 19:42; Deu. 24:7; Job 21:18, ויכמץ גנבתו סופה, "and like the chaff, which the wind driveth away;" 27:20. Part. pass. with Yod parag. גנבתו Gen. 31:39.

(2) to deceive, like the Gr. κλέπτειν. Gen. 31:27, ויגנב אתי "thou hast deceived me." Especially followed by לב prop. to deceive any one's heart, i. e. understanding, like κλέπτειν νόον, Hom. Il. xiv. 227. Gen. 31:20, ויגנב יעקב את-לב לבן, "and Jacob deceived Laban;" verse 26. See L. de Dieu, on Gen. loc. cit., and John 10:24.

NIPHAL pass. of No. 1, Ex. 22:11.

PIEL i. q. Kal. — (1) to steal, Jer. 23:30.

(2) followed by לב to deceive, 2 Sa. 15:6.

PUAL pass. Job 4:12, ויגב דבר "an oracle was brought to me by stealth," or secretly. Inf. absol. גנב Gen. 40:15.

HITHPAEL, to do by stealth, followed by a gerund, 2 Sa. 19:4, ויגנב העם ביום ההוא לבוא העיר, "and the people that day went by stealth into the city."

(Syr. **ܓܢܒܐ** to steal oneself away.) Hence—

**גנב** m. a thief, Ex. 22:1, 6, 7. Also—

**גנבת** f. something stolen, theft, Ex. 22:3.

**גנבת** ("theft"), [Genubath], pr. n. m. 1 Ki. 11:20.

**גנבה** fem. from גן a garden, Isa. 1:30; Job 8:16. Pl. גנות Am. 4:9; 9:14. Root גנ.

**גנבה** fem. id., but only found in the later Hebrew [ג]. Est. 1:5; 7:7, 8; Cant. 6:11. Root גנ.

**גנב** an unused root, i. q. Arab. جنز and Ch. גנז to hide, to lay up in store. Kindred roots are גנם, خزن, חסן, סכן, גכס, and transp. כנס, کنס. Hence—

**גנזים** const. st. גנזי. — (1) treasures, Esther 3:9; 4:7.

(2) chests, in which precious wares are kept, Eze. 27:24.

**בית גנזין** Ch. pl. m. treasures, Ezr. 7:20. **גנזי** treasury. Ezr. 5:17; 6:1. Compare **גנזר**.

**גנזות** m. pl. **גנזים** treasures of the temple, 1 Ch. 28:11. (The termination **גנז**, **גנז** is found also in other Chaldean words, as **גנז**, **גנז**. Comp. Lehrs. p. 516.)

**גנן** (kindred to **גנן**, **גנן**), prop. TO COVER, TO COVER OVER, i. q. Arabic جن, figuratively, to protect; always used of God as protecting men, followed by על, like verbs of covering (see על No. 2, a). 2 Ki. 20:6, ויגנתי עלי-העיר הזאת, "and I will protect this city." Isa. 37:35; 38:6; 2 Ki. 19:34. Pret. גננתי, inf. absol. גננו Isa. 31:5.

HIPHAL, fut. יגן, i. q. Kal, Isa. 31:5; Zec. 9:15 (followed by על); 12:8 (followed by **גנר**, see **גנר** No. 4). Derivatives, **גנן**, **גננה**, **גננה**, **גננה**.

**גנר** see Ch. **גנר**.

**גננתו** ("gardener"), [Ginnethon], pr. n. m. Neh. 10:7; 12:16. Verse 4, incorrectly reads **גננתו**.

**גועה** TO LOW as an ox, an onomatopoeic root.

1 Sa. 6:12; Job 6:5. Talmud, id. Syr. **ܓܘܐ** to cry out, to vociferate. To this answers the Gr. γοάω,

Sanscr. gau, Malab. ko, Persic **گا**, **گا**, kau, gau, ox; Latin ceva, i. e. vacca, Columella, vi. 24, fin. In the Germanic languages, **Go**, **Gow**, **Guth**, a cow, from its lowing. Hence—

**גועה** ("lowing"), [Goath], pr. n. of a place near Jerusalem, Jer. 31:39.

**געל**

TO LOATHE, TO REJECT WITH LOATHING, TO CAST AWAY (Ch. Ithpeal, to be unclean, impure, see **גאל** No. II.; whence the notion of loathing may be derived, that is, to regard as impure, foul, comp. **גאל**). There often occurs **געל** נפשי את "my soul loatheth any thing," Lev. 26:11, 15, 30, 43; followed by **ג** Jer. 14:19; and without **נפשי** Lev. 26:44; Eze. 16:45.


NIPHAL, to be cast away. 2 Sa. 1:21, **געל** נפשי "for there the shield of the mighty was cast away;" "ibi enim abjectus est clypeus heroum." as well in the Vulg., LXX. **προσχωθήσθαι**.

HIPHAL i. q. Kal, Job 21:10, **געל** ולא יגל "his cow conceiveth and casteth not," does not suffi-

abortion. Vulg. "*bos eorum concepit, et non abortivit*;" so also Aqu., Symm., LXX. I prefer however, "*taurus ejus inivit vaccam, neque abjecit*," sc. semen; i.e. the coitus is not fruitless, the cows conceive; so that the fruitful breeding would be spoken of in the former hemistich, in the latter the prosperous birth.


נָעַל ("loathing"), [*Gaal*], pr. n. m. Jud. 9:26, 28, 30.

נָעַל *loathing*; Eze. 16:5, בְּנָעַל נַפְשְׁךָ "with the loathing of thy soul," i.e. so that thou mightest loathe thyself, i. q. בְּנָעַלְךָ; not as others take it, "with the loathing of thy life."

נָעַר fut. יַנְעֵר TO REBUKE, TO REPROVE any one, as a father a son, Gen. 37:10, וַיַּנְעֵר בּוֹ אָבִיו "and his father reproved him." Ruth 2:16; Jer. 29:27. Const. with an acc. and פֶּ. (Syr.  id., Æth.

704: to cry out. Allied is the Arab. جَار to low, to ask with a loud voice, to entreat with groans and cries.) Often used of God rebuking his enemies, Isa. 17:13; 54:9; Ps. 9:6; 68:31; 119:21; especially that he may restrain them and deter them from wicked efforts, Zec. 3:2, וַיַּנְעֵר יְהוָה בְּךָ הַשָּׂטָן, "the Lord rebuke thee, Satan!" i.e. restrain, deter thee; Mal. 3:11, וְנָעַרְתִּי לָכֶם בְּאֵהָלָי "I have rebuked for you (for your benefit) the devourer," i.e. voracious and hurtful animals; Mal. 2:3, הִנְנִי נֹעֵר לָכֶם אֶת-הַזֶּרַע "behold I will rebuke for you the seed," i.e. I will prohibit the seed from entering into your barns: I will refuse you your harvest. It is also applied to the sea, which, when rebuked by God, dries up, Ps. 106:9; Nah. 1:4. Hence מְנוּעֶרֶת and —

נָעַר *rebuken, reproof*, Pro. 13:1; 17:10; Ecc. 1:5; Isa. 30:17; also used of God rebuking enemies and preparing destruction for them, Ps. 76:7; 80:17; restraining the sea, so that it dries up, Ps. 104:7; Isa. 50:2.

נָעַשׂ prop. TO PUSH, TO THRUST, Germ. stoßen. (Syr.  to push with the horn, stoßen.) Hence in the passive conjugations, *to be concussed, moved*, prop. hin- und hergestoßen werden; and once also in Kal, Ps. 18:8, וַתִּנָּעַשׂ וַתִּרְעַשׂ הָאָרֶץ "and the earth shook and trembled." In the parallel place, 2 Sam. 22:8, it is Hithpael [כִּי Kal], in which this signification is more frequent; the writer however appears to have used Kal intransitively, on account of the paronomasia of the verbs תִּנָּעַשׂ, תִּרְעַשׂ.

Pual נִנְעָשׂ id.; Job 34:20, וַיִּנְעָשׂ עִם יַעֲקֹב, "the

people shall be moved," (i.e. shall totter) "and perish."

HITHPAEL, *to be moved*, used of the earth, Ps. 18:8, and 2 Sam. 22:8, fin.; of the waves, Jer. 5:22: 46:7.


HITHPOEL, *to stagger, to reel*, as a drunken man, Jer. 25:16.

נָעַשׂ ("shaking," "earthquake") [*Gaash*], pr. n. of a mountain in Mount Ephraim, Josh. 24:30; Jud. 2:9. Hence נְחָלֵי נָעַשׂ "the valleys of Gaash," those under the mountain, 2 Sam. 23:30; 1 Chron 11:32.

נָעָתָם ("their touch"), [*Gatam*], pr. n., Gen. 36:11, 16.

נָבָה m. (from the root נָבָה).—(1) *back*, i. q. נָבָה; נָבָה עַל גַּבִּי upon the back, i.e. upon, i. q. Ch. עַל גַּבִּי, Pro. 9:3.

(2) *body*. Hence בָּנָבוֹ with his body (only), i. e. without his wife and children, Exod. 21:3, 4; LXX. μόνος.

נָבָה Chald. *a wing*; plur. נָבָה Dan. 7:4, 6, Syriac ; compare above Heb. אֲנָבִים. The signification of back is applied in Hebrew to any surface whatever, and particularly to the side; from the signification of side comes that of wing. Secondary are the roots Med. Nun נָבָה, Arab. جَنَفَ to turn to the side.

נָבָה an unused root, i. q. נָבָה *to be bent, bowed*.

Hence in Arab. جَنَفَ the eyelashes, also a short twig, Weinrebe, so called from being bent. See more as to this root which has been incorrectly treated by etymologists, in Thes. p. 298.

נָבָה with suff. נָבָה; pl. נָבָה comm. (m. rarely Hos. 10:1; 2 Ki. 4:39), *a twig*, and a plant which has twigs, especially *a vine*, which however ["comp. *salix* = ἑλαξ prop. a rod, switch"], when more exactness was needed, as in the laws, is called נָבָה Nu. 6:4; Jud. 13:14; rarely used of other similar plants, as נָבָה 2 Kings 4:39, a wild vine, on which wild cucumbers grew. Hence most commonly it simply denotes *a vine*, Gen. 40:9; Isa. 7:23; 24:7; 32:12; Jud. 9:13, seq. *A noble vine* figuratively denotes men of more noble qualities, Jer. 2:21 (compare Isa. 5:2); and on the other hand, *a wild vine, vine of Sodom* (Jer. loc. cit.; Deut. 32:32), denotes men of ignoble and degenerate qualities; as to the latter, see on the apples of Sodom, Jos. Bell. Jud. iv. 8, § 4.





those who keep the law are irritated against them." Dan. 11:10, init.

(2) to make war with any one, followed by **בְּ**. Deu. 2:5, 19, **אֶל־תִּתְּנָר בָּם**, "wage no war with them;" in verses 9 and 24 there is also added **תִּתְּנָר מִלְחָמָה** "to wage war with Jehovah," Jer. 50:24. **כִּי לָמָּה תִּתְּנָר בְּרָעָה**, "why shouldst thou contend with (excite to battle) misfortune?" Absol. Dan. 11:10, **יִתְּנָר עַד־מָעוֹזָה**, "he shall make war (shall penetrate) as far as his fortress." Dan. 11:25, **יִתְּנָר לְמַלְחָמָה**, "he shall stir himself up (shall arise) to war."

Derivative **תִּתְּנָר**.

**גֵּרָה** f.—(1) *rumination*, the food which ruminating animals bring up to chew, *the cud*, Arabic **جَرَّة**, see the root **גָּרַר** No. 3. Used of a ruminating quadruped **הָעֵלָה גֵּרָה** Lev. 11:3, seq.; Deu. 14:6, 7; and **גֵּרָה גֵּרָה** Lev. 11:7.

(2) *a grain, a bean*, so called from the idea of rolling, and the round form i. q. **גֵּרִיר**, see the root No. 5; hence used of the smallest Hebrew *weight* and *coin*, *a gerah, the twentieth part of a shekel*, Exodus 30:13; Levit. 27:25; Numb. 3:47; 18:16. ["I.XX. **ὀβελος**, Vulg. *obelus*, either from the figure of a granule of lead (as Gr. **ὀβολος**, according to Aristotle, is from the figure of a spit or needle; Ch. **בִּטְעָה** a little stone, obolus), or, because in weighing small things, the Hebrews used *grains* or *kernels* either of pepper or barley (compare English *barleycorn*), or perhaps the seeds of the *carob tree*." Ges. add.] For it is very probable that the Hebrews, like the Greeks and Romans, used the seeds or beans of the carob tree [*Ceratonia siliqua*, Linn.], just as the moderns sometimes use barleycorns or peppercorns. ["But it must be remembered that the Mosaic *gerah*, which is  $13\frac{1}{10}$  Paris grains, is equal to 4 or 5 beans of the carob, and, according to the Rabbins, to 16 grains of barley. Of a like origin are Arab. **حَبَّة** grain, berry, and **خَرْبَة** carob bean; Persic **دانه** (**δακράνη**) = **דָּנָה**, all of which refer also to small weights." Ges. add.]

**גֵּרוֹן** const. **גֵּרוֹן** mas. *the throat*, so called as being rough, and giving forth rough sounds (see **גֵּרָה**, No. 3, **גֵּרָה** comp. Ps. 69:4). It is spoken of as the organ of speech. Psalm 115:7; 149:6; 5:10, **כִּבְרִי גֵּרוֹן**, "their throat is an open sepulchre." Smooth speeches are here intended, which prepare for others' destruction like an open sepulchre. Isa. 58:1 **קְרָא בְּגֵרוֹן**, "cry with the throat," i. e. with the

full voice. For those who speak in a low voice use only the lips, and the front part of the closed mouth (1 Sa. 1:13), while those who cry with a loud voice propel their words from the throat and breast. Used contemptuously of the outside of the neck, like the Lat. *guttur, gula*. Isa. 3:16, **נְטוּיֹת צֵוֶן**, "with an outstretched neck." Eze. 16:11.

**גֵּרֹת** f. *place of habitation*, root **גָּרַר** No. 1, Jer. 41:17.

**גָּרַר** a root not used in Kal, i. q. **גָּרַר** (which see), Arab. **جَزَز** to cut, to cut off, to separate, also to eat, to devour; whence Sam. **גִּרְזִיטָה** a locust.

NIPHAL, i. q. **גָּרַר** Niphal No. 2. Psalm 31:23, **נִבְרַחְתִּי מִיָּדְךָ**, "I am cut off (or am excluded) from thy presence;" comp. **נִבְרַח** Ps. 88:6. 14 MSS. also read in Ps. 31, **נִבְרַחְתִּי**.

**גֵּרִיזִי** (of the form **גֵּרִיזִי**, or **גֵּרִיזִי** ("dwelling in a desert land," comp. Arab. **جَزَز** barren land), *Gerizite* or *Girzite*, pr. n. of a people near the Philistines, conquered by David, 1 Sa. 27:8 כתִּיב.

**גֵּרִיזִים**, always **הַר גֵּרִיזִים** Mount *Gerizim*, a mountain, in the mountain land of the tribe of Ephraim, situated opposite Mount Ebal (Deut. 11:29; 27:12; Josh. 8:33), on which, after the exile, a temple was built by the Samaritans that it might be the seat of their domestic worship (Jos. Arch. xi. 7, § 2; 8, § 2, 4, 6). As to the reading of the Samaritan copy, Deu. 27:4, see my Comment. de Pent. Sam. p. 61. As to the origin, **הַר גֵּרִיזִים** I should suppose to denote *the Mount of the Gerizites* (see **גֵּרִיזִי**), from some colony of that nation, which perhaps settled there, just as the Amalekites, the neighbours of the Gerizites, gave their name to another mountain in the same tribe (הַר הָעֵמֶלֶקִי Jud. 12:15).

**גֵּרִיזִי** m. *an axe*, so called from cutting; for cutting wood, Deut. 19:5; 20:19; Isa. 10:15; for cutting stone, 1 Ki. 6:7. Cognate words are **כִּרְזִין**, **כִּרְזִין**, **כִּרְזִין** an axe.

**גֵּרָל** an unused root, softened from **גָּרַר** (like **חָרַל** from **חָרַר** to burn), having the sense of *roughness*, especially used of a *rough, gravelly, gritty soil*, on which the foot gives forth a scraping, grating sound; hence Arab. **جَرَل** a gravelly place, **جَرَل** gravel. Hence Heb. **גֵּרָל** pr. *a little stone*, hence *a lot*, Gr



transp. ΚΑηΡος, Lat. *GLaRea*, and Arab. جَرَل to be stony, Kamfis p. 1412, which is derived from the noun جَرَل stones, whence also جَرَل a stony place.

גָּרַל rough, morose (grämlich, grollig, griffig; from the same stock, Prov. 19:19 כְּחִיב גְּרִימָה morose of anger, i. e. of morose anger, angry, rough. All the Verss. express the קרי גָּרַל חֲמָה, which however appears too feeble.

גָּרַל see גָּרַל.

גָּרַם pr. to CUT OFF, like the Syr. ܓܪܡ, and Arab.

جَرَم. In the Old Testament once followed by a dat. ["to cut off for"] to reserve, to lay up. Zeph. 3:3, "they lay up nothing for the morrow." Well rendered by the LXX. οὐχ ὑπελίποντο. Vulg. non relinquebant ad mane. Comp. אָצַל Gen. 27:36, also جَرَم Koran 11:87.

PIEL גָּרַם (denom. from גָּרַם), to gnaw bones. Nu. 24:8, "he shall devour the nations his enemies, גָּרַם וְעַצְמוֹתֵיהֶם and he shall gnaw their bones." Hence figuratively, Eze. 23:34, "thou shalt drink and suck it (the cup) out, וְאָתְּ הַחֲרִישִׁי תִּגְרַם and thou shalt gnaw the sherds," i. e. thou shalt lick, lest a single drop of wine be left therein.

גָּרַם m.—(1) a bone, i. q. אֶצְמָה, but more rarely, and only poet. Pro. 17:22; 25:15. Pl. Job 40:18. (Syr., Ch. ܓܪܡܐ, ܓܪܡܐ, Sam. ܓܪܡܐ id., Arab. جَرَم body. The letter r, and the sibilant being interchanged, it is kindred to גָּרַם and جَرَم itself.

(2) body, as in Arabic. Gen. 49:14, חֲמֹר גָּרַם "an ass of a great and powerful body," i. e. powerful, robust. Vulg. asinus fortis. So also in Arab. جَرَم body, is used of a beast of burden, as فرس جَرَم a horse of a large body, حمار جَرَم a strong ass; and the same is expressed with the peculiar adjective جَرِيم.

(3) substance of a thing, a thing itself, like אֶצְמָה a bone, himself. 2 Ki. 9:13, "and they took every one their garments and put them under him וְאֵלֵהֶם אֶל־נְדָמָה upon the steps themselves."

גָּרַם Ch. a bone, Dan. 6:25.

גָּרַמִּי ("bany"), [Garmite], pr. n. of a man, Ch. 4:19.

גָּרַן an unused root. Arab. جَرَن to make smooth, to sweep away, a kindred root to גָּרַם, and others beginning with גר.

גָּרַן with suff. גָּרָנִי, with ה parag. גָּרָנָה Mic. 4:12. Pl. גָּרָנוֹת Joel 2:24, constr. גָּרָנוֹת Hos. 9:1, m. a level place, pr. a place levelled, made smooth. (Arab. سَلَا, pr. a place levelled, made smooth. (Arab. سَلَا id.).

Used—(a) of an open place before the gates of cities, elsewhere called רֶחֶב 1 Ki. 22:10; 2 Ch. 18:9.—(b) especially used of a floor on which corn is trodden out. Ru. 3:2, seq.; Jud. 6:37, etc. תְּבִיאָה the produce of the floor, i. e. threshed corn. Nu. 18:30; Isa. 21:10, גָּרָנִי "son of my floor," i. e. O people of my country, who are now trodden down and broken, like grain on a floor. Parall. קָרְשָׁנִי my threshing. Compare Mic. 4:12, 13. Met. used of corn itself; Job 39:12.

גָּרַם TO BREAK IN PIECES BY SCRAPING, RUBBING, and generally to CRUSH, especially into largish pieces (comp. גָּרַם, גָּרַם). So Syr. ܓܪܡܐ, Arab. جَرَش compare Heb. עָרַם, whence עָרִיסָה meal, Grief, Grütze. In the Old Testament once intrans. Ps. 119:20, גָּרַם לְתַאֲבָה "my soul is crushed for longing."

HIPHL, to crush, to break in pieces, Lam. 3:16, וַיִּגְרַם בְּחֻצֵּי שֹׁנִי "and he has broken my teeth with gravel," figuratively for a condition very calamitous and unhappy. See below גָּרַשׁ.

גָּרַע fut. יִגְרַע TO SCRATCH, TO SCRAPE (like very many verbs beginning with גר), hence—

(1) to scrape off the beard (like the Syr. ܓܪܥ), Jer. 48:37; according to some copies, Isa. 15:2 (see under גָּרַע). To this answers the Gr. κείρω, [sceren, Hence—

(2) generally to take away, to withhold (cogn. χῆρος, and intrans. careo). Jer. 26:2, גָּרַע דָּבָר "take not away any thing (from it)," followed by מִן Job 36:7. Often גָּרַע מִן is equal to, to take away (something) from any thing, but so that the acc. of the part taken away is omitted. Compare opp. הוֹסִיף No. 2, Deut. 4:2; 13:1; Exod. 5:8, 19; Ecc. 3:14. Hence with an acc. to diminish, prop. to take away from.—Exod. 21:10; Eze. 16:27; Job 15:4, גָּרַע וְהִנָּחָה "and thou with holdest prayer before God." Followed by אֶל to take in, i. e. to lay up, to put in store for oneself; für sich behalten, compare גָּרַם Job 15:8, "hast thou hearkened in the council of God, וְהִנָּחָה אֵלַי and hast thou taken in all knowledge?" Cognate is the Arabic usage, in which جَرَعَ is to absorb, to swallow down.

PIEL i.q. Kal No. 2, *to draw in*. Job 36:27, יִנָּעַר, “after (God) attracts, (draws up) the drops of water.”

NIPHAL—(1) pass. of Kal No. 2, *to be taken away, withheld*. Construed either so that the thing to be taken away is expressly marked, Nu. 27:4; 36:3; or so that it is supplied, מִן יִנָּעַר there is taken away from any thing, a thing is lessened, Nu. 36:3, fin.; Ex. 5:11; Lev. 27:18. Hence—

(2) *to be put back, made less of*, Nu. 9:7.

Derivative מִנְרָעוֹת.

נָרַךְ—(1) TO SNATCH AWAY, TO SWEEP AWAY. (There is something onomatopoeitic in this root, both in the letters נר, which convey the notion of scratching, scraping (see under the root נרב), as well as in the syllable רף; compare *rapere*, *raffen*. Arab. جرف *to sweep away, to clear off*, as mud with a shovel. Conj. II, *to carry away, to wear away*, as a river part of a bank, جرف جرف a stone worn away by the flow of water. Æthiop. ገፋፋ: a drag net. Ch. and Talmudic to sweep. Syr. ܢܪܝܢ, used of water carrying away whatever it meets with.) Once in the Old Test. Jud. 5:21, נַחַל קִישׁוֹן יִנָּרֵם, “the river Kishon carried them away.” LXX ἐξέστυεν. Vulg. *trahit cadavera eorum*.

(2) *to grasp*, whence אָנָרֹף the fist; see also מִנְרָפָה.

נָרַר an onomatopoeitic root, prop. expressing, TO SCRAPE, TO SWEEP, TO SAW, and similar rough sounds, such as those which proceed from the throat; comp. Gr. σάρω, σαρώω, σῶρω, Lat. sario, sarrio, serro, verro, garrio; Germ. zerren, scharren, schüren, schuern, fehren (see also אָנָר). Specially—

(1) *to drag or snatch away*, pr. so as to sweep the ground. Germ. zerren. (Syriac and Arabic id.) Hab. 1:15; Pro. 21:7; see HITHPOEL.

(2) *to saw, to cut with a saw*. In Syriac and Arabic this signification is expressed by the cognate form. ננר. Hence מִנְרָה a saw. See POAL.

(3) *to gargle, to produce rough sounds in the throat*. Compare Arabic جرجر, غرغر which denote various guttural sounds, whether made by a liquid or by the voice, fchlürfen, fchnarren, fchnarchen, gurgeln, garygaris, gargariser.

(4) *to ruminate*, i. e. *to bring up the food again through the throat* and to eat it again [“which is usually attended with a gurgling noise”]. So fut. יִנָּר. Lev. 11:7, Arab. جر. IV. and VIII., Syriac ܢܪܝܢ.

This may either be taken as Kal in a Chaldee form,

or for Niphal, just as in Syriac and Arabic they express this by passive or reflective forms, prop. to *ruminate with oneself*.

(5) Sometimes this root loses part of its proper force, and also expresses the softer sound of *rolling*, elsewhere proper to the kindred root נָלַל. So Æth. ለገረገር: to roll oneself, Syriac ܠܠܝܢ i. q. ܠܠܝܢ a chariot, and in the Old Test. גָּרַגַּר for גָּלַגַּל (as is found in the Talmud), a berry; compare גָּרַר, גָּרַר and the Lat. *currere*.

NIPHAL—(1) *to be scraped together*, used of riches (compare the kindred root אָנַר, which is also used of gain collected and scraped together from every quarter). So no doubt we should understand part. pl. נָרָרוּ (of the Chald. form); Job 20:28, “wealth scraped together,” i. q. יָבֹל in the other hemistich. The entire verse should be rendered, *the provision of his house vanishes, his wealth vanishes in the day of his anger*.

(2) *to ruminate*, see under Kal No. 4.

POAL, *to be cut with a saw*, 1 Kings 7:9; compare Kal No. 2.

HITHPOEL, i. q. Kal No. 1; used of a whirlwind sweeping away as it were everything, Jer. 30:23.

Derivatives גָּרָה, גָּרָרוּת, גָּרוֹן, מִגָּרָה [and also גָּרַר; pr. n. מִגָּרוֹן].

גָּרַר (according to Simonis, “sojourning,” “lodging-place,” from the root נָרַר i. q. נָרַר; compare Gen.

20:1; perhaps also *water-pots*, Arab. جرار, Gerar, pr. n. of a city, formerly the abode of the kings of the Philistines; in the time of the patriarchs, subject to king Abimelech, Gen. 20:1; 26:6; נַחַל גָּרַר “the valley of Gerar,” Gen. 26:17.

גָּרַשׁ i. q. גָּרַם which see; hence—

גָּרַשׁ with suff. גָּרַשְׁתִּי *something crushed*, Lev. 2:14, 16.

גָּרַשׁ prop. TO DRIVE, TO THRUST (like the Ch.). In Kal specially—

(1) *to expel*, as people from a land, Ex. 34:11. But in this signification much more use is made of Piel. Used of inanimate things, Isaiah 57:20, “the wicked are like the troubled sea which cannot rest, וַיִּנְרְשׁוּ מִמֶּי רֶפֶשׁ וְטִיט whose waters cast forth mire and dirt.” Also *to put away, to divorce* a wife. Part. pass. גָּרֻשָׁה a (wife) put away, Lev. 21:7, 14; 22:13; Nu. 30:10; Eze. 44:22.

(2) *to plunder, to spoil*; Eze. 36:5, לְמַעַן מִגָּרְשָׁה, “that they may spoil it (the land) for prey”



**מִנְרֵשׁ** is here an infinitive of the Aramaean form. In the derivatives also—

(3) to *put forth fruit*; see **נִרְשׁ**, and—

(4) to *drive cattle to pasture*; see **מִנְרֵשׁ**.

PIEL **נִרְשׁ** to *expel*, to *drive out*, with an accusat. of pers. Gen. 3:24; 4:14; 21:10; and מִן of the place from which any one is driven, Ex. 11:1; Jud. 11:7; **נִרְשׁ** מִפְּנֵי פִי to drive out before one, i. e. so that thou mayest put him to flight, e. g. God, the Canaanites before Israel, Ex. 23:29, 31; Jud. 2:3.

PUAL **נִרְשָׁה** pass. Ex. 12:39.

NIPHAL—(1) to be expelled, Jon. 2:5.

(2) to be carried off by the violence of water, Am. 8:8, **נִנְרְשָׁה** בְּיַד מִצְרַיִם “it is carried off and inundated as by the river of Egypt.”

(3) to be driven, agitated, as the sea; Isa. 57:20, **נִנְרְשָׁה** “the troubled sea.”

Hence are derived **מִנְרֵשׁ** and the words immediately following.

**נִרְשָׁה** m. prop. what is propelled, put forth, hence *produce*; Deu. 33:14, **נִרְשָׁה יְרֵחִים** “the produce of the months,” i. e. what each month produces from the earth; compare the root No. 3.

**נִרְשָׁה** f. *expulsion, driving out*; specially of persons from their possessions, Eze. 45:9.

**נִרְשָׁן** (“expulsion”), pr. n. *Gershon*, a son of Levi, ancestor of the Levitical house of Gershonites, Gen. 46:11; Ex. 6:16; Nu. 3:17, seq. Hence patron. **נִרְשָׁנִי** a Gershonite, and collect. *Gershonites*, Nu. 3:23; 26:57.

**נִרְשָׁה** (“expulsion,” i. q. **נִרְשָׁן**), pr. n.—(1) of a son of Moses and Zipporah, Ex. 2:22; 18:3. In the former place the etymology of this name is alluded to in such a manner that it appears that the writer took it for **נִרְשָׁה** i. q. **נִרְשָׁה** a stranger there [this is of course the true etymology; Moses wrote by inspiration, and he knew very well why he gave this name to his own son] (compare **נִרְשָׁה** i. q. **נִרְשָׁה**); hence the LXX., that they might express this etymology more distinctly, have put Γησάμ.—(2) of a son of Levi, who is elsewhere called **נִרְשָׁן** which see.—(3) Jud. 18:30.—(4) Ezr. 8:2.

**נִרְשָׁה** (“bridge,” Arab. جسر, Syriac ܢܝܪܫܐ), pr. n. *Geshur*, a region of Syria, subject to king Tolmai, whose daughter David took to wife, 2 Sa. 3:3; 13:37; 15:8. From the words 1 Ch. 2:23, it may be gathered that *Geshur* is to be sought in the neighbourhood of Gilead, and that the Geshurites are not

different from the **נִרְשָׁה**, mentioned immediately under **נִרְשָׁה**.

**נִרְשָׁה** *Geshurite*, Gent. n.—(1) of a people living at the foot of Hermon, near Maachah, to the north of Bashan and Argob, inclosed within the boundaries of the Holy Land, but not subject to the dominion of the Hebrews, Deut. 3:14; Josh. 12:5; 13:13; 1 Chron. 2:23; compare **נִרְשָׁה**. A bridge is now found in that region (*Jisr beni Yakub*), where the Jordan is crossed.—(2) of a people near the Philistines, Josh. 13:2; 1 Sa. 27:8.

**נִרְשָׁה** not used in Kal, TO RAIN, especially with violence, gießen.

[“PUAL, Eze. 22:24; see **נִרְשָׁה**.”]

HIPHAL, to cause to rain, Jer. 14:22.

[Hence the three following words.]

**נִרְשָׁה** m. pl. **נִרְשָׁהִים**, const. **נִרְשָׁהִי**.

(1) *rain, violent rain, heavy shower*, different from **מִטָּר**, which denotes any rain. Hence **נִרְשָׁה** “shower of rain,” Regenguß, Zec. 10:1, and **נִרְשָׁה מִטָּר** Job 37:6. The same is also apparent from the epithets, as **נִרְשָׁה גְּדֹל** 1 Kings 18:45; **נִרְשָׁה** Eze. 13:11, 13.

(2) [*Geshem*], pr. n. m. Neh. 2:19; 6:1, 2, which is also written **נִרְשָׁה**.


**נִרְשָׁה** id. With suff. **נִרְשָׁהִי**. Eze. 22:24. [“But it is better to write without Mappik **נִרְשָׁהִי** for **נִרְשָׁהִי** Pual of **נִרְשָׁה** is rained upon, Vulg. *compluta est*.”]

**נִרְשָׁה** with suff. **נִרְשָׁהִי**, Ch. body. Daniel 4:30; 5:21. (Syriac ܢܝܪܫܐ, Arabic جسم and جثمان id. Comp. under **נִרְשָׁה**).

**נִרְשָׁה** pr. n. *Goshen*—(1) a region of Egypt, in which the Hebrews dwelt from the time of Jacob to that of Moses (i. e. during four hundred and thirty years [only two hundred and fifteen, see Gal. 3:17]). Gen. 45:10; 46:28, 34; 47:27; 50:8; Ex. 9:26. As the name of this region is never mentioned by Greek geographers, interpreters and investigators of ancient geography have formed various opinions. To me it appears sufficiently plain that Goshen is a name given to the region of lower Egypt, situated to the east of the Pelusiac branch of the Nile, between Heliopolis and the Heroopolitan gulf. And that such was its situation—(a) is not obscurely signified by not a few passages of the Old Test.; see Gen. 46:29; Ex. 13:17; 1 Chron. 7:21. Also—(b) there is the authority of the LXX., who well render **נִרְשָׁה** by Γεσσην

Ἀραβίας, Gen. 45:10, and Ἡρώων πόλις ἐν γῇ Παμ-  
εσῇ, Gen. 46:28. The opinions of others are given  
in Thes. p. 307.

(2) a city with a neighbouring district in the mountains of the tribe of Judah, Josh. 10:41; 11:16; 15:51.

נָשַׁח an unused root. Syr.  to soothe tenderly. Hence—

נִשְׁפָּא pr. n. m. ("soothing"), [*Gispa*], Neh. 11:31.

**בָּנָה** an unused root. Arab. **جَسَرَ** to construct a bridge (pr. to join, comp. **جَسَر**); also to be daring, since to construct a bridge, especially in war, and where the river is rapid, is the act of a bold and daring man. Syr. **ܒܢܐ** id. Hence **בָּנָה**.

**פָּשַׁח** a root only used in Piel, TO FEEL, TO SEEK BY FEELING, TO GROPE, with acc. Isa. 59: 10. (Arab. **جَسَّ**, Aram. **ܝܫܫ** and **ܝܫܫ** id., but generally trop. to explore.) Kindred to **פָּשַׁח**.

נִת (contr. from נִנֵּת, of the form פִּנֵּת, פִּת, for פִּנֵּת from the root נָנָה), pl. נִתוֹת f. [From נָנָה in Thes.]

(1) *a wine-press*, or rather *the trough* in which the grapes were trodden with the feet, whence the

*Daleth* (דָּלֶת), the fourth letter of the alphabet; when used as a numeral, *four*. The name signifies *a door*, which appears to have been the most ancient form of this letter.

In sound, Daleth is kindred—(1) to the harder dentals, as ט, ת, with which it is not unfrequently interchanged, see דָּבַר, טָבַב, סָפַר; דָּרַל, פָּחַל, בָּטַל; דָּרַק, בָּחַק. More rarely also it changes to ל, see דָּלַל.—(2) to the sibilant ש, as to which see below [at that letter].

**אָף** Ch. i. q. Heb. הֵן and זאת *this*, fem. and neut. (elsewhere הֵן, הַזֶּה). Dan. 4:27; 5:6, אֵלֶּיךָ אָף “this to that,” together. [“Found in the Targums with ה prefixed אֵלֶיךָ, אֵלֶּיךָ; Syr. ܐܝܢܐ. Sam. 𐤀𐤋𐤁𐤏. Nasor. ܝܝ.” Thes.]

**דָּאב** TO MELT AWAY, TO MELT, hence TO PINE,  
TO LANGUISH. (The signification of melting or  
pining is widely extended amongst cognate verbs, as  
**דָּאב**, **דָּאב**, **דָּוַב**, **דָּוַב**, **דָּוַב**, **Syr.** ܕܐܒ, **Arab.** ذاب, ذاب.)

juice flowed into a vat (יֵקֶב) placed near, as it was squeezed from the grapes. Joel 4:13. דָּרַךְ גֶּת to tread a winepress, Neh. 13:15; Lam. 1:15.

(2) [*Gath*], pr. name of a city of the Philistines where Goliath was born. Josh. 13:3; 1 Sa. 6:17; 21:11; 1 Ki. 2:39, 40. Hence patron. גת. [*Gittite*].

(3) **נֶת הַפֶּר** ("wine-press of the well"), [*Gath-hepher*], a town of the tribe of Zebulun (with **ה** local, **נֶת הַפֶּר**), Josh. 19:13, celebrated as the birth-place of Jonah the prophet.

(4) נֶת רִמּוֹן ("wine-press of the pomegranate"), [*Gath-rimmon*], a town of the tribe of Dan, Josh. 19:45. [See Robinson, ii. 421].

גִּתִּית *a Gittite*, Gent. n. from גִּת No. 2. 2 Samuel 6:10, 11; 15:18. Hence fem. גִּתִּית *Ps.* 8:1; 81:1; 84:1, a kind of *musical instrument*, either used by the people of Gath, or as it were *παλίνωρον*, as used in the vintage with the songs of the wine-dressers and press-treaders.

גִּתַּיִם ("two wine-presses"), [*Gittaim*], pr.n. of a town of the Benjamites, Neh. 11:33.

גֶּתֶר Gen. 10:23 [*Gether*], pr. n. of a district of the Aramæans, whose boundaries are altogether unknown.

and the idea is variously applied either to the languor of a sick or old person, or to fear. The primary idea is that of melting with heat, *zerfließen*, *comp.* **31.** Amongst the Indo-Germanic languages this may be compared with Pers. **تاب** heat,

to melt away; Sansc. *tapa*, Lat. *tepeo*. Kindred is *τήκω*, תָּכַן. It is applied to the eye, pining away with grief, Ps. 88:10 (see עֵינַי, הִלָּךְ); to the soul (נַפְשִׁי), Jer. 31:25; to the person himself, Jer. 31:12. Hence—

יָאֵבָה f. *fear, terror* (wrongly explained by Simonis, even in the last edition [Winer's] *solicitudo, moeror*), so called from the idea of melting away (see מָסַח). Job 41:14. Also—

**דָּאֵבֹן** const. דָּאֵבֹן m. *pining, wasting, languor of soul*, Deut. 28:65 (comp. Jer. 31:25).

כֶּמֶץ i. q. כֶּץ a fish, Neh. 13:16. As Kametz in this word (signifying a fish and not a fisherman) is



pure (from דָּנָה), the letter א which is omitted in very many MSS. (as the Masora observes) is a redundant *mater lectionis*, as in מְלֹאכִים 2 Sa. 11:1.

**דָּאב** prop. i. q. דָּאב to melt, Greek *λύω*. It is applied to terror and fear (comp. כָּוַם, כָּוַם, to fear, to be afraid, Jer. 17:8; followed by an acc. 38:19; Isa. 57:11; כָּן Jer. 42:16; also ? of the person for whom we fear, 1 Sa. 9:5; 10:2; and כָּן of the thing, on account of which one is afraid, Ps. 38:19. Hence the following words—

**דָּאג** ("fearful"), [*Doeg*], pr. n. of an Edomite, chief of the herdsmen in the court of Saul, 1 Sam. 21:8; 22:9; Ps. 52:2. In כְּחִיב, 1 Sam. 22:18, 22, it is דָּאג, according to the Syriac pronunciation.

**דָּאָה** f. i. q. דָּאָה fear, dread, anxious care, Eze. 4:16; 12:18, 19; Pro. 12:25. ["Ascribed to the sea as agitated;"] Jer. 49:23.

**דָּאָה** fut. דָּאָה apoc. דָּאָה Psal. 18:11, TO FLY; used of the rapid flight of birds of prey, Deut. 28:49; Jer. 48:40; 49:22; of God, Ps. 18:11, וְדָאָה עַל-פְּנֵי רוּחַ and he flew upon the wings of the wind." (For 2 Ki. 17:21 see דָּאָה.) Hence דָּאָה and—

**דָּאָה** f. only found in Levit. 11:14 (as in the parallel place, Deu. 14:13 there is דָּאָה, by mistake of transcribers); some bird of prey which flies rapidly. LXX. γύψ. Vulg. *milvus*. Comp. Bochart, Hieroz. t. ii. p. 191.

**דָּאָה** see דָּאָה.

**דָּאָה** see דָּאָה.

**דָּב** and דָּוּב masc. epicæne a bear, so called from its slow pace (see the root דָּבַב), 1 Sa. 17:34, 36, 37; 2 Sa. 17:8; Pro. 17:12; Hos. 13:8, דָּב שְׂבֹב, "a bear (i. e. she bear) robbed of its whelps." Plur. דָּבִים f. she bears, 2 Ki. 2:24. (Arab. دَب, دَبَّة, a he bear, a she bear.)

**דָּב** Ch. id. Dan. 7:5.

**דָּבָא** an unused root, i. q. Arab. دَبَّ to be quiet, to rest, prop. to languish, to pine; kindred to the root דָּאב and the others there cited. Hence—

**דָּבָא** m. *languor, rest*, poetically used of death. Once found Deu. 33:25, דְּיָמֶיךָ דָּבָא "as thy days (thy life) so thy death," ["Ges. corr. 'as thy days so shall thy rest be,' as long as thy life endures, so long shall thy condition of rest continue, q. d. thy prosperity."] Vulg. *senectus tua*; not amiss, as far as the

etymology is concerned, but old age is not very well put in opposition to life. Another trace of this root is found in the pr. n. מִידְּבָא ("water of rest").

**דָּבַב**, Arab. دَبَّ—(1) pr. TO GO SLOWLY AND GENTLY, TO CREEP; an onomatopoeic root, like the German *tappen*, French *tapper*. Nearly connected is כָּפַף, used of a gentle but quick progress, such as in German is expressed by the diminutive verb *trippeln*; compare further דָּבַב whence דָּבִיב, Gr. *στρίβω*. Elsewhere in the signification of *treading*, the Phœnicio-Shemitic languages commonly use transp. *pat*, see the root בָּוַם. Hence דָּב a bear.

(2) to creep about, used of a slanderer, hence simply to slander, whence דָּבָה; compare דָּוַל and חָלַף דָּבִי.

(3) of liquids, to flow gently, as of wine, Cant. 7:10. Comp. as to this passage under the root דָּבַב.

[Derivatives (as given above), דָּב, דָּבָה.]

["דָּבִיבִי an unused root. Hence דָּבִיבִי"]

**דָּבָה** f. (root דָּבַב No. 2) slander, calumny. דָּבָה הוֹצִיא to spread slander, Num. 14:36; Prov. 10:18. The genitive which follows has either an active sense [i. e. of the slanderer], e. g. Ps. 31:14, כִּי שָׁמַעְתִּי דְּבַת רַבִּים "for I heard the slander of many," Jer. 20:10; or a passive [of the person slandered], Nu. 13:32; 14:37; Gen. 37:2; Pro. 25:10, וְדָבַתְךָ לֹא תִשָּׁב, "(so) that thine infamy turn not away from thee." (Arab. دُوبِب secret slanderer, one who spreads calumnies. Syr. دُوبِب report, rumour, and دُوبِب to spread a rumour. Ch. דָּבָה reproach).

**דָּבִיבָה** f.—(1) a bee, Isa. 7:18; plur. דָּבִיבִים Jud. 14:8; Psal. 118:12. Syr. دُوبِب a bee, a wasp. Arabic دُوبِب collect. a swarm of bees, or wasps, *agmen*, *ab exagendo*, see דָּבַב No. 2 (like *agmen* *q. agmen*, also *ab agendo*). The Hebrew word, however, is a noun of unity, from the unused דָּבִיבָה.

(2) [*Deborah*], pr. n. of a prophetess of the Israelites, Jud. 4:4, 5; 5:1. [Also another, Gen. 35:8.]

**דָּבַח** Chald. TO SACRIFICE, i. q. Heb. דָּבַח. [Part. דָּבַח, Ezr. 6:3. Hence מִדְּבַח an altar, and—

**דָּבַח** pl. דָּבַחִין Ch. a sacrifice, Ezr. 6:3.

**דָּבִיבִים** m. pl. 2 Ki. 6:25 קִרֵּי דָּבִיבִים, *dove's dung*; an euphemism for תִּרְיֵי יוֹנִים, which stands in the כְּחִיב, pr. the flowing or discharge of doves, from the verb

דָּבַב = דָּבַב, דָּבַב to flow; comp. *ῥεύμα γαστρὸς*, *diárrhōia*, diarrhœa.

דָּבַר m.—(1) *the inmost recess, adytum*, of Solomon's temple, elsewhere called קִדְשׁ קִדְשִׁים 1 Ki. 6:5, 19—22; 8:6, 8; 2 Chr. 3:16; 4:20; 5:7, 9. Jerome translates it "*oraculum, oraculi sedes*" (from דָּבַר to speak [a far better rendering than the one proposed by Gesenius]); but it can hardly be doubted but that it properly is *the hinder part*, i.e. the western (see אֲחֹרֹת No. 2), as has been rightly observed by Iken, in Dissert. Philol. Theol. part i. p. 214.

(2) [*Debîr*], pr. n.—(a) of a town in the tribe of Judah, elsewhere called Kirjath Sepher, Jud. 1:11. —["(b) of a town in the south of the tribe of Gad. —(c) of a king of Eglon."]

דָּבַר an unused root; prob. i. q. דָּבַק to cleave together, and trans. to join together, see נִדְבָק.

דָּבַל (kindred to דָּבַל), TO PRESS TOGETHER INTO A MASS, especially a ROUND MASS. Hence Arab. دَبَالٌ, دَبْلَةٌ ball of dung (compare دَبْلٌ), دَبْلَةٌ, دَبْلَةٌ dung; دَبْلَةٌ, دَبْلَةٌ a round morsel. Hence—

דָּבָל f. const. דָּבָלִים plur. cakes made of dried figs, pressed together in lumps; Gr. *παλάθη* (from דָּבַל, דָּבָל, the Daleth being omitted), 1 Sam. 25:18; 1 Chron. 12:40; with the addition of דָּבָלִים 2 Ki. 20:7. See Celsii Hierobot. vol. ii. page 377—79; J. E. Faber on Harmer's Observations, i. page 389, seq.

דָּבָל Ezek. 6:14, [*Diblath*], no doubt erroneously written for דָּבָלָה, which is a town in the northern confines of Palestine, see below [דָּבָלָה].

דָּבָלִים ("two cakes"), [*Diblain*], pr. n. of the father-in-law of Hosea the prophet, Hos. 1:3."

דָּבָלִים ("two cakes," a name probably derived from the form of the town), [*Diblathaim*], Num. 33:46, and בֵּית דָּבָלִים Jer. 48:22, pr. n. of a town of the Moabites. Jerome says (Onomast. s. v. Jassa), "*et usque hodie ostenditur inter Medabam et Deblatai*."

דָּבַק and דָּבַק fut. דָּבַק inf. דָּבַק. (1) TO CLEAVE, TO ADHERE, specially firmly, as if with glue, TO BE GLUED, anfleben, anbaften. (Arab. *ṭabīḡ*, Syr. *ḥm*, id. A kindred root is *ṭabīḡ* to cook, *baḏen* the primary syllable is *בַּק*, which has the

sense of cooking; compare *بَاق*, Pers. *باد*, *bukhten*, *pukhten*. See also *בָּקַע*). Const. followed by *בָּ* Job 19:20; *אֶל* Jer. 13:11; *לֵ* Ps. 102:6, intrans. Lam. 4:4, *דָּבַק לִשְׁנוֹ יוֹגֵק אֶל־הִבּוֹ* "the tongue of the sucking child cleave to the roof of its mouth" (from thirst, drought). Ps. 22:16 [HOPHAL]. The same expression is used of one who is silent out of reverence, Job 29:10; Ps. 137:6 (comp. HIPHIL, Eze. 3:26). Deut. 13:18, "let nothing cleave to thy hands," i.e. take nothing by stealth. Job 31:7. Trop. to follow any one, to cleave to him, Ruth 2:8, 21; followed by *בָּ* verse 23. Hence, *to be attached to any one*, to be lovingly devoted (*κολλᾶσθαι τινί*), e.g. to a king, to God, to a wife, followed by *בָּ* and *לֵ* Deu. 10:20; 11:22; 2 Sa. 20:2; 1 Ki. 11:2; Josh. 23:12; Gen. 2:24; 34:3; followed by *אֲחֵרֵי* Ps. 63:9, *דָּבַקָה נַפְשִׁי אַחֲרֶיךָ* "my soul cleaveth to thee."

(2) ["to attach oneself to any thing"], *to come upon*, to reach any one, followed by an acc.; *בָּ* and *אֲחֵרֵי* Gen. 19:19; Deu. 28:60. Jer. 42:16, *וְדָבַק אֲחֵרֵיכֶם* "there it (famine) shall overtake you." Synon. *הִשִּׁיב* see HIPHIL No. 3.

PUAL, pass. *to be glued together, to adhere firmly*, Job 38:38; 41:9.

HIPHIL—(1) causat. of Kal No. 1, *to cause to adhere, to make to cleave*, Eze. 3:26; 29:4; Jer. 13:11.

(2) *to follow hard*, followed by an acc. Jud. 18:22; 2 Sa. 1:6, and *אֲחֵרֵי*. Jud. 20:45, *וַיִּדְבִּקוּ אַחֲרָיו* "and they followed hard after him;" 1 Sa. 14:22; 31:2.

(3) *to come upon*, to reach any one (like Kal No. 3), Gen. 31:23; Jud. 20:42; also causat. *to cause to reach*, Deu. 28:21.

HOPHAL, *to cleave fast*, Ps. 22:16.

The derivatives follow.

דָּבַק Ch. id. ["followed by *עִם*"], Dan. 2:43.

דָּבַק verbal adj. *cleaving, adhering*, Prov. 18:24; Deu. 4:4.

דָּבַק m.—(1) *soldering* of metals, Isa. 41:7.

(2) plur. *joinings* of a coat of mail. So Chald. Others understand armpits; comp. Ch. *מִדְבָּקִי* Jer. 38:12, Targ.

דָּבַר. This root has various significations, of which several are only found in the derivatives [in Hebrew], but which in the cognate languages also





"she was speaking in her heart." Also followed by *לבו, עם לבו*, Ecc. 1:16; 2:15; Ps. 15:2 [Kal].—(g) *דבר טוב*, *מוֹכֵחַ עַל* (of God) "he has spoken good things of any one," he has promised; Num. 10:29; 1 Sa. 25:30; Jer. 18:20. *דָּבַר רָעָה עַל* to inflict evils on any one. 1 Ki. 22:23; Jer. 11:17; 19:15; 26:19; 35:14; followed by *אֶל* Jer. 36:31. The meaning is rather different in Est. 7:9, *מִרְדְּכָי אִשָּׁר דָּבַר טוֹב עַל־הַמֶּלֶךְ* "Mordecai, who had spoken good for the king" (compare 6:2).—(h) *דָּבַר מוֹכֹחַ* *אֶל* to speak kindly with any one; 2 Ki. 25:28; Jer. 12:6; it. *דָּבַר שְׁלוֹם עִם* to speak friendly, peacefully with any one; Psal. 28:3 [Kal], followed by *אֶל* Jer. 9:7; followed by *אֶל* to announce welfare, to promise, Ps. 85:9; followed by *בְּ* id. Ps. 122:8, *אֲדַבְּרָה נָא שְׁלוֹם בְּךָ*, "I will pray for peace for thee;" followed by *לְ* Est. 10:3 [Kal], *דָּבַר שְׁלוֹם לְכָל־* "he spoke for the welfare of all his posterity." And even absolutely, Ps. 35:20.—(i) *דָּבַר מִשְׁפָּט אֶת* to pronounce sentence (by which a penalty is declared) upon some one, and to plead with some one. See *מִשְׁפָּט*.

(2) to plot against, to lay snares (Arab. Conj. II. compare above Kal No. 4), Ps. 127:5. Hence to destroy, 2 Ch. 22:10 (compare *אֶבֶר* in the parallel place, 2 Ki. 11:1).

[“Note. In former editions, like A. Schultens (Opp. Min. p. 124, al.), I have ascribed further to the verb *דָּבַר* in Piel the significations, to waylay, to plot against, also to destroy; comp. *דָּבַר* and Arab. *دبر* followed by *على* *molitus est in aliquem*. But the three passages usually cited, do not necessarily make out this sense. Thus Gen. 34:13, *וַיְדַבְּרוּ*, "and they spake," sc. so *בְּמַרְמָה* deceitfully, as before. Ps. 127:5, "they shall not be ashamed when they shall talk with the enemies in the gate," i.e. when they shall combat with enemies; corresponding to the Greek phrase *συλλαλεῖν τινί*, Is. 7:5, LXX.; compare also Heb. *וַיְדַבְּרָה* 2 Ki. 14:8; Comm. on Is. i. p. 280.—More difficult is 2 Ch. 22:10, "and Athaliah arose, *וַיְדַבְּרָה* in parall. 2 Ki. 11:1, *וַתִּתְּאֶר*; here LXX. and Vulg. *ἀπέχεσε*, interfecit. But it can be rendered, and she talked with them, i.e. made war upon them; compare Ps. 127:5; or it may be ellipt. for *וַיְדַבְּרָה מִשְׁפָּטִים אֶת־בְּנֵי* i.e. she pronounced sentence upon them." Ges. add. The reader may judge whether it be not preferable with Schultens to admit the sense of to destroy.]

Pual, pass. Psal. 87:3, *נִכְבְּדוֹת מִרְבָּר בְּךָ*, "glorious things (decreed by God) are spoken of thee;" Cant. 8:8, *בַּיּוֹם שֶׁיְדַבְּרָהּ*, "when she shall be spoken for,"

when she shall be asked in marriage; see PIEL, letter d.

NIPHAL, recipr. of Piel, to speak together, to om another, Mal. 3:16; followed by *בְּ* Eze. 33:30; Ps. 119:23; and *עַל* Mal. 3:13.

HIPHAL, to subdue (see Kal No. 2), Psal. 18:48, *וַיְדַבְּרָה עַמִּים תַּחְמִי* "who subdueth the people under me;" Ps. 47:4; see Kal No. 2.

HITHPAEL, part. *מְדַבֵּר* speaking with, Nu. 7:89; 2 Sa. 14:13; Eze. 2:2.

[(2) "מְדַבֵּר what one has spoken;" see *דָּבַר*.]

The derived nouns follow immediately, except *מְדַבֵּר*, *דָּבַר*, *דְּבֹרָה*.

*דָּבַר* m.—(1) [const. *דָּבַר*; suff. *דָּבָרִי*; pl. *דְּבָרִים*, const. *דְּבָרִי*, word, λόγος, Gen. 44:18, etc. Often in pl. Gen. 29:13, *כָּל־הַדְּבָרִים הָאֵלֶּה*, "all those words;" Gen. 34:18; Ex. 4:28; 18:19; 19:7,8; 20:1; 24:3, etc.; *אִישׁ דָּבָרִים* an eloquent man, Exod. 4:10; 24:14. Often collect. words, speech, discourse, Job 15:3; *דָּבַר שְׁפָתַיִם* word of lips, i.e. futile, vain speech, Isa. 36:5; *דָּבַר נָבוֹן* skilled in speech, 1 Sam. 16:18. Specially it is—(a) a promise, something promised, 1 Ki. 2:4; 8:20; 12:16; Ps. 33:4; 56:5 (compare Greek *τελεῖν ἔπος*, Germ. sein Wort halten). (b) a precept, an edict (compare *דָּבָר* No. 1, b); *דָּבָר מַלְכוּת* a royal mandate, Est. 1:19; Josh. 1:13; 1 Sa. 17:29; *הָלָא דָּבַר הוּא* "was there not a commandment?" Isa. 8:10; Exod. 34:28, *עֲשֵׂת הַדְּבָרִים* the ten commandments, the decalogue, 1 Ch. 26:32; 2 Ch. 29:15.—(c) a saying, a sentence, as of a wise man; pl. Ecc. 1:1, *דְּבָרִי קִלְקֵלָה* Pro. 4:4, 20; 30:1; 31:1; especially the word of the Lord, an oracle, Nu. 23:5, 16 (compare *ἔπος, λόγος*); *אֵל דָּבַר יְהוָה אֵל* the word of Jehovah came to any one, Jer. 1:4, 11; 2:1; 13:8; Eze. 3:16; 6:1; 7:1; 11:14; followed by *עַל* 1 Chron. 22:8; Job 4:12, *יָנַב דָּבַר* "a (divine) oracle was secretly brought to me." Very often collect. oracles, Hos. 1:1; Mic. 1:1; Joel 1:1.—(d) a counsel, proposed plan, 2 Sa. 17:6.—(e) rumour, report, 1 Ki. 10:6; followed by a genit. words to be spoken concerning anything, what is to be said about it; Job 41:4, "I will be silent ... *בְּבוֹיֹת* as to what is to be said about his strength;" 1 Ki. 9:15; Deu. 15:2; 19:4. It may also be rendered, what is the measure of his strength (compare *דְּבָרָה* No. 1).

(2) thing, thing done, affair, business, prop. that which is spoken of (compare λόγος in Passow, A. No. 11, *ἔπος, ῥῆμα* from *ῥέω*, Germ. *Sache* from *sagen*, thing, which originally signified a discourse; see Adelung, h.v. The same power of word and thing is conjoined in the Aram. *ܕܒܪܐ, ܕܒܪܐ*, Arabic



<sup>5</sup>אֲמָרָהּ (חָטָא) and <sup>5</sup>אֲמָרָהּ the actions of Solomon, the notable deeds, 1 Ki. 11:41; דְּבָרֵי הַיָּמִים commentaries of actions performed, journals, 1 Ch. 27:24; Est. 6:1; הַדָּבָר הַזֶּה this thing, this, Gen. 20:10; 21:11, 26; כָּל-הַדְּבָרִים הָאֵלֶּה all these things, Gen. 20:8; בְּדָבָר הַזֶּה Gen. 18:25; 32:20; 44:7; and בְּדָבָרִים הָאֵלֶּה Gen. 24:28; 39:17, 19; in this manner, thus, אֵלֶּה הַדְּבָרִים הָאֵלֶּה (LXX. *μετὰ τὰ ῥήματα ταῦτα*), after these things, when they were accomplished, Gen. 15:1; 22:1; 39:7; דָּבָר יוֹם daily matter; hence דָּבָר יוֹם בְּיוֹמוֹ a daily matter in its day, i. e. daily, day by day, Ex. 5:13, 19; 16:4; Lev. 23:37; 1 Ki. 8:59; also דָּבָר יוֹם בְּיוֹמוֹ 2 Chron. 8:13; and דָּבָר יוֹם בְּיוֹמוֹ verse 14; 31:16. More often it stands pleon. like the Gr. *χορηγία*; 1 Sa. 10:2, הָאֵת דְּבָרֵי הָאֲחֻנּוֹת, “thy father has left the matters of the asses,” has ceased to care for them; prop. die Angelegenheit, die Geschichte mit den Eselinnen; Ps. 65:4, דְּבָרֵי עֲוֹנוֹת גָּבְרוּ כֵּנִי, “iniquities prevail against me;” Psalm 105:27; 145:5. Hence—

(3) *anything, something*, Gen. 18:14; אִין דָּבָר nothing; 1 Sam. 20:21, אִין דָּבָר "there is nothing," sc. to fear; Jud. 18:7, 28, וְדָבָר אִין לָהֶם עֵם, "and they had no concern (or business) with (other) men;" כָּל דָּבָר *everything, anything*, Num. 31:23; Deu. 17:1; דָּבָר טָמֵא *anything unclean*, Lev. 5:2; דָּבָר עֲלֹות *anything filthy*, Deu. 23:15; 24:1; compare 2 Kings 4:41; 1 Sam. 20:2. Also pl. דְּבָרִים Ch. 12:12.

(4) *a cause, reason*, Josh. 5:4. Hence על דבר on account of, Gen. 12:17; 20:11; 43:18; על דברי id., Deu. 4:21; Jer. 7:22; 14:1; על דבר אשר followed by a verb, because that, Deu. 22:24; 23:5; 2 Sam. 13:22 (compare דברה No. 2).

(5) *cause*, in a forensic sense; Ex. 18:16, בִּיְהִיָּה לָהֶם דָּבָר "if they have a cause," verse 22; 22:8, עַל־כָּל־דִּבְרֵי־פֶשַׁע "in every cause (suit) of trespass;" Ex. 24:14, בַּעַל דְּבָרִים "one who has causes, suits."

[לֹא דָּבָר see pr. n. דָּבָר.]

מָכַר m. pl. מְכָרִים (Hos. 13:14), prop. *destruction*, *death*, like the Arab. مَكَر (see the root No. 4, and Piel No. 3); hence a *plague* (compare מָוֶת No. 3), Ez. 9:3; Lev. 26:25; Deu. 28:21; 2 Sa. 24:13; 1 Ki. 8:37, etc.; LXX. commonly *θάνατος*; compare Sir. 39:29.

[“Jer. 5:13. דָּבָר i. q. דְּבָר.”]

מִדְבָּר [with suff. מִדְבָּרָא], i. q. מִדְבָּר *a pasture*, whither cattle is driven; see the root No. 2, Mic. 2:12; Isa. 5:17. (Syr. ܡܕܒܪ and ܡܕܒܪܐ, Arab. مَدْبَر *a meadow*.)

דְּבָרוֹת pl. f. *floats, rafts*, as brought by sea; see the root No. 2, 1 Ki. 5:23.

דְּבָרָה pl. f. דְּבָרוֹת *words, precepts*, found once Deu. 33:3, יִשְׂרָאֵל מִדְּבָרוֹתֶיךָ rightly rendered by LXX. and Vulg. (*Israel*) *accipit de verbis tuis (Jehovae)*. "Israel shall receive thy words (Jehovah's)". As to the use of the prep. בֵּין in this place, see בֵּין No. 1. Further, Dagesh in דְּבָרָה may be regarded as euphonic, so that דְּבָרָה may be i.q. דְּבֵרָה, דְּבִרָה, and not a verbal of Piel. The conjecture of Vater is needless, who would read it with other vowels מִדְּבִירֶיךָ יִשְׂרָאֵל "(Jehovah) will undertake thy guidance" מִדְּבִירָתָהּ, which he regards as meaning *guidance*, rule. [In Thes. this word is referred to Hithpa. part. of the verb, "(Israel) will receive the things which thou hast spoken."]

דְּבָרָה f. i. q. דָּבָר, but principally found in the later Hebrew [but see the occurrences].

(1) ["thing, i. e."] *manner, mode* (see *דָּבָר* No. 1, fin.), Ps. 110:4, "thou art a priest for ever *עַל דְּבָרֶיךָ* מְקַיֵּץ according to the manner of Melchisedec;" (· is paragogic. *Lehrg.* § 127, 2).

(2) i. q. דָּבָר No. 4, *cause, reason*. Hence עַל דָּבָר "on account of," Ecc. 3:18; 8:2; עַל דָּבָר שֶׁ "to the end that," 7:14.

(3) i. q. <sup>727</sup> No. 5, *cause*, in a forensic sense, Job 5:8.

עַל דְּבָרָהּ Ch. f. *cause, reason*, Dan. 2:30, דְּבָרָהּ "to the end that."

[“דִּבְרִי” (perhaps “eloquent”), [*Dibri*], pr. n. m., Lev. 24:11.

[**דַּבָּרֶת** [*Dabareh, Daberath*], pr. n. of a town in the tribe of Issachar, Josh. 21:28.]

[“**דָּבַשׁ**, an unused verb, prop. i.q. Gr. and Lat. *δέψω, δεψέω, depso, to work up a mass, to make it soft by kneading it.* Kindred are **דָּבַשׁ** and **לָדַשׁ**.” Hence—]

**דָּבֵשׁ** with suff. דָּבֵשִׁי m., HONEY ["so called as being soft like a kneaded mass"]. Arab. دَبَس, Syr.

حَمْلٌ, id. Maltese *dibsi*, yellow, i.e. honey colour, No verb from which this noun can come exists in the Phœnicio-Semitic languages; but there is also formed from such a verb, Gr. *τθαιβύσσω* to make honey, Od. xiii. 106. Specially it is—

(1) *honey of bees*, Lev. 2:11; 1 Sam. 14:26, 27, 29, 43; Prov. 16:24; 24:13, etc. Used of wild or wood honey, Deut. 32:13; Psal. 81:17, מֶצֶחַ דְּבַשׁ

אֶשְׂפִּיעָא "with honey out of the rock would I have supplied thee."

(2) *honey of grape*, i.e. must or new wine boiled down to a third or half; (Gr. *ἐφῆμα*, Lat. *sapa, defrutum*, Ital. *musto cotto*;) which is now commonly carried into Egypt out of Palestine, especially out of the district of Hebron (comp. Russel's Natural History of Aleppo, p. 20); Gen. 43:11; Eze. 27:17.

["*Milk and honey* are often joined together as being delicacies provided by nature, Ex. 3:17; 13:5; 33:3; Lev. 20:24; Num. 13:27; used of very pleasant discourse, Cant. 4:11."]

דָּבָשׁ f. — (1) *the hump, bunch* of a camel, Isa. 30:6. This signification is plain enough from the context, and is expressed by Ch., Syr. and Vulgate; but the etymology has long exercised the ingenuity of interpreters, who have almost all confessed their ignorance. I now think that it may properly mean *a bee hive* (derived from דָּבָשׁ), and be thus transferred in meaning to a camel's bunch, because of similarity of appearance. A conjecture lately communicated to me is not amiss, that דָּבָשׁ by change and transposition of letters may be for דָּבָשׁ, דָּבָשׁ a heap. [In Thes. Gesenius ascribes to the root דָּבָשׁ the idea of *softness*, and hence takes the idea of a camel's bunch, from its softness in flesh and fat.]

(2) [*Dabbasheth*], pr. n. of a town, Josh. 19:11.

דָּג m. *fish*, so called from being so wonderfully prolific (see the root דָּגָה, Jon. 2:1, 11; Plur. דָּגִים constr. דָּגִי, Gen. 9:2; Num. 11:22; 1 Kings 5:13. Hence is derived the denominative verb דָּגַג to fish. See the form דָּגָה above. (In the cognate languages fish is called *נון*, *نون*; a trace of this Hebrew word is found in the Gr. *ἰχθύς*.)

דָּגָה constr. דָּגִית fem. of the preceding, id. Deu. 4:18; Jon. 2:2; commonly collect., like בִּזְיוֹתָה, Gen. 1:26, 28; Ex. 7:18, 21; Nu. 11:5; Eze. 29:4, 5.

דָּגָה pr. TO COVER (like the Arab. دَجَا to cover over; hence to be dark, comp. the kindred roots

دَجَج, also دَجَن, of all which the primary idea is that of covering; as also Hebr. דָּגַל, דָּגַר; also the words in other languages, *tego, tégo, στέγω*, in the old German Dialects, *dagen, dachen, decken*); this verb is applied to *multitude and plenty* covering over every thing (compare *جنان* a great company, from *جن* to cover, *طبن* a great multitude, also from the

idea of covering). Thus it is once found as a verb to be multiplied, to be increased [דָּגַג], Genesis 48:16. Hence דָּג, דָּגָה a fish (so called from being so prolific, compare *נָנ*), דָּגִין and דָּגִין.

דָּגִין ("great fish"), ["diminutive, little fish, then used lovingly, dear and honoured fish" Ges. corr.], pr. n. Dagon, an idol of the Philistines, worshipped at Ashdod; with the head and hands of a man, and the rest of his body that of a fish, see 1 Sa. 5:2, seq., especially verse 4; Jud. 16:23; 1 Ch. 10:10, compare 1 Mac. 10:83; 11:4. Very similar was the form of Derceto, worshipped at Ashkelon, also in the form of a fish; thus mentioned by Diod. Sic. ii. 4, αὕτη δὲ τὸ μὲν πρόσωπον ἔχει γυναικός, τὸ δὲ ἄλλο σῶμα πᾶρ ἰχθύος. As to the worship of fishes in these countries, see Selden, De Dis Syris, ii. 3. Creuzer, Symbol, ii. § 12

דָּגַל i. q. Arab. دَجَل TO COVER, TO COVER OVER (see the kindred roots under דָּגָה), whence also to act covertly, to deceive (compare דָּגַל). Hence דָּגַל a flag, a standard, like the Germ. *Flagge* from *πῆνος, pannus*. The idea of shining, being bright, which I formerly ascribed to this root with Nanninga (Diss. Lugd. ii. 916), and Muntingh (On Ps. 20:6), seems to me hardly able to be proved. From the noun דָּגַל there is again formed the denom. verb דָּגַל to set up banners. Ps. 20:6, בָּשָׂם אֱלֹהֵינוּ נִדְגַל "in the name of our God we will set up our banners;" compare the expressions בָּשָׂם, הַזְכִּיר בָּשָׂם, LXX. μεγαλυνθήσόμεθα, reading or else conjecturing *ννδρ*. Muntingh (see above), through that etymological conjecture, we will glory, we will exult. Part. pass דָּגִיל erect as a banner, conspicuous, distinguished; used of a young man, Cant. 5:10.

NIPHAL, to be furnished or arrayed with banners. Cant. 6:4, 10, אֵימָה בְּנִדְגָלוֹת "terrible as furnished with banners," i.e. as hosts or a camp of soldiers. Symm. *ὡς τάγματα παρεμβολῶμ*. The virgin is here described as conquering and captivating the hearts of all. Comp. a similar image taken from an army (Cant. 6:2, 3), and the same figure as being of frequent use in the Arabian Poets.

דָּגַל with suff. דָּגְלוֹ, plural דָּגָלִים const. דָּגְלִי masc. a large military standard, that of each of the four camps into which the twelve tribes were divided; the smaller being called אֹתוֹת. Nu. 1:52; 2:2, 3, 10, 18, 25; 10:14, 25; Cant. 2:4, אֶהְיֶה וְנָגַל עָלַי אֹהֶבָה "and his banner over me (was) love."

["דָּגַג an unused root, prop. i. ~ דָּגַל to cover Hence—"]



**רגן** const. state **רגן** [with suff. **רגני**] m. *corn*, from **רגר** to multiply, like **רגל** from **רגה**. [But see the preceding root.] Gen. 27:28, 37; Nu. 18:27; Deut. 28:51; used of bread, Lam. 2:12. (Arab. **رجل**, but it is only found in the Arabic versions of the Bible.)

**רגר** like the Ch. **רגר** TO BROOD as a bird OVER her eggs or young; pr. apparently to cover (see under **רגל**, **רגל**). Jer. 17:11, **קבר רגור ולא יקבר** "the partridge sits upon eggs which she has not laid; (to which is similar), he who gathers riches but not by right." LXX. **πίπδι συνηγαγεν ἃ οὐκ ἔτεκεν**. Isa. 34:15, of a serpent brooding its young, not eggs. Vulg. in each place, *fovere*. The incorrect remarks of J. D. Michaëlis as to this root, have been already well refuted by Rosenm. on Bochart, Hieroz. ii. 632, seq.

**רגר** i. q. **רגר**, **רגר** (which see) BREAST, PAP. Only found in dual. const. **רגרי**, with suffix **רגריה** BREASTS, Eze. 23:3, 8, 21; Prov. 5:19.

**רגה** TO GO SLOWLY, a secondary root contracted <sup>רגה</sup> from the fuller **רגה**. II. to delay, loiter, to go on slowly, to waver or totter in going. [The comparison with this Arabic root is spoken of doubtfully in Thes.] Ch. and Talmud. **רגה** to lead slowly, e.g. a little child.

HITHPAEL **הרגה** (for **הרגה**), Isa. 38:15, **אצרה כל שנותי** "all my years I will go slowly" (i. e. submissively, comp. **אט** 1 Ki. 21:27), i. e. I will act modestly and submissively, as if, I would never cease to lament. Hence used of the solemn slowness of a procession, Psalm 42:5, **אצדע עד בית אלהים** "I went with them to the house of God." The suffix **ם** is for **לָהֶם**; and the dative is to be referred to this, that the Poet [Psalmist], as leader of the choir as it were, made way for the people.

**רגד** (1) [*Dedan*], prop. name of a people, with a country of the like name, sprung from Raamah, Gen. 10:7; Eze. 27:15. Raamah (*Pégya*) is to be sought (as I shall shew) on the shore of the Persian gulf; and Dedan is likewise to be sought for in the same part, in which with Bochart (Phal. iv. 6) and J. D. Michaëlis we may recognize Daden **دادن**, an island of the Persian gulf, called by the Syrians **دند**. [See also Forster's Geog. of Arabia, i. 38, 63.] Most of the islands of this gulf were the seats of Phœnician colonies, comp. Heeren, Ideen, i. 2, p. 227. [But this people were not Phœnicians.]

(2) a people of northern Arabia, descended from Keturah, Gen. 25:3; bordering on the Edomites, Jer. 49:8; 25:23; Eze. 25:13; also carrying on

traffic, Isa. 21:13; according to Eusebius not far from the city Phœno; perhaps these are to be taken as a colony of the former (No. 1), or else vice versâ. [But the different ancestry of the two, proves this last remark to be impossible. See Forster's Geog. of Arabia, i. p. 328.]

**רגנים** [*Dodanim*], m. pl. Gen. 10:4, pr. n. of a nation descended from Javan, i. e. from the Greeks. If this reading be correct, one cannot avoid comparing this with Dodona, a city of Epirus. [In corr. Gesenius suggests the *Dardani*, i. e. Trojans **דרדנים**. For **ר** thus softened into a vowel, see Monumenta Phœn. p. 432.] The preferable reading, however, is **רגנים** *Rhodians*, which is found in the Samaritan copy, LXX., and the Hebrew text itself, 1 Chr. 1:7. See the word **רגנים**.

**רגב** m. Chald. emphat. **רגב**, **רגב** GOLD, i. q. Heb. **רגב**. Dan. 2:32; 3:1, 5, 7. Hence **רגב**.

**רגי** according to **רגי** m. pl. Ch. *Dahi*, [*Dehavites*], pr. n. of a people from which a colony was brought to Samaria, Eze. 4:9. They seem to have been the *Δάοι*, Herod. i. 125 (prob. villagers from Pers. **ده** *deh*, *dih*, a village), a Persian tribe [near the Caspian sea, Strab. xi. p. 480, Plin. H. N. xi. 17], of which a farther account is given in Lorsch Archiv. ii. p. 274. Mention is also made of this people in the Zendavesta.

**רגה** a root unused in Kal, which I believe means, TO BE DUMB, TO BECOME DUMB, like **רגה**, an idea which is applied to STUPOR, as in **רגה**, **רגה**. Arab. **دهم** is to come upon suddenly, pr. to amaze, to confound, **دهم** foolish, stupid, **دهم** sudden calamity, pr. stupifying.

NIPHAL, participle **רגה** *amazed, confounded* by sudden misfortune. Jer. 14:9.

**רגר** i. q. **רגר** TO GO IN A CIRCLE, especially QUICKLY (comp. also **רגר**). Hence—

(1) *to be borne on swiftly, to press on swiftly*, used of a horse and rider, Nah. 3:2, pr. to go in a circle, as is the custom of those who break in or exercise horses. See the noun **רגרה**.

(2) ["to go in a circle, hence"] *to endure long* Hence **רגרה**, and—

**רגרה** f. *rapid course of a horse*. Jud. 5:22. (See Bochart, Hieroz. part i. p. 97. Michaëlis, Suppl. p. 401.)

**רגב** i. q. **רגב** a bear, which see.

**רוב** i. q. **רָאב** which see, TO PINE AWAY, TO LANGUISH.

**HIPHIL**, causat. *to cause to pine away, or to languish.* Lev. 26:16. Hence **רִיבֹן** pr. n.

**רִיג** & **רִיג** a secondary root denom. from **רָג**, TO FISH. Jer. 16:16, **וְרִיגִים** "and they shall fish them;" hence **רִיגָה**, **רִיגָה** and **רִיגָה** a fisher.

**רִיג** m. *a fisher*, Ez. 47:10, and Jer. 16:16.

**רִיגָה** fem. *fishing, fishery.* **רִיגָה** *fish-hooks, harpoons.* Am. 4:2, "ye shall be drawn with hooks, **וְאֶתְרִיתֶכֶן בְּסִירֹת רִיגָה** and your posterity with fishing-hooks," an image drawn from taming beasts, into the noses of which hooks and rings were put. Comp. Isa. 37:29, "I will put my hook into thy nose . . . and will turn thee back whence thou camest." The reason why fishing-hooks should be mentioned is shewn by Ezekiel 29:4; Job 40:26; comp. Oedmann, Verm. Samml. aus d. Naturkunde, v 5. The larger fishes, when taken, used to have rings put into their nostrils by which they were again let down into the water.

**רִיג** an unused root. i. q. **וִיר**, **וִיר** pr. *to boil up* as water, hence generally—

(1) *to be troubled, disturbed.* Syr. Pa. **רִיג** *to disturb, to agitate.* Hence **רִיג** a pot, Syr. **רִיגָה** a kettle.

(2) *to love*, i. q. **רָג**, **רָג**. Hence **רִיג** love, **רִיגָה**, and the pr. n. **רִיגָה** ("whom God loves"), **רִיגָה**, **רִיגָה**.

**רִיג** with suff. also defect. **רִיגָה**, **רִיגָה** m.

(1) *love*, only used in the plur. **רִיגִים**, especially between the sexes, Cant. 1:2, 4; 4:10; Eze. 16:8; 23:17, **כְּשֵׁב רִיגִים** "bed of love;" Prov. 7:18, **לָקֵחַ** "come let us take our fill of love." In some places tokens of love, caresses, kisses, are supposed to be the meaning, by Driessen in Dissertatt. Lugd. p. 1101, seq.

(2) as a concrete, *object of love, one beloved*, (compare **רָג**, **רָג**, **רָג** love, and one loved, a friend, **מוֹדַעַת** acquaintance, for an acquaintance, German, meine erste Liebe, Bekanntschaft, English, a relation of mine), Cant. 1:13, 14, 16; 2:3, 8, 9, 10, 16, 17; 5:5.

(3) *a friend*, Isa. 5:1. Specially a father's brother, uncle by the father's side; Syr. **רִיגָה**, **kar' éxoxh** called the friend of the family, like the Ch **רִיבֹן** a friend,

hence a **paternal uncle**; comp. **רִיבֹן** a mother-in-law; Germ. *Freund*, used of a relation; Latin *amita* qs. *amata*. Lev. 10:4; 20:20; 1 Sa. 10:14, 15, 16; Est. 2:15; Jer. 32:7, 8, 9. In verse 12, indeed, it seems to be put for **רִיג**.

**רִיג** m.—(1) *a pot*, see the root No. 1. Job 41:12; 1 Sa. 2:14. Plur. **רִיגִים** 2 Ch. 35:13. (Syr. **רִיגָה**) a large pot, **רִיגָה** a kettle, Sam. **רִיגָה** pots.)

(2) *a basket*, Jer. 24:2; Psal. 81:7. Plur. **רִיגִים** 2 Ki. 10:7.

**רִיג**, in the Chronicles, Ezra, Nehemiah, Zechariah, more rarely in the more ancient books (Hos. 3:5) **רִיג** ("beloved," part. pass. from **רָג** i. q. **רָג**), [David], pr. n. of a son of Jesse, the second of the kings of the Israelites, 1055—1015, B.C.; very celebrated on account of his wars successfully waged, and not less so on account of his sacred songs. As to his life, see especially 1 Sa. 16, to the end of 2 Sa. 1 Ch. 12—30. This name denotes Messiah *the son of David*, i. q. **רִיג** **רִיג** Eze. 34:23, 24; 37:24, elsewhere i. q. **רִיג** **רִיג** [?] Hos. 3:5. **רִיג** the city of David, i. e. Zion, 1 Ki. 3:1; 8:1; 9:24. **רִיג** the family, the descendants of David, Isa. 7:2, 13; Jer. 21:12.

**רִיגָה** f. *aunt*, father's sister, Ex. 6:20; also an *uncle's wife*; Lev. 18:14; 20:20.

[**רִיגָה** ("belonging to love"), [Dodo], one of David's captains, 1 Ch. 11:12; also others, Jud. 20:1, etc.]

[**רִיגָה** ("love of Jehovah"), [Dodavah], pr. n. m., 2 Ch. 20:37.]

**רִיגָה** pr. adj. with the Ch. termination **רִיגָה** i. q. **רִיגָה** (from the root **רָג**) in sing. not used. Pl. **רִיגָה**.

(1) boiling, cooking, hence *a cooking pot*, i. q. **רִיג** No. 1, hence *a basket*, Jer. 24:1.

(2) *loving, amatory* (from the root No. 2), plur. *love apples*, **רִיגָה**, Gen. 30:14, seq., i. e. the apples of the Mandragora (*Atropa Mandragora*, Linn.), a herb resembling the Belladonna, with a root like a carrot, having white and reddish blossoms of a sweet smell (Cant. 7:14), and with yellow odoriferous apples which commonly are ripe from May to July. To these, Oriental superstition attributes still a sexual power (Gen. loc. cit.) See Dioscorid. iv. 76, **Μανδραγόρας**.....**οὗτοι δὲ Κικκὰν καλοῦσι, ἐπειδὴ δοκεῖ ἡ ῥίζα φίλτρων εἶναι ποιητική. ....καὶ παρ' αὐτὰ (φύλλα) μῆλα, οὗτοι (sorbis) ἐμπερῇ, ὡχρά, εὐδωῆ, ἐν οἷς καὶ καρπός, ὥσπερ ἄπιον.** Schulzii *Leitungen d. Höchsten*



vol. 5, page 197; D'Herbelot Biblioth. Orientale, p. 17. LXX. *μηλα μανθοσαγορων*. Ch. יִרְרִיָּה which is the same in meaning; compare Arab. تبرج, see Sprengel, Hist. Rei Herbariae, i. 215, ed. 2. In defining this plant, interpreters have differed exceedingly. Celsius (Hierobot. i. p. 1, seq.) understands it to be *Sidra* or *lotus Cyrenaica*, and has been refuted by J. D. Mich. in Suppl. p. 410, seq. Oedmann, Verm. Samml. fasc. v. p. 94, seq. J. E. Faber (in Rosenmüller's Morgenland, on this passage) conjectures that we should understand a species of small and odoriferous cucumber or melon (Arab. *luffahh*); others have taken it variously, whose opinions see in Jo. Simonis, in a particular dissertation on this word annexed to *Arcanum formarum*. G. T. Steger (Rosenmüller Repert. ii. 45, seq.) brings forward his opinion denying altogether that any plant is to be understood.

[“דודי (i.q. דודי), [*Dodai*], pr. n. m. 1 Ch. 27:4.”]

דָּוִי i. q. דָּאב which see, TO LANGUISH, TO BE SICK (Arab. دوى and داء for دوى), especially used of women in menstruation. Lev. 12:2, “the uncleanness of her menstruation;” compare Lev. 15:33.

(2) *to be sad* [“sick at heart”]. Comp. דָּוָה No. 2. Hence דָּוָה, דָּוִי, דָּוִי.

דָּוָה f. דָּוָה adj. — (1) *languid, sick*, used of women in menstruation. Lev. 15:33, דָּוָה בְּנִדְתָּהּ; Lev. 20:18. Hence דָּוָה Isa. 30:22, a menstuous garment, i. e. polluted by the menses.

(2) *sick of mind, sad*, Lam. 5:17.

(3) *afflicted, wretched*, Lam. 1:13. (Syr. ܕܐܝܬܐ to grieve, to be unfortunate. Aph. to afflict, to make unhappy. ܕܐܝܬܐ unfortunate, unhappy. ܕܐܝܬܐ misfortune, misery.)

דָּוָה not used in Kal, i. q. דָּוָה, דָּוָה TO THRUST OUT, TO CAST AWAY. Arab. دأح to render abject, and intrans. to be vile, abject. VI. to cast forth.

HIPHL. דָּוָה — (1) *to thrust out, to cast away*, Jer. 51:34.

(2) *to wash away, to purge* the altar, 2 Ch. 4:6; Eze. 40:38; the crime of bloodshed, Isa. 4:4.

דָּוִי m. (from the root דָּוָה, of the form דָּוִי) — (1) *languishing, disease*, Ps. 41:4. [Hence used of] —

(2) *uncleanness, something unclean, causing loathing* (see דָּוָה No. 2). Job 6:6, “can that which is unsavoury be eaten without salt, or is there taste

in the insipid herb?” verse 7, ‘My sou’ refuseth to touch them, הִמָּה דָּוִי לֶחֶמִי they are as the loathsome things of my food.’ Loathsome insipid food is applied to an intolerable evil. According to a common Oriental figure, one is said *to eat, to taste* any thing, meaning to experience to that fortune; comp. אָכַל בְּטוֹבָה Job 21:25, γεύεσθαι θανάτου, Syr. هدم الموت Koran 3:182, Pers. خورن to eat cares, i. e. to experience them, داری خورن to eat torments, خورن to eat judgment. Comp. in the New Test. *κρίμα ἐσθιει*, 1 Cor. 11:29. [But this refers to actually *eating* the bread.] Some have suggested what is quite inadmissible, that דָּוִי in this passage is put for דָּוִי *so as*; for דָּוִי is properly constr. st. of the word דָּוִי *satis, enough* (which see): much less can it be compared with דָּוִי substance; for this word is properly fem. from דָּוִי, and answers to the Hebrew דָּוָה, דָּוָה. Comp. Allg. Lit. Zeit. 1825, No. 258.

דָּוִי m. (of the form דָּוִי) *sick of mind*, Isa. 1:5; Jer. 8:18; Lam. 1:22. Root דָּוָה.

דָּוִי see דָּוִי.

דָּוָה i. q. דָּבָה TO POUND, TO BEAT TO POWDER, Nu. 11:8. (Arab. دأح id.) Hence מְדָוָה a mortar.

דָּוָה fem. Lev. 11:19; Deu. 14:18, some *unclean bird*; according to the LXX., Vulg., Saad., *the hoopoe*; according to the Targ. *gallus montanus, mountain cock* [“*Tetrao urogallus*”]; which latter explanation may be confirmed by a comparison with דָּוָה = lord [or “*דָּוָה = cock*”], and דָּוָה = Ch. דָּוָה a rock; compare Bochart, Hieroz vol. ii page 346. No difficulty need be made as to the termination דָּוָה for דָּוָה, as to which see Lehrs. page 467. Jo. Simonis, in defending the signification of *hoopoe*, less aptly supposes דָּוָה to be compounded of דָּוָה = דָּוָה a cock, and דָּוָה, to which he ascribes the idea of dung, comparing דָּוָה to void dung.

דָּוָה an unused root, i. q. דָּוָה No. 1, *to be silent, to be dumb*. Arab. دأح to be quiet, to remain. II. to quiet, to allay. Hence the three nouns which follow.

דָּוָה fem. — (1) *silence, place of silence*, poet. used of Hades, Ps. 94:17; 115:17.

(2) [*Dumah*], pr. n. of an Ishmaelite tribe and a region in Arabia, Gen. 25:14; Isa. 21:11; no doubt

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דָּוֹר m.—(1) *a circle* (Arabi: <sup>سورة</sup>), Isaiah 29:3, "as in a circle," round about.

(2) *a ball*, Isa. 22:18.

(3) *a burning pile, a round heap of wood*, Eze. 24:5 (compare מְדִירָה, verse 9).

דָּוֹר & דֵּר m.—(1) *an age, generation* of men, as if the *period and circuit* of the years of life, from the root דָּר No. 1; compare דָּר, time, also from דָּר to go round, and other words signifying time under the word אֶפֶס. (To this literally corresponds <sup>سنة</sup> time, age; Med. Waw and He being interchanged amongst themselves, see letter ה.) Eccles. 1:4, דָּוֹר, "one generation goes, and another comes." Deu. 23:3, 4, 9, דָּוֹר עֲשִׂירִי "the tenth, the third generation." Job 42:16. Jud. 2:10, דָּוֹר אֲחֵר "another generation (age)." Nu. 32:13, עַד־כָּל־דֹּדוֹ "until all that generation be consumed." דָּר every generation, all generations, Ps. 61:7. Joel 2:2, דָּר עֲדִישִׁי "to every future generation." Ps. 45:18, דָּוֹר "through all generations (or ages) to come." So דָּר to all generations (to come), Ex. 3:15; Joel 4:20; דָּר Ps. 10:6; 33:11; 49:12; 100:5; Isa. 13:20; 34:16. Elsewhere used of past time, a past generation, Deu. 32:7; Isa. 58:12; 60:15. Compare the pl. below. With the addition of a genitive or suffix, the *generation* of any one, his cotemporaries, Isa. 53:8 [This passage has a much fuller meaning]. Gen. 6:9, הָיָה בְּדֹרוֹתָיו "Noah" was upright in his generations." The Hebrews, like ourselves, appear to have reckoned a generation at from thirty to forty years (see Job 42:16); but, from the longevity of the patriarchs, in their time it was reckoned at a hundred (Gen. 15:16, comp. verse 14, and Ex. 12:40); and in like manner amongst the Romans, the word *seculum* originally signified a *generation*, and was afterwards applied to a century, see Censorinus De Die Natali, cap. xvii. The idea of *age, or generation* being neglected, it often means a *race of men* [vice versa, Gr. γενεά, primarily *race*, hence *generation*], in a good sense, Ps. 14:5; 24:6; 73:15; 112:2; in a bad sense (like the Germ. *Race*), Deut. 32:5, דָּוֹר עָקֹשׁ וּפְתָלָל "a froward and perverse race." Deu. 32:20. Jer. 7:29, דָּר עֲבָרָתוֹ "the race of his anger," those with whom God is angry.

(2) *habitation* (like the Arab. <sup>دار</sup>), see the root No. 2. Isa. 38:12. Ps. 49:20, דָּוֹר אֲבוֹתָיו "the house of their fathers," i. e. the grave.

In the plural there are two forms (both masc. Job 42:16), דֹּרוֹת and דָּוִרִים. The former occurs in one expression, דָּוִר דָּוִר *for ever and ever*, signifying perpetuity, Ps. 72:5; 102:25; Isa. 51:8; the latter is frequently used of *generations, ages to come*, Lev. 23:43, לְמַעַן יַרְעוּ דֹּרֹתֵיכֶם. Lev. 22:3. Nu. 9:10, לָכֶם אוֹ לְדֹרֹתֵיכֶם "to you, or to your posterity;" Num. 15:14; especially in the legislative phrase, חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם a perpetual law (to be observed) by your posterity, Lev. 3:17; 23:14, 31, 41; comp. Gen. 17:7, 9, 12; Ex. 12:14, 17; 16:32, 33.

(3) [*Dor*], pr. n. of a city, see דָּרָה. ["The city of a Canaanitish king, Jud. 1:27, written also דָּרָר Josh. 17:11; more fully, נֶפֶת דָּרָר ("height of Dor"), Josh. 12:23; נֶפֶת דָּרָר Ki. 4:11; נֶפֶת דָּרָר Josh. 11:2; Gr. Δῶρα, ῥὰ Δῶρα, ἡ Δῶρα. It belonged to Manasseh, but lay in the territory of Issachar, on the coast near mount Carmel. Now *Tantîra*. See Reland's *Palæst.* page 738, seq.; Prokesch, *Reise*, page 27."] .

דִּירָא [*Dura*], Ch. pr. n. of a plain in Babylonia, Dan 3:1. With this has been compared the city *Dura* (Ammianus Marcell. xxv. 6) situated on the Tigris, or another of the same name (Polyb. v. 48), on the Euphrates, near the mouth of the Chaboras. See *Miscellan. Lips. Nova*, t. v., p. 274.

דָּוֶשׁ, דָּוֶשׁ (Mic. 4:13), and דָּוֶשׁ Deu. 25:4 (softened from דָּרַשׁ, which see).

(1) *to beat, to pound*, especially by *treading*, hence *to trample on*, Job 39:15; Hab. 3:12; especially enemies, *to break to pieces*, Mic. 4:13.

(2) *to thresh* corn, which is done by oxen treading it out with their feet, Jer. 50:11; Hos. 10:11; also used of men who drive an ox when threshing; 1 Ch. 21:20, וְאֶרְנָן דָּשׁ הָטִים "and Ornan was threshing." Applied—

(3) *to a cruel punishment* inflicted by the Hebrews on their captives, *crushing them with threshing wains of iron on the floor like corn*, Am. 1:3.

(Arab. داس to tread the earth with one's feet, *men in battle*; to tread out corn on a threshing floor.

Syr. ܕܝܫ id.) Compare דָּרַשׁ.

NIPHAL דָּרַשׁ inf. constr. דָּרִישׁ pass. of Kal No. 1. Isa. 25:10.

HOPHAL, pass. of Kal No. 2, Isa. 28:27. Hence דָּרִישׁ מְדֻשָּׁה, דִּישׁוֹן.

דָּוֶשׁ Ch. i. q. Hebr. No. 1. Dan. 7:23.

[דָּוֶשׁ unused root, see דָּרַשׁ.]

**רָחָה** TO THRUST, TO PUSH, TO THROW down, stoßen, umstoßen. (Arabic رَحَا id., see Jehuari in Schultens, on Job p. 1101; also *de coitu*, like ضرب and other verbs of thrusting, see רָחַתָּה. Syriac and Ch. רָחָה id. The idea of thrusting, pushing, knocking, impelling, is found in many verbs, whose primary syllable is רח, as רָחַתָּה, רָחַתָּה, רָחַתָּה, רָחַתָּה, רָחַתָּה, compare similar families under the words רָחַתָּה and רָחַתָּה.) Ps. 35:5; 118:13, רָחָה רָחִיתִי לִנְפֹל "thou hast thrust at me that I might fall;" 140:5. Ps. 62:4, רָחַתָּה "an overturned wall."

NIPHAL, pass. of Kal to be thrust away, Pro. 14:32, "the wicked is driven away in his wickedness," i. e. perishes, rushes to destruction. Compare רָחַתָּה (prop. from רָחַתָּה), Jer. 23:12. But the part. plur. constr. רָחִיתִי, as רָחִיתִי, is more correctly referred to רָחַתָּה which see.

PUAL, pret. רָחַתָּה "they are thrown down," Ps. 36:13.

Derivatives רָחַתָּה, מְרָחָה and —

**רָחַתָּה** f. pl. רָחִיתִי, Ch. a concubine (from the root רָחָה, Arabic رَحَا and رَحَا subegit feminam). Dan. 6:19, וְרָחִיתִי לֹא-הִנְגַל מִרְמִיָּה "nor did he allow concubines to be brought in to him." Theodot. and the Syriac arbitrarily interpret it food; the Hebrew interpreters better, "musical instruments," especially such as were struck.

**רָחַתָּה** i. q. רָחָה whence fut. Niph. יִרְחַתָּה Jer. 23:12. But if written רָחִיתִי it may be referred to רָחָה.

**רָחַתָּה** in pause רָחִיתִי m. (from the root רָחָה) a thrusting down, overthrowing, Ps. 56:14; 116:8.

**רָחַל** Ch. to fear, i. q. Hebr. רָחַל prop. to creep along, to go with a quiet gait, like timid persons, furchtsam heranschleichen. To this corresponds the Syr.

ܪܚܠ, to fear. Arab. رَحَلَ to flee, to withdraw, pr. sich davonstehlen, to withdraw oneself secretly. Constr. followed by מִן, מִן (compare מִפְּנֵי), Dan. 5:19. Part. רָחִיל terrible, Dan. 2:31; 7:7.

PAEL רָחַל to make afraid, terrify. Dan. 4:2.

**רָחַח** an unused root, Arabic رَحَح to smoke, hence used of a smoky, dusky colour; whence apparently —

**רָחִי** m. Arabic رَحِي Ezekiel 4:9, millet (holcus dochna, Linn.), Germ. Weerbirten, a kind of corn, of

which many species are grown in Italy, Syria, and Egypt; partly used for green fodder, for which the leaves serve, and partly for the grain, which is of a dusky, blackish colour when ripe, and is used for bread, pottage, etc. Comp. Oedmann, Verm. Samml. aus der Naturkunde, vol. v. p. 92, Germ. vers. Forskål Flora Aegyptio-Arab. p. 174. Niebuhr's Arabia, p. 295. [Some of] the ancient versions translate it panicum, see Celsii Hierob. i. 453, seq.

**רָחַח** TO THRUST, TO IMPEL, TO URGE, see the root רָחָה. Part. pass. impelled, hastened, urged on. Est. 3:15; 8:14.

NIPHAL רָחַח to impel oneself, to hasten. 2 Ch. 26:20; Est. 6:12. Hence מְרָחִיחָה.

**רָחַק** TO THRUST, TO PUSH, as is done in a great crowd, Joel 2:8 (Arabic رَحَق to repel, to drive away, رَحَق cast aside, whence the quadrilateral رَحَق to push from behind, compounded of رَحَق and رَحَق. Aram. رَحَق i. q. Heb. With this accords the Gr. ῥέωω). Part. רָחֵק an oppressor (of a people). Jud. 2:18.

**רָחֵק** const. state רָחֵק, suffix רָחֵק — (1) subst. sufficiency, a large enough quantity, hence adverb, enough. The form is as if from the verb רָחֵק = רָחֵק (like רָחֵק, which, according to Simonis, has the same meaning as رَحَى to be many. It may also be said that רָחֵק is put by aphæresis for רָחֵק, of the form רָחֵק, רָחֵק, רָחֵק. — Esther 1:18, וְרָחֵק בְּרִינָה "and there will be enough of contempt and anger." Mal. 3:10, "I will pour you out a blessing until (there is) not sufficiency," until all my abundance be exhausted, and as this never can be, it means, for ever; comp. Ps. 72:6. (Jo. Simonis renders it well as to the sense, ultra quam satis est, but how he draws this from the words I cannot at all see.) The genitive which follows this word, commonly signifies the thing or person for whom something suffices. Prov. 25:16, רָחֵק "which is sufficient for thee." Ex. 36:7, רָחֵק "sufficient for them." Obad. 5; Jer. 49:9. Lev. 5:7, רָחֵק "enough for (i. e. to buy) a lamb" (not as given by Simonis ed. 1—4: so many persons as were enough to eat a lamb). Lev. 12:8; 25:26, רָחֵק "enough to redeem him." Neh. 5:8, רָחֵק "so far as was in us," according to our power. The genitive rarely signifies that of which there is enough. Prov 27:27, רָחֵק עֵינִים "enough goat's milk"



(2) Prepositions are often prefixed to **די** the const. state, and thus new compound prepositions are formed; in all of which, however, the idea of sufficiency and plenty is more or less preserved.

(a) *according to the plenty of, according as.* Jud. 6:5, innumerable, **כְּרִי אֶרְבָּה לָרֹב** Deut. 25:2 **כְּרִי רִשְׁעוֹתָו** "according to the amount of his wickedness."

(b) **כְּרִי** idem, *according to the multitude, or abundance* (comp. **כִּן** 2, letter d); whence with an inf. following, *as often as, whenever.* 1 Sa. 18:30, **וַיְהִי כְּרִי מִי יָמֵי דָוִד** "and it came to pass as often as they went out;" comp. 1 Sa. 1:7. 1 Ki. 14:28, **וַיְהִי כְּרִי מִי יָמֵי דָוִד** "and it came to pass as often as the king came," etc. Isaiah 28:19; Jer. 31:20; 2 Ki. 4:8. Also followed by a finite verb, when **כְּרִי** is understood. Jer. 20:8, **כְּרִי אֶרְבֶּר** "as often as I speak;" also followed by a noun where there is an ellipsis, as, **כְּרִי חֹדֶשׁ בְּחַדְשֵׁוֹ** Isa. 66:23, i. e. "as often as month (comes) in its month," i. e. in its own time; *every month*; and so **כְּרִי שָׁנָה בְּשָׁנָה** yearly, 1 Sa. 7:16; Zec. 14:16.

(c) **כְּרִי**—(a) *according to abundance of*, i. q. **כְּרִי** and **כְּרִי** (compare **כְּ** B, 7), hence *as often as.* Job 39:25, **כְּרִי שׁוֹפָר** "as often as the trumpet is blown."—(β) *to what is sufficient for any one* (comp. **כְּ** B, 4), i. e. until he have enough for some one, properly used when food is mentioned. Nah. 2:13, **כְּרִי לְרוֹתֵי** "enough for his whelps." In the other hemistich, **כְּרִי לְאֵשׁ** Habak. 2:13, "the people labour as food for fire, and the nations labour **כְּרִי** for nought," vainly. Jer. 51:58 (where there are the same words). German, für das Feuer, für Nichts. Jo. Simonis absurdly renders **כְּרִי** *quantum requiritur, ut aliquid frustra sit*, and **כְּרִי לְאֵשׁ** *quantum materię ignis requirit*: which to my surprise has not been corrected even in the last edition [Winer's].—**כְּרִי** is never, as *Vater* formerly laid down, a mere poetic form for **כְּ**.

**די** Ch.—(A) relat. pronoun, *qui, quæ, quod, who, which, that*, i. q. Hebrew **אֲשֶׁר**. (This relative has sprung from the demonstrative **זֶה**, Arab. ذى, *ذى*, which latter word is commonly rendered lord, master, e.g. **ذو القرنين**, possessor of two horns, *bicornis*, but still it is nothing but a pronoun, and is also used in the Tayitic dialect for the relative **الذى**. So pl. **اولو** and **اولى** commonly lords, masters, but pr. i. q. **اول**, *who*; comp. **די זֶהב** and S. hultens ad Florileg. Sentent. p. 182; ad Hariri Consessus, t. ii. p. 75. Hence in Syriac and Chaldee is formed the shortened

prefix **די**. See more under **אֲשֶׁר** page LXXXVIII, A, As to the use of the relative, it is to be observed—

(1) it is often put for *he who, that which*, Dan. 2:23; more fully, **די מָה** Dan. 2:28, 43. In some places it is—

(2) *a mere mark of relation.* **די תְּמָה** where Ezr. 6:1. **די מְרֵהוֹן** whose habitation, Dan. 2:11 **די אֲזִין** who, Dan. 7:17.

(3) It is the *mark of the genitive* (compare **לְ** אֲשֶׁר), e. g. **שְׂלִיטָא די מְלָכָא** "the king's captain," prop. who was of the king, Dan. 2:15; in such a case the substantive is put in emphat. state, Dan. loc. cit., or in const. **נָהַר די נָהַר** Dan. 7:10; or with pleon. suff. **שְׁמֵה די אֱלֹהֵהּ** the name of God (Germ. Gottes sein Name), Dan. 2:20, **אֲרִיִּיּוֹן די יְהוּדִיָּא** accusations of the Jews, Dan. 3:8. A genitive of material is found, Dan. 2:32, **רֹאשׁ די רֹהַב טָב** "his head was of fine gold," Ezr. 6:4.

(4) Through the verbosity of the Chaldee, it is sometimes redundant before the prepositions **כְּ**, **מִן**, **בְּ**, **בֵּין**, **בְּיַמֵּי** "the temple (which is) at Jerusalem;" Dan. 5:2, **בֵּיתָא די בְּמִדְיָא** "the palace (which is) in Media," Ezr. 6:2; Dan. 6:14; especially Dan. 2:34; compare Est. 1:12, with verse 15.

(B) It becomes a conjunction, like the Heb. **אֲשֶׁר** letter B, and denotes—

(1) *that*, Dan. 2:23; *in that, because that, because*, Dan. 4:15.

(2) *that, so that*, Dan. 2:16, 47.

(3) It is prefixed to direct discourse, like **כִּי**, **דִּי**, **אֲשֶׁר**, Dan. 2:25, "he said thus to him, **אֲנִי מָצִיתִי אִישׁ** a man is found," etc.; verse 37; 5:7; 6:6, 14. **אֲנִי מָצִיתִי אִישׁ** Dan. 2:9=Heb. **אֲנִי מָצִיתִי אִישׁ**. Well rendered by Theod. *εὗρον*.

It is compounded with prefixes—(1) **כְּרִי** i. q. **כְּרִי** when, Dan. 3:7; 5:20; 6:11, 15.

(2) **מִן** **כְּרִי** from what (time), Dan 4:23: Ezr. 5:12.

(3) **כְּרִי** **כְּרִי**; see **כְּרִי**.

**די זֶהב** ("a place abounding with gold," compare Ch. **די** No. 1), [*Dizahab*], pr. n. of a place in the desert of Sinai, so called apparently from its abundance of gold, Deu. 1:1. I have no doubt but that it is the same place as that now called *Dehab* on the western shore of the Ælanitic gulf, where there are many palms; see Burckhardt's Travels in Syria, p. 847, and 1075, my edit., LXX. *Karaxpóσεα*; compare Euseb. and Jerome in Onom. on this word.

**דיבון** ("pining," see the root **דָּבַן**, [*Dibon*], pr. n.—

(1) Of a town on the borders of Moab, on the

דִּיק (from the Ch. and Syr. root דִּיק to look out),  
m. *a watch-tower, place to look out, as erected by*



besiegers, i. q. **בָּרַח** and Syr. **ܠܥܘܠܐ**, commonly collect. 2 Ki. 25:1; Jer. 52:4; Eze. 4:2; 17:17; 21:27; 26:8. There is often said **בָּרַח** **בָּרַח**, once **בָּרַח** Eze. 26:8. J. D. Michaëlis, whom I formerly followed, understood it to be a wall of circumvallation, cast up by besiegers, Circumvallationēnie (LXX. in the book of Kings, *περιτειχος*); but compare Rosenm. on Eze. 4:2; also Barhebr. p. 206; he erected a tower **ܕܥܠܡܐ** for looking out, keeping watch.

**דִּישׁ** i. q. **דִּישׁ** to thresh, which see. Hence—

**דִּישׁ** m. *threshing time*, Lev. 26:5.

**דִּישׁוֹן** m.—(1) a species of gazelle, so called from its leaping and bounding; from the root **דִּישׁ** pr. to tread, but prob. also i. q. **דָּוַן** to leap, whence **דִּישׁוֹן** **דִּישׁוֹן** wild goat, gazelle (comp. Bochart, Hieroz. ii. page 270 and Rosenm. on the place), Deut. 14:5. LXX. *πύγαργος*, Syr. and Targ. **ܕܝܫܐ**, both the Arab. **الري**, all of which words denote a kind of gazelle.

(2) [*Dishon*], pr. n.—(a) of a son of Seir, also the name of a district in Edom, so called from him. Gen. 36:21, 30; 1 Ch. 1:38.—(b) a grandson of Seir, Gen. 36:25; 1 Ch. 1:41.

[**דִּישָׁן** pr. n. m. *Dishan*, Gen. 36:21, etc.]

**דָּךְ** m. adj. (from **דָּכָה**)—(1) *crushed*, hence *dejected*, *afflicted*, *wretched*, Psal. 9:10; 10:18; 74:21. It seems once to be used in an active signification for *crushing*, i. e. *chastising*, reproving. Thus I understand with Luther and Geier, Pro. 26:28, **לִשְׁוֹן שִׁקָּר יִשְׁנֵה דָּכִי** “a lying tongue (i. e. a liar) hates those who correct him.” Verbal adjectives of the form **דָּךְ**, **דָּךְ** are commonly, indeed, intransitive, and are derived from intransitive verbs, as **דָּם**, **דָּל**, **דָּב** and many others; yet this does not hinder that words of the same form derived from a transitive verb, such as **דָּכָה**, may also be taken transitively; **דָּכָה** contr. **דָּךְ**, **דָּךְ**=**דָּכָה**; and that this is the case sometimes, is shewn by **שִׁקָּר יִשְׁנֵה דָּכִי**. LXX. render this passage well as to the sense, *γλωσσα ψευδῆς μισεῖ ἀλγήθειαν*, and this is favoured by the other hemistich, “a flattering mouth worketh ruin.” I formerly interpreted this with Dathe, *lingua mendax odit a se atterendos*, those whom it wishes to destroy; but I unhesitatingly prefer the former.

**דָּךְ** m. Ch. *this*, Ezr. 5:16, 17; 6:7, 8, **דָּךְ** fem. Ezr. 4:15, 16, 19, 5:8. (To this answers the Arab.

**ذَاكَ**; and both are from the simple demonstrative

**ذَا**=**זֶה**, with a pleonastic suffix of the second person **ذَاكَ** pr. this to thee; also **ذَلِكَ**, and when we speak with many, **ذَلِكَ** this to you. Often used in the Targums for the Heb. **זֶה**, **זֶה**, **זֶה**, **זֶה**.

**דָּכָה** i. q. **דָּכָה** TO BE BROKEN IN PIECES, crushed, not used in Kal. Compare **דָּכָה**.

PIEL **דָּכָה**—(1) *to break in pieces, to crush*. Ps. 72:4, **וְיִדָּכֶה עוֹשֶׁק** “and he shall break in pieces the oppressor;” Psal. 89:11; 143:3; Job 6:9, **וְיִדָּכֶה אֱלֹהִים וְיִדָּכֶה אֲנִי** “and oh! that God would crush me!” Metaph. Job 19:2, **וְיִתְדָּכֶה אֲנִי בְמַלְאִים** “and (how long) will you break me in pieces with words?”

(2) *to trample* (with the feet). Lam. 3:34, and hence to oppress (an inferior), Isa. 3:15; Psal. 94:5; especially in the administration of justice, Pro. 22:22.

NIPHAL, part. *oppressed, broken* in spirit, Isa. 57:15.

PUAL—(1) *to be broken*, broken to pieces, used of the arm, Job 22:9.

(2) *to be bruised, smitten* (with stripes), Isa. 53:5.

(3) *to be crushed, humbled, broken* in spirit through grief, Isa. 19:10; Jer. 44:10.

HITHPAEL **דָּכָה** pass. of Piel No. 2, Job 5:4; 34:25. The derivatives follow.

**דָּכָה** adj. [pl. const. **דָּכָה**], intensive from the root **דָּכָה** (of the form **דָּכָה**)—(1) *very much crushed, broken very small*, hence as a subst. *that which is very small*, poet. for *dust*. (Arab. **دَكَّة** dust [rejected in Thes.].) Ps. 90:3, **תִּשָּׁב אֲנִישׁ עֲדֵדְכָה** “thou turnest man to dust.”

(2) *broken* in spirit, *cast down*, Isa. 57:15; Ps. 34:19.

**דָּכָה** m. with suffix **דָּכָה** and with Dag. forte euphon. (Lehrg. p. 87), **דָּכָה** *bruising, wound*. Isa. 53:10, **יְהוָה חָפַץ דָּכָהוּ הַחֲלִי** “it pleased Jehovah to sicken his wound,” i. e. to wound him severely. The construction is asynthetic. [This word is taken in Thes. as inf. from **דָּכָה**.]

**דָּכָה** i. q. **דָּכָה** TO BE BROKEN TO PIECES, TO BE CRUSHED, once found in Kal, Ps. 10:10 **כָּתִיב יִדָּכֶה** “and crushed he crouches down.” **יִדָּכֶה** id.

PIEL, *to break to pieces, to crush*. Psal. 44:20; 51:10, **תִּגְלַלְהָ עֲצָמוֹת דָּכִיתָ** “that the bones (which) thou hast broken may rejoice,” i. e. broken by a consciousness of guilt.

NIPHAL, pass. *to be broken, crushed*, Psal. 38:9;

used of the heart, Psal. 51:19, לֵב נִשְׁבַּר וְנִדְּבָה, "a broken and a contrite heart." Hence דְּבִי.

דְּבִי f. a crushing (from the root דָּבַד). Deut. 23:2, פְּצוּלֵי דְבִי "mutilated (or castrated) by crushing," sc. the testicles. There can be no doubt that a peculiar mode of castration is here alluded to; which as we learn from Greek physicians, was customary in the East; in this mode the testicles of very young boys were softened with hot water, and were extirpated by rubbing. Such a eunuch was called by the Greeks *θλαδίας*, from *θλαω*. Well rendered by the Vulg. *eunuchus attritis testiculis*.

דָּבַד from דְּבִי m. crushing, dashing (of waves), hence roaring noise; Ps. 93:3, יִשְׁאוּ נְהָרוֹת דְּבִים, "the floods lift up their roaring." (Arab. *دكا* to beat, to thrust, VI. to dash together; compare *دك* VI. to press on one another in the tumult of battle; *دَكَّة*, tumult, conflict.)

דִּבְךְ an unused root, Arab. *دك* to break very small, to break in pieces, to crush, i. q. דָּבַד, דְּבִי, דָּבַד, whence דָּבַד, דְּבִי; compare דָּבַד and the remarks on דְּבִי. In the western languages I compare this with Gr. *δάω*, *δάκνω*.

דִּבֵּן Ch. *this*, i. q. דָּבַד. Dan. 2:31; 7:20.

דָּבַר Ch. i. q. Hebr. דָּבַר to remember, whence דָּבַר, דְּבִי.

דָּבַר pl. דְּבִי Chald. a ram, Ezr. 6:9, 17; 7:17. Prop. it signifies a male, like the Heb. דָּבַר, specially used of the male of sheep, like Gr. *ἀρσεν*, a male, *ἀρσεν*, *ἀρσ*, a ram.

דְּבִיר (from the root דָּבַד) m. emph. דְּבִירָה Ch. a memorial, *ὑπόμνημα*, a record, a document, Ezr. 6:2.

דְּבִיר m. Ch. id., Ezr. 4:15, סֵפֶר דְּבִירָה the book of records, or memorials, i. e. the public acts of the kingdom compiled by the chancellor (Hebr. מְזִכֵּר) by public authority. Syriac *ܕܒܝܪܐ* memorial, e. g. used of the memorials of martyrs.

דָּל (I) (from the root דָּלָה), pr. something hanging, swinging, hence the leaf of a door as being hung up, and swinging both ways. Once used metaph. the door of the lips, for mouth, Ps. 141:3 (compare Mic. 7:5, and *πύλαι στόματος*, Eurip. Hippol. 882). By far more frequent is fem. דָּלָה a door, which see. (II.) plur. דָּלִים, fem. דָּלוֹת feeble (from the root

*weak, powerless*. 2 Sa. 3:1, "David became continually stronger and the house of Saul grew weaker and weaker;" specially — (a) *lean*, Gen. 41:19; 2 Sa. 13:4, מִדּוּנֵי אֲמָתָה כָּבֵה דָל "why art thou so lean?" — (b) *weak, low, ignoble*. Often in plur. דָּלִים Ex. 23:3; Levit. 14:21; 19:15, 1 Sa. 2:8; Ruth 3:10; Ps. 41:2; 72:13; Prov. 19:15; 14:31; 19:4; Isa. 14:30; 25:4; 26:6.

דָּלָה TO LEAP, TO SPRING, found once in Kal, Zeph. 1:9.

PIEL id. Isa. 35:6, אִזּוּ יִדְּלֵל בְּאֵל פֶּסַח "then shall the lame man leap as the hart;" followed by על Cant. 2:8; followed by an acc. Ps. 18:30, בְּאֵלֵהי אֲדַלֵּנִישׁוּר, "by my God I have leaped over a wall." Ch. id.

דָּלָה — (1) i. q. דָּלָה TO HANG DOWN, TO BE PENDULOUS, compare Arabic *دلى* Conj. V used of branches hanging down, and Æth. *ደለወ*: to wave, to hang down, see דָּלִית.

(2) to make to hang down, i. e. to let down, a bucket into a well, to draw water. (Arab. *دلا* and

*دلى*, Syr. *دلى*, id. Hence Gr. *τλάω*, and the compound *ἀν-τλάω*, Lat. *antlare*) Exod. 2:16, 19. Metaph. Pro. 20:5, "counsel in the heart of a man is as deep water, יִדְּלֵנָה וְאִישׁ תְּבוּנָה יִדְּלֵנָה but a man of understanding will draw it out."

PIEL, to draw, to take out (from a well), metaph. to set free, Ps. 30:2, אֲרֹמְמֶךָ כִּי דָלִיתִי, "I will extol thee, for thou hast set me free." As to the form יִדְּלֵנָה Pro. 26:7, see דָּלָה.

Hence דָּל No. I, דָּלָה, דָּלִי, דָּלִית and the pr. n. דָּלִית, דָּלִי.

דָּלָה i. q. דָּלָה a door, see דָּל No. I, Isa. 26:20 יִדְּלֵנָה, whence dual דָּלָתִים, see the word דָּלָת.

דָּלָה f. (from דָּלָה), pr. something hanging down, slender, specially —

(1) slender thread, specially the thrum by which the web is fastened to the weaver's beam; Isa. 38:12, מִדְּלָה יִכַּצְעֵנִי "he has cut me off from the thrum," an image of death, taken from a weaver who cuts off his finished work from the beam. (Ch. דָּלִיל the web).

(2) hair, locks hanging down, Cant. 7:6; where the Vulg. has *coma capitis*.

(3) slenderness, poverty for the coner. the poor, 2 Ki. 24:14; 25:12. Plur. דָּלוֹת הָעָם Jer. 52:15, and דָּלִי הָאָרֶץ verse 16 id.

דָּלָה TO DISTURB water with the feet. Fze. 39 2, 13. (Syr. *دلس* id.)



**דלי** m. (from **דלה**), a bucket, any vessel for drawing water, Isa. 40:15. Arab. **دلو**.

**דלי** m. id. Nu. 24:7, **יגד מים מדליו**, "water shall flow from his buckets," i. e. his posterity shall be numerous; metaphora ab aquâ de situlâ destillante, ad semen virile translata, ex nostro sensu obscena, sed Orientalibus familiari; compare **سجل**, **سجل** and Isai. 48:1. In the other hemistich **יגרעו במים רבים** **דליו** (**döl-yāv**) is from the dual **דללים** (as buckets for drawing were made in pairs), but with Metheg retained in the penultima.

**דליה** ("whom Jehovah has freed"), [*Delaiah*], pr. n. m.—(1) Neh. 6:10.—(2) 1 Ch. 3:24.—(3) Ezr. 2:60; Neh. 7:62. ["The Phœnicians had the pr. n. *Δελαίαστροφος*, Jos. c. Apion, i. e. **דלי** freed by Astarte."]

**דלירה** (id.) [*Delaiah*], pr. n. m.—(1) Jer. 36:12, 25.—(2) 1 Ch. 24:18.

**דלילה** fem. ("feeble," "pining with desire" ["weak, delicate."]), [*Delilah*], pr. n. of a Philistine woman, beloved by Samson, Jud. 16:4—18.

**דלית** only in the plur. **דליות** fem. (with Kametz impure) *boughs, branches*, so called as hanging down and waving, Jer. 11:16; Eze. 17:6, 23; 31:7, 9, 12. (Syr. **دليل**, id.)

**דלל** pret. pl. **דללו** Isa. 19:6; **דלו** Job 28:4, and **דליו** Pro. 26:7 (see No. 1), 1 pers. **דלותי** Ps. 116:6.

(1) TO HANG DOWN, TO BE PENDULOUS, TO SWING, TO WAVE, *schlaff herabhängen, hinabwallen und schwanken*, as a bucket hanging in a well, as slender branches, such as those of palms, willows, which are pendulous and wave to and fro. (Kindred roots are **דלה**, also **זלל**, **זלל**, **זלל**, and **זלל**, which see. Compare in the Indo-Germanic languages, Sanscr. *til*, to be moved; Gr. *σαλεύω, σαλάσσω, ἄλος*, to wave, waving. To the same family are to be referred **חלל**, **חלל**, in all of which the primary idea is that of pendulosity, laxity, languor.) Job 28:4, used of miners letting themselves down into the shafts, **דלו** "they hang down from men and swing." Here I would also refer Prov. 26:7, **דליו שמים מפסח**, "the legs hang down (as a useless weight) from the lame, and (equally useless) is a sententious saying in the mouth of fools." I do not doubt that the opinion of some of the rabbins is the

true one, who explain **דליו** by **דללו**, which it will be well to explain and vindicate in a few words. A doubled semi-vowel sometimes seems to be so softened and prolonged that the second is sounded like *i* or *y*; as is the case in Italian, Spanish, and French, in which latter language this manner of pronunciation is expressed by the peculiar verb *mouiller*. Comp. with each other Lat. *filia, fille, figliuola*; *familia, famiglia, famille*; Hispan. *hallar, lluvia, niño*. A similar instance is Arab. **دليوب** [So Castell; **ديوب** Freytag]

i. q. **دوب** a calumniator; Heb. **דריש** Ezr. 10:16, for **דרש**; also it seems as if Nun were sometimes put instead of doubling the semi-vowel, as Arab. **حروب**

for **حروب** a pod, **מענייה** Isa. 23:11, for **מעניה**, and perhaps **תמנו** Lam. 2:12, for **תמנו**. [In Amer. edit. these philological comparisons are mostly omitted, and the word is only explained thus:—"In this passage, if we read **דליו** (with Pathach) it may be for **דלו**; so several rabbins, and comp. Ezr. 10:16, **דריש** for **דרש**, **φάλλον folium, ἄλλος alius**, and vice versa **filio, fille**. But it is better with R. Jonah, R. Judah, and several MSS. to read **דליו** = **דלו**."] To return to the passage in the Proverbs, the sense is given well by Symm. *ἐξέλιπον κνημαὶ ἀπὸ χλωοῦ*; see also L. De Dieu, who ascribes a like sense to the form **דלו**, deriving it from **דלה**. This was what I formerly thought. I then regarded **דליו** for **דליו** to be for imp. Piel, from **דלה**, and I thus interpreted the passage with Chr. B. Michaëlis, "take away (as if, draw off) the legs from the lame, and a sententious saying," etc., both being useless; but the former explanation is preferable.

(2) *to be languid, feeble, weak*—(a) used of slow and shallow water. Isa. 19:6, **יאריו מצור**, "the rivers of Egypt languish and are dried up" (comp. "*flumen languidum*," Hor. Od. ii. 14, 17; "*aqua languida*," Liv. i. 4).—(b) used of men, as being in a feeble condition, Ps. 79:8; 116:6; 142:7.—(c) of the eyes, as languishing with desire, Isa. 38:14, **דלו עיני למרום**.

NIPHAL pass. of No. 2, *to be enfeebled*, used of a people, Jud. 6:6; Isa. 17:4.

Derivative nouns **דל** No. II., **דלה**, and pr. n. **דלילה**.

**דלע** an unused root. Arab. to thrust out the tongue. Ch. **דלע** a cucumber (perhaps as being oblong like a tongue). Whence—

**דלען** ("cucumber field"), [*Dilean*], pr. n. of a town in the tribe of Judah, Josh. 15:38.

**דלף** fut. יִדְלֹף. (1) TO DROP, TO DRIP, used of a house, Ecc. 10:18, יִדְלֹף הַבַּיִת, "the house drops," lets in rain through the chinks in the roof.

(2) to shed tears, to weep, used of the eye. Job 16:20, אֶל־אֵלֹהִים דִּלְפָּה עֵינַי, "my eye sheds tears to God." Ps. 119:28, דִּלְפָּה נַפְשִׁי, "my soul weeps." Compare נָפַשׁ No. 3. (Aram. id.; Arab. دلف to go slowly, to creep; VII. to be poured out, to flow; comp. دلف). Hence—

**דלף** m. a dropping, Prov. 19:13; 27:15.

**דלפון** [Dalphon], pr. n. of a son of Haman, Est. 9:7.

**דלק** fut. יִדְלֹק. (1) TO BURN, TO FLAME. (Aram. دلف, id. To this corresponds Gr. δέπκομαι, prop. to flame, to shine, which is applied to the power of seeing; comp. שֹׁהַ). Ps. 7:14, הִצִּיז לִדְלֹקִים וַיַּעַל, "he makes his arrows flaming," i. e. he shoots burning arrows. Followed by אֵשׁ to set on fire, to kindle, Obad. 18.

(2) The signification of burning is variously applied—(a) to the glow of love and friendship. Pro. 26:23, שִׁפְתֵּיהֶם דֹּלֵקִים, "burning lips," i. e. speeches which show or feign the warmest love.—(b) to anxiety, which is often compared to heat (Isa. 13:8; Ps. 39:4). Ps. 10:2. Comp. Schult. Ep. ad Menken. i. p. 49.—(c) to the heat of persecution, pursuing, whence דֹּלֵק אַחֲרַי, "to pursue hotly" (in the language of higher Germany, nachfeuern). Gen. 31:36, כִּי דָרְסָנִי, אַחֲרַי "that thou pursuest me so hotly," 1 Samuel 17:53. Followed by an acc. id. Lam. 4:19, עַל־הַהָרִים דִּרְסָנוּ, "they pursued us upon the mountains." (Arab. دلف and دلف have various figurative uses nearly approaching to those in Hebrew; as دلف to rush violently as a crowd, comp. letter c.; دلف to be sharp and ready, as the tongue, comp. letter a.

HIPHL, to kindle, Eze. 24:10, to heat, to inflame (used of wine). Isa. 5:11, יִיֵּדְלִיקֵם "wine inflames them."

**דלק** Ch. to burn. Dan. 7:9.

**דלקת** f. burning fever, Deut. 28:22.

**דלת** feminine, (compare masculine ἀπὸς λεγόμεν. דל No. I, root דלף), the leaf of a door, so called from its hanging and swinging (see the root); hence the door itself as hanging on its hinges, Prov. 26:14, which is shut or opened, Genesis 19:10; 2 Kings 4:4; 9:3; knocked at, Jud. 19:22. It differs from דלתה, which denotes the doorway which the door closes. When

two-leaved doors are spoken of, the dual is commonly used (which see), but the singular is also used to express both leaves, see 1 Ki. 6:34, שְׁנֵי צִלְעִים הַדֶּלֶת, "the two leaves of the one door were folding." Without much strictness of use, Eze. 41:24 דלת is put both for the leaves singly, and also for the whole door, שְׁתֵּים דִּלְתוֹת דֶּלֶתוֹת מוֹסְבּוֹת, "there (were) two leaves to each of the doors, both were folding, two leaves to the former door, two leaves to the latter." Used of the covering of the ark, 2 Ki. 12:10.—Metaph. Cant. 8:9, "if she (our sister) be a door," if she be easy of access.

Dual דלתים const. דלת (pr. from the form דלתה) two-leaved doors, folding doors; especially large ones, such as the gates of a city. Deut. 3:5; 1 Sa. 23:7; Isa. 45:1; Jer. 49:31. Metaph. the doors of heaven which let down the rain (elsewhere אַרְבּוֹת), Ps. 78:23. Job 3:10, דלתִי בְטֵנִי, "the doors of the womb (that bare) me." Job 41:6, דלתִי פִּנִּי, "the doors of his face" (the jaws of a crocodile). Job 38:8, "he has shut up the sea with doors;" comp. verse 10.

Pl. דלתות const. דלתות f. (but Neh. 13:19 masc.). (1) leaves of a door, gates, 1 Ki. 6:31; Ezekiel 41:24 (see the sing.), hence—

(2) the doorway or gate itself, Judg. 3:23—25; 19:27. Ezekiel 26:2, נִשְׁבְּרָה דִּלְתוֹת הָעָם, "the gate of the people (Jerusalem) is broken."

(3) the columns of a book, so called from the resemblance to a door, just as in Latin columna from the resemblance to a column, Jer. 36:23. Others understand chapters of a book, like the Rabbinic שער.

I. דם m., const. דם, with suffix דמו, דמך (Gen. 9:5).

(1) blood (prob. for אדם from the root אדם, to be red, whence Talmud. אדם, אדם, אדם, Pun. Edom according to Augustine on Psalm 136. Arabic دَم,

rarely دَم, whence a new verb دَمَى to emit blood, II. to wound). אכל על דם "to eat (flesh) with the blood." 1 Sam. 14:32, 33; Eze. 33:25 (contrary to the Mosaic law, Lev. 17:11; Deut. 12:23). דם נקי "innocent blood," 2 Ki. 21:16; Ps. 106:38; also used of an innocent person himself, Psalm 94:21, ודם נקי ירשעו "and they condemn the innocent blood;" also דם נקי blood of an innocent person. Deu. 19:10, 13; 27:25; Jer. 19:4; 22:17. Figuratively—

(2) blood is used specially for bloodshed, slaughter, Lev. 19:16, and for guilt contracted by killing. Stutzschub, Genesis 37:26; Levit. 17:4. Deut. 17:8



בְּיֹדָם לָדֵם Nu. 35:27, "he is not guilty of blood."

(3) *blood of the grape* is used of wine, which in Palestine is red; compare αἷμα τῆς σταφυλῆς, Sir. 39:26. Gen. 49:11; Deu. 32:14.

Plur. דְּמִים — (1) blood, specially as shed, Isa. 9:4. אִישׁ דָּמִים a bloody man, Ps. 5:7; 26:9; 55:24.

(2) *slaying, the guilt of slaughter*. בֵּית עֵיר a house, a city guilty of slaughter, 2 Sa. 21:1; Eze. 22:2; 24:6. דְּמֵי בֹו Lev. 20:9; Eze. 18:13. דְּמֵיהֶם Lev. 20:11, seq., he is, they are, guilty of slaughter.

II. דָּם *likeness* (from דָּמָה). So perhaps in the doubtful passage, Eze. 19:10, "thy mother is like a vine," בְּרִמְתָּהּ, which Kimchi explains "in thy likeness," like thee. Compare also Targ. See more in Rosenm., on the passage. ["Calmet פִּנְפֹּךְ as a vine of thy vineyard." This is only a conjecture.]

I. דָּמָה (Aram. דָּמָא, [fut. דְּמָה], TO BE LIKE, TO BECOME LIKE, followed by לְ, Ps. 102:7; 144:4; Cant. 2:9; 7:8; אֶל, Ezekiel 31:8. With a pleonast. dat. Cant. 2:17, דָּמָה לְךָ רוּדִי לְעֵבִי "be thou like, my love, to a hart." Cant. 8:14.

NIPHAL, to become like, followed by בְּ, Ps. 49:13, 21, acc. Eze. 32:2. [In Thes. all the occurrences in Niphal, except the last cited, are referred to No. II.]

PIEL דָּמָה — (1) *to compare, to liken*, followed by אֶל Isa. 40:18, 25; לְ 46:5; Cant. 1:9; Lam. 2:13, מָה אֶדְמָה לָּךְ "what shall I compare to thee?" Hence *to use parables*, i. q. מִשַּׁל, מִשַּׁל. Hos. 12:11, בְּיַד הַנְּבִיאִים אֶדְמָה "through the prophets I have used parables" (it is better to take it thus as required by the context, than "I have destroyed," i. e. announced destruction).

(2) *to liken in one's mind, to imagine, to think*. Ps. 50:21, דָּמִיתָ חֵילֹת־אֹהֶיָּה כְמוֹד, "thou thoughtest I was altogether such a one as thyself," Esth. 4:13; Isa. 10:7.

(3) *to think, to purpose, to meditate* doing something, Num. 33:56; Jud. 20:5, אֲתִי דָמוּ לְהַרְגִי, "they thought to have slain me." Isa. 14:24; 2 Sa. 21:5, הָאִישׁ אֲשֶׁר בָּלְנוּ וְאֲשֶׁר דָּמָה לָנוּ, "the man who destroyed us and who meditated (evil) against us."

(4) *to remember*, Ps. 48:10, דָּמִינוּ אֱלֹהִים חַסְדְּךָ, "we have remembered, O God, thy loving kindness."

HITHPAEL, 1 fut. אֶדְמָה Isa. 14:14, *to make oneself like*.

Derivatives דָּם No. II, דָּמָה, דָּמִין

This signification of resemblance appears to be proper to this root; but it has another borrowed from the cognate stock דָּמָה, דָּמוּ, namely —

II. דָּמָה — (1) TO BE SILENT, TO BE QUIET, TO REST, TO CEASE; Jer. 14:17, "my eyes are poured out in tears, day and night, and they do not cease;" Lam. 3:49.

(2) *causat. to make an end of any thing, hence to destroy* (compare הָרַם, הִכְחִיד, הִשְׁבִּית, No. 4), especially *to lay waste, to desolate*, Hos. 4:5, דְּמִיתִי אֶמָּךְ "I destroy thy mother," that is, lay waste thy country; Jer. 6:2, דְּמִיתִי בְּתֻצִיּוֹן "I lay waste the daughter of Zion," i. e. thee.

NIPHAL, *to be cut off, to perish*, used of men; Hos. 10:15, בְּשָׁחַר נִדְמָה נִדְמָה מְלֶךְ יִשְׂרָאֵל, "to-morrow shall the king of Israel be cut off;" Isa. 6:5, אוֹיְלִי, אֵינִי דָּמִיתִי "alas for me! for I perish;" used of nations, Zeph. 1:11; Hos. 4:6; of cities, countries, Isa. 15:1; Jer. 47:5; Hos. 10:7. [See also Ps. 49:13, 21.] (In all these examples the preterite occurs, in the future the forms used are דָּמוּ, דָּמִי from syn. דָּמָה). Hence דָּמִי, דָּמִי.

דָּמָה Ch. *to be like*, Dan. 3:25; 7:5.

דָּמָה f. (from the root דָּמָה), *laying waste, and concr. that which is laid waste*, Eze. 27:32, מִי כְצֹר, דָּמָה "who was like unto Tyrus, like the destroyed?" but it is not unaptly conjectured by Houbigant that the true reading is דָּמָה. [In Thes. the common reading is explained by reference to בְּ B, 4, *so utterly destroyed*.] More satisfactorily than Houbigant, a learned writer [Hitzig] in Ephem. Jan. 1830, IV. p. 373, has conjectured that for דָּמָה we should read דָּמָה. But the common reading may also be tolerated if the prep. בְּ be taken in the manner explained under בְּ No. 4.

דָּמָה f. (from the root דָּמָה No. I). — (1) *similitude, likeness, image*, i. q. Syr. دَمَاح. Gen. 1:26, "let us make man . . . כְּדְמוּתֵנוּ according to our image;" compare 5:1, 3, "he begat a son כְּדְמוּתוֹ according to his likeness, after his image;" 2 Chr. 4:3, דְּמוֹת בָּקָרִים, "images of oxen," cast, molten oxen; Isa. 40:18, מַה דְּמוֹת תַּעֲרֹכֵנוּ לוֹ, "what image will ye compare to him?"

(2) *model, pattern*, 2 Ki. 16:10.

(3) *appearance*, Eze. 1:16, אַחַד לְאַרְבַּעַתָּם, "those four had one appearance." Followed by a genitive, *the appearance of any thing, that is, an appearance resembling something*, when any thing seen in a dream or vision is described as not clearly seen; Eze. 1:5, וְמוֹתוֹקָה דְּמוֹת אֲרָבַע חֵילֹת, "and in the midst of it was the appearance of four living

creatures," i.e. a certain appearance like four living creatures; verse 26, דְּמִיתָ כִּסֵּא "the appearance of a throne;" verse 28; 8:2; 10:1, 21; Dan. 10:16. Compare מִדָּמָה. Hence—

(4) adv. *like, as*, Isa. 13:4, דְּמִיתָ id. Ps. 58:5.

דָּמָה m. *quiet, rest, stillness* (from the root דָּמָה No. II). Isa. 38:10, בְּדָמִי יָמִי "in the quiet of my life," i.e. now when I might reign in quietness. LXX. ἐν τῷ ᾧ ᾗψει (either from reading or else conjecturing בְּדָמִי) τῶν ἡμερῶν μου. See more in my Comment. on the passage. I formerly, in common with others, followed Ev. Scheid (Comment ad Cant. Hiskiae ad h. l.), who understands it to mean *stillness*, i.e. *the standing still* of the sun, or noon (comp. נֶכֶן הַיּוֹם under the verb בָּנָן); in this explanation he has discussed the passage with more learning than correctness.

דָּמָה masc. *quietness, rest* (from the root דָּמָה No. II). Psal. 83:2, אֱלֹהִים אֶל־דָּמִי־ךָ "O God, be not quiet," i.e. do not look on our troubles quietly and without doing any thing, do not put off thy aid (comp. תְּשָׁה, תְּשָׁה). Isa. 62:6, 7.

דְּמִיּוֹ (from דָּמָה No. I.) i. q. דְּמוּת m. *likeness, image*, Ps. 17:12.

דָּמָה pret. דָּמָה imp. and inf. דָּמָה fut. דָּמָה pl. דָּמָה (in the Chaldee form).—(1) TO BE SILENT, TO BE STILL; Lev. 10:3; Lam. 3:28; Eze. 24:17, הָאֵיךְ דָּמָה הַאֵיךְ דָּמָה "and they kept silent at my counsel." Followed by ? to keep silence for some one, i.e. to hear some one without speaking. Hence דָּמָה לַיהוָה to be silent for Jehovah; i.e. patiently and with confidence to expect his aid, Ps. 37:7; 62:6. [See NIPHAL.]

(2) to be *astonished, confounded* (see etym. note), i. q. שָׁמַם, with admiration and amazement, Ex. 15:16; and also with grief, Isa. 23:2, אֲדָמָה יֹשְׁבֵי אֵי "be astonished ye inhabitants of the coast (sc. of Tyre)," Lam. 2:10. Silence is also transferred from speaking to acting (compare תְּשָׁה, תְּשָׁה), hence it is—

(3) to be *quiet, to cease, to leave off*, Ps. 4:5. 1 Sa. 14:9; Job 31:34; Lam. 2:18, אֲלֵתֶרֶם בַּת־עֵינֶיךָ "let not the apple of thine eye cease," stop weeping; Job 30:27, מַעֵי רִתְחוּ וְלֹא דָּמָה "my bowels boiled, and rested not;" also to *stand still*, Josh. 10:12, שָׁמָּה "Sun, stand thou still upon Gibeon!" verse 13, וַיָּדָם הַשֶּׁמֶשׁ "and the sun stood still."

Note. This root is onomatopoeic, and one which is widely spread in other families of languages, and equally with the kindred roots דָּמָה, דָּמָה, and Gr. μῦω, it is an imitation of the sound of the shut mouth (hm, dm). Its proper meaning therefore, is

to be *dumb*, which is applied both to *silence and quietness*, and also to the *stupefaction* of one who is lost in wonder and astonishment; and also in the causative and transitive conjugations it is applied to *destruction and desolation*, inasmuch as things or places which are destroyed and made desolate, are still and quiet.

Most nearly kindred to this root are דָּמָה (in which is to be observed the obscure sound which is peculiar to the mouth when closed; see the Latin and German words below) and דָּמָה, which see. The same primary power is found in שָׁמַם, שָׁמָּה, שָׁמָּה, etc., not to mention those in which the idea of the closed mouth is applied to taste (שָׁמַם), or to abstinence from food (שָׁמָּה), or to unmeaning sounds (שָׁמָּה, שָׁמָּה, שָׁמָּה), or, lastly, to the general sense of *closing* (see אָמַם, אָמַם, etc.). From the branches of this family in Greek is μῦω, which is frequently used of the mouth, lips, or eyes, as being closed, and also of sounds uttered with the mouth shut (see Passow's Gr. Lex. v. μῦ, μῦω, and the citations there given); hence θαῦμα, θάμβος = Heb. שָׁמַם, Chaldee שָׁמָּה; Latin mutus (from μῦδος, μῦω), and still more in the Germanic languages, dumm = *stupid*, English and Anglo-Saxon *dumb* (which is in meaning nearer to the primary idea), which, with the addition of a sibilant, becomes = stumm; comp. Lat. stupor, stupidus, and Germ. staunen, Engl. to stun, Fr. étonner.

POEL דָּמָה to bring to silence, to compose, Psal. 131:2.

HIPHAL הָרָם prop. to bring to silence, hence to cut off; to destroy, Jer. 8:14 ["See Kal No. 1"]. See דָּמָה No. II, 2.

NIPHAL נָדָם plur. נָדָמוּ (Jer. 25:37), fut. נָדָמוּ, also תִּדְּמִי (Jer. 48:2) pass. of Hiphil, to be cut off, to perish (used of men). 1 Sa. 2:9, וַיִּדְּמִי וַיִּדְּמִי "the wicked shall perish in darkness." Jer. 49:26; 50:30; 51:6; to be laid waste, as a country, Jer. 25:37; 48:2. Here must also be referred Jer. 8:14 [see Kal 1, to which this is referred in Ges. corr.], "let us go into the fortified cities, וְנִדְּמִי וְנִדְּמִי and let us perish there," let us wait for destruction. נִדְּמִי for נִדְּמִי. (See Gram. § 57, note 11.) Hence נִדְּמִי.

דָּמָה f. *silence, stillness*, e.g. of the winds, a calm, Ps. 107:29, קוֹל דָּמָה a voice of silence, i.e. gentle, still, 1 Ki. 19:12, and so poet. by ἐν δὲ ἀνῶν, Job 4:16, אֶשְׁמַע וְקוֹל דָּמָה "I heard silence and a voice," i.e. a gentle whispering voice; unless it be preferred to take it, "there was silence, and I heard a voice." LXX. and Vulg. understand it "lenis aura."



**דָּמַן** an unused root; Arab. **دَمَنَ** *to dung, to manure*, whence, besides the words immediately following, **דָּמָן**, **דָּמָנָה**, **דָּמָנָה**.

מִדּוֹן m. dung. (Arab. دِمْنَان and دِمْن) 2 Ki. 9:  
37; Jer. 8:2; 16:4; 25:33.

דִּמְנָה ("dunghill"), [*Dimnah*], pr.n. of a town in the tribe of Zebulun, Josh. 21:35.

דָּמַעַ TO WEEP, TO SHED TEARS, Jerem. 13:17;  
Aram. and Arab. id. Hence—

**מַעַר** m. *a tear*, metaph. used of that of olives and grapes, i. e. of wine and must (comp. Greek δάκρυον ῥῶν δέειδρων, Theophr.; *arborum lacrimæ*, Plin. xi. 6). Ex. 22:28, מַעַר לְדִמְעָה, LXX. ἀπαρχὰς ἄλματος καὶ ληνού.

דַּמְעָה f. a *tear*, commonly coll. *tears*. (Arab. <sup>س-ل-</sup> دُمْعَان tears, <sup>س-ل-</sup> دُمْعَة a single tear. In like manner in Greek δάκρυ is commonly used by the poets collect.) Psal. 6:7; 39:13; 56:9. The plur. however occurs דַּמְעוֹת Ps. 80:6; Lam. 2:11. As to the expression תָּרַד עֵינַי דַּמְעָה "my eye runs down with tears," see under the word תָּרַד.

דָּמַר an unused root, whence תִּדְמַר, which see.

דַּמְשִׁיק unused quadril. Arab. دَمَشَق to be hasty,  
active, دَمَشَق, دَمَشَق quick, active, alert. Hence  
perhaps pr. n.—

דַּמְשִׁיק ("alertness," Arab. دِمَشْقَ and دِمَشَق perhaps industry with regard to traffic), sometimes דַּמְשִׁיק, דַּמְשִׁיק which see.

(1) *Damascus*, metropolis of Damascene Syria, situated on the river Chrysorrhoas, in a large and fertile plain at the foot of Antilibanus, Gen. 14:15; 15:2. It was taken by David, 2 Sa. 8:6, but recovered its liberty in the reign of Solomon, 1 Ki. 11:24, and was governed by its own kings until Tiglath-Pileser, king of Assyria, subjected it to his rule, 2 Ki. 16:9; Isa. 7:4, 8; 8:4; 10:9. At present Damascus is one of the richest cities of hither Asia.

(2) Gen. 15:2, i. q. אֵישׁ דְּמִשָּׁן, or מִן דְּמִשָּׁן, like Hos. 12:8, for בְּנֵי דְמִשָּׁן. This form, and not דְּמִשָּׁן, was doubtless chosen by the writer in allusion to the preceding מִשָּׁן; compare Lehrs. § 164, 3.

דַּמְשֵׁק (according to pretty many MSS. דַּמְשֵׁק, דַּמְשֵׁק, see De Rossi, Schol. Crit.), *Damascene cloth*,

made of silk curiously wrought, which still in the western languages bears the name of that city; Engl. and Danish, *Damask*; Ital. *Damasco*; Fr. *Damas*; Germ. *Damaſt*. Am. 3:12. The same word, but with the letters variously changed and transposed, is found

in Arabic, namely, <sup>سـ لـ</sup>دعقس according to the Kamûs, page 760, silk, especially that made from the cocoons out of which the butterflies have already come (فـ لـو رتـفـيـدـه), floss silk; according to others, white silk; also, <sup>سـ لـ</sup>دعقس, <sup>سـ لـ</sup>دعقص, <sup>سـ لـ</sup>دعقاص. Silk worms are still much kept about the foot of Lebanon.

יָדָן ("judge"), [*Dan*], pr. name—(1) of a son of Jacob, and of the tribe bearing his name; the boundaries of whose land are described, Josh. 19:40—48. [Whence the Gentile noun יְדָן Jud. 13:2].

(2) of a town on the northern limit of Palestine (otherwise called יִשְׁטָי), Joshua 19:47; Jud. 18:29, which took its name from a colony of the Danites. In the words יִשְׁטָי 2 Sa. 24:6, there appears to be a transcriptional error, and we should probably read יִשְׁטָי. Vulg. *silvestria*.

[For 17<sub>1</sub> see under 1.]

דָּן Ch. emphat. st. דָּנָה pron. demonstr. i. q. Hebr.  
 זֶה, וְזֶה comm. *this*, Dan. 2:18, 28, 30, 36, 43, 47,  
 etc. בְּדָנָה *like this, so*. Ezr. 5:7, בְּדָנָה כְּתִיב “so  
 it was written.” Jer. 10:11. Dan. 2:10, מִלָּה בְּדָנָה  
 “such a word.” עַל דָּנָה therefore, Dan. 3:16; Ezr.  
 4:14, 15. אַחֲרֵי דָנָה afterwards. Dan. 2:29. (In the  
 Targums this word is commonly written fully דָּיִן,  
 דָּיִן לְדָנָה for Heb. זֶה; כְּדָן thus).

נָנַן an unused root, which has, I imagine, the signification of *tenacity*, see the root נָנַן. [In Thes. Gesenius supposes *melting* to be the primary idea.] [Derivative, נָנַן.]

דָּנָה ("a low place," from the root דָּנָה), [*Dan-nah*], pr. n. of a town in the tribe of Judah, Josh. 15:49.

דִּנְהָבָה (perhaps for דִּי וְהָבָה master of (i. e. a place of) plundering, i. e. a lurking place of robbers, comp. נָבֵא to plunder), [*Dinhabah*] pr. n. of a town of the Edomites, Gen. 36:32; 1 Ch. 1:43.

דָּנִיֵּאל ("God's judge," i. e. who delivers judgment in the name of God), [*Daniel*], pr. n. especially that of a Hebrew prophet and wise man, who lived at the Babylonian court. Dan. 1:6. Also דָּנִיֵּאל Eze. 14:14, 20; 28:3.

דנן an unused root. Arab. دان = دَن Med.

Waw, to be low [in Thes. "Arab. دَن to whisper"]; whence דנה.

דע m. inf. used as a noun, root ידע, what one knows, knowledge, opinion. Job 32:10, אֲחִינִי וְאֲחִינִי "and I also will show my opinion." Job 32:6, 17; 36:3. Plur. תְּכִימִים דַּעִים he who is perfect of wisdom. Job 37:16.

דעה pl. דַּעוֹת f. knowledge, knowing, followed by an acc. ["like an inf.], Isa. 11:9, דַּעַת אֱתֵי הוֹיָה, "the knowledge of Jehovah." Isai. 28:9; Psalm 73:11; Job 36:4.

דעה Prov. 24:14, see Analyt. Ind.

דעה an unused root, i. q. Arab. دعا to call, traces of which are found in the pr. n. אֶלְדֵּעַ and—

דַּעוּאֵל ("invocation of God"), [Deuel], pr. n. m. Num. 1:14; 7:42, for which Num. 2:14, is found רַעוּאֵל.

דַּעַךְ i. q. Syr. دَحَب to be extinguished, pr. of a lantern, or lamp, Prov. 13:9, יָרַע יְרַשְׁעִים יִדַּעַךְ "the lamp of the wicked shall be put out," i. e. their good fortune shall perish; compare the Arabic proverb, الدهر اطفأ سراجي ill fortune has put out my lamp. Pro. 20:20; 24:20; Job 18:5, 6; 21:17. Applied to the destruction of enemies, Isa. 43:17, and to the drying up of water, see NIPHAL.

NIPHAL, to become extinct, i. e. to dry up (when spoken of water), (comp. *extinguere aquam*, Liv. v. 15; *succum*, Curt. vi. 4; *mammæ*, Plin. xxiii. 2). Job 6:17.

PUAL, to be extinct, applied to enemies, Ps. 118:12.

דַּעַל an unused root, see [דַּעַל].

דַּעַת inf. f. used of a noun, from the verb ידע (like דַּע and דַּעַת)—

(1) knowledge, knowing, sometimes followed by an acc. Jer. 22:16, הִדַּעַת אֵתִי knowing me, the knowledge of me; דַּעַת אֱלֹהִים, Hos. 4:1; 6:6, and κατ' ἐξοχῆς, הִדַּעַת Hosea 4:6, knowledge (of God). דַּעַת דַּבָּרִי through ignorance, unawares (opp. to "of set purpose, advisedly"), Deut. 4:42; 19:4; Josh. 20:3. דַּעַת מִבְּלִי Isa. 5:13, is not "unexpectedly, suddenly" (the interpretation which I defended in my commentary on this passage); but by comparison with Hos. 4:6 (where once there is דַּעַת אֱלֹהִים), "for want of the knowledge of God," i. e. of religion. Rightly therefore rendered by LXX. διὰ τὸ μὴ εἰδέναι αὐτοῦ τὸν Κύριον. Deu. 4:42; 19:4; Josh. 20:3.

(2) intelligence, understanding, wisdom, i. q.

דַּבָּלִי דַּעַת Prov. 1:4; 2:6; 24:5, etc. foolishly, Job 35:16; 36:12; 38:2; 42:3. דַּעַת דַּעַת to be possessed of wisdom, Pro. 17:27.

דַּפָּה an unused root. Arabic دَفى to thrust, to push, so as to make to fall, to wound, also to slay (compare the kindred roots דַּפַּף, דַּפַּע, דַּפַּע, דַּפַּף). Hence—

דַּפִּי in pause דַּפִּי m. Ps. 50:20, prob. ruin, destruction. LXX. and Vulg. σκάνδαλον, offendiculum, which may very well be drawn from the etymology. The Hebrew interpreters explain it badly by a conjecture drawn from the other member, דַּפָּה רָעָה evil report, slander.

דַּפֵּק — (1) TO KNOCK AT a door, Cant. 5:2; compare HITHPAEL.

(2) to drive a flock hard, to overdrive, Gen. 33:13. (Arab. دَفى to go quickly, pr. to be thrust forward.)

HITHPAEL, part. מִתְדַּפְּקִים knocking in rivalry at a door (this seems to me to be the signification of the conj. Hithpael in this place), Jud. 19:22. Hence—

דַּפְּקָה [Dophkah], pr. n. of a station of the Israelites in the desert; Nu. 33:12. Seetzen (in v. Zach. monatl. Correspond. xxvii. p. 71) compares a place called el Tobbachâ.

דַּק adj. f. דַּקָּה (from the root דַּקַּק)—(1) beaten small, fine, minute, pr. used of dust. Isa. 29:5, אֶפְקֵי דַק "fine dust." Lev. 16:12, hence subst. something small or fine, dust, particle, Exod. 16:14; Isa. 40:15.

(2) slender, thin, used of slender, thin hair, Lev. 13:30; of lean kine and thin ears of corn, Gen. 41:3, seq.; of a man too much emaciated, or having a withered limb, Lev. 21:20; light, gentle, of a gale, 1 Ki. 19:12.

דַּק m. pr. infin. verb דַּקַּק thinness, fineness, something fine, hence thin fine cloth, Isa. 40:22.

דַּקֵּל an unused root. Arab. دَقَل, Aram. דַּקֵּלָא, palm tree.

דִּקְלָה [m. Diklah, pr. n. of a son of Joktan, Gen. 10:27.] Gen. 10:27 [Diklah], pr. n. f. of a region of Joktanite Arabia, probably abounding in palm trees; of such places there are many in Arabia. [See Forster's Geog. of Arabia i. 147, where the Duklaite tribe in Yemen is compared with this pr. n.] There was one celebrated place of palm trees situated at the entrance to Arabia Felix, called in Gr. φοινίκων (Ptol. vi. 7), but this would be too far from the other terri-



stories of the Joktanites. [But Ges. overlooks that Jerah, the son of Joktan, is commonly called in Arab.

أبو يَمَن the father of Yemen; see Forster i. 115.]

I therefore prefer following Bochart, who (Phaleg. ii. 22) understands it to be the district of the Minæi, which was rich in palm trees (Plin. vi. 28).

דקק pret. דק, fut. ידק i. q. דק (which see), and

Arab. دق an onomatopoeitic root—(1) TO CRUSH, TO BEAT SMALL, TO BREAK IN PIECES, specially by threshing. Isa. 41:15, "behold I will make thee a new sharp threshing wain..... תִּרְשֵׁה הָרִים וְתִקַּע thou shalt thresh the mountains and break them to pieces." There is a paronomasia on the two-fold signification, Isa. 28:28, לֶחֶם יִדָּק בִּי לֹא לִנְצַח אֲדַעֵשׁ "wheat is beaten out, but he does not continue threshing it,.....nor does he beat it small." The former יִדָּק is i. q. יִדָּשׁ verse 27 (unless indeed it ought to be so read) to beat out with a wain or horses, opp. to יִתְקַבֵּט verse 27, יִדָּשׁ denotes the bruising of the grains, which must be avoided.

(2) to be beaten small, crushed. Exod. 32:20, וַיִּטָּח עַר אֲשֶׁר־הָיָה "and he ground (it) till it became small like dust;" Deu. 9:21.

HIPHIL, הִדָּק i. q. Kal No. 1, to beat small, e. g. altars, idols, 2 Ki. 23:6, 15; 2 Ch. 15:16; 34:4, 7. Inf. הִדָּק adv. very small (like dust). Exod. 30:36. Metaph. Mic. 4:13, "thou shalt beat to pieces many people." Inf. הִדָּק 2 Ch. 34:7. Fut. with suff. יִדָּקֶיךָ for אֲדָרְסֶיךָ 2 Sa. 22:43.

HOPHAL, pass. Isa. 28:28, see Kal No. 1. Hence דִּק, דָּק.

דָּקֵק Ch. id. to be crushed, to be beaten small, in Peal only דָּק Dan. 2:35, a form derived from דָּק. APHEL, הִדָּק to beat small, in 3 pret. fem. הִדָּקְתָּ Dan. 2:34, 45, fut. תִּדָּק, תִּדָּק, part. מִדָּקֵק f. מִדָּקָה Dan. 7:7, 19.

דָּקֵק fut. O. TO THRUST THROUGH, TO PIERCE, as with a sword or spear. Aram. דִּקְר, דִּקְר id. Nu. 25:8; Jud. 9:54; 1 Sa. 31:4.

NIPHAL, pass. Isa. 13:15.

PUAL id. Jer. 37:10; 51:4; Lam. 4:9, "happier are those slain by the sword than by famine, נִשְׁחָם לְיָבוֹ מִדָּקֵרִים מִתְּנוּבוֹת שֶׁנִּי for these wasteway, pierced through, (i. e. slain) for want of the produce of the field." מִדָּקֵרִים is put in this place by a bold figure as to those who perish from famine, as in the former member חֲלָלִי רָעַע חֲלָלִי חֲרֵב is opposed to חֲלָלִי חֲרֵב (comp. Isa. 22:2). Vulg. contabuerunt consumti a sterilitate terræ. Hence, מִדָּקֵרִים, מִדָּקֵרִים and—

דָּקֵק ("piercing through"), [Deker], pr. n. of a man, 1 Ki. 4:9.

דָּר m. Esth. 1:6, commonly taken as i. q. Arabic دَرَجَة a pearl, especially a large one, from the root דָּר to shine. Nor would pavements inlaid with pearls be foreign from Asiatic luxury (see Bochart, Hieroz. ii. 780, seq.); I prefer, however, to understand a stone like a pearl, perhaps mother-of-pearl (Perlenmutter), or the kind of alabaster, called in German Perlenmutterstein.

דָּר Ch. i. q. דָּוֶר generation, age, Dan. 3:33; 4:31.

דָּר see דָּוֶר.

דָּרַח an unused root. Arabic دَرَجَة i. q. دَرَجَة to repel from oneself, especially evil, whence—

דָּרָאֵן m. abhorring, abomination, Dan. 12:2, "these to shame עוֹלָם לְדָרָאֵן to eternal contempt" (Theod. αἰσχύνη. Syr. دَرَجَة). And—

דָּרָאֵן m. Isa. 66:24, that which is abhorred.

דָּרַב an unused root, i. q. Arabic دَرَب to be sharp, whence—

דָּרְבוֹן only in pl. דָּרְבוֹנוֹת (read dōrvōnōth, compare Lehrs. p. 43) goads, Ecc. 12:11.

דָּרְבָן m. (read dōrvān, as to the Metheg see Lehrs. p. 43) an ox goad, βούκιντρον. 1 Sa. 13:21. The opinion that these two forms should be pronounced not dōrvōn, dōrvān (of the form דָּרְבָן), but dā-r' bon, dā-r' ban, was brought forward by Ewald, in Heb. Gram. p. 143; but he has since tacitly given it up in his smaller Grammar, § 159, 214. Indeed, Dag. lene is not more necessary in דָּרְבָן than in אֲבָרָן Est. 8:6 (erroneously אֲבָרָן, which is found in the last edition of Simonis Lexicon), and in מְלָכִית, מְלָכִית.

דָּרַג an unused root. Arabic دَرَج to go on, especially by steps, and so to ascend, cogn. דָּרַג. Hence מְדָרְגָה.

דָּרְדָּר ("pearl of wisdom," comp. of דָּר, דָּר, and דָּר=דָּר, דָּר wisdom), [Darda], pr. n. of a wise man contemporary with Solomon, or else living a little previously, 1 Ki. 5:11; in the parallel place, 1 Ch. 2:6 (contractedly or corruptedly), דָּרַע.

דָּרְדָּר m. a luxuriantly growing, but useless plant, Gen. 3:18; Hos. 10:8. (Syr. دَرْدَر for the Gr. ῥιβολος, see L. De Dieu, on Gen 3:18. Arabic دَرْدَر id.) From the root דָּר No. 2.

**דרום** m. pr. the light or sunny region (from the root **דרר** No. 2 for **דרום**), hence the south quarter (opp. to **צפון** the region covered with darkness; comp. in Homer, πρὸς Ἡῶν 'Ἡελιὸν τε and πρὸς Ζόφον). Eze. 40:24, seq; 42:12, seq.; Ecc. 1:6. Poetically used of the south wind, Job 37:17.

**דרר** m. [but f. Ps. 84:4. Root **דרר**.]—(1) swift flight, gyration; hence concr. used of a bird wheeling in its flight; according to the Jewish interpreters the swallow (in the other member there is **צפור** sparrow), according to the ancient versions the turtle dove, i. q. **תר**, which appears less suitable, Ps. 84:4; Pro. 26:2. Compare the root **דרר** No. 1.

(2) a free or abundant flow (see the root No. 2). Ex. 30:23, **מִרְדְּרוֹ** myrrh which flows spontaneously. Hence—

(3) liberty, freedom (comp. **נדרב**, **נדרב**). **קרא דרור** to proclaim liberty to any one. Isa. 61:1; Jerem. 34:8, 15, 17; followed by **ב** Lev. 25:10. **שנת הדרור** the year of liberation (of slaves), i. q. the year of jubilee, Eze. 46:17.

**דריוש** Darius, pr. n. of some of the kings of Media and Persia.

(1) of Darius the Mede, Dan. 6:1; 9:1. This was Cyaxares (II.), the son and successor of Astyages, and uncle of Cyrus, who reigned over Media, between his father and nephew, from 569—536 B. C.; Cyrus, however, so administered the kingdom for him that he only is mentioned by Herodotus. Frequent mention is made of Cyaxares by Xenoph. Cyrop. i. 4, § 7, v. § 2, viii. 7, § 1; and Josephus says correctly of Darius the Mede (Ant. x. 11, § 4), ἡν Ἀστυάγουος υἱός, ἕτερον δὲ παρὰ τοῖς Ἕλλησιν ἐκαλεῖτο ὄνομα. The various opinions of interpreters and historians are collected, and the true opinion brought to view by Bertholdt in Comment. on Dan. p. 842, seq.

(2) of Darius Hystaspes, king of Persia, Ezr. 4:5; 5:5; Hag. 1:1; Zec. 1:1.

(3) of Darius Nothus, king of Persia, Neh. 12:22. As to the origin of the form, I should regard **דריוש** to be the Persic **درايش** royal, from **دارا** king, and the syllable **وش**, which in the modern Persic denotes similitude. However this may be, the genuine form, *Darheusch* or *Dargeusch* is found in the cuneiform inscriptions at Persepolis (see Niebuhr's Itiner. p. 2, tab. 24 G and B), as has been shown with every appearance of truth, through the sagacity of Grotefend (see Heerenii Opera Hist. tom. xi. p. 347). The same thing appears to have been known to Strabo (xvi. p. 785), if there, with Salmasius, instead of

**Δαρι κης** we read **Δαριαίν,ς**, or, as I should prefer **Δαριαβης**.

[“Note. The genuine form of this name appears in the arrow-headed inscriptions of Persepolis, nom. DARVaWUS, acc. DARYaWUM; see Lassen, über die keilförmigen Inschriften, p. 158; Beer in Allg. Lit. Zeit. 1838, No. 5. It is compounded according to Lassen (p. 39), from the root *darh* (darg), Zend. *dere*, Sansc. *dri*, to preserve, with the affirmative *awu*, and *s* as the sign of the nominative; all which accords sufficiently with Herodotus, who translates the name by ἐρξίης, perhaps coercer, conservator.” Ges. add.]

**דריוש** Ezr. 10:16, see **דרש**.

**דרר** fut. **ידרר**. (1) TO TREAD with the feet, TO TRAMPLE, treten. (Syr. & Ch. id. Closely cognate **דרנ**,

**طريق** a way, Gr. **τρέχω**; also of this family are **דרש** pr. to rub, beat, pound; **מדר**: in the western languages, *tero*, *dréw*, trappen, treten, in all of which the initial letters *tr* imitate the sound of the feet when put forcibly on the ground, especially when breaking anything by trampling on it, **ἄτρετον**, **ατρετον**. Specially—(a) **דרר יקב** Job 24:11, or **נת**, **בנת** Lam. 1:15; Isa. 63:2, to tread a press, to express the wine or oil; also **דרר יין** בִּיבִיבִים Isa. 16:10; **דרר** Mic. 6:15, and simply **דרר** felftern. Judges 9:27; Jer. 25:30. Metaph. to tread down enemies as if they were grapes, Isa. 63:3; referred to also in Jud. 5:21, **אִי תִדְרְכִי נַפְשִׁי עוֹ** “then, my soul, thou didst tread down strength,” i. e. strong enemies.—(b) **דרר קשת** to tread a bow (to bend a bow), i. e. to bend it by putting the foot upon it, which is done when the bow is very large and strong (Arrian. Ind. 16. Diod. Sic. iii. 8). Psalm 7:13; 11:2; 37:14; 1 Ch. 5:18; 8:40; 2 Ch. 14:7; Isa. 5:28, etc. The origin of the expression being overlooked, there is also said **דרר תצים** Ps. 58:8; 64:4.

(2) Specially, to tread a way or place, by going or walking to it, hence to enter a place, Mic. 5:4; in a place, followed by **ב**, Deut. 11:24, 25; Joshua 1:3; 14:9; Isa. 59:8; followed by acc. Job 22:15; followed by **על** 1 Sa. 5:5; followed by **מן** to walk out from, Nu. 24:17. **דרר על** is also to walk or go upon anything, Job 9:8; Ps. 91:13.

HIPHIL—(1) causat. o' Kal No. 2, to cause to go, walk. Isa. 11:15, **וְהִדְרִיעַ בְּנֵעִלִים** “and he will cause them to walk (through the bed of the Euphrates) in shoes.” i. e. with them dry, hardly wetted. Followed by **ב**, to cause to go in any particular way, Ps. 107:7, **וְהִדְרִיעַ בְּדֶרֶךְ יְשָׁרָה** “and he made them go in a straight way,” he led them in a straight way. Psalm



119:35; Isaiah 42:16; 48:17; Prov. 4:11. Psalm 25:5; הַדְרִיכִי בְאֱמֻנָה "cause me to walk in thy truth." Ps. 25:9.

(2) i. q. Kal No. 1, to tread a threshing floor, i. e. the grain on it, Jer. 51:33; also to tread (bend) a bow, but metaph. Jer. 9:2; שָׁקַר שְׂפָתָם וּבִירְכֵי אֶת־לִשְׁוֹנָם מִשְׁתָּם שָׁקַר, "they bend their tongue (as) their bow for lies," also i. q. Kal No. 2, to tread a way, to walk it, poetically with an acc. Job 28:8.

(3) i. q. Arab. اَدْرَكَ and Syr. Aph. to overtake any one, followed by an acc. Jud. 20:43. Hence דָּרַךְ and the following words—

דָּרַךְ i. q. דָּרַךְ a way, only used in the Dual, עָשִׂיתִי דְרָכַי perverse in a double way, used of a double-tongued man, Prov. 28:6, 18.

דָּרַךְ comm. (m. 1 Sa. 21:6; f. Ezr. 8:21), with suffix דָּרַכְתִּי pl. דָּרַכְתִּים const. דָּרַכְתִּי.

(1) prop. the action of going, walking, a going, hence a journey which any one takes, Gang, den jemand macht, als Handlung. עָשָׂה דָּרֶךְ ποιεῖσθαι ὁδόν, Jud. 17:8; הָלַךְ דָּרֶךְ Proverbs 7:19, to go a journey. 1 Ki. 18:27, לֹךְ דָּרֶךְ he is on a journey, or at least, he is from home, er hat einen Gang, ist ausgegangen. יוֹם דָּרֶךְ one day's journey (on which see Rosenm. Alterthumsk. i p. 161), 1 Ki. 19:4, דְרָכָהּ שְׁלֹשֶׁת יָמִים three days' journey, Gen. 30:36, comp. Gen. 31:23; Ex. 5:3.

(2) a way, path, in which one goes, Gang = Weg, very frequently.—(a) followed by a genitive of place it means the way which leads to that place (comp. on the Attic use, Valck. ad Hippolyt. 1197), thus דָּרֶךְ הָעֵץ the way to the tree, Gen. 3:24; דְרָכִי שָׂאֵל Prov. 7:27, comp. Gen. 16:7; 35:19; 38:14; Ex. 13:17, rarely with any word put between, as Hos. 6:9, דָּרֶךְ יִרְצָחוּ "they murder in the way to Shechem." In the acc. it commonly has the force of a prep., in the way to, towards, Germ. gen (from gegen = nach der Gegend von). דָּרֶךְ הַדְרֹם towards the south, דָּרֶךְ צָפוֹן towards the north, Eze. 8:5; 21:2; 40:20, seq.; 41:11, 12. Deu. 1:19, "we passed through the desert יוֹרְדֵי דָרֶךְ הַר הָאֱמֹרִית towards the mountain of the Amorites."—(b) followed by a genit. of person, the way of any one is the way in which any one is accustomed to go. דָּרֶךְ הַמֶּלֶךְ the royal way, i. e. the public, military way, Nu. 20:17; 21:22; ἡ ὁδὸς βασιλῆα, Herod. v. 53. הָלַךְ לְדְרָכִי to go on one's way, to go home [or on one's journey] by the usual road, Gen. 19:2; 32:2; Nu. 24:25; Josh. 2:16. דָּרֶךְ הָאָדָם the way of all men, i. e. to Hades, 1 Ki. 2:2; Josh. 23:14.—Sometimes it means the whole district

in which the way is. Isa. 8:23, דָּרֶךְ הַיָּם "the maritime district," on the shore of the sea of Galilee.

(3) way, i. q. mode, course, in which one goes, or which one follows (like the Gr. ὁδός, Arab. طَرِيقٌ, Aeth. ሰገገገ: ሰገገገ: Germ. cinen Gang nehmen). Gen. 19:31, דְרָכָהּ כָּל־הָאָרֶץ "after the manner of all the earth." Specially—(a) a way of living or acting (Wandel). Prov. 12:15, דָּרֶךְ אֱוִיל "a fool's way is right in his own eyes." Pro. 1:31, דְרָכִי לְרַבִּים the advantages or disadvantages springing from a course of life. 1 Sa. 18:14, "and David acted prudently לָלֶכֶת בְּדְרָכָיו." Often with the figure of a way retained (comp. הָלַךְ No. 2, הָלַךְ בְּדְרָכִי to follow, to imitate any one's course of life, 1 Ki. 16:26; 22:43; 2 Ki. 22:2; 2 Chr. 17:3; 21:12; 22:3; Isa. 8:11. דְרָכָהּ, דְרָכָהּ used of men, a course of acting approved by God, Ps. 5:9; 27:11; 25:4; used of God, his course of acting, Ps. 18:31; Deu. 32:4; specially with regard to the creation (das Wirken Gottes). Pro. 8:22, יְהוָה קָנָנִי רֵאשִׁית דְרָכִי, "Jehovah created me from the beginning of the creation," ὁ ἄνfang seines Wirkens. [This passage cannot refer to creation, for it is said "before his works of old;" see also קִנְיָה; Christ, "the wisdom of God," is spoken of; "Jehovah possessed me in the beginning of his ways."] Pl. works of God, Job 26:14; 40:19.—(b) the mode of worshipping God, religion (comp. سَبِيلُ اللَّهِ, Pers. راه, ὁδός, Acts 19:9,

23). Amos 8:14, דָּרֶךְ בְּאֶרֶשְׁבַּע "the way of Beersheba," i. e. the worship of idols there. Ps. 139:24, דָּרֶךְ עֹלָם "worship of idols," and דְרָכֵינוּ [the old way] "the fathers' worship," i. e. the true and genuine worship; compare עֹלָם Jer. 16:15. Sometimes—(c) it is passively lot, that which one experiences, wie es jemandem geht according to what the Egyptians have experienced, Isa. 10:24. Ps. 37:5, נֹלַעַל דְרָכְךָ "commit thy way unto the Lord;" and with the figure of a way retained, Job 3:23; Am. 2:7.

דָּרְכָמֻן m. Ezr. 2:69; Neh. 7:70—72, a daric, a Persian gold coin, i. q. אֲדָרְכָן, which see; from which word, however, this perhaps differs in origin, and is the same as the Persic داراكان the king's bow ["Bow of Darius," Thes.], these coins bearing the image of an archer.

דָּרְמִשֶׁק i. q. دمشق Damascus, 1 Chr. 18:5, 6, Dagesh forte being in Syriac manner resolved into Resh.

**דָּרַשׁ** [with suff. דָּרַשְׁתִּי] Ch. i. q. Heb. דָּרַשׁ AN ARM, Dan. 2:32. Hence דָּרַשְׁתִּי, דָּרַשְׁתִּי.

**דָּרַע** [Dara], pr. n. see דָּרַע.

**דָּרַק** an unused root, Ch. i. q. דָּרַק to scatter, Arab. دَرَق to hasten. Hence—

**דָּרַקוֹן** [Darkon], pr. n. m. Ezr. 2:56.

**דָּרַר** a root unused as a verb; prop. onomat. to TWIST, brehen (kindred to the root דָּרַר, and the others which have been there cited; also, *rópros, ropnéw*, Germ. *drül, drissen, trissen, trisseln*); Arab. spoken of a spindle (دَرَارَة a spindle, مَدَر a woman turning her spindle quickly); Heb.—

(1) to fly in a circle, to wheel in flight, as a bird (perhaps also onomat.), like the Germ. *purren*; whence דָּרָר the swallow, so called from its gyrations; also, to go quickly in a circle, as a horse (compare דָּרַר Arab. دَرِير a swift horse. Swiftmess of motion is applied—

(2) to the signification of shining, sparkling, radiating, whence دَرِي a radiant star, دَر, دَرَة a pearl (although this may also have its name from its being round); and דָּרוֹם for דָּרוֹם bright region. Also, from the signification of radiating, it is—

(3) to flow out like rays, to spout, as milk, blood, rain (Arab. دَر in Gol. No. 1—3, دَرَة plenty of milk); hence to flow forth freely, spontaneously (see דָּרַר No. 2, 3); also, to grow luxuriantly, exuberantly, spoken of a plant, see דָּרַר. I arranged these meanings rather differently in Comment. on Isa. 66:11, beginning there from the signification of shining; but this appears to be a secondary idea.

**דָּרַשׁ** fut. O pr. TO RUB, TO BEAT, TO TREAD, TO TRAMPLE with the feet, like the Syriac דָּרַשׁ to tread or beat a path; Arab. دَرَس to rub, to thresh; used figuratively, *terere libros*, to learn, to study. (Kindred to this are the roots mentioned under דָּרַר, all having the signification of treading. The letter R being softened into a vowel, there is formed from this root the biliteral דָּוַשׁ, comp. דָּוַשׁ, דָּוַשׁ, דָּוַשׁ, and both of these are also found in the Germanic stock of languages, with the sense of threshing: *dröschén*, Dutch *dröschén*, Lower Germ. *dröschén*.) In Hebrew—

(1) to tread a place with the feet (*betreten*); hence,

to go to a place, to frequent it; with an acc. 2 Ch 1:5; Am. 5:5; followed by דָּרַשׁ Deut. 12:5. Part. pass. דָּרַשְׁתָּ a city frequented, celebrated, Isa. 62:12. Hence with acc. of pers. to go to any one with prayers, to implore his aid; so דָּרַשׁ אֶת־יְיָ Ps. 34:5; 69:33; 105:4; in other places, especially in the later Hebrew, followed by דָּרַשׁ 2 Ch. 15:13; 17:4; 31:21; Job 5:8. Compare NIPHAL No. 1. Farther, the signification of “going to” is applied to that of seeking, inquiring, demanding; also, of caring for. Hence—

(2) to seek, with an acc. of the thing, Lev. 10:16; followed by דָּרַשׁ to search after, Job 39:8 (*nadsuchen*).

(3) to seek from any one, to inquire, Jud. 6:29; Deu. 13:15; 17:4, 9; with acc. of pers. and thing, about which any one asks, 2 Ch. 32:31. דָּרַשׁ לְקַבֵּל מִלְּפָנֶיךָ “to inquire about the miracle;” 1 Ch. 28:9. דָּרַשׁ לְיְהוָה “Jehovah inquires into all hearts,” also דָּרַשׁ 2 Sa. 11:3; 2 Ch. 31:9; Ecc. 1:13. Specially to seek an oracular answer from any one, to consult any one, as God, with an acc. Gen. 25:22; Ex. 18:15; 2 Ki. 22:13; also idols, enchanters; followed by דָּרַשׁ (pr. to inquire at any one), 1 Sam. 28:7; 2 Ki. 1:2; 1 Ch. 10:14; דָּרַשׁ (to go to some one to inquire), Isa. 8:19; 19:3; Deu. 18:11; דָּרַשׁ Eze. 14:7; יִשְׁעֵל סֵפֶר “(out of the book of Jehovah), Isa. 34:16. The prophet through whom the answer is sought from God, is put with מַעַם 1 Ki. 14:5; 2 Ki. 3:11; 8:8; דָּרַשׁ Eze. 14:7, e.g. 1 Ki. loc. cit. “the wife of Jeroboam cometh to seek an answer from thee concerning her son.”

(4) to ask for, to demand, with an acc. of the thing, and דָּרַשׁ of pers. Deu. 22:2; 23:22; Mic. 6:8. Absol. to ask for (bread), to beg; Ps. 109:10. דָּרַשׁ מִחֲרֻבוֹתֵיהֶם “they beg (far) from the ruins (of their home).” Also to ask back, followed by מִיֶּדֶד Ezek. 34:10, and even to vindicate, punish, to avenge; absol. Psal. 10:4, דָּרַשׁ יְיָ “(God) will not punish;” verse 13; Deut. 18:19; specially דָּרַשׁ מִדָּם to require blood from any one, i.e. to avenge murder (comp. דָּרַשׁ), Gen. 9:5; 42:22 [Niph.]; Eze. 33:6; Ps. 9:13.

(5) to apply oneself to any thing, to study, to follow, to practise any thing (comp. דָּרַשׁ to study, Æth. ደረሰ: to compose a book studiously); as justic, Isa. 1:17; 16:5; good, Am. 5:14; the law of God, Ps. 119:45; 1 Ch. 28:8. דָּרַשׁ שְׁלוֹם, בִּטְחוֹת פִּי “to seek any one’s welfare, Deu. 23:7; Ezr. 9:12; דָּרַשׁ לְשֹׁלוֹם לִי Jer. 38:4; דָּרַשׁ רַעַת פִּי Ps. 38:13; Pro. 11:27; 31:13, דָּרַשׁה צֶמֶר “she applies herself to wool.” Hence



to care for, to take the care of any thing (compare No. 1 and פָּקַד). Deu. 11:12, אֶרֶץ אֲשֶׁר דָּרַשׁ יְיָ אֹתָהּ, "a land which the Lord careth for." Job 3:4; Ps. 142:5; Eze. 34:6. Hence יְיָ דָּרַשׁ אֶת to care for (regard) God (i. q. יְיָ יָרַע אֹת, i. e. to reverence, to worship, Ps. 14:2; Hos. 10:12; Isa. 58:2. (For the other senses of this expression see No. 1, 3.)

NIPHAL **דָּרַשׁ** inf. absolute **אֶדְרֹשׁ** (for **הִדְרֹשׁ**), Eze. 14:3, 1 fut. **אֶדְרֹשׁ**—(1) pass. of No. 1, to allow one's self to be approached, to give access to any one, followed by לְ; hence to hear and answer any one (used of God). Eze. 14:3, הָאֶדְרֹשׁ אֶדְרֹשׁ לָהֶם "shall I give access to them;" Eze. 20:3, 31; Isa. 65:1, **נִדְרַשְׁתִּי לֹא שָׁאֲלוּ** "I have listened to those who asked not." With the addition of an acc. of the thing granted to those who seek it, Eze. 36:37 (comp. **עָנָה** with acc. **גִּוְוָהֶרֶן**).

(2) pass. of No. 2, to be sought for, 1 Ch. 26:31.

(3) to be required (as blood), pass. of No. 4, Gen. 42:22.

PIEL, inf. **דִּירֵשׁ** **דִּירֵשׁ** Ezr. 10:16, if this be the true reading, for **דִּירֵשׁ**, comp. under the root **דָּלַל**. Hence **מִדְרֵשׁ**.

**דִּישָׁא** TO SPROUT, TO BE GREEN (of vegetation), Joel 2:22. (In Arabic this signification is found in the cognate root **دَس**, whence **دَس** sprouts of the earth), Joel 2:22.

HIPHAL, to bring forth herbage, used of the earth, Gen. 1:11; comp. **הוֹצִיא** verse 14. Hence—

**דִּישָׁא** m. first sprouts of the earth, tender grass, tender herb, Gr. **χλόη** (so five times LXX.), Isa. 66:14; as clothing the meadows, Deut. 32:2; 2 Sa. 23:4; as the food which beasts like, Job 6:5; **דִּישָׁא** greenness of herbage, Psal. 37:2. It is different from **רֹחֵץ** grass ripe for mowing, Pro. 27:25; and from **עֶשֶׂב** the more mature herbage, when already in seed, Gen. 1:11, 12. (Chald. **דִּתְאָה**, Syr. transp. **دِثَا**, Zab. **دِثَا**.)

**דִּישׁ** TO BE FAT, TO BECOME FAT, Deut. 31:20. (Arab. **دَسَم** id., **د** and **س** being interchanged.)

PIEL—(1) to make any thing fat, marrowy. Prov. 15:30, **שְׂמִינָה טוֹבָה תִּדְרֹשׁ וְעֵצָם** "good tidings make the bones fat," as if, fills them with marrow, imparts strength. Hence to anoint, Ps. 23:5.

(2) to pronounce fat. Psal. 20:4, **עוֹלֶתֶךָ דִּישָׁנָה** "pronounce thy burnt-offering fat," i. e. accept it. (As to **דִּישָׁנָה** comp. 1 Sa. 28:15.) According to Kimchi (denom. from **דִּישָׁן** compare No. 3), turn to

ashes, i. e. by sending fire down from heaven, comp. 1 Ki. 18:24, 36.

(3) (denom. from **דִּישָׁן**) to clear from ashes, Ex 27:3; Nu. 4:13.

PUAL, pass. of Piel No. 1, but figuratively, to be satiated abundantly. Prov. 13:4, **נֶפֶשׁ הָרָצִים תִּרְשָׁן** "the soul of the diligent shall be abundantly filled;" Pro. 28:25.

HOTHPAEL **הִדְרִישָׁן** for **הִתְרִישָׁן** to be anointed with fatness, to be smeared, used of a sword, Isa. 34:6.

The derived nouns follow immediately.

**דִּישָׁן** adj. [pl. **דִּישָׁנִים** const. **דִּישָׁנִי**]—(1) fat, rich, ["comp. **שָׁמֶן**"], (used of a soil), Isa. 30:23.

(2) juicy, full of sap (used of trees), Ps. 92:15.

(3) rich, wealthy (used of persons), Ps. 22:30. Comp. **שָׁמֶן**.

**דִּישָׁן** m. with suff. **דִּישָׁנִי**—(1) fatness, Jud. 9:9, meton. used of fat and sumptuous food, Job 36:16; Isa. 55:2; Jer. 31:14; fertility, abundance, Psal. 65:12.

(2) ashes, as fat ashes from the victims burned on the altar (Lev. 1:16; 4:12; 6:3, 4; 1 Ki. 13:3), and from corpses burned on a funeral pile (Jer. 31:40), **ḡettafaḡa**. It differs as to use, from **אָפֶר** which see. Ashes were also used by the ancients for fattening manuring the fields. See Plin. xvii. 9.

**דָּת** f. constr. **דִּת**, pl. **דִּתִּים**. constr. **דִּתִּי** a word belonging to the later Hebrew and Chaldee (see below [Specially Deu. 33:2]); prob. of Persic origin, i. q. Heb. **חֹק** a statute, pr. something set; **ḡaḡa**, **ḡaḡuny** **ḡeḡeḡa**; Pers. **داد** right, justice, from **دادن** to give, to set, to command; Pehlev. **Dadha**, **Dadestan**; Zend.

**Daetie**; Arm. **դատ** judgment (Syr. **ܕܬܐ**, **ܕܬܐ** placitum). [In Thes. it is suggested that this word may be from **דָּה** in the sense to shew, to point out.] In the Old Test. it denotes—

(1) a law, Esth. 1:13, 15, 19; 2:12, **כַּת הַיּוֹם** "according to the law of to-day," as to day; 9:13.

(2) a royal mandate, an edict, Est. 3:14; 8:13; 9:14. To this I also refer the words, Deu. 33:2, **כִּימִינוֹ אֵשׁ דָּת לְמוֹ** "at his (Jehovah's) right hand fire, to be a rule for them (Israel) in journeying," referring to the pillar of fire. Others render it a fire of law, a law given with fire. Vulg. **lex ignea**, and similarly Syr., Chald., Arab.

**דָּת** Chald. f.

(1) law, Dan. 6:9, 13, 16. **דָּתָא דִּי אֱלֹהִים** "the law of God;" Ezr. 7:12, 21.

(2) religion, system of religion, Dan. 6:6, **דָּת**

אֱלֹהִים "in the law of his God," in his religion; compare 7:25. (The Rabbins also apply this word to Christianity and Mohammedanism.)

(3) *an edict, a decree*, Dan. 2:13, 15.

(4) *counsel, plan, purpose*, Dan. 2:9, דְּתָא הִיא דְּתָבִין "this only is your counsel." [This passage is referred in Thes. to the signification of *edict, decree*, "one thing is decreed for you."]

דְּתָא emph. st. דְּתָאָה Ch. i. q. Hebr. דְּשָׂא *tender herb*, Dan. 4:12, 20.

דְּתָבִין m. Ch. (pr. Pers.) Dan. 3:2, 3, *one skilled in the law, a judge*; compounded of דְּתָא law, and

the termination *דְּתָבִין* (comp. *דְּתָבִין*). In the Pehlev. there is found *Datouber*, a judge, Pers. داد, *jurisconsults*.

דְּתָבִין ("two wells," dual of the Chaldee word דְּתָא a well), [Dothan], Gen. 37:17, and in a contracted form (Lehrg. p. 536) דְּתָבִין, 2 Ki. 6:13; pr.n. of a town to the north of Samaria, Gr. Δωθαίμ, Judith 4:6; 7:18; Δωθαία, 3:9. [In Thes. from דְּתָבִין; in corr. from דְּתָבִין].

דְּתָבִין (perhaps, "of," or "belonging to a fountain," from דְּתָא = דְּתָא a well), [Dathan], pr.n. of one of the fellow-conspirators with Korah, Nu. 16:1; 26:9; Deu. 11:6; Ps. 106:17.

## ה

He (הָ), the fifth letter of the alphabet; when used as a numeral, *five*. It is better to remain ignorant of the meaning of its name, than to follow far-fetched conjectures. ["Its original form perhaps represents a lattice, or window, and the same seems to be expressed by the word הָ לֹא! see! Comp. the German *fenster*, a garden window opening upon a prospect. See Hebr. Gram. 13th ed. p. 291." Ges. add.]

As to its guttural sound ה holds a middle place between א which is more gentle, and ח which is rougher in pronunciation. It is interchanged with א (see p. I, A.); more rarely with ח, as *הָאָה*, *הָאָה*; *הָאָה*, *הָאָה*; etc. Frequently also ה, as the middle letter of a root, is softened into a Vav quiescent, although, as the Phœnicio-Shemitic languages are now found, the harder form with ה is the more frequent in the latter dialects. Compare *הָאָה* Aram. *הָאָה* to be ashamed, *הָאָה*, *הָאָה* age, *הָאָה* to circumcise, *הָאָה*, *הָאָה* to give light, *הָאָה*, *הָאָה* to run.

הָ, הָ, הָ (as to the different use of these forms see the note), a letter prefixed to nouns and pronouns, rarely to verbs; abbreviated from the fuller הָל, Arab. *ال* in the common language sometimes *هل* (comp. the kindred *أهل*, *أهل*, and see more as to this family of words p. XLV, A.).

(1) prop. a demonstrative pronoun, *this, hic, hæc*, *hoc*, like *ó, ñ, rò* in Homer, and often in Herodotus. So in the phrases *הָאָה* *הָאָה* this day, i. e. to day, *הָאָה* *הָאָה* this time, Exod. 9:27; *הָאָה* *הָאָה* this night, Gen. 19:34, compare 35. Hence, too, we must refer *הָאָה* at a time, pr. at that time, about that time, *zu der Zeit*.

It is rarely (a) prefixed to the relative, as *is, ea, id*. 2 Ki. 6:22, *הָאָה* *הָאָה* "those whom thou hast taken captive with thy sword and with thy bow;" or (b) it stands instead of the relative itself, and is even prefixed to the verb, but this is done only in the later Hebrew [but see the citation from Joshua], Josh. 10:24, "the captains of the soldiers *הָאָה* who had gone with him;" Ezr. 8:25, "the vessels *הָאָה* which the king and his councillors offered;" 10:14, 17; 1 Chr. 26:28; 29:17; Dan. 8:1. (Similarly *أل* for *الذي* is prefixed to verbs and prepositions; see De Sacy's Gram. i. § 793). Hence it becomes—

(2) *the definite article, the*, like the Gr. *ὁ, ἡ, τὸ*, in the insertion or omission of which similar laws are followed in Heb. as in Gr. and in modern languages; these laws are explained in grammars (Lehrg. page 652, seq.). It will be well, however, to treat with care a subject which has been discussed of late, although without much exactness or accuracy, as is sure to be the case when a judgment is formed from but a few examples (see Winer's Lex. p. 239, Gram. Excuse, p. 57. Ewald's Hebr. Gram. p. 568; and on the other hand Gramberg, Religion d. A. T. i. p. 12), and on this, it will be well to add some original observations. The question has been raised (as it has been denied by some, and defended by others) whether the definite article can ever be used for the indefinite. To this it must be replied, that the definite article can never rightly be said to be used for the indefinite; however, there are many ideas which would be thought of and expressed as definite by the Hebrews, which, from their being taken indefinitely in Greek, German, French [or English], would be without the article:



just so in the modern languages, great differences are found as to the use of the article in this respect; in French, for instance, by a peculiar idiom, the article is frequently prefixed in places in which it could not be used in German. Thus in French it is correct to say "*nous aurons aujourd'hui la pluie, soyez le bien venu, il a la mémoire bonne, l'esprit inquiet,*" in all of which expressions, the definite article could not in German [or English] be even tolerated. The peculiarities in the Hebrew usage, in this matter, may be arranged in certain classes, almost all of which, however, rest on the principle that the article is prefixed to *known* things. (Apollon. de Synt. i. 6, τὸ ἄρθρον προϋφιστάσαν γνώσιν ὄντοι, and ibid. ἄρθρον, οὗ ἐξαιρέτως ἐστὶν ἡ ἀναφορά cf. 2, 3, ἰδιῶμα ἀναφορᾶς προκατελεγμένου προσώπου δεύτερα γνώσις. See some excellent remarks in Harris's *Hermes*, B. II. c. i.). Hence in a manner differing from our usage, the article is appended—

(a) to nouns which denote *objects and classes of things which are known to all*, allgemein bekannte Materien und Gattungsbegriffe, as הַצֵּן, הַהֶקֶחַ, הַבֶּקֶר, הַפִּימִים; Gen. 13:2, "Abraham was very rich בְּמִקְנֵה בֶּקֶר וּבְהֵמָה וּבְצֹאֵן וּבְנִשְׁכָּר"; Deut. 14:26, "and thou shalt lay out the money בְּבֶקֶר וּבְצֹאֵן וּבְנִשְׁכָּר"; Ex. 31:4, לַעֲשׂוֹת לְבִשְׁתְּךָ בְּהֶקֶחַ בְּצֹאֵן וּבְנִשְׁכָּר in Gold und Silber zu arbeiten; Lam. 4:2, בְּמִיֶּה וּבְמִיֶּה; Isa. 1:22, "wine מִיֶּה"; Ex. 2:3, "and she daubed [the ark of bulrushes] בַּחֲמֹר וּבִזְבָּחַת with bitumen and pitch;" 2 Ki. 9:30, וַתִּשֹּׂם עֵינֶיהָ וַתִּשְׁכַּח וַתִּפֹּל וַתִּמָּוֶת sic legte ihre Augen in die Schminke; compare Isa. 28:7; 40:19; 43:24 ["compare Heb. Gramm. § 107, 12"]. Similarly the article is used with—

(b) abstract nouns, like Greek τὸ πολιτικόν, τὸ ἱπικόν, for instance before the names of virtues and vices (compare in French, *la modestie convient à la jeunesse; la superstition engendre l'erreur*, where we commonly omit the article). בִּשְׁכָּר Jerem. 23:14; compare Jer. 51:19; 16:4, 5; Isaiah 29:21; Prov. 25:5, יִבְזֹק בְּצֹאֵן (although in these cases the article is often omitted); it is especially used before the names of evils and calamities, as מוֹת בְּצָמָא to perish with thirst, Isa. 41:17; 50:2; Jud. 15:18; הַסְּתֵמֶה blindness (in German indefinitely Blindheit, but definitely die Pest, die Blattern [so in English]), Gen. 19:11, "he smote them בַּסְּתֵמֶה," Isa. 45:16, יְהוָה הִלְךְ בְּכִמְיָה (in die Schmach, as in German, in das Gerderben); compare Isa. 32:19, בְּשִׁפְלָה תִּשְׁפַּל הָעִיר (in die Niedrigkeit sinkt die Stadt); Isa. 46:2, בְּשִׁשִּׁם בִּשְׁבִי הִלְכָה; Isa. 47:5, בְּחֶשֶׁד; compare Isa. 60:2.

(c) But [in such cases] by far the most frequent use of the article is after בְּ, the particle of comparison; inasmuch as we can only use as objects with

which to compare those which are well known; compare the German flint wie der Vogel in der Luft wie der Fisch im Wasser, weiß wie der gefallene Schnee. [And so in English.] So בְּצֹאֵן Isa. 53:6; Ps. 49:15; בִּשְׁכָּר Isa. 53:7; בְּבֶקֶר Isa. 11:7; 65:25; Job 40:15; בְּצִיִּר Isa. 1:18; 51:8; בְּצֹלָל Job 14:2; בְּשִׁנִּים, scarlet, Isa. 1:18. To shew to what an extent this is carried, it will be enough to give the following examples taken from the single book of Isaiah, 5:24, בְּפֶסֶח יִהְיֶה; verse 25, בְּשִׁוְהָה; verse 28, בְּצִיר, בְּסִיגָה (compare Isa. 66:15; Jer. 4:13); Isa. 10:14, בְּצֶלֶן; Isa. 13:8; בְּיִלְדָה (and always with this word, Ps. 48:7; Isa. 42:14; Jer. 6:24; 30:6; 49:24; Mic. 4:9, 10); Isa. 14:17, בְּמִדְבָּר (compare Isa. 27:10; Jer. 9:11; Hos. 2:5); Isa. 22:18, בְּדֹר, like a ball (compare Isa. 29:3); Isa. 24:20, בְּשִׁכּוֹר, like a drunkard, etc.; see Isa. 30:17, 29; 34:4; 35:6; 38:14; 41:15; 42:13; 43:17; 44:22. One thing has to be observed, that the article is commonly omitted when the noun, which is made the standard of comparison, is made sufficiently definite, either by having an adjective or any other adjunct; comp. בְּצֶלֶן Isa. 10:14, but בְּצֶלֶן מִשְׁלַח [incorrectly cited], Isa. 16:2; בְּמִין Ps. 1:4, but בְּמִין עֵבֶר Isa. 29:5; בְּחַל שִׁוְהָה Isa. 30:28; בְּצִיִּים חֲדָשִׁים Isa. 16:31.

Better known is the use of the article—(d) as prefixed to collectives (Lehrg. p. 653 [Heb. Gramm. § 107, 12])—(e) also it is rightly noticed by some that the article is used in such cases when a suffix would define the noun more accurately (see de Sacy, Gramm. Arabe ii. § 482, 1); as when a woman calls her husband κατ' ἐξοχήν, the husband; a slave his master, ὁ φερόν, the master. So Isa. 9:6, לְמַרְגָּה הַמִּשְׁכָּה for מִשְׁכָּתוֹ; verse 2, שְׁמִיחָתוֹ for הַשְּׁמִיחָה; so too we must probably explain הַעֲלָמָה Isa. 7:14, which, with the Hebrew interpreters and Grotius, I take as עֲלָמָתִי. [But this contradicts the New Testament; see עֲלָמָה, also Matt. 1:23.]

After these remarks it is needless to state that there is no noun, which has the article, which both cannot and even ought not to be taken definitely. As to the instances which I formerly brought forward in contradiction to this (Lehrg. p. 655), they may be explained as follows: הַלֵּאָוִי 1 Sam. 17:34, the lion, as the known and continual enemy of the flock; compare ὁ λύκος, John 10:12; Arabic العول الذئب; הַבְּאֵר Ex. 2:15, the well of that district; הַנַּחַל Num. 11:27, the young man who attended him in the camp; and in like manner הַפְּלִיט Gen. 14:13, the fugitive, namely, the one who had escaped. So 1 Sam. 17:8, "behold I am הַפְּלִיט," namely, he who has come

forth to challenge you to single combat. Also in a passage which I have lately noticed, Isa. 66:3, **שֹׂחֵת** **הַשָּׂחָה** **עֲלֶיךָ** **כָּלֶךְ** **הַשָּׂחָה** **אִישׁ** **זֹבֶחַ** **הַשָּׂחָה** **עֲלֶיךָ** **כָּלֶךְ**. It may be asked why the words **שֹׂחֵת**, **הַשָּׂחָה** have the article, and **אִישׁ** and **זֹבֶחַ** have it not. The reason is, that the slayers of oxen and sheep really existed, and could be pointed out, as it were with the finger, by the writer; the murderers and sacrificers of dogs in this passage are only supposed for the sake of comparison, *der Hinters-Dorfer ist wie ein Menschenmörder, the ox-slaughterer is as a murderer*. The rule is also rightly given by grammarians, that the predicate of a sentence does not take the article (compare *χαλεπὰ τὰ καλὰ* and *τὰ χαλεπὰ καλὰ*); contrary instances are however to be observed in Deuteronomy and in Jeremiah, as Jer. 19:13, "the houses of Jerusalem were **הַבָּיִתִּים** unclean," **Deu. 4:3**; **3:21**; and in like manner before a participle for a finite verb, Is. 40:22, 23; 46:6; Ps. 18:33, 48. [But see Heb. Gramm. § 108, 3.]

*Note.* It will be well to state with a little more accuracy than is commonly done, what the vowels are which **ה** takes.

(1) Commonly before letters which are not gutturals, it takes Pathach, followed by Dagesh forte, **הַשָּׂחָה**.

(2) Gutturals do not admit Dagesh forte, but the use of **ה** differs before the different gutturals.—(a) before **א** which it is altogether impossible to double, Pathach is always lengthened into Kametz, as **הָאָדָם**, **הָאִשָּׁה**, **הָאִשָּׁה**, **הָאִשָּׁה**, and the same is the case before **ר**, as **הָרֶבֶל**, **הָרֶבֶל**, and so also frequently before **ע** and **ה**, as **הָעָם**, **הָעָם**. On the contrary—(b) the harder gutturals **ה** and **ח** admit a kind of doubling, although grammarians have not marked it by Dagesh forte (just as in German the words *fischer*, *vergiffen*, are almost pronounced a double *sch*); and for this reason the more acute syllable often retains Pathach, as **הַחַיִּית**, **הַחַיִּית**.—(c) Whenever the guttural has Kametz, Pathach (as is often the case in other places; see Heb. Gramm. 9th ed. § 17, note 2 [§ 27, note 2, b]) is changed into Segol, especially before **ה**, as **הֶחָדָשׁ**, **הֶחָדָשׁ**; before **ה** and **ע** in monosyllables the vowel is Kametz (according to the rule laid down, letter a), as **הָעָם**, **הָעָם**; Segol is used only with dissyllables or trisyllables, where the accent is farther towards the end of the word, **הַחַיִּית** (although **הַחַיִּית**), **הַחַיִּית**, **הַחַיִּית**.

[*Note 2.* Corresponding to the Hebrew article in the kindred languages are:—(a) Phœnician **א**, more rarely **ה**, once **אל**; see Monumm. Phœnic. p.

437.—(b) Arab. **أل**, rarely and in the vulgar lan-

guage **أل**, kindred with the Heb. **אל**. Many grammarians suppose, therefore, that **ה** comes from **אל** = **אל**, **أل**; and this not without reason, comparing **הַשָּׂחָה** the sun, Arab. **الشمس** pron. *esh-Shems*. On the other hand it cannot be denied, that the pure syllable *ha* has the same demonstrative power; as in the Ch. **הַזֶּה**, **הַזֶּה**, **הַזֶּה**, Arab. **هذا**; and this syllable Hupfeld supposes to be the source of the Hebrew article; so that, if so, Dagesh in **הַשָּׂחָה** would arise in the same way as in **מִהָיָה** for **מִהָיָה**, **מִהָיָה**. See Zeitsch. f. d. Kunde des Morgenl. ii. p. 449." Ges. add.]

**ה**, **ה**, **ה** (as to the origin and different use of these forms see the note). An interrogative adv. like the

Arab. **أ** prefixed; a prefix joined to the first word of a sentence, abbreviated from the fuller **הַל** (Deuteron. 32:6, according to the reading of the Nehardeenses); Arab. **هل**.

(1) indicating a simple interrogation made direct like the Lat. — *ne*. Job 1:8, **הֲשִׂמְתָּ לְבָדְךָ עַל-עַבְדִּי**, "hast thou considered my servant Job?" Ex. 10:7; 33:16, etc.—(a) A question is often so asked that one expects a negative answer, and thus the interrogation has a negative power, when we should in Latin properly use *num*? Gen. 4:9, **הֲשִׁמְרָה אֲחִי אֲנֹכִי**, "am I my brother's keeper?" for, I am not my brother's keeper. Job 14:14, **אִם יָמוּת נֶפֶשׁ הַיְחִיָּה**, "when a man dies, shall he live?" i. e. he will not live again. Job 8:11; 21:22 (comp. 23:6; 36:19, where the speaker himself supplies a negative answer). There is a remarkable example in 2 Sa. 7:5, **הֲאִתָּה תִּבְנֶה לִּי**, which in 1 Ch. 17:4, is changed into a negative sentence: **לֹא אִתָּה תִּבְנֶה**.—(b) Sometimes an affirmative answer is understood, so that the interrogation has an affirmative force. Gen. 30:2, **הֲתַחַת אֱלֹהִים אֲנֹכִי**, "am I [not] under God?" Gen. 27:36; 50:19. Job 20:4, **הֲיָדָעַתָּ יְדָעָה**, "dost thou [not] know this?" 1 Sa. 2:27; Jer. 31:20; Eze. 20:4. In the same sense is used **הֲלֹא**. Comp. Gr. *ἢ γὰρ*, and *ἢ γὰρ οὐ*, for *nonne*? and the Lat. — *ne* for *nonne*? see Heusinger on Cic. Off. ii. 17.—(c) In disjunctive questions, the latter question is preceded by **אִם** and **וְאִם** (see above, page LVI. B): **אִם ... הֲ** *utrum? an? whether? or?* more rarely **אִם ... הֲ** Job 16:3; Ecc. 2:19. Also **אִם ... הֲ** and **וְאִם ... הֲ** are of frequent use in the poetical books where two questions expressive of the same or a like sense follow one another, according to the laws of parallelism in different words: *num... an?*



*num?* ... *et* . (not *utrum* ... *an?* [whether ... or?]), although a kind of disjunctive relation is contained ever in these cases; but however it is rather in words than in sense that the distinction of the questions is observable. Job 4:17; *מַעֲשֵׂהוּ אִם יִצְדַּק אִם מַעֲשֵׂהוּ* comp. Job 6:5, 6; 8:3; 10:4, 5; 11:2, 7; 22:3. Thus it is that a simple copula often in such cases precedes the second hemistich. *וְ* ... *הָ* Job 6:26; 10:3; 13:7; 15:7, 8, 11; 18:4; comp. especially Job 13:7 and 8; and even the copula itself is omitted, Job 22:4.

(2) in an indirect interrogation, *num*, German *ob*, *whether* (comp. *אם* No. B, 2), after verbs of proving, Ex. 16:4; Jud. 2:22; seeing, Ex. 4:18; Gen. 8:8; trying, Deut. 8:2; 13:4 (compare *dubito an*). In a disjunctive proposition followed by *אם* Gen. 18:21; or *הָ* Nu. 13:18, "and see the land and the people, *הַחֵזֶק הַחֲזָק הַחֲזָק* whether they be strong or weak, whether they be many or few."

It is prefixed to other particles, as *הָאם*, see *אם*; *הָי*, see *י*; *הָלֵא*, see *לֵא*.

*Note.* This interrogative particle, like *הָ* demonstrative, is derived from *הָל*, *אֵל* demonstrative; just as many interrogative words in other languages are properly affirmatives or negatives, which are afterwards used in an interrogative sense; comp. the Heb.

affirmatives *אם*, *הָן*, Syr. *ܐܢܝܢ*, Arabic *أَنَّى*, Gr. *ἤ* (see Passow h. v.); the negatives *אִם* (from *אִם*, see that word), Lat. *ne*, Germ. *nicht wahr?*

As to the form—(a) before letters which are neither gutturals nor have a simple Sh'va, *הָ* interrogative takes Chateph-Pathach, *הָהָה* (the vividness of interrogation causing the word to be even more curtailed than the demonstrative); rarely—(b) it has the same form as the art. *הָ*, *הַיִּטֵּב* Lev. 10:19, but this is principally before letters which have Sh'va, *הָלֵב* Gen. 17:17; 18:21; 37:32. So also it corresponds in form with the art.—(c) before gutturals, *הָאֵל*, and—(d) before gutturals which have Kametz, *הָאֵלֵךְ*, *הָאֵלֵךְ*. See very many examples in Nold. Concordd. part. p. 856, seq.

*הָא* Ch. interj. *Lo! BEHOLD!* Dan. 3:25. Syr. *ܐܢܝܢ*, Arab. *إِذَا* id.

*הָא* Heb. and Ch. id. Gen. 47:23; Eze. 16:43. In Ch. pleon. Dan. 2:43, *הָא כְּדִי* *behold as*, etc. So often the Syr. *ܐܢܝܢ*.

*הָא* interj. imitating a cry of joy, *Aha!* Germ. *tudhe!* Isaiah 44:16; Psalm 35:21, 25; also used in

glorying over an enemy's misfortune, Psalm 40:16 Eze. 25:3.

*הָב* imp. of the verb *יָהַב* which see.

*הַבְּהִימִים* m. pl. Hos. 8:13, *gifts*, in this place offerings, for *יְהַבְהִימִים* from the root *יָהַב* to give.

*הָבֵל* fut. *יְהַבֵּל* pr.—(1) TO BREATHE, TO EXHALE (compare as to the signification of breathing in the syllable *הָב* under the root *אָהַב*), hence *הָבֵל* breath, often used of something vain, vanity.

(2) to act, or speak vainly. 2 Ki. 17:15, *וַיִּלְכוּ אַחֲרֵי הַהֶבֶל וַיִּהְיוּ* "and they followed vanity (i.e. idolatry), and acted vainly;" Jer. 2:5; Job 27:12, *לְמַהֲרָה הָבֵל תִּהְיֶה* "why then do ye speak so vainly?" Also to have a vain hope; Psal. 62:11, *בְּנִלְ אֵל תִּהְיֶה* "set not a vain hope on robbery."

*HIPHIL*, to seduce to vanity, i.e. to the worship of idols, Jer. 23:16.

[The derivatives follow.]

*הָבֵל* with suff. *הַבְּלִי*, pl. *הַבְּלִים* constr. *הַבְּלִי*.

(1) *breath, breathing*, used of a gentle breeze, Isa. 57:13. (Well rendered by the Vulg. *aura*. Less correctly by the LXX. *καταιγίς*.) More often used of the *breath of the mouth* (Kimchi, *אֵיר שִׁיעַצ מִפֶּה*, Aqu. *ἀρμύς*, Symm. *ἀρμός*, which word, Sap. vii. 25, Syr. is rendered *ܐܪܡܝܐ*). Commonly used of any thing transitory, evanescent, frail. Job 7:16, *כִּי הָבֵל* "for my days are a breath;" Prov. 13:11, *הֵן יִמֵּי* "riches vanish more quickly than a breath;" Ecc. 11:10, "childhood and youth are vanity;" Pro. 21:6; 31:30; Ps. 39:6; Ecc. 1:2, 14; 2:11, 17, 23; 4:4, 8; 5:9; 6:9, etc. Hence arises the signification *something vain and empty*, Lam. 4:17; Jer. 10:3, 8, and adv. *vainly, emptily, in vain*; Job 9:29; 21:34; 35:16; Isa. 30:7; Ps. 39:7. Specially used of idols as being vain and impotent, also used of their worship, 2 Ki. 17:15; Jer. 2:5. Plur. Ps. 31:7, *הַבְּלִי שִׁיעַצ* "vain idols" Jon. 2:9.

(2) *exhalation, vapour, mist, darkness*, which cannot be seen through. Ecc. 6:4, of an abortion; "for it comes in a mist, and goes away in vanity," seen by no one; Ecc. 11:8, *כֹּל-שֶׁעָבַד הָבֵל* "all that is coming is a mist," i.e. involved in darkness; Ecc. 8:14.

(3) pr. n. *Abel* (LXX. *Ἀβελ*), the second son of Adam; prob. so called from the shortness of his life [but he had this name from his birth]; Gen. 4:2, seq.

*הָבֵל* i. q. *הָבֵל* No. 1, *breath*, hence *vainity*, Chaldaizing form. *הַבְּלִי הַבְּלִי* Ecc. 1:2; 12:8.

**הבן** an unused root, i. q. **בָּנָן**, hence—

**הֶבֶן** pr. stony (as if **אֲבָנִי**, from **אֶבֶן** a stone), hence pl. **הֶבְנִים** Eze. 27:15 קרי, in **הֶבְנִים כְּחִיב** *ebony wood, ebony*, pr. as if stony wood, *εἰς τὴν σκληρότητα*, so called from its hardness; (an etymology so manifest, that there is no need to seek any other, especially from a foreign language). The Phœnicio-Shemitic name is retained in Gr. and Lat. *ἐβένος, ebenum* (see Bochart, Hieroz. ii. page 141); from the Greek it has been received, retaining its Greek termination in Arab. and Pers., where it is written **ابنوس**, **ابنوش**. The plural is used in Hebrew, because wood of such a kind was exported, cut up into pieces (called in Gr. *φάλαγγες*); comp. **אֲבָנִים**, **עֲצִים**.

**הָבַר** TO CUT, TO CUT UP, TO DIVIDE OUT, i. q. Arab. **هبر**. It occurs once Isa. 47:13 קרי **הָבְרֵי שָׁמַיִם**, **הָבְרֵי שָׁמַיִם** "those who divide the heavens," for purposes of augury, taking a horoscope, i. e. augurs, astrologers; LXX. *ἀστρολόγοι τοῦ οὐρανοῦ*. Vulg. *augures cæli*. LXX. **ἀστρολόγοι τοῦ οὐρανοῦ**. See my Comment. on Isa. ii. 351, seq. Others take **הָבַר** as i. q. **חָבַר** to know; while others would read **הָבְרֵי**, comparing **הָבְרֵיךְ** ver. 10.

[**הֶגַע** Esth. 2:3, and **הֶגַי** verses 8, 15 (*Hege, Hegai*), pr. n. of a eunuch in the court of Xerxes." Thes. "Benfey compares *agā*, eunuch; Monatsnamen, page 192."]

**הִקְנָה** a root unused in Hebrew. Arab. **هكع** IV. to kindle, **هكع** heat. Hence **הִקְנִי**.

I. **הִקְנָה** fut. **יִקְנֶה**—(1) TO MURMUR, TO MUTTER, TO GROWL, (almost the same in meaning as **הָמָה**); used of the growl of a lion over his prey (Gr. *ὤρυχαμαι*: to roar is **שָׁאַן**, *βρυχάμαι*), Isa. 31:4; of low thunder (see **הִקְנָה** Job 37:2); of the muttering of enchanters (see **הִקְנָה**); of the sound of a harp when struck (see **הִקְנָה** Ps. 9:17; 92:4); of the cooing of doves, Isa. 38:14; 59:11; of the groaning and sighing of men (*οἰμώζων*), Isa. 16:7; Jer. 48:31.

(2) poetically, to speak.—(a) absolutely (to utter sound), Ps. 115:7.—(b) with an acc. of the thing, Job 27:4; Ps. 37:30; Isa. 59:3; Pro. 8:7; hence to sing, to celebrate (like to say, **אָמַר**). Psal. 35:28, **לְשׁוֹנִי תְהַלֵּל צְדִיקְךָ** "my tongue shall celebrate thy righteousness;" Ps. 71:24.

(3) to meditate (prop. to speak with oneself, murmuring and in a low voice, as is often done by those who are musing, compare No. 1 and **אָמַר**, **אָמַר**), followed by **בְּ**, to meditate on any thing (*über etwas*

nachdenken). Josh. 1:8, **וְהָיִיתָ בּוֹ יוֹמָם וּלְיָלָה** "and thou shalt meditate thereon (on the law) day and night;" Ps. 1:2; 63:7; 77:13, **וְהָיִיתִי בְּכָל-פְּעֻלָּתְךָ** "and I will meditate on all thy works;" Ps. 143:5. (Syn. **שָׁחָה**). Pro. 15:28, **לֵב צָדִיק יִהְיֶה לְעֹנֹת** "the heart of the righteous will meditate what to answer." Also to remember any thing, followed by an acc., Isa. 33:18, **לִפְנֵי יְהוָה אֵימָה** "thy heart shall remember the terror." And in a bad sense, to plot, to plan, to devise. Psal. 2:1, **לְאַמִּים יִהְיוּ רִים** "(why) do the nations devise vain things?" i. e. vain sedition; Pro.

24:2; Isa. 59:13. [Poel] (Syr. **ܠܫܢܐ** to meditate, to read syllable by syllable. PAEL, to meditate, to contemplate. ETHPAEL, to read. Comp. *Æth. ነበር*: to murmur, to utter an inarticulate sound, to speak,

to meditate; Conj. IV. to read. Arabic **نَب** to mutter.)

POEL, inf. **הִנֵּן** i. q. Kal No. 2, Isa. 59:13.

HIPHI, part. plur. **מְהַנִּים** those who mutter, i. e. soothsayers murmuring their songs; or those groaning, sighing, i. e. necromancers imitating the low and slender voice of the shades of the dead, Isa. 8:19.

Hence are derived, **הִנָּה**, **הִנָּת**, **הִנָּיו**.

II. **הִקְנָה** i. q. **יָקַח** No. II, to be removed, taken away (comp. **הָלַךְ**, and **יָקַח**), transit. to remove, to take away, Pro. 25:4, **הִקְנֵה סִינִים מִכֶּסֶף** "take away the dross from the silver." Inf. absol. with an imperative signification. Symm. *κάθαρε*. Vulg. *aufer*; verse 5. (Others read in this place **הִנֵּן** i. e. Hiph. of **נָהַן**). Hither also, apparently, must be referred Isa. 27:8, **הִקְנָה בְּרָחוֹ הַקָּשָׁה**, **בְּיָוֶם קָרִים** "he takes (them) away by his strong wind in the day of his east wind." Well explained by Kimchi, **הִקְנָה**.

**הִקְנָה** m (1) growling of thunder, Job 37:2.

(2) sighing, mourning, Eze. 2:10.

(3) thought, meditation, Ps. 90:9; comp. **הִנָּת**. Root **הִקְנָה** No. I.

**הִקְנָת** f. (with Kametz impure) thought, meditation, Ps. 49:4. Root **הִקְנָה** No. I.

**הִקְנִי** (from the root **הִקְנָה**) heat, fervour of mind, Psal. 39:4, **בְּהִנִּי תִכְעַר אֵשׁ** "in my fervour, fire kindled." Hence a fervent cry, Ps. 5:2.

**הִקְנִיו** m. constr. **הִקְנִיוֹ**, with suff. **הִקְנִיוֹ** Ps. 19:15; Lam. 3:62.

(1) the sound of the harp when struck (see the root **הִקְנָה** I, 1. Compare **הִקְנָה** Isa. 14:11). Ps. 92:4, **עֲלֵי הַקִּיֹּן בְּקוֹנֹד** "with the sounding of the harp." LXX. *μετ' ᾠδῆς ἐν κιθάρα*. Ps. 9:17, **הִקְנִיו סֵלָה** is a



musical sign. LXX.  $\phi\delta\eta$  διαψάλλματος, similarly Symm., Aqu., Vulg. [But Symm. μέλος διαψάλλματος. Aqu.  $\phi\delta\eta$  ἀεί. Vulg. vacat. See  $\phi\delta\eta$ .]

(2) a meditation, Ps. 19:15; a device, plot, Lam. 3:62 (compare Ps. 2:1).

$\eta\eta$  m. adj. convenient, suitable, i. q. Talmud.  $\eta\eta$  and  $\eta\eta$ . Eze. 42:12. From the root—

$\eta\eta$  a root which is not found in this signification [that of the preceding derivative], in any of the cognate languages.

$\eta\eta$  an unused root. Arab.  $\eta\eta$  to flee, whence  $\eta\eta$  [Hejrah], the flight of Mahomet. Cognate  $\eta\eta$ . Whence—

$\eta\eta$  ("flight"), pr. n. Hagar, the handmaid of Sarah, an Egyptian by birth; the mother of Ishmael, afterwards put to flight by her mistress, Gen. 16:1; 25:12.

$\eta\eta$  ("fugitive"), [Haggeri, Hagarite], 1 Ch. 11:38; 27:31. Pl.  $\eta\eta$  Ps. 83:7, and  $\eta\eta$  1 Chr. 5:10, 19, 20 [Hagarites, Hagarenes], pr. n. of an Arabian people, with which the tribes who lived beyond Jordan waged war. Doubtless this corresponds to the Arab.  $\eta\eta$ , whence the Gent. n.  $\eta\eta$  a people and district near the Persian gulf, Ἀγαῖοι ap. Strab. xvi. p. 767 Casaub., Ἀγρίες Dionys. Perieg. 956, in the province now called Bahrein.

$\eta\eta$  m. i. q.  $\eta\eta$  shout for joy, rejoicing, Eze. 7:7; compare Isa. 16:9, 10. Root  $\eta\eta$ .

$\eta\eta$  m. pl. Ch. the friends or the ministers of the king, Στατράτη, viziers. Dan. 3:24; 4:33; 6:8, and  $\eta\eta$  3:27, "the king's highest friends." As to the etymology, I can scarcely doubt but that this is the Chald.  $\eta\eta$  leaders, governors, with the Hebrew article prefixed, which coalesces into one word, just as the Arabic article does with some Hebr. words; ["So Lee."] see  $\eta\eta$  p. XLV. A. Formerly, from the syllable  $\eta\eta$  (by comparison with  $\eta\eta$ ) I conjectured this word to be of Persic origin, like the other official names in these chapters, but as to what  $\eta\eta$  might mean, it had to be left undetermined.

$\eta\eta$  an unused root. Arabic  $\eta\eta$  pr. to break (kindred to  $\eta\eta$ ), in Hebrew figuratively to break into joyful sounds (compare  $\eta\eta$ ), whence  $\eta\eta$ . There is a similar figurative application

to sound in Arabic, compare  $\eta\eta$  cry of the camel, heavy thick voice,  $\eta\eta$  the sound of the waves breaking on the shore,  $\eta\eta$  crashing.

[Derivatives  $\eta\eta$ ,  $\eta\eta$ , and pr. n.  $\eta\eta$ ,  $\eta\eta$ .]

$\eta\eta$  [Hadad], pr. n. of a king of Edom, Gen. 36:35; 1 Ch. 1:46, compare 50. Used elsewhere as the name of a Syrian idol. See  $\eta\eta$  p. CCXVII. A.

$\eta\eta$  pr. n. ("whose help is Hadad," i. e. Adodus; see under  $\eta\eta$ ) Hadadezer, king of Syria of Zobah, a cotemporary of David, 2 Sam. 8:3, sqq. In other places there occurs  $\eta\eta$  10:16, 19; 1 Ch. 19:16, 19; but however, in all the passages, there are MSS. which contain the former reading, which is far preferable.

$\eta\eta$  [Hadadrimmon], pr. n. of a town situated in the plain near Megiddon, Zec. 12:11, called afterwards, according to Jerome, Maximianopolis. Both Hadad and Rimmon are the names of Syrian idols.

$\eta\eta$  i. q.  $\eta\eta$  (comp.  $\eta\eta$  and  $\eta\eta$ ), TO STRETCH OUT, TO DIRECT (the hand to any thing), found once Isa. 11:8. (Arab.  $\eta\eta$  to guide aright, to shew the way. Syr.  $\eta\eta$ ,  $\eta\eta$  way, manner, Gr.  $\eta\eta$ .)

$\eta\eta$  (for  $\eta\eta$ ), Syr.  $\eta\eta$ , Arab.  $\eta\eta$  India. Est. 1:1; 8:9. In Zend and Pehlvi it is  $\eta\eta$ .

$\eta\eta$  [Hadoram], Gen. 10:27; pr. n. of a Joktanite tribe in Arabia Felix. They seem to be the Ἀδραμίται, Atramitæ of Ptolemy vi. 7, and of Pliny vi. 28 s. 32, dwelling between the Homerites (Himarites), and the Sachalites, on the southern shore of Arabia.

$\eta\eta$  [Hiddai], pr. n. m., 2 Sa. 23:30 ["for  $\eta\eta$ , the rejoicing of Jehovah"]; for which in the parallel place, 1 Ch. 11:32, there is  $\eta\eta$ .

$\eta\eta$  TO TREAD down to the ground, TO TRAMPLE; once found Job 40:12. Kindred roots are  $\eta\eta$ ,  $\eta\eta$ . Arab.  $\eta\eta$  to destroy (a house).

$\eta\eta$  an unused root. Arab.  $\eta\eta$  to overturn, to destroy (houses), pr. to level with the ground ["perhaps to tread down, intrans. to be trodden

*down*, whence trop. *to serve, to wait upon*. Arab. *خدم*, whence *הָרָם* a footstool, pr. the ground.

*הָרָם* Ch. Pael *הָרַם, הָרַס* to cut in pieces; Syr. *ܠܪܫܐ* pass. Comp. Arab. *هَدَم* to cut quickly, to cut in haste (*einbauen*). Hence—

*הָרָם* Ch. a fragment, a piece; Syriac *ܠܪܫܐ* a member ["Comp. Pers. *اندام* a member"]. *עָבַר הָרָסָן* Dan. 2:5; Gr. *μέλη ποιῆν*, 2 Macc. 1:16, to cut in pieces, a mode of punishment in use amongst many ancient nations. Comp. *רָסַן* Barhebr. p. 218.

*הָרָם* always followed by *רַגְלִים* stool for the feet, always used metaph. Isa. 66:1, "the earth is my footstool." Ps. 110:1, "until I make thy enemies thy footstool." Specially, the footstool of God is a name given to the ark of the covenant above which his presence was believed to be [It was believed to be so, because it really was so], 1 Chr. 28:2; Psal. 99:5; 132:7; Lam. 2:1.

*הָרַם* an unused root. Talmud. to spring, to leap, to hasten.  
[Derivatives, the two following.]

*הָרַם* pl. *הָרָסִים* m. *myrtle*, so called (as some suppose), because it springs, i.e. grows rapidly, like *salix*; according to Verrius, a *salendo* ["though *Salix* really is from *ἅλῃ*"], see Isid. Orig. xvii. 7. Neh. 8:15; Isa. 41:19; 55:13; Zech. 1:8, 10, 11. See Celsii Hierob. vol. ii. page 17, seq. (Arabic *هَدَس* id. in the dialect of the Yemenites; amongst the other Arabs, this tree is called *آس*).

*הָרָסָה* ("myrtle"), [*Hadassah*], pr. n. by which the Jewish virgin was called, who afterwards bore the name of Esther, Est. 2:7.

*הָרַף* fut. *יִהְיֶה*—(1) TO THRUST, TO PUSH (Ch. *הָרַף* id.; comp. *רָפָה, רָפַח*, Nu. 35:20, 22; Eze. 34:21. Job 18:18, *יִהְיֶה מֵאוֹר אֶל-חֹשֶׁךְ* "they shall thrust him from light into darkness," hence, to thrust down, to prostrate (*umstoßen*), Jer. 46:15.

(2) to repel, to thrust away (*zurückstoßen*), 2 Ki. 4:27; Pro. 10:3.

(3) to expel (*verstoßen, ausstoßen*), Deu. 6:19; 9:4; Josh. 23:5.

*הָרַר*—(1) pr. like the cognate *הָרַר*, TO BE LARGE, SWOLLEN, TUMID, and trans. TO MAKE TUMID.

(Arab. *أهدر* tumid, *حدر* to become tumid.) Part pass. *הָרַר* swollen, tumid. Isa. 45:2, *אֶתְּשֶׁר הָרַר* "I will level the tumid (lofty) places." LXX. *ὑψηλῶν*; but perhaps they read *הַרְרִים*. (*Tumidos montes* occurs in Ovid. Amor. ii. 16:51.)

It is applied—(2) to pride [rather, to splendour], Isa. 63:1, *הָרַר בְּלִבוֹשׁוֹ* "swollen (i.e. proud) in his apparel," *ידו* brüstend in seinem Gewande. [But see the context; Christ is the person spoken of.]

(3) to ornament, (the more costly Oriental garments being very large); hence to decorate, to adorn (pr. used of the adorning of garments, see *הָרַר*, to honour, constr. with an acc. Ex. 23:3; followed by *פָּנָיו* to honour any one's countenance, Lev. 19:32; used for to favour any one, rashly to take his part (in judgment), like *נָשָׂא פָנָיו* Ex. 23:3; Lev. 19:15

NIPHAL, pret. pl. in pause *הָרַרְוּ* were honoured, Lam. 5:12 (compare Kal No. 3).

HITHPAEL, to act proudly, to boast, Pro. 25:6.

The derivatives follow.

*הָרַר* Ch. Pael *הָרַר* to honour, Dan. 4:31, 34.

*הָרַר* m.—(1) [const. *הָרַר*, with suff. *הָרָרִי*, pl. const. *הָרָרִי*], ornament, adorning, decoration, Ps. 45:4; 96:6. Eze. 16:14, *הָרָרִי קֹדֶשׁ* "holy ornaments," Ps. 110:3. Pro. 20:29, *וְזִמְנִים שִׁיבָהּ* "the adorning of old men is hoariness." Levit. 23:40, *עֲצֵי הָרָר* "ornamental trees." Specially used of the majesty of God. Ps. 104:1, *הוֹד וְהָדָר לְבִשְׁתְּךָ* "thou art clothed with honour and majesty." Job 40:10. Ps. 29:4, *קוֹל יְהוָה בְּהָדָר* "the voice of Jehovah is in majesty."

(2) honour, Ps. 149:9.

*הָרַר* m. ornament. Dan. 11:20, *מַעְבִּיר נוֹגֵשׁ הָרָר* "sending the exactor through the glory (through the ornament) of the kingdom," i.e. Palestine, the most excellent part of the kingdom, like *הָרָרִי* verse 16; comp. Zec. 8:6. As to the matter, see 2 Macc. 3:1, seq. [That is, on the assumption that it is of this that the prophet speaks.] Some understand, tribute, census, like the Greek *τὸν φόρον*; but see my observations in Gesch. d. Heb. Sprache, p. 64.

[*הָרַר* Ch. i. q. Heb. *הָרַר*, with suffix *הָרָרִי* Dan. 4:27. This word is omitted in Lexicons and Concordances." Thes. Inserted in Englishman's Heb. and Chald. Concord.]

[*הָרַר* pr. n. see *הָרַר* No. 2.]

*הָרַר* f. const. *הָרָרָה* i. q. *הָרַר* ornament, adorning, Prov. 14:28. *הָרָרָה קֹדֶשׁ* "holy ornaments,"





Job 40:10.—(b) of princes and kings, 1 Ch. 29:25; Dan. 11:21; compare Nu. 27:20.—(c) of a voice, Isa. 30:30; Job 39:20.

(2) *splendour, freshness, beauty*; Dan. 10:8, הורִי נִפְסָד עָלַי "my freshness (i. e. the lively colour of my face) was changed in me," ידִי וְפָרְבִּיתִי מִיָּדִי (vor Schrecken); Hos. 14:7, פְּזִיזֵי הוֹרֹו "his freshness like an olive tree." Used of ornaments, Zech. 10:3; 6:13.

(3) [Hod], pr. n. 1 Ch. 7:37.

הוֹרִוְיָהּ (perhaps הורויה "praise ye Jehovah" ["or for יהוה הוֹרִוֵי Jehovah his glory"]), [Hodaviah], pr. n. m.—(1) 1 Ch. 5:24.—(2) 1 Ch. 9:7.—(3) Ezr. 2:40.

הוֹדַוְיָהּ [Hodaviah], (id.), 1 Ch. 3:24.

הוֹדֵיָהּ ("majesty of God"), [Hodevah], pr. n. = הוֹדֵיָהּ No. 2, Neh. 7:43.

הוֹדִיָּהּ (id.), [Hodijah], pr. n. of certain Levites, Neh. 8:7; 9:5; 10:11, 14, 19.

הוֹרָהּ prop. TO BREATHE (הוּרִי to blow, as the wind, הוּרִי air, breeze), like the cognate roots אָבָה, אָהָב which see. This primary signification is applied—(1) to the breath of living creatures; hence, to live (see הוֹרָה, הוֹרָה), and in the use of the language, to be, i. q. the common word הוֹרָה. In Aramaean this form of the verb is the most in use for the verb substantive (הוֹרָה, הוֹרָה), in Hebrew it is peculiar to the poets and the more recent writers [but see the occurrences], and it is found but rarely. That it is older than the common form הוֹרָה and itself primitive, may be seen, both from the Vav conversive (see 1) derived from it, and also from this form being originally onomatopoeic; הוֹרָה therefore has its origin from הוֹרָה, like הוֹרָה from הוֹרָה, which latter indeed appears to be a primary word. Part. הוֹרָה Neh. 6:6; Ecc. 2:22. Imp. הוֹרָה, הוֹרָה Gen. 27:29; Isa. 16:4. Fut. apoc. הוֹרָה Ecc. 11:3, הוֹרָה from הוֹרָה.

(2) to breathe after anything, to desire, to long, i. q. אָהָה (Arabic هوى to desire, to love, to will), whence הוֹרָה No. 1, desire. This signification, when more intensive, becomes—

(3) to rush headlong upon anything, to fall headlong, to perish, i. q. הוּרִי Job 37:6, הוּרִי יִפֹּל "for he saith to the snow, fall down upon the earth," Vulg. ut descendat in terram (LXX. according to signif. 1, γίγινε ἐπὶ τῇ γῇ).

[The derivatives (except הוֹרָה) follow.]

הוֹרָה Ch. to be, i. q. Heb. הוֹרָה. Fut. הוֹרָה. To this future there is sometimes prefixed the particle לְ, which then means that, in order that, and the preformative of the future is commonly omitted, as לְהוֹרָה that they may be, that they might be, Dan. 2:43; 6:2, 3; לְהוֹרָה Dan. 5:17; compare Winer Ch. Gramm. § 44, 4. It is often joined with the participle of another verb, and thus forms a commonly used circumlocution for the aorist; הוֹרָה הוֹרָה "thou wast seeing," Dan. 4:7, 10; 7:2, 4, etc.

הוֹרָה f. verbal of Piel, from הוֹרָה—(1) desire, cupidity, from the root No. 2, Prov. 10:3, הוֹרָה רָשָׁעִים הוֹרָה "he casts away the desire of the wicked."

Parall. נִפְשָׁה צָדִיק. Comp. אָהָה (Arab. هوى desire, will), Prov. 19:13; Job 6:2; 30:13 (in these two latter places the: הוֹרָה is כְּתִי). [See also No. 2, to which these three passages are also referred; in Thes. they are omitted under No. 1.]

(2) ruin, fall (Arab. هوى), from the root No. 3. Hence calamity, destruction. Ps. 57:2, עֲרִיעֵבֶר הוֹרָה "until destruction be past;" Psal. 91:3, דָּבָר הוֹרָה "the destroying pestilence;" Ps. 94:20; Pro. 19:13; Job 6:2; 30:13. Hence also, destruction which any one brings upon another, injury, mischief, wickedness. Psal. 5:10, תִּרְבֶּם הוֹרָה "their inward part is very wickedness;" Ps. 38:13, דְּבָרֵי הוֹרָה "they speak of mischiefs;" Ps. 52:4, 9; 55:12; Prov. 11:6; 17:4, מִזִּין עַל־לִשָּׁנֹן הוֹרָה "listening to a mischievous tongue;" Job 6:30.

הוֹרָה i. q. הוֹרָה No. 2, misfortune, calamity. Isa. 47:11; Eze. 7:26.

הוֹרָה (prob. for הוֹרָה, "whom Jehovah impels"), [Hoham], pr. n. of a king of Hebron, Josh. 10:3.

הוֹרָה interj. onomatopoeic., like הוֹרָה—

(1) of threatening, ho! woel! hei! oi, vael! followed by an acc. ["nom. for a voc., see LXX.," Isa. 1:4, הוֹרָה הוֹרָה "woe to the sinful nation;" Isa. 5:8, 11, 18, 20, 21; 10:5; 28:1; 29:1, 15; 30:1; 31:1; אל Jer. 48:1; אל Jer. 50:27; Eze. 13:3; לְ Eze. 13:18.

(2) of lamenting, alas! הוֹרָה 1 Ki. 13:30, הוֹרָה "alas! my brother!" Isa. 17:12.

(3) of admonishing, ho! heus! he! Zec. 2:10; Isa. 18:1; 55:1.

הוֹרָה Ch. to go, a form softened from הוֹרָה, comp. הוֹרָה and הוֹרָה, אָהָה and אָהָה, עוֹרָה and עוֹרָה, and in the more modern languages, Engl. talk, walk, dark, warm (in which the r is omitted in pronunciation [probably



it was intended to refer to the *l* in the two former words;—the two latter are wholly misplaced in this comparison]). The French *doux*, from *dulcis*; *faux* from *falsus*. Fut. (the only instance of fut. A. in verbs עָ) הָרָה Ezr. 5:5; 6:5; 7:13. Infin. מְרָה Ezr. 7:13.

הוֹלְלָה f. plur. הוֹלְלוּ *folly*. Ecc. 1:17; 2:12. Verbal from הָלַל in Poel.

הוֹלְלוּ f. id. Ecc. 10:13.

הוֹלֵם m. (Milél) Isa. 41:7, see הָלַם.

הוֹם TO PUT INTO MOTION, TO DISTURB; kindred to the roots הָמַם, הָמָה. Deu. 7:23, הָמָה יְהוָה, “he brings upon them great disturbance.” Whence הוֹם pr. the sea in commotion.

NIPHAL, fut. יִהְיֶה *to be disturbed, to be in commotion*, as a city, land, Ru. 1:19; 1 Sa. 4:5; 1 Ki. 1:45.

HIPHAL, *to make a commotion*, German *maden, toben* (comp. הָשִׁקֵּט *Ruhe halten*), used of a multitude making a noise, Mic. 2:12; of an uneasy mind (Zorn im Innern), Ps. 55:3.

Derivatives, מְהוֹמָה, תְּהוֹם.

הוֹמָם (“destruction,” root הָמַם), [*Homam*], pr. n. m. 1 Ch. 1:39, for which, Gen. 36:22, there is found הָיָם.

הוֹן i. q. Arab. هَان *to be light, easy*, compare cogn. אָן, אֵן. Hence—

(1) TO BE OF LITTLE MOMENT. Arab. Conj. II: IV. X. *to esteem of little worth, to contemn*. So HIPHAL, Deut. 1:41, וַתִּהְיֶינִי לְעֵלּוֹת “ye thought it but little to go up,” i. e. ye acted lightly and rashly in that ye went up. Others take it “contemning (the command of God) ye went up.” Comp. Nu. 14:44.

(2) *to be in easy circumstances, to live comfortably, to be rich*. Compare אָן No. 2, 3. Hence are derived הוֹן, and—

הוֹן m.—(1) *riches, substance*. Prov. 1:13; 6:31; 8:18; Ps. 44:13, הוֹן בְּלֹא דָמָה *gratis*, for no price. Plur. הוֹנִים Eze. 27:33.

(2) *adv. enough*. Prov. 30:15, 16. So LXX. (ἀρκεί), Chald., Syr., Arab. (Arab. هون *facility, comfort*; compare أَلان *Med. Waw to live comfortably, quietly*; أَوْن *quiet, wealth*; أَوْن *wealth, substance*).

הוֹר & הָרָה—(1) an ancient word, in but little use, i. q. *a mountain*, Gr. ὄρος. Gen. 49:26, הוֹרֵי עֵד, (I read הוֹרֵי עֵד, “everlasting mountains;” in the

other hemistich נִבְעוֹת עוֹלָם “the eternal hills.” The Masorites have indeed pointed these words, הוֹרֵי עֵד, and they seem to have indicated the interpretation which the Vulg. and Chald. have embraced; taking הוֹרֵי as the part. of the verb הָרָה, *my parents*; עֵד is thus referred to what follows. [This gives a very good sense, so that we have no need to conjecture another meaning.] But this sense is contrary to the similar passages, Deu. 33:15; Hab. 3:6 [an unsafe ground to rest a conjecture upon], and also to the parallelism of the members. [This would be carrying the idea of parallelism of Hebrew poetry very far.]

(2) [*Hor*], pr. n. of two mountains, of which—(a) one is on the borders of Edom, one day's journey and a half southward of the Dead Sea; at the foot of which Petra stood. It is now called from Aaron, who died there, جبل نبى هارون, *Jebel Neby Hārūn* (“the mountain of Aaron the prophet”), or سيدنا هارون (“our lord Aaron”). See my Comment. on Isa. 16:1. Nu. 20:22; 33:37.—(b) the other belongs to Lebanon, towards the north, Nu. 34:7, 8.

הוֹשָׁע (for הוֹשָׁע, “whom Jehovah hears”), [*Hoshama*], pr. n. m. 1 Ch. 3:18.

הוֹשָׁע (“welfare” [salvation]), [*Oshea, Hoshea*], *Hosea*, pr. n.

(1) this was the original name of Joshua, the minister and successor of Moses [as leader of Israel], Nu. 13:8, 16.

(2) a king of Israel, 2 Ki. 15:30; 17:1, seq; 18:1, seq.

(3) a prophet. LXX. Ὡσηέ. Hos. 1:1, 2.

הוֹשָׁעָה (“whom Jehovah aids” [“whom Jehovah has set free”]), [*Hoshaiah*], pr. n. of several men—(1) Nehem. 12:32.—(2) Jer. 42:1; 43:2.

הוֹת see הָתָה.

הוֹה TO DREAM, TO TALK in one's dreams, Isa. 56:10. Kindred is הָהָה, and the original idea is that of nocturnal vision. LXX. ἐννοιαζόμενοι. Aqu. φανταζόμενοι. Symm. ὀραματισαί. (Arab. هذى and هذا *to talk ramblingly, to be delirious*, especially through illness, and so commonly amongst the Talmudists.)

הוֹ (for הָהָה from the verb הָהָה, as בּוֹל for בּוֹלָה), *lamentation*, Eze. 2:10.

הוּא—(1) pron. 3 pers. sing. fem. *she*, neut. *it* Syr. هِ, Arab. هي. Compare הוא. Sometimes it

the Masoretic text there occurs **היא**, in cases in which **היא** is taken in a neuter sense, and referred to the masculine, and the Jewish critics expected **הוא**, Job 31:11; Ecc. 5:8; Ps. 73:16. Besides this, all the observations made above on the masculine **הוא** apply equally to the feminine **היא**. It is often—(a) i. q. *herself, ipsa, avrh*, Joshua 6:17;—(b) *this, avrh*, especially when it has the article, as **בַּעַר הַיָּה** at that time, Mic. 3:4; *the same*, 1 Ki. 19:8.—(2) not unfrequently it takes the place of the verb substantive, as Lev. 11:39.

**היא** Ch. i. q. Heb. Daniel 2:9, 20, 44; 4:21, 27; 7:7; Ezr. 6:15.

**הוֹדָר** mas. (root **הָדַר**) *joyful acclamation*, rejoicing—(a) of vintage gatherers and wine-press treads. Jer. 25:30; 48:33.—(b) of soldiers going to battle, Jer. 51:14; Isa. 16:9, 10, where the two senses are put in opposition.

**הִדּוּת** pl. f. Neh. 12:8, *praises, songs*, compare Neh. 11:17. This word is derived from **הוֹדָה** [Hiph. of **יָדָה**], to praise, of the same signification as **תְּהִלָּה**. There does not, however, occur any other word corresponding to this in form. ["Compare also Neh. 12:27, where in a like context is **תְּהִלָּה**"]

**יָהָה** fut. **יִהְיֶה** apoc. **יְהִי** with Vav convers. **יִהְיֶה**, inf. absol. **יִהְיֶה** const. **יְהִי**, once **יִהְיֶה** Eze. 21:15, with pref. **לְיִהְיֶה** i. q. **יִהְיֶה**, Ch. **יִהְיֶה**, Syr. **ܝܗܝܝܬܐ**.

(1) TO BE, TO EXIST (as to its origin, see the note), the verb substantive. Used absol. Genesis 2:5, **שִׁיחַ**, the shrubs of the field were not as yet in the earth." It more often joins the subject to its predicate, whether this latter be a substantive or an adjective, or if it indicate the place of any person or thing. Gen. 1:2, **וַיְהִי כֵן**, Gen. 3:1, **וַיְהִי כֵן**, Gen. 2:18, **וַיְהִי כֵן**, Gen. 3:20, **וַיְהִי כֵן**, Gen. 4:8, **וַיְהִי כֵן**, Gen. 2:25; 4:14. (As to its ellipsis, see Lehrs. p. 849.)

Followed by **לְ**—(a) *to be to any one* (used of a thing), i. e. for him as the possessor, *to be possessed*. Ex. 20:3, "there shall be to thee no strange gods," i. e. thou shalt have no strange gods. Deut. 21:15; 2 Sa. 12:2; Isa. 45:14. Hos. 1:9, **לֹא אֶהְיֶה לְךָ**, "I will not be to you," i. e. I will not be your God. So very often **לְ** and negat. **לֹא**.—(b) *to be for anything*, i. e. to serve for, or as anything, zu etwas dienen, gerethen. Gen. 1:14, 15, **וַיְהִי לְמִנְיֹת**, "and they shall be for luminaries." Verse 29. Ex. 4:16, **וְהָיָה**

**וְהָיָה לְךָ לְפִה וְאַתָּה תִּהְיֶה לוֹ לֵאלֹהִים** "he shall be to thee for a mouth, and thou shalt be to him for God," i. e. thou shalt suggest and, as it were, inspire words to him as God does to the prophets. Exodus 2:16, Gen. 28:21; Nu. 10:31. Also with a gerund, Isa. 44:15, **וְהָיָה לְאֵדָם לְבָשָׁר** "it (the wood) is for a man to burn." Also to *shew oneself as such a one*. 1 Sa. 4:9, **וְהָיָה לְאֵנָשִׁים** "shew yourselves men;" and with dat. of pers. 1 Sa. 18:17, **וְהָיָה לִי לְבָנָה** "be thou to me for a valiant man."—Followed by **לְ** before an inf.—(c) *to be about to, to be going to* (comp. Engl. *I am to play* [this comparison is wholly unapt], or *ist daran, im Begriff zu thun*). Gen. 15:12, **וְהָיָה כֵּן** "when the sun was about to set." Josh. 2:5, **וְהָיָה כֵּן** "and when the gate was about to shut" (in a passive sense, as in Germ. *es ist zum Essen da*, that it be eaten). Isa. 6:13; Deu. 31:17.—(d) *to be intent upon any thing*, Germ. *er war darauf*, more fully *darauf er ist*. 2 Chron. 26:5, **וְהָיָה לְרֹשֶׁת אֱלֹהִים** "and he was intent to serve God. As to **וְהָיָה** when it is omitted in such expressions, see Lehrs. § 211.

**וְהָיָה עִם** *to be with any one*—(a) to be on his side, to take his part, *εἶναι μετὰ τινος* (Matt. 12:30), 1 Ki. 1:8 (see **עִם**).—(b) **וְהָיָה עִם אִשָּׁה** to be with a woman, to lie with her, Gen. 39:10; 2 Sa. 13:20, Syr. **ܝܗܝܝܬܐ ܥܡܐ**.—(c) **וְהָיָה עִם** to be in any one's eyes, i. e. to seem to him, see **עֵין**.

With the participle of another verb it forms a circumlocution for the imperfect. Gen. 4:17, **וְהָיָה בָנָה** i. q. **וְהָיָה**, especially in writers of a later age, Job 1:4; Neh. 1:4; 2:13, 15; comp. Syriac **ܝܗܝܝܬܐ ܥܡܐ** he was killing.

(2) *to become, to be made or done*. Absol. i. q. **וְהָיָה אִשָּׁה** Gen. 1:3, **וְהָיָה אִשָּׁה** "let there be light — and there was (came into existence) light;" verse 6. Isa. 66:2, **וְהָיָה כָּל-אֲשֶׁר** "and all these things have been," i. e. have arisen, have existed. Elsewhere a thing is said *to come to pass* (in opp. to *to fail*). Isa. 7:7, **וְהָיָה כָּל-אֲשֶׁר** "and it came to pass when they were in the field." Gen. 2:25; 4:14. (As to its ellipsis, see Lehrs. p. 849.)

Followed by **לְ**—(a) *to be to any one* (used of a thing), i. e. for him as the possessor, *to be possessed*. Ex. 20:3, "there shall be to thee no strange gods," i. e. thou shalt have no strange gods. Deut. 21:15; 2 Sa. 12:2; Isa. 45:14. Hos. 1:9, **לֹא אֶהְיֶה לְךָ**, "I will not be to you," i. e. I will not be your God. So very often **לְ** and negat. **לֹא**.—(b) *to be for anything*, i. e. to serve for, or as anything, zu etwas dienen, gerethen. Gen. 1:14, 15, **וְהָיָה לְמִנְיֹת**, "and they shall be for luminaries." Verse 29. Ex. 4:16, **וְהָיָה**



fell to the lot of a husband, "became a husband's." Hos. 3:3; Jer. 3:1; Ru. 1:12.

pr. to become like any one, to be made like any one, Gen. 3:5, 22; hence *to experience the same as*. Isa. 1:9, "כְּסֹדֹם הָיִינוּ" "we should have been like Sodom" (should have experienced the same). Gen. 18:25, "וְהָיָה כְּצִדִּיק כְּרָשָׁע" "that it should be the same to the righteous as to the wicked." Nu. 17:5; Isa. 17:3; 24:2; 28:4; 29:7; 30:13; Hos. 4:9; Job 27:7; Cant. 1:7. Similar are the passages, Isa. 10:9; 20:6, in which הָיָה is omitted.

In the historical books there frequently occurs the phrase "וְהָיָה, וְהָיָה" "and it came to pass, that," like in N. Test. καὶ ἐγένετο ὁμοι. Similarly, in the prophets "וְהָיָה" "and it shall come to pass;" even when this same verb is afterwards repeated, Isa. 3:24, "וְהָיָה וְהָיָה" "and (thus) it shall come to pass, instead of sweet smell there shall be a stench;" 2:2; 7:23.

Note. As the notion of the verb substantive is too abstruse for it to be regarded as primitive, etymologists have properly made research as to the origin of the Hebrew הָיָה and הָיָה. I formerly followed the conjectures which some had made, that the primary signification is that of *falling* (comparing it with הָיוּ to be headlong, to fall down), and that *falling out, coming to pass*, was a sense derived from the former; in confirmation of this, it may be compared with Pers. افتادن to fall, to fall out, to happen. I now hardly think that this signification of falling can itself be primary; and the notion of existence seems rather to come from that of *living*, and to be hence applied also to all inanimate things; so that the verbs הָיָה, הָיָה and הָיָה are of the same origin. Of these הָיָה and הָיָה prop. had the signification of breathing, blowing (comp. אָהָה, אָהָה, אָהָה), which has partly been applied to the meaning of breathing after, desiring, rushing headlong, and partly to that of living and existing. Comp. under הָיָה.

NIPHAL הָיָה as if pass. of Hiph., hence i. q. Kal No. 2, but more rarely used — (1) *to become, to be made*. Followed by לְ to be made, to become any thing, Deu. 27:9; Pro. 13:19, "תִּשְׁאֶה נְהִיָּה" "a desire which has been done" (ein Wunsch, der geschehen ist), i. e. fulfilled; compare verse 12, where there is נְהִיָּה corresponding to this. In like manner Zec. 8:10 used of wages; 1 Ki. 1:27, "הֲיִשָּׁה לְיְהוָה מֶלֶךְ" "is this thing done by my lord the king?" i. e. appointed and ordered by him; 12:24; also i. q. *to happen, to come to pass*, Deu. 4:32; Jud. 19:30; 20:3, 12; Eze. 21:12; 39:8; Neh. 6:8.

(2) Sometimes there is the added idea of something

being past, (like the expression *fuimus* Troes), i. e. *to be over, ended, gone by*, fertig, vorüber, dahin seyn. Dan. 2:1, "שָׁנָתוֹ נְהִיָּה עָלָיו" "his sleep left him." Germar, war vorbei für ihn, war dahin für ihn. עָלָיו is for עָלָיו by a Syriacism (not for עָלָיו). 8:27, "וְנִהְיִיתִי וְנִהְיִיתִי" "I was ended (I failed), and was sick." Germ. ich war dahin, war fertig, i. e. my powers failed. Vulg. langui et egrotavi.

הָיָה fem. in כתוב Job 6:2; 30:13 for הָיָה destruction.

הָיָה a Chaldee form for הָיָה how? 1 Ch. 13:12; Dan. 10:17. (A word of frequent occurrence in Chald. Sam. id.).

הִיכָל quadrilitt. not used. [In Thes. הִיכָל, unused root, prob. i. q. הִיכָל (with the letters transposed)

and הִיכָל. Arab. هَيْكَل to be great, lofty. Hence הִיכָל. [In Corr. this root is altogether rejected.]

הִיכָל comm. once certainly fem. Isa. 44:28. ([ "It comes from root הִיכָל i. q. הִיכָל, to take, to hold; specially to be capacious, spacious." Ges. corr.]

Arab. هَيْكَل, Syr. هَيْكَل, Eth. ሀይለ: id. ["There is likewise a verb הִיכָל. Pl. הם, once Hos. 8:14.

(1) *a large and magnificent building, a palace* Pro. 30:28; Isa. 39:7; Dan. 1:4.

(2) הִיכָל יְהוָה "the palace of Jehovah," an appellation of the temple at Jerusalem, 2 Ki. 24:13; 2 Ch. 3:17; Jer. 50:28; Hag. 2:15; Zec. 6:14, 15 (called elsewhere יְהוָה בֵּית, also the holy tabernacle which was used before the temple was built; compare בֵּית No. 1. 1 Sa. 1:9; 3:3; Ps. 5:8 (not however, 2 Sa. 22:7; Ps. 29:9, where heaven is to be understood); poet. also *heaven*, Ps. 11:4; 18:7 (and 2 Sa. 22:7); 29:9; Mic. 1:2 (sometimes also with the epithet, "holy").

(3) Specially it is a *part* of the temple at Jerusalem, namely, ὁ ναὸς κατ' ἑξοχὴν, answering to the nave of modern cathedrals between the entrance and the holy of holies (דְּבִיר), 1 Ki. 6:5, 17; 7:50. By a mere error it has occurred that in the last edition of Simonis Lexicon [Winer's], הִיכָל is said to be applied to the holy of holies itself.

הִיכָל emphat. הִיכָל Chald. like the Hebrew.

(1) *the palace* of a king, Dan. 4:1, 26; Ezr. 4:14

(2) *a temple*, Dan. 5:2, 3, 5.

הִילָל Isa. 14:12 according to LXX., Vulg., Targ Rabbin. Luth., stella lucida, bright star, i. e. Lucifer

Nor is this a bad rendering, for there is added **בְּיָשָׁר** and in the Chaldee also Lucifer [the morning star], is called **בּוֹכַב נִיָּה**, in Arab. **زهرة** i. e. splendid star.

According to this opinion **הִילֵל** would be derived from the root **הלל** to shine; as a participial noun of the conj. **הִילֵל**, (comp. Arab. **بيطر**, Syr. **صمك** and the like), or else of a quadriliteral verb **הִילֵל**, comp. **הִילֵל**, **הִיָּר**. However, **הִילֵל** itself is not unfrequently Imper. Hiph. of the verb **לָל** in the signification *wail, lament* (Eze. 21:17; Zec. 11:2), and this does not appear less suitable, and is adopted by Syr., Aqu. and Jerome. ["This is less suitable." Ges. corr.]

**הים** see **הום**.

[**הוּמָם** pr. n. see **הוּמָם**.]

**הִמָּן** (= **מְהִימָן** Ch. and Syr. faithful), [*Heman*] —(1) pr. n. of a certain wise man, who flourished before the days of Solomon (1 Ki. 5:11), of the tribe of Judah, 1 Ch. 2:6. There is a different—(2) Heman, a Levite of the family of the Kohathites, a leader of David's choir, 1 Chr. 6:18; 15:17; 16:41, 42; Ps. 88:1; compare Thes. p. 117.

**הִין** m. a *hin*, a measure of liquids containing ["the seventh part of a Bath, i. e. twelve Roman sectarii"] **לִין**, 2 Attic **χίος** (according to Joseph. Ant. iii. 9 § 4). Nu. 15:4, sqq., 28:5, 7, 14; Eze. 4:11. LXX. **Εἷν**, **ἴν**, **ῥν**. Its etymology is doubtful. It may be derived from **הִין** as being a *light*, small measure. [This reason is rejected in Thes.] ["This corresponds to the Egyptian *hn*, *hno*, which signifies prop. *vessel*, and then a small measure, *sectarius*, Gr. **ἴος**. See Leemans, Lettre a Salvini, p. 154. Bökh. Metrol. Untersuch. pp. 244, 260. But it is not certain that these Hebr. and Egypt. measures were of the same size." Ges. add.]

**הִי** see **הִי**.

**הִכָּר** in Kal not used. [See added note below.]

Arab. **حكر** and **حكر** to be stupified, to be stunned,

Kamūs i. 691, **العجب او اشد** *admiration*, or, *most vehement admiration*, i. e. stupor. Kimchi, after R. Jonah תמייה גדלה great admiration. Alb. Schultens (Job 19:3) thought the original idea to be that of *being stiff, rigid*, but considered it worthy of more examination; I have no doubt but that it is that of *beating, pounding*, comparing it with the primitive syllable **הך**, **חך**, in which there is the sense of beating, cutting,

with a stroke; compare the kindred verbs **חַקַּק** and **חָקַק** which see.

["Once fut. Kal, or (Heb. Gramm. § 52, note 4)"] — HIPHIL, to *stun*, to *stupify*; Job 19:3, **לֹא תבושׁ** "ye are not ashamed, ye stun me," LXX. **οὐκ αἰσχυνόμενοι με ἐπικύσθη μοι**, Jerome, *et non erubescitur opprimentes me*; **שְׁחַאמְלוֹס וְיִבְרָאֵב יְהוָה אֵלַי**, as rightly given by Cromayer, Schultens in *Animadverss.* — **תִּהְיֶינָה** seems to stand for **תִּהְיֶינָה** (compare **וַיִּרְכּוּ** Jer. 9:2). It may even be taken for the fut. Kal, but on account of the dative **לִי**, which particularly often follows verbs in Hiphil (Lehrg. p. 817), the common opinion appears to me to be preferable.

["Better perhaps to assign to **הִכָּר** the force of Arab. **حكر** to *injure*, to *litigate* pertinaciously; whence in Job l. c. *shameless ye injure me*. Several MSS. read **תִּהְיֶינָה**." Ges. corr.]

**הִכָּרָה** f. (Verbal of Hiph. from the root **הִכָּר**, of the form **הִכָּרָה**, see Gr. § 74, 29, § 75, I. [83, 28; 84, 1]), a *knowing*, taking knowledge of ["a beholding"]; Isa. 3:9, **הִכָּרַת פְּנֵיהֶם** "the knowledge of their countenance," i. e. what may be known by their faces, what they manifestly shew ["the beholding of their persons, i. e. respect of persons, partiality in a judge; compare the phrase **הִכָּר פְּנֵים** in Hiphil"].

**הֵל** —(1) the article, Arab. **ال**, Heb. **הֵ**, **ל** being inserted [by a compensative Dagesh] in the next letter; see Lehrg. p. 197, and above, p. CCXXIII.

(2) A particle of interrogation, Arab. **هل**, whence is taken **הֵל** interrogative, which see. The full form is once found, Deu. 32:6, according to the reading of the Nehardeenses, who thus divide **הֵל יִהְיֶה**, which others join together **הֵלִיָּהוּ**. If the former be correct, **הֵל** is joined with an accusative, as is often the case.

**הֵלֵא** TO REMOVE, OR TO BE REMOVED, unused in Kal. (Nearly connected is the Syr. **ܠܬܝܠܐ** to put far, to remove, and Arab. **هَلَّ** II. to stay away, to go away, to recede.)

[In Thes. this is not given as a verb; the Niphal is made denom. from **הֵלֵא**.]

NIPHAL, partic. **הֵלֵא** removed, far off, collectively, the far removed, the remote, Micah 4:7 Hence—

**הֵלֵא** (secol. form, like **מָוֶת**, **אָרֶץ**, subst. *distance*, *remoteness*, always with **ה** parag. **הֵלֵא** (Milêl, and on that account without Metheg), adverb *far off*, *farther*.



(1) Used of space, Gen. 19:9, וַיֵּשְׁרָאָה "go farther back," begone; LXX. ἀπόστα ἐκ αὐ: Vulg. recede illuc (see my Commentary on Isa. 49:20). According to others, "come nearer," which is incorrect, and unsuitable to the sense. 1 Sa. 10:3, מִשָּׁם וְהָלָאָה "and thou shalt go) thence farther;" 1 Sam. 20:22, מִמָּוֶה וְהָלָאָה "from thee farther," i.e. beyond thee; verse 37. (In opposition to מִמֶּנּוּ on this side of thee.) Num. 32:19; Isa. 18:2, וְהָלָאָה "a people terrible and farther off than it;" verse 7 "farther off than," as Am. 5:27, מִהָלָאָה "beyond, farther off than Damascus."

(2) Used of time, 1 Sam. 18:9, מֵהַיּוֹם הַהוּא וְהָלָאָה "from that day and onward;" Lev. 22:27. (Syr. ܡܝܠܝܢ id., ܡܝܠܝܢ beyond, Ch. ܡܝܠܝܢ and ܡܝܠܝܢ, which belong to a root Med. Gem., see under ܡܝܠܝܢ.) [In Thes. Gesenius thus derives the word, "probably for ܡܝܠܝܢ from ܡܝܠܝܢ (which see, No. 1)."]

הַגִּלִּים m. pl. verbal of Piel from הָלַל ["praises (of God)"], *festival days*, celebrated on account of the finished harvest, *public thanksgivings*, Jud. 9:27; Lev. 19:24.

הַגִּלִּים see הָלַם.

הָלַץ comm. *this*. It is masc., Jud. 6:20; 1 Sam. 14:1; 17:26; 2 Ki. 23:17; Zec. 2:8; Dan. 8:16. fem. 2 Ki. 4:25. The more full form follows as the next article; this apocopated form also occurs in Arabic ٱلَّذِي Gol. col. 2122.

הָלַץ (Milrā), m. *this*, Gen. 24:65; 37:19. Compounded of הָלַץ and the fuller form of the article הָלַץ, the ל being doubled as in the cognate ٱلَّذِي. ["According to Hupfeld from הָלַץ and הָלַץ=הָלַץ which is also favoured by the Talm. plur. הָלָץ for הָלָץ."]

It answers to the Arabic ٱلَّذِي which assumes the power of a relative; hence is the shortened form ٱلَّذِي, and by aphæresis ٱلَّذِي.

הָלַץ id., once occurring Eze. 36:35; joined with ٱلَّذِي and thus of the feminine gender.

הָלַץ or הָלַץ m., *a going, a step*; Job 29:6, ٱلَّذِي "my steps." Root הָלַץ.

הָלַץ f. only in pl.—(1) *going, progress*, Na. 2:6; specially *solemn processions* of God, Psal. 68:25.

(2) *ways*, Hab. 3:6, ٱلَّذِي "ancient ways are to him," i.e. God goes in the ways in which he

anciently went. Trop. *way of acting*, Pro. 31:27, ٱلَّذِي (she attends to) the ways of her house, i.e. her domestic concerns.

(3) *companies* of travellers, Job 6:19. Root הָלַץ

הָלַץ & הָלַץ (see Gramm. § 67, [77]) fut. ٱلَّذِي (from ٱلَّذِي), once with Yod ٱلَّذِي Mic. 1:8; poet. ٱلَّذِي (from ٱلَّذِي), once with תהלה Psal. 73:9; imp. ٱلَّذِي with the parag. ٱلَّذِي or with the omitted ٱلَّذِي (see ٱلَّذِي in its own place), fem. ٱلَّذِي, rarely ٱلَّذِي Jer. 51:50; inf. abs. ٱلَّذِي, constr. ٱلَّذِي with suff. ٱلَّذِي, part. ٱلَّذِي.

(1) *to go, to walk, to go along* (kindred roots are ٱلَّذِي, ٱلَّذِي, which see). Used also of inanimate things; as of a ship, Gen. 7:18; reports, 2 Ch. 26:8; boundaries, Josh. 16:8; letters, Neh. 6:17. 2 Sa. 15:20, ٱلَّذِي "I, indeed, go whithersoever I can go;" compare 1 Sa. 23:13.

The place towards which one is going, commonly takes the preposition ٱلَّذِي Gen. 26:26; 1 Sa. 23:18; 2 Ch. 8:17; sometimes ٱلَّذِي 2 Sa. 15:20; 1 Ki. 19:4; Isa. 45:16; 46:2 (pr. to go, to enter into), or it is put in the accusative; as Jud. 19:18; 2 Ki. 9:21, ٱلَّذِي "ships going to Tarshish;" or with ה parag. 2 Ki. 5:25;

The following constructions of this verb should be noticed—(a) with an acc., it is *to go through or over a place*, as Deu. 1:19, ٱلَّذِي "and we went through all the desert;" 2:7; Job 29:3. So also ٱلَّذِي Num. 20:17; 1 Ki. 13:12 (in other places ٱلَّذِي Pro. 7:19).—(b) followed by ٱلَّذِي it is *to go with some person or thing*, Exod. 10:9, also *to take with one, to bring*, Hos. 5:6. (Compare ٱلَّذِي, C. 1.) For another sense see above.—(c) with ٱلَّذِي or ٱلَّذِي (ٱلَّذِي) *to go with, to have intercourse with* (German umgehen mit), Job 34:8; Prov. 13:20. Compare Job 31:5.—(d) with ٱلَّذِي *to go after any one, to follow him*, Gen. 24:5, 8; 37:17. ٱلَّذِي, ٱلَّذِي, ٱلَّذِي *to go after, i.e. to worship, God or Baal*, Deut. 4:3; 1 Ki. 14:8; Jer. 2:8; also *to pursue*, 48:2, ٱلَّذِي "the sword shall pursue thee.—(e) with a pleonast. dative ٱلَّذِي *to depart*, see No. 3.

(2) *to walk, i.e. to live, to follow any manner of life* (German wandeln, comp. ٱلَّذِي No. 3.) Ps. 15:2, ٱلَّذِي "who walketh (lives or conducts himself) uprightly." Ps. 1:1, ٱلَّذِي "walks (lives) according to the counsel of the wicked." 1 Ki. 9:4, ٱلَّذِي *to follow any one's footsteps*, to imitate him in life and manners, hence ٱلَّذِي "to follow the precepts of God;" Deut. 19:9; 28:9; Ps. 81:13. Rarely with an acc. (like ٱلَّذِي). Isa. 33:15, ٱلَّذِي "he who walketh uprightly;" Mic. 2:11, ٱلَّذِي "living in wind (i.e. vanity)"

and lying;" Pro. 6:12, הולך עקשנות פה "walking (living) in perverseness of mouth," i.e. who, while he lives, continues to practise perverseness of speech.

(2) Specially to go away, to vanish, Ps. 78:39; Job 7:9; 19:10; 14:20; especially followed by *adat.* pleon. לך, French *s'en aller*, Ital. *andarsene*. Cant. 2:11; 4:6; often in imp. לך לך Gen. 12:1; 22:2. Hence to de cease, to die, Gen. 15:2; Psal. 39:14. (So in Arabic *مضى*, *ذهب*, *عبر*, *مضى*; and

more fully *مضى سبيله* to go one's way. Syr. *ܠܚܝܬ* to migrate, to wander; in Æth. *ገዛ* and *ገዛው*). But to this head does not belong Gen. 25:32, *אָנֹכִי הֹלֵךְ*, for it must not be rendered I am going to die, but I am daily liable to die, I am daily in danger of death.

(4) to go, as water, i.e. to flow, to be poured out, Isa. 8:7. Such expressions are of frequent use in Hebrew, as *the hills flow with milk or with water*, i.e. there is amongst the hills plenty of milk, of water (see Gramm. § 107, 3. note [§ 135, 1, note 2], Lehg. § 218, 4); Joel 4:18. Similarly Eze. 7:17; 21:12, *כָּל־בְּרָצִים מֵעַל הָאָרֶץ יֵצְאוּ*. Vulg. *omnia genua fluent aquis* (i.e. out of fear). Compare Virg. Georg. ii. 166: *auro phurima fluxit*.

(5) to go on, to go forward in any thing, i.e. to go on adding. It is variously construed—(a) with inf. pleon. הולך and the participle of another verb, Gen. 26:13, *וַיֵּלֶךְ הָאָדָם וַיִּגְדַּל* pr. *he went on going on, and grew*, i.e. he went on growing day by day, he grew more and more. Jud. 4:24, *וַיִּתְּנֵם יְהוָה בְּיַד בְּנֵי־יִשְׂרָאֵל* "and the hand of the Israelites became harder and harder upon Jabin." 1 Sa. 14:19; 2 Sa. 5:10; 18:25.—(b) Instead of the first הולך the verb itself is not unfrequently put, which expresses the action thus increased. Gen. 8:3, *וַיָּשֹׁבוּ הַמַּיִם מֵעַל הָאָרֶץ*, "and the waters returned (flowed away) from off the face of the earth more and more;" 12:9; compare Gen. 8:5.—(c) with the partic. הולך and the partic. of another verb; 1 Sa. 17:41, *וַיִּתְּנֵם הַפְּלִשְׁתִּים הָלֹךְ*, "and the Philistines came nearer and nearer." 1 Sa. 2:26, *וַיִּגְדַּל שְׁמוֹנָה הָלֹךְ וַיִּגְדַּל וַיִּגְדַּל* "and the child Samuel grew on more and more;" 2 Sam. 3:1; Est. 9:4; Jon. 1:11; Pro. 4:18; 2 Ch. 17:12. Comp. the French, *la maladie va toujours en augmentant et en empirant*, the disease increases more and more. See Gramm. § 100, 3, and the note there. [§ 128, 3.]

NIPHAL *נִהְיָה* pr. to be made to go, hence to go away, to vanish, Ps. 109:23.

PIEL *הִלָּךְ* i. q. Kal, but always poetic (except 1 Ki. 21:97) (of frequent use in Chaldee and Syriac), specially—(1) i. q. Kal No. 1, to go, to walk, Job 14:10; 30:28; Ps. 38:7; 104:3.

(2) i. q. Kal No. 2; Psal. 86:11; 89:16; 131:11 Eccl. 11:9.

(3) i. q. Kal No. 3, Ps. 104:26.

(4) perhaps to fall upon any one, *grassatus est* (which, like the Hebrew, is a frequentative from *gradior*), whence *מְהַלֵּךְ* *grassator, robber, attacker*. Prov. 6:11 (parall. *אִישׁ מְנֵן*). Compare *עָדָה* to walk, to invade, to rob. Others understand *avagrant*. Compare HITHPAEL.

HIPHIL *הִילִיךְ* Ex. 2:9, and part. *מְהַלֵּכִים* Zec. 3:7 (formed from *הָלַךְ* in the Chald manner)—(1) causat. of Kal No. 1; pr. to cause some one to go, hence to lead, Deu. 8:2; 2 Ki. 24:15; Isa. 42:16, etc. Part. *מְהַלֵּכִים* *leaders, companions*, Zec. 3:7; also to take any thing away, Zec. 5:10; Ecc. 10:20. So Ex. 2:9, *הִילִיכֵנִי אֶת־הַיֶּלֶד הַזֶּה* "take this child." 2 Sa. 13:13, *אֵיכָה אוֹלִיךְ אֶת־חַרְפְּתִי* "whither shall I carry my shame?" whither shall I go with my shame?

(2) causat. of Kal No. 3, to cause to perish, to destroy, Ps. 125:5.

(3) causat. of Kal No. 4, to cause to flow (as water), Eze. 32:14, *that (the sea) may flow away*, Ex. 14:21.

HITHPAEL *הִתְהַלָּךְ*—(1) pr. to go for oneself, comp. Gr. *πορεύομαι*, Germ. *sich ergehen*, hence to walk up and down, Gen. 3:8; 2 Sam. 11:2, to go about, to walk about, Ex. 21:19; Job 1:7; Zec. 1:10, 11; 6:7, to walk, to go, Ps. 35:14; with acc. (like Kal) Job 22:14, *הִתְהַלָּךְ עַל־שָׁמַיִם יְהוָה* "he walks upon the vault of heaven."

(2) trop. (like Kal and Piel No. 2) to live. *הִתְהַלָּךְ בְּאֵמֶת בָּרוּךְ* to live (to walk) in truth, in uprightness. Ps. 26:3; 101:2; Pro. 20:7; 23:31, "to walk before God;" Gen. 17:1; 24:40; 48:15, and "to walk with God;" 5:22, 24; 6:9, i. q. to lead a life pleasing to God.

(3) i. q. Kal No. 4, to flow, used of wine, Pro. 23:31.

(4) Part. *מְהַלֵּךְ* Pro. 24:34, *an attacker, a robber, or a vagrant*, comp. Piel No. 4.

Derivatives, besides those which immediately follow, *לָכָה*, *תַּהֲלִיכָה*, *מְהַלֵּךְ*, see also *הָלַךְ*.

*הָלַךְ* Ch. PAEL, to go, Dan. 4:26.

APHEL, id. Part. *מְהַלֵּכֵן* Dan. 3:25; 4:34.

*הָלַךְ* m.—(1) journey, way, also i. q. *הָלַךְ* *a traveller, a wanderer*, 2 Sam. 12:4. (Compare Gramm. 111:2, letter a [§ 104:2, a].)

(2) a flowing, a stream. 1 Sa. 14:26, *הָלַךְ דְּבִישׁ* "a stream of honey." Comp. *הָלַךְ* No. 4.

*הָלַךְ* m. Ch. a way-toll. Ezr. 4:13, 20; 7:24.



**הלל** — (1) TO BE CLEAR, TO BE BRILLIANT, *hell* fem, pr. used of a clear, sharp tone or sound. ["In Ethiopia the women on occasions of public rejoicing are accustomed to repeat the sounds *ellelell-ellelell*; whence to make *ellell*, is i. q. to rejoice; see Isenberg Amhar. Lex. p. 112." Ges. add.] Comp. *hellen*, and the kindred roots *gellen*, לָלַץ, שָׁלְלֵן. See PIEL. It is applied —

(2) to brightness of light, Arab. *حل* (like the Germ. *helle Farben*). See HIFHIL, and the noun *הלל*. Hence —

(3) to make a show, used both of external appearance, and of grandiloquent words, *glänzen wollen*, *prahlen*, Ps. 75:5. Part. *הוֹלֵלִים* the proud, the insolent, Ps. 5:6; 73:3; 75:5. Hence —

(4) to be foolish. See POEL. In the sacred writers, the more any one boasts, the more is he regarded as being foolish; just as, on the other hand, a modest person is looked upon as wise and pious. Comp. *נָבֵל*.

PIEL, pr. to sing (see Kal No. 1), especially any one's praises; hence, to praise, to celebrate, especially God, with an acc. *הִלְלוּ-יָהוָה* "praise ye Jehovah." Psal. 117:1; 145:2; in the later writers with *ל* (properly to sing to God), 1 Ch. 16:36; 25:3; 2 Ch. 20:21; 30:21; Ezr. 3:11; with *בְּ* Psal. 44:9. Also simply to praise, Prov. 27:2; 28:4; followed by *אֶל* to praise some one to another, to commend, Gen. 12:15.

(2) intrans. to glory. Psal. 56:5, *בְּאֵלֹהִים אֶהְלֵל* "in God I will glory." Comp. Ps. 10:3.

PUAL, to be praised, celebrated, Eze. 26:17. Part. *מְהֻלָּל* worthy to be praised (God), Psal. 18:4; 96:4; 145:3. Ps. 78:63, *וְבָתוּלָתָיו לֹא הִזְכִּירוּ* according to the present vocalization, "and their virgins were not celebrated" (had no nuptial song); comp. Ch. *אֵפִתְחָלָם* epithalamium. But this does not accord sufficiently with verse 64, and I prefer reading *הוֹלֵלָה* for *הִזְכִּירוּ* lamented.

POEL *הוֹלֵל* fut. *יְהוֹלֵל* causat. of Kal No. 4, to make foolish, Ecc. 7:7; also to shew to be foolish, to make ashamed. Job 12:17; Isa. 44:25, *קִסְמִים יְהוֹלֵל*, "he shews the diviner. to be fools."

POAL part. *מְהוֹלָל* mad, pr. smitten with fury. Ps. 102:9, *מְהוֹלָלִים* "those who are mad against me" (like *מְרִירִים*). Ecc. 2:2.

HIFHIL — (1) causat. of Kal No. 1, to make bright or shining, Isa. 13:10; Job 41:10. I would with Ewald (Hebr. Gramm. p. 471), place here [in Thes. put under Kal 2], Job 29:3, *בְּהִלּוֹ יְיָ* for *בְּהִלּוֹ יְיָ* (by the omission of *ה* preformative), "when God made his light to shine." Those who do not thus

admit the syncope of the letter *ה*, take *הִלּוּ* to be inf. Kal of the form *שָׁחַ*, with a pleonastic suffix; so that it should be rendered, "when it shined," sc. his light; compare Job 33:20; Eze. 10:3.

(2) to shine, to give light, i. q. *הָאִיר* No. 2, *sidet verbreiten*, leuchten, Job 31:26.

HITHPAEL — (1) pass. of Piel 1, to be praised, Prov. 31:30.

(2) to glory, to boast oneself. 1 Ki. 20:11; Pro. 20:14, *אֵל לוֹ אָז יִתְהַלֵּל* "he goeth away, and then he boasteth (of his bargain)." With *בְּ* of that in which one glories, Prov. 25:14; 27:1; especially used of God, Ps. 34:3; 64:11; 105:3. Once with *עַם* Ps. 106:5.

HITHPOEL — (1) to be mad, to be foolish. Jer. 25:16; 51:7; Nah. 2:5, *יִתְהוֹלְלוּ הָרֶכֶב* "the chariots are mad," they are driven impetuously; Jer. 50:38, *יִתְהוֹלְלוּ בְּאִדֹמִים* used in a pregnant sense, "they madly confide in idols."

(2) to feign madness, 1 Sa. 21:14.

Derivatives, *הוֹלֵל*, *הִלּוּל*, *הוֹלֵלָה*, *הוֹלְלוּ*, *מְהֻלָּל*, *מְהוֹלָל*, pr. n. *הִלְלָא* and —

*הִלֵּל* ["singing," "praising"], *Hillel*, pr. n. of a man, Jud. 12:13, 15.

**הָלַם** fut. *וְ* (Psal. 74:6) — (1) TO BEAT, TO STRIKE, TO SMITE. Jud. 5:26, *הָלַמָּה סִיסְרָא* "she smote Sisera," Ps. 74:6; 141:5; Isa. 41:7, *הוֹלֵם פַּעַם* who smote the anvil, pr. *הוֹלֵם פַּעַם*. As to the change of the accent, see Lehrs. p. 175, 308. Used of the hoof of a horse striking the ground, Jud. 5:22. Metaph. *הוֹלֵם יַיִן* Isa. 28:1, *smitten by wine*, drunkards; compare Gr. *οἰνοπλήξ*, Lat. *percussus tempora Baccho*. Tibull. As to similar expressions in Arabic, see my Comment. on Isa. loc. cit.

(2) to smite in pieces, to break, Isa. 16:8.

(3) to be dissolved, to break up (intrans.) as an army, to be scattered; Germ. *fiel zerfallen*. 1 Sa. 14:16, *וַיִּזְרַם יְהוָה* "and (the hosts) were scattered more and more."

Derivatives, besides those which immediately follow, *הָלַם*.

*הֵלֵם* adv. of place, — (1) *hither*, Ex. 3:5; Jud. 18:3; 1 Sa. 10:22; *עַד-הֵלֵם* *hitherto*. 2 Sa. 7:18.

To this answers the Arab. *هَلَم* (not *هَلَم*, as given in the former editions and by Winer) come hither, which is inflected like an imperative; whence the fem. *هَلِمِي*.

Perhaps the Hebrew word also, was originally an imperative signifying *come hither*; from *הָלַם* to strike

the ground with one's foot (comp. פָּעַם). As to the sense, comp. also Gr. *δευρο*, *δευρῖ*, pl. *δευρε*.

(2) *here*, Gen. 16:13. [In Thes. this word is said to mean pr. a stroke of the foot on the ground, as an indication whence one has come.]

הֶלֶם ("stroke"), [*Helem*], pr.n. of a man, 1Ch. 7:35.

הַלְמוֹת f. *hammer*, Jud. 5:26, so called from striking. See the root.

הָם or הֶם [*Ham*], pr.n. of a region otherwise unknown, where the nation of the Zuzim lived; probably in the land of Ammon, or in the bordering country; Gen. 14:5.

הֶם or הָם only in pl. with suffix הֶמֶתָּם for הֵמָּה *their riches*. Eze. 7:11, וְלֹא מֵהֶמָּה וְלֹא מֵהֶמוֹנָם "nothing of them (shall remain), neither of their multitude, nor of their wealth." The paronomasia of the words מֵהֶם, מֵהֶמָּה, מֵהֶמוֹנָם appears to have given occasion for the use of this new or at least uncommon form.

הֵם & הֵמָּה pers. pron. pl. m. *THEY, THOSE*; sometimes it is incorrectly put for the feminine, *ea*. Zec. 5:10; Ru. 1:22.—With the article it becomes the demonstrative, *these*; see הֵנָּה.—Not unfrequently it takes in a manner the place of the verb substantive, 1 Ki. 8:40; 9:20; Gen. 25:16; even with feminines, Cant. 6:8; and for the second person, Zeph. 2:12, "you also, O Cushites, הֲלֵלִי הָרָבִי, הֵמָּה shall be stricken through with my sword." Compare הֵנָּה.

הֶמֶה fut. יִהְיֶה onomatop. root, to HUM; Germ. *brummen*, *fummen*, or rather the old *hummen*; Engl. to *hum*, used of the sound made by bees; whence the Germ. *Hummel*, Arabic *همس*, *هزم*, *همهم*. It is used—

(1) of the noise made by certain animals, as of the growl of the bear, Isa. 59:11; of a snarling dog, Ps. 59:7, 15; of the cooing of a turtle dove, Eze. 7:16. It is applied to the sighings of men, Ps. 55:18; 77:4; which are compared to the sounds uttered by bears and doves (Eze. 7:16; Isa. 59:11).

(2) used of the sound of the harp (compare Germ. *Hummel* of a particular kind of harp), Isa. 16:11 (compare 14:11), and of other instruments of music, Jer. 48:36; the noise made by a shower, 1 Ki. 18:41 [A derivative is found in this passage]; the waves, Ps. 46:4; Isa. 51:15; Jer. 5:22; 31:35; 51:55; of disturbed and tumultuous people, Ps. 46:7; 59:7; 83:3; Isa. 17:12. Hence הוֹמִיּוֹת poet. noisy places,

i.e. the streets, Pro. 1:21. Pro. 20:1, הָמָה הָמָה, שָׁכַר "wine is a mocker, and strong drink (is) raging." Comp. Zec. 9:15.

(3) used of *internal emotion*, from disquiet of mind arising from cares, solicitude, pity, Psal. 42:6, 12; Jer. 4:19; 31:20; comp. Cant. 5:4. This internal emotion is sometimes compared poetically with the sounding of musical instruments (No. 2), just as Forster narrates that in some of the islands of the Pacific they call pity, the barking of the bowels. Isa. 16:11, מַעֲי לְמוֹאֵב כְּבִנּוֹר יִהְיֶה "my bowels shall sound like a harp for Moab." Jer. 48:36, לְבִי לְמוֹאֵב כְּתִלְלִים יִהְיֶה "my heart shall sound for Moab like pipes." Hence—

(4) used of a person wandering about from inquietude of mind; as the adulterous woman, Pro. 7:11; 9:13. Similar in signification is הִנָּה.

Derivatives הֵם or הֶם, הֶמָּה, הֵמוֹן, הֶמוֹן.

הֶמֶה see הֵם.

הֵמוֹן & הֶמוֹן Ch. pers. pron. pl. *they, those*, Dan. 2:34; Eze. 4:10, 23, i.q. Heb. הֵם.

הֵמוֹן (from the root הֶמָּה), m. (f. in one passage, Job 31:34).

(1) *the sound, noise* of a shower, 1 Ki. 18:41; of singers, Eze. 26:13; Am. 5:23; especially of a multitude, 1 Sa. 4:14; 14:19; Job 39:7. Hence—

(2) *a multitude* of men itself. קוֹל הֵמוֹן the noise of a multitude, Isa. 13:4; 33:3; Dan. 10:6. הֵמוֹן Gen. 17:4, 5. עַמִּים Isa. 17:12, many peoples. נְשִׁים הֵמוֹן a multitude of women, 2 Ch. 11:23. Especially used of hosts of soldiers, Jud. 4:7; Dan. 11:11, 12, 13. Also, plenty of water, Jer. 10:13; 51:16.

(3) *plenty, wealth, riches*, Ps. 37:16; Ecc. 5:9; Isa. 60:5.

(4) *emotion* of mind. Isa. 63:15, מַעֲי לְמוֹאֵב pr. "commotion of thy bowels," i.e. thy mercy; comp the root No. 3.

הֵמוֹן see הֵמוֹן.

הֶמוֹנָה ("multitude"), [*Hamonah*], prophetic name of a city, to be situated in the valley where the slaughter of Magog is to take place, Eze. 39:16.

הֶמָּה f. *sound* of a harp, Isa. 14:11. Root הֶמָּה.

הֶמֶל a root not used. Arab. *همل* to rain incessantly; kindred to the Heb. הָמַר. The original idea appears to be that of making a noise; compare הֶמָּה used of the noise of showers, 1 Ki. 18:41. Hence—

הֶמֶל & הֶמֶלָּה f. *noise, sound*, i. q. הֵמוֹן Eze. 1:24, בָּלָקָהֶם קוֹל הֶמֶלָּה כְּקוֹל מַחֲדָה "as they went, a



noise [was heard] like the sound of a host." (Comp. קול המון Isa. 13:4; 33:3; 1 Ki. 20:13, 28; especially Dan. 10:6.) Jer. 11:16.

**הָמָה** fut. יהם i. q. הָמָה pr. TO PUT IN MOTION, in Bewegung setzen; hence—

(1) to impel, to drive. Isa. 28:28, הָמָה וְגָלָה עֲגָלָתוֹ "he drives the wheels of his threshing wain."

(Comp. Arab. حَم to urge on a beast.)

(2) to disturb, to put in commotion, to put to flight, e.g. when used of God, his enemies, Ex. 14:24; 23:27; Josh. 10:10. Psalm 144:6, נִשְׁלַח הַצִּיד, וְיָהָמָה "send forth thine arrows, and put them (the enemies) to flight." Ps. 18:15. 2 Ch. 15:6, אֶל־הָאֱלֹהִים הָמָה "God disturbed them with every misery." Hence—

(3) to destroy utterly, to make extinct, Deut. 2:15; Est. 9:24 (where it is joined with אָבַד). Jer. 51:34 (with אָבַד).

[Derivative, pr. n. הָמָה.]

**הָמָה** ἁπαξ λεγόμεν. i. q. הָמָה, הָמָה, הָמָה TO MAKE A NOISE, TO RAGE. Inf. Eze. 5:7, יַעַן הָמָה בָּךְ "because that ye raged yet more (against God) than the nations (which are around)." Compare הָמָה Ps. 83:3; 46:7. It may also be that הָמָה is a secondary root, formed from הָמָה. The Hebrew interpreters regard הָמָה as being for הָמָה, and that this is the verbal noun הָמָה itself. [So Ges. in Thes. and Corr.]

**הָמָה** [Haman], pr. n. of a noble of Persia, celebrated on account of his plots against the Jews, Est. 3:1, seq. (With regard to the etymology of this word, I formerly followed Jo. Simonis, who compares it with Pers. همان, which he translates *alone, solitary*. But همان is nothing but an adv. *so, only, but*. Perhaps a better comparison will be Pers. همام homâm, magnificent, illustrious; or Sanscr. hêman, the planet Mercury.)

**הָמָה** or according to חַיִּיב Chald. Daniel 5:7, 16, 29, a necklace, neckchain, monile. To this corresponds Syr. ܫܠܬܢܐ, ܫܠܬܢܐ, and Greek πανάκης, πανάκιον, μάνρος: also πανάκιον, παννάκιον: all of which are diminutives from μάνρος, μάνρος, μόνρος, the words being chiefly Doric; whence also the Lat. monile (see Polyb. ii. 31; Pollux v. 16, the Greek interpreters of the O. T. in Biel and Schleusner). הָ in Ch. and Syr. is a prosthetic letter, and הָ or הָ is a diminutive termination familiar to the

Persians and Greeks. If the etymology of the syllable μάνρος be further traced, the idea of many is not improbable that it properly signifies the moon, and that πανάκη is properly i. q. μηνίσκος, a little moon worn round the neck (compare שֶׁהָרָן). Indeed in modern Persic the moon is called ماه, but the primitive Nun is shown to be omitted by the Greek μήν, μήνη, Dor. μάνρα, Goth. mana, Lat. mensis, Germ. Monat, Month. Geddes on Ex. 25:22, compares th. Lat. manica from manus, and supposes הָמָה properly to mean an armlet. ["Comp. also Sanscr. mani, a gem, a pearl."]

**הָמָה** an unused root, i. q. همس, همس, which are used of a gentle noise of various kinds (comp. הָמָה, הָמָה, הָמָה, הָמָה), as of persons walking, of small branches and twigs mixed together and breaking one another (ἀνίδεν δὲς θεϊσθολύς); compare transp. هشم to break any thing dry, as brushwood, هشم brushwood. Hence—

**הָמָה** m. pl. Isa. 64:1, brushwood. Saadiah has well retained الهمس. See Schult. in Orig. i. p. 68, 69.

**הָמָה** a root not used in Hebrew. Arab. همر to flow in a rapid stream (of water) همرة rain, shower. The original idea is no doubt that of making a noise (comp. הָמָה), as in הָמָה, a root which is formed from this, the letter ר being softened. Of the same origin are Gr. ὕμβρος, Lat. imber. A kindred root is פָּרַר.

Derivative פָּרַר.

I. הָ pers. pron. 3 pers. pl. fem. THEY, THOSE. Only with pref. הָ Gen. 19:29; 30:26; Ezek. 18:14; 16:47; הָ (therefore) Ruth 1:13. The separate pronoun always has הָ parag. הָ, which see.

II. הָ followed by Makk. הָ—(1) demonstrative adv. or interj. LO! BEHOLD! (Cognate words are אֵן which see, let. A., Arab. اَنْ behold, هَا here, هَا here, Gr. ἤν, ἤν = הָ, ἤν, Lat. en, also חַנָּה, הָ, הָ, the demonstrative pronoun, this. Pronouns and demonstrative adverbs are often expressed by the same or a similar word; comp. אֵן, אֵן behold, and אֵן this; אֵן where, and אֵן who?) Gen. 3:22; 4:14; 11:6; 15:3; 19:34; 27:11; 29:7; 30:34; 29:8; 47:23; Job 8:19, etc. Of yet more frequent

occurrence is הִנֵּה which see. ["It becomes a part of affirmation, *lo' i. q. yea, surely*, as in the Talmud. Gen. 30:34, where Saadiah well נִמָּן. Hence הִנֵּה i. q. לֵבָי." Ges. add.]

(2) It becomes an interrogative particle, *num*; or at least in oblique interrogation, *an* (ob). Jer. 2:10, **הֲיִתָּה כִּזְוָתָא** "see whether-there be such a thing." Compare Ch. **הֲ** No. 2. The transition of demonstrative particles into interrogatives is easy; compare Heb. **הֲ**, **אֵם** letter B.; also Syr. **ܐܬܪܐ** behold, which is used interrogatively in some phrases, as **ܐܬܪܐ** *nonne?* Lat. *ecquid?* for *en quid* or *ecce quid*.

(3) a conditional part. i. q. **DN** let. C., *if*, like the Ch. **ܐܝܢ**, Syr. **ܐܝܢ**, especially found in the later books in which there is a leaning to the Chaldee, 2 Ch. 7:13 (where there follows **DN**). Job 40:23; Isa. 54:15; Jer. 3:1. The manner in which this signification of the word has arisen may be seen in these passages of the Pentateuch, Lev. 25:20, "what shall we eat in the seventh year **לֹא יִרְאוּ** (for) behold we shall not sow," i. q. if we do not sow. Ex. 8:22.

Ch.—(1) *behold, surely*, Dan. 3:17.

(2) *whether* (ob) Ezr. 5:17.

(3) *if*, Daniel 2:5, 6; 3:15, 18. When doubled, *whether, or*, Ezr. 7:26. See Heb.

הֵנָּה (1) pron. 3 pers. pl. fem. *they, those*. Gen. 41:19; *themselves, ipsae, aurai*, 33:6; *these*, with the art. 1 Sa. 17:28. It often includes the verb substantive, Gen. 6:2, כִּי טָבוֹת הֵנָּה; or stands for it, Gen. 41:26, נִשְׁבַּע פְּרוֹת הַטְּבוֹת נִשְׁבַּע שְׁנִיִּם הֵנָּה. Verse 27. With prefixes בְּהֵנָּה Levit. 5:22; Nu. 13:19; מֵהֵנָּה Levit. 4:2; Isaiah 34:16; לְהֵנָּה Ezek. 1:5, 23; כְּהֵנָּה Gen. 41:19; Job 23:14 (like these things = of that kind). וְהֵנָּה וְהֵנָּה Germ. so und soviel, 2 Sa. 12:8.

(2) Adv. of place—(a) *hither* (comp. of הָן No. II. behold, here, and הָ parag. local), Gen. 45:8; Josh. 3:9, etc. הֵנָּה הִנֵּה *hither* and *thither*, Josh. 8:20. 1 Sa. 30:21, כִּמְדָּה וְהֵנָּה “from thee *hither*,” i.e. “on this side of thee,” opp. to מִמְּדָה וְהֵלָּא, see הֵלָּא עַד. *hither thus far, hitherto*, Num. 14:19; 1 Sam. 7:12; *hither*, 2 Sam. 20:16; 2 Ki. 8:7; used of time, *to this time, hitherto*, Gen. 15:16; 1 Sam. 1:16, etc. Contractedly עַדְנָה, עַדְנָה which see.—(b) *here* (Arab. هَـ), where הָ is merely demonstrative, Gen. 21:29; when repeated *here, there*, Daniel 12:5. הֵנָּה וְהֵנָּה *here and there*, 1 Ki. 20:40.

הַנֶּה rarely הִנֵּה Gen. 19:2, i. q. הֵן with ה parag.  
having a demonstrative power (as אֵלֶּה, אֵלֶּה), a demon-

strative particle, *lo! behola*. (As to its etymology or rather analogy, see הו No. II.) Used for pointing out persons, things, and places, as well as actions. Gen. 12:19, הִנֵּה אִשְׁתֶּךָ "behold thy wife." Gen. 16:6; 18:9, הִנֵּה בְּאֶהָל "behold (it is) in the tent." Gen. 20:15, 16; 1:29, הִנֵּה נְתַתִּי לָכֶם גִּיד "behold I have given you every herb," etc. Especially in descriptions and in lively narration. Genesis 40:9, בְּחֶלְמִי יִהְיֶה גִפֶּן לִפְנֵי "in my sleep, behold a vine was before me." Verse 16; 41:2, 3; Isaiah 29:8. Compare Dan. 2:31; 7:5, 6. Sometimes also used as a particle of incitement, Psalm 134:1, הִנֵּה פָּרְסוּ אֶת "come, praise ye the Lord."

When the thing to be pointed out is expressed by a personal pronoun, this is appended as a suffix (as Plaut. *eccum*, for *ecce eum*), in these forms, הִנְנִי *behold me* (the pronoun being regarded as in the acc., comp. Gr. § 25, ed. 9 [§ 98, 5]), in pause הִנְנִי Gen. 22:1, 11; 27:1; and הִנְנִי Gen. 22:7; 27:18; הִנְךָ *behold thee*, Gen. 20:3; once הִנָּכָה 2 Ki. 7:2. f. הִנָּךְ Gen. 16:11; הִנּוּ *behold him*, *ecce eum*, *eccum*, Num. 23:17; הִנְנוּ *behold us*, Josh. 9:25; in pause הִנְנוּ Job 38:35; הִנְנִי Gen. 44:16; 50:18; הִנָּכֶם Deut. 1:10; הִנָּם Gen. 47:1. הִנְנִי *behold me!* הִנְנוּ *behold us!* are used as the answer of persons called, who reply, shewing their ready obedience; Gen. 22:1, 7, 11; 27:1, 18; Nu. 14:40; 1 Sa. 3:8; Job 38:35; Isa. 52:6; 58:9; 65:1. Further הִנֵּה with a suffix, in more lively discourse is very often prefixed to a participle, when it stands for the finite verb, especially for the future. Gen. 6:17, הִנֵּה-אֶת־הַמָּבֹאִת *behold I am about to bring a flood* (pr. *behold me going to bring*); Gen. 20:3, הִנֵּה-מָוֶת *behold thee about to die*, thou art about to die. Isa. 3:1; 7:14; 17:1; Jer. 8:17; 30:10; but also for the pret., Gen. 37:7; 1 Ch. 11:25; and the present, Gen. 16:14; Ex. 34:11. A finite verb more rarely follows, with a change of the person; as Isa. 28:16, הִנְנִי יֹסֵד *behold me, who founded*, for יִסְדֵיתִי or יָסַד.

הַנָּחָה f. (a verbal noun of Hiphil, from the root נָח), *grant of rest, rest*, Est. 2:18. Remission of tribute is what is understood by the LXX. and Ch.

הַנֶּם *Hinnom*, see under י, letter a.

הֶנָּה [*Hena*], pr. n. of a city of Mesopotamia, the same apparently as was afterwards called *Ana* (عَآنَا), situated at a ford of the Euphrates, 2 Ki. 18:34; 19:13; Isa. 37:13.

**הָסָה** not used in Kal (kindred to הָשָׁה, σίζω, σιγῶν). [Not given as a verb in Thes. except as formed from הָסָה which stands as an interjection.]



PIEL, imper. אָפּ. אָפּ. BE SILENT SILENCE! an onomatopoetic expression for commanding silence; like the Germ. *stille!* from which have been formed the roots הָכֵה, הָשִׁיחַ, הָשִׁיחַ; Hab. 2:20; Zeph. 1:7; Zec. 2:17; Jud. 3:19; Amos 6:10. Adv. *silently*, Amos 8:3. LXX. σιωπήν. Plur. הָפִי Neh. 8:11.

HIPHIL, *to command to be silent, to still* (a people), Nu. 13:30.

הַפְּנוּהָ fem. *remission, cessation*, Lam. 3:49. Root פּוּנ.

הָפַךְ fut. הִפְּךָ (Aram. *سحب*, Arab. *أَنكَ*)—

(1) TO TURN, as a cake, Hos. 7:8; a dish, 2 Ki. 21:13; הָפַךְ יָדְךָ *turn thy hand, or thy side*, i. e. turn back, return; 1 Ki. 22:34; 2 Ch. 18:33. Comp. 2 Ki. 9:23. הָפַךְ עֶרְךָ לְפָנַי *to turn the neck to any one*, Josh. 7:8. Also intrans. (like *στρέφειν*), and in Hom. sometimes also *στρέφειν*, *to turn oneself*, 2 Ki. 5:26; hence *to turn back, to flee*, Jud. 20:39, 41; Ps. 78:9.

(2) *to overturn, to overthrow* (as cities), Gen. 19:21, 25; Deut. 29:22; followed by פָּ Amos 4:11.

(Arab. *الْمُتَنَكِّلَات* the overthrown, *kar' éxoxh*, a name for Sodom and Gomorrha.)

(3) *to turn, to convert, to change*, Ps. 105:25; followed by לְ into something, Psal. 66:6; 105:29; 114:8; Jerem. 31:13. Intrans. (like No. 1) *to be changed*, followed by an acc., into something. Lev. 13:3; יִשָּׁר פְּגַעַת הַפֶּדֶד לָבָן “the hair in the plague is turned white;” verse 4, 10, 13, 20.

(4) *to pervert*, e. g. any one's words, Jer. 23:36. Intrans. *to be perverse*. Isa. 29:16; הִפְּכֶם “O your perverseness!” [As a noun in Thes.]

NIPHAL נִפְּחוּ inf. absol. נִפְּחוּ.

(1) *to turn oneself about*, as an army, Josh. 8:20. Pro. 17:20; נִפְּחָה בְּלִשְׁנוֹ “he who has a tongue that turns about.” Followed by פָּ to turn oneself against any one, Job 19:19; אֶל to any one, Isa. 60:5. 1 Sam. 4:19; נִפְּחָה עָלֶיהָ צָרָה “her pains turned themselves unto her,” i. e. took hold of her. Also followed by לְ, Lam. 5:2.

(2) *to be overthrown*, Jon. 3:4.

(3) *to be turned, i. e. to be changed*, followed by לְ Ex. 7:15; Lev. 13:16, 17; followed by an acc. Lev. 13:25. Specially, *to be changed for the worse*, i. e. to degenerate, Jer. 2:21 (comp. Ps. 32:4; Dan. 10:8).

HOPHAL הִפְּחוּ followed by אֶל, *to turn oneself, to be turned against any one, to assail him*, Job 30:15.

HITHPAEL—(1) *to turn, to turn oneself*. Gen. 3:24; כְּתִיבָהּ הִפְּחוּ “a sword (continually) turning

itself,” i. e. flashing, brandished. Used of a cloud turning itself, i. e. as it were walking across the sky Job 37:12.

(2) *to turn*, i. e. to change oneself, to be turned, Job 38:14.

(3) *to roll oneself on, to tumble*, Jud. 7:13.

Derivatives besides those which immediately follow, מִהֲפֹכָה, מִהֲפֹכָה, מִהֲפֹכָה.

הִפְּךָ and הִפְּךָ m. *the reverse*, i. e. the contrary, Eze. 16:34.

הִפְּכָה *perverseness, folly*, with suff. Isa. 29:16; הִפְּכֶם “O your perverseness.” Others (so Ges. in Manuale) regard this as an inf. used in the sense of a noun, which however the dagesh lene in כ prevents.”]

הִפְּכָה f. *overturning, overthrow*, Gen. 19:29. See the root No. 2.

הִפְּכָה adj. *crooked, twisted*, Pro. 21:8. Opp. to שָׁרָף.

הִפְּכָה f. verbal of Hiph. from the root נָצַל, *escape, liberation*, Est. 4:14.

הִצָּן an unused root, prob. i. q. חָצַן and חָצַן (ה and ח being interchanged), *to be strong and fortified*, whence חָצַן defence, weapons; Æth. *ሕረዓ*: iron, pl. instruments of iron. Hence—

הִצָּן Eze. 23:24 (where however many copies have הִצָּן), *weapons, arms*, as well explained by the Targum and Kimchi.

הָר m. with art. הָרָה, with ה local הָרָה Gen. 12:8; 19:17, 19, etc. Once הָרָה Gen. 14:10. Plur. הָרִים constr. הָרִי, with art. הָרִים m.

A MOUNTAIN, a primitive noun as if from a verb, Med. Gem. [so derived in Thes.], whence also הָרָה, הָרָה, also הָרָה which see. (Corresponding to this are Greek *ὄρος*, Slav. *gora*.) A word of very frequent occurrence; it often means *a mountain tract of country*, Gen. 14:10; hence הָרָה הַהָרִים the mountainous district of the tribe of Judah, Josh. 11:21; 20:7; also *kar' éxoxh*, הָרָה Josh. 10:40; 11:16; ἡ *ὑπερή*, Luke 1:39, 65; הָרָה הַהָרִים the mountainous district of Ephraim (see *אַפְרַיִם*). הָרָה הַהָלֵלִים the mount of God, a name of— (a) Sinai, as the abode of Jehovah [at the giving of the law], Ex. 3:1; 4:27; 18:5.—(b) Zion, Ps. 24:3; Isa. 2:3; often called also the *holy mountain of God* (commonly הָרָה קְדִישׁ, הָרָה קְדִישׁ, so used that the suffix refers to God), Isa. 11:9; 56:7; 57:13; Psal. 2:6; 15:1; 43:3; Obad. 16; Ezek. 20:40. More fully

Zion [Moriah rather] is called **הַר בֵּית י** Isa. 2:2. (c) once the mountain of Bashan, i. e. Hermon, Psal. 68:16, as being a very lofty mountain.—(d) the holy land, as being mountainous [?] Isa. 57:13; more often in plur. mountains of God, Isa. 14:25; 65:9. Farther, as to the religion of the ancients, especially of the Hebrews [?], who regarded mountains as holy, and as the abodes of deities, see my remarks in Comment. on Isa. vol. ii. p. 316, seq.; and in pref. to Gramberg's book, *Die Religionsideen des A. T.* page xv. seq. [This would have much more to do with superstition and idolatry, than with revealed religion.] **הַר הַמְּשִׁיחִית** the mountain, i. e. the fortress of the destroyer, used of Babylon, Jer. 51:25.

In proper names—(a) **הַר חָרִים** ("mount of the sun"), a city of [the territory afterwards belonging to] the Samaritans, Jud. 1:35.—(b) **הַר יַעֲרִים**, see יַעַר.

הור see הר.

**רֶאָה** ("mountainous"), [Hara], pr. n. of a country in the kingdom of Assyria, prob. *Media magna*, now **عراق عجمي**, also called **الجبّال** *mountainous*, 1 Ch. 5:26. See Bochart, *Phaleg*. iii. c. 14.

**הָרָאֵל** ("mount of God"), used of the altar of burnt offerings, Ezek. 43:15, *ibid.* and verse 16, called **אֵרֶאֶל** which see.

**הָרַג** fut. יִהְרַג to KILL—(a) persons, used not only of private homicide (for which **רָצַח** is more frequently used), Gen. 4:8, seq.; Ex. 2:14, but also of the slaughter of enemies in war, Isa. 10:4; 14:20; Josh. 10:11; 13:22; also of any slaying, 1 Ki. 19:10, seq.; 2 Ki. 11:18; Est. 9:6; whether by the sword, Ex. 22:23; 2 Sa. 12:9; Am. 4:10; or by throwing a stone, Jud. 9:54. Hence it is applied also to a pestilence, Jer. 18:21; to a viper, Job 20:16; and even poet. to grief, Job 5:2.—(b) to kill animals, Isa. 27:1; hence to *slay for food*, Isa. 22:13. Metaph. (c) it is applied even to plants. Ps. 78:47, **יָהֲרַג בְּבֶרֶךְ נֶפֶסָם**, "he killed their vines with hail." Comp. מוֹת Job 14:8, and the observations on that word, Virg. Georg. iv. 330; *felices interfice messes*. Constr. commonly with acc., rarely followed by ? 2 Sa. 3:30; Job 5:2; and followed by בְּ, to make a slaughter *amongst*, 1 Ch. 28:9; Ps. 78:31. Comp. אָ A. 2.

NIPHAL, pass. to be killed, Eze. 26:6, 15.

PUAL, id. Isa. 27:7; Ps. 44:23.

Derivatives the following words.

**הָרָגָה** m. a killing, a slaughter, Isa. 27:7; 30:25; Eze. 26:15; Est. 9:5; Pro. 24:11, and—

**הַרְגָה** f. id. **שַׁחַת הַרְגָה** sh eḡ for the slaughter, Zec. 11:4, 7 (comp. the verb Isa. 22:13). **וַיֵּא הַרְגָה** the valley of slaughter, Jer. 19:6

**הָרָה**—(1) TO CONCEIVE (is a woman), TO BECOME PREGNANT ["The etymology seems to lie in the idea of swelling; kindred to **הָרַר**, "Ges. add.], Gen. 4:1, 17; 16:4; 21:2; 25:21; 29:32; followed by ? of the man by whom she conceives, Gen. 38:18. Part. הוֹרָה she who conceives; hence used poet. for a mother, Cant. 3:4; Hos. 2:7. The Hebrew interpreters also consider the plur. הוֹרִים to be as if by zeugma (comp. Arabic **أَبَا** both fathers, for parents), to be put for parents, Gen. 49:26; but see under the word הוֹד.

(2) metaph. to conceive in the mind; hence to plan, to devise any thing. Ps. 7:15, **הָרָה עֵשֶׂל וְלָדָה** "he conceived mischief, and brought forth falsehood," Job 15:35; Isa. 33:11; 59:4.

PUAL הָרָה pass. to be conceived. Job 3:3, "and (let) the night (perish, which) said יִנָּר there is a man child conceived." Well explained by Schultens, "*Inducitur nox illa (in qua Jobus conceptus sit) quasi conscia mysterii et exultans ob spem prolis virilis.*"

It is altogether without ground that some have also ascribed to this verb, the signification of bringing forth, appealing to 1 Ch. 4:17, **וַיֵּהָר אֶת־מִרְיָם**, for all that the passage shews is that the mention of the birth is omitted.

POEL, inf. absol. הוּרָה Isa. 59:13, i. q. Kal No. 2.

The derived nouns are הָרִיוֹן, הָרִי, [and the following]—

**הָרָה** adj. only found in fem. הָרָה pregnant, with child, Gen. 16:11; 38:24, 25; Ex. 21:22, etc. ["followed by ?, by whom"] **הָרָה לָלֶדֶת** with child, near to be delivered, 1 Sa. 4:19. **הָרָה עֲלֵיכֶם** always with child, Jer. 20:17. Pl. הָרִוֹת Am. 1:13. With suff. הָרִוֹתֵיכֶם, הָרִוֹתֵי הֶם (forms which regularly take dagesh, as if from Piel), 2 Ki. 8:12; 15:16.

**הָרָהָר** Chald. a thought, from הָרַר to think; see הָרַר. Pl. Dan. 4:2, where it is used of night visions; like the syn. רָעִיוֹן Dan. 2:29, 30; 4:16. Syr. **رُؤْيَا** a phantasm or imagination.

**הָרָוִן** m. (from הָרָה) conception, Gen. 3:16. With tzere impure.

**הָרִיָּה** i. q. הָרָה fem. הָרִיָּה, whence הָרִיָּתִי Hos. 14:1.

**הָרִיוֹן** m. conception (from הָרָה) Ru. 4:13; Hos. 9:11.



**הַרְסָה** f. (from the root **הָרַס**), that which is *destroyed*, ruined or destroyed houses, Am. 9:11.

**הַרְסוּת** f. *destruction*, Isa. 49:19.

**הָרַם** an unused root, i. q. **רָם**, **אָרַם** to be *high*, *lofty*. Arab. **هَرَمَ** to make great, to lift up; whence a pyramid, a lofty edifice. Hence **הַרְמוֹן** and —

**הָרַם** ("height," of the form **עוֹלָם**, or "mountainous," from **הָר** with the addition of **הָ**), [*Horam*], pr. n. of a Canaanitish king, Josh. 10:33.

**הָרַם** ("made high"), [*Harum*], pr. n. m., 1 Ch. 4:8.

**הַרְמוֹן** i. q. **אַרְמוֹן** a *fortress*, *palace*, used of a hostile fortress, Am. 4:3. Root **הָרַם**. Some understand this to be a women's apartment, and some Armenia, but the explanation already given is alone correct.

**הָרַן** ("mountaineer," from **הָר**), [*Haran*], pr. n. — (a) of a brother of Abraham, Gen. 11:26, 27; — (b) 1 Ch. 23:9. **בֵּית הָרַן** see p. cxvii, B.

**הָרַס** fut. **יִהְרַס** Ps. 28:5; Isa. 22:19, and **יִהְרַס** Ex. 15:7; 2 Ki. 3:25.

(1) to *pull down*, to *destroy*, *einreißen*, *niederreißen*. The primary signification lies in the syllable **רַס**, which like **רָץ** and Gr. **ρήσσω**, **ρήπτω**, Germ. *reißen*, has the meaning of tearing, pulling down, and is itself onomatopoeic. Compare **רָצַח**, **רָצַח**, also **פָּרַח**, **פָּרַח** etc. (Arab. **هَرَس** is, to tear, to tear to pieces). This verb is properly and commonly to *pull down* houses, cities, walls, 1 Ki. 18:30; 19:10; Isa. 14:17; Jer. 1:10; 45:4; Lam. 2:2; Eze. 13:14; 16:39; Micah 5:10; etc. Elsewhere it is to *break out* teeth, Psal. 58:7; to *pull down* any one from his station (*herunterreißen*), Isaiah 22:19, to *destroy* a people, Exod. 15:7; and hence a kingdom, Prov. 29:4, "a king by justice establisheth the land, **וְאִישׁ תְּרוֹמוֹת**, but he who loveth gifts (i. e. the king when he is unjust), destroys it," pulls it down. The meaning of the passage was clearly overlooked by those who ascribe to the verb **הָרַס** h. l. the meaning of *corrupting manners*. A kingdom is compared to a building, which is established by a just king, but is subverted and destroyed by one who is unjust.

(2) intrans. to *break through*, to *break in*, Exod. 19:21, **פֶּן יִהְרָסוּ אֵלַי**, "lest they break through to the Lord;" verse 24.

NIPHAL, to be *broken down*, *destroyed*, Ps. 11:3;

Joel 1:17; Eze. 30:4, etc.; used also of mountains 38:20.

PIEL i. q. Kal No. 1, Ex. 23:24; Isa. 49:17.

Derivatives **הַרְסָה**, **הַרְסוּת**, and —

**הָרַס** **ἀπαξ λεγόμεν**. [*Destruction*], a word of doubtful authority, Isa. 19:18, where in most copies, MSS. and printed, as also Aqu., Theod., Syr., is found **עִיר הַהָרָס יֵאָמָר לְאַחַת** according to the common use of the languages "one (of these five cities) shall be called the city of destruction," i. e. according to the idiom of Isaiah "one of these cities shall be destroyed;" compare **אָמַר** Niphal. The Jews of Palestine who approved of this reading, applied it to Leontopolis and the temple there, which they hated, and the destruction of which they supposed to be here foretold. The name of the city was supposed by Iken, to be figuratively expressed in these words (Dissertatt., Philol. Crit., No. XVI), comp. **הִרְס** dilacerator, i. e. a lion. The more probable reading, however, is **הָרַס** which see. I have made further observations on this in Comment. on the place.

[**הָרַר** an unused root; prob. to *swell*, kindred to **הָרָה** to *become pregnant*, prop. to *swell*, to *become tumid*. Chald. **הָרַר** id. Hence **הָרַר**, **הָרַר**, **הָרַר**, **הָרַר**. Ges. add.]

**הָרַר** once with suff. **הָרָרִי** Jer. 17:3; and **הָרָר**, only with suff. **הָרָרִי** Ps. 30:8; plur. constr. **הָרָרִי**, with suff. **הָרָרִי** Deu. 8:9 i. q. **הָר** mountain, but commonly poet. Jerem. loc. cit. **הָרָרִי בַשָּׂדֶה ... לָבוֹ אֶתֶן** "I will give my mountain (i. e. Zion) with the field ... for a prey;" in the parallel member **בְּמִתְיָד בְּתַטָּא** "thy high places with sin," i. e. with idols.

**הָרַר** Chald. unused in Kal, kindred to the Hebr. **הָרָה** to conceive. Palp. **הָרַר** to conceive in the mind, to think. Hence **הָרַר**.

**הָרָרִי** 2 Sa. 23:33, and **הָרָרִי** ver. 11 [*Hararic*], a mountaineer, either of Ephraim or of Judaea.

**הָשֵׁם** (perhaps i. q. **הָשֵׁם** "fat"), [*Hashem*], pr. n. m., 1 Ch. 11:34; in the parallel place **הָשֵׁם** 2 Sa. 23:32.

**הִשְׁמָעוּת** verbal of Hiph. from the root **שָׁמַע** i. q. inf. Eze. 24:26, **לְהִשְׁמָעוּת אָזְנִים**, "that the ears may hear."

**הִתְהַד** verb. of Hiph. from **הָדַד**, a *melting*, Eze. 22:22.

**הָתַד** pr. n. [*Hatach*], of a eunuch in the court of Xerxes, Est. 4:5. Bohlen compares **הָתַד** truth.

**הָתַל** in Kal not used; a secondary root formed from the Hiph. of the verb **תָּלַל** [to which in Thes. it

is referred]; very many of the forms manifesting their origin from the root **התל**; in others **ה** appearing as though it were radical. The former is the case in the pret. **התל** Gen. 31:7; inf. **התל** Ex. 8:25; fut. **התל** Job 13:9; pass. **התל** Isa. 44:20 (all of which are really forms of Hiphil and Hophal, from **תלל**); the latter is the case in **יִהְיֶה** 1 Ki. 18:27; Jer. 9:4; and the derivatives **התלים**, **התללות** (in which **ה** is preserved as though it were radical). The meaning of these forms is—

(1) *to deceive*; followed by **ו** Gen. 31:7; Jud. 16:10, 13, 15; Job 13:9; Jer. 9:4.

(2) *to deride, to mock*, 1 Kings 18:27; see the derivatives.

In the cognate languages **תלל** is found both as a primary root, and also as a secondary, in which the preformative guttural assumes the appearance of a radical letter. Thus **תל** is *to cause to fall*, whence Hiph. **התל** *to deceive*, like **רמה**, **σφάλλω**, *to deceive*; which figurative sense is found in the cogn. **טל** *to defraud*: then from **התל** by the change of the letter **ה** into a harder guttural, is formed **חתל** *to deceive*,

to defraud, **חתל** fraud, guile. Compare Ewald, in Hebr. Gramm. p. 487, who only errs in altogether denying **ה** to be at all radical. [Apparently in Thes. Gesenius adopts the opinion of Ewald, even in this point]. Other secondary roots of this kind in which one servile letter or another becomes a radical are **קחת**, **קח**, which see; also in the cognate languages **קח** a bow, from the root **קחש**, hence **קחש** from **מור**, hence Rabb. **התמיד**; **לפני**, before, from **לפני**, hence **לפני**. Hence—

**התלים** m. plur. *mockings, derisions*, poet. for mockers, Job 17:2.

**התת** a root not used in Kal, prob. i. q. **התת**, **התת** to break; hence *to break in upon, to rush upon* any one. "Απαξ λεγόμεν.—

POEL. Psal. 62:4, **עַד אֵנָה תְהוֹרֶתְךָ עַל אִישׁ** "how long will ye rush upon a man?" LXX. ἐπεριθεσθε. Vulg. *inruitis*. I do not agree in judgment with those who make the root **הות**, nor do I think the signification of making a noise (comp. Arab. **هات**) suitable to the passage.

1

**Vav**, the sixth letter of the alphabet; when it stands as a numeral = 6. The name **ו**, sometimes also written **וי**, denotes *a nail, or hook* (see below); to this even the modern form of the letter bears a resemblance. The ancient form, as found in the Phœnician remains, is similar, only the hook is larger at the top; see e.g. the Maltese bilingual inscription, line 2.

For the twofold power and use of this letter the grammars must be consulted. As a consonant it is extremely rare as the first radical letter, **ו** being almost every where substituted for it; **וֹלַד** for **וֹלַד**; in the middle of a root it is sometimes moveable (and is then interchangeable with **ב**, which see), and is sometimes quiescent (comp. Lehrs. p. 406); in the end it is quiescent, except in a few instances, as **שָׁלוֹם**, **שָׁלוֹם**.

! followed by Sh'va moveable, or the letters **במ**, **ו**; before monosyllables and barytones, especially when they have a distinctive accent, ! (see further Lehrs. § 155) copulative conj. *and, et, kai* (Arab. **و**, pronounced in the common language *u*, Syr. **و**, Æth. **ወ**); this particle is very widely extended in its use, since the Hebrews, in many cases in which sentences

require to be connected, did not make any precise distinction of the manner of the connection; and thus in the simplicity of an ancient language they made use of this one copula, in cases in which, in more cultivated languages, adversative, causal, or final particles would be used. To its use is to be ascribed, very often, a certain looseness of expression in Hebrew. [The sense of a passage, however, makes the manner of the connection of sentences very definite.] It is then properly and most frequently—

(1) *copulative*, and serves for connecting both words **וְהָיָה** Gen. 1:1, **וְהָיָה** 1:2 and sentences, especially in *continuing a discourse*. Gen. 1:2, **וְהָיָה הַיָּמִים**. As to the use of the copulative, it has to be observed—(a) when three, four, or more nouns or verbs are connected, the copulative may be joined to each, Gen. 6:21; Deu. 14:26; Isa. 51:19; or to the second and third, Gen. 13:2; and then also to the fourth and fifth, 2 Ki. 23:5, **וְלִפְנֵי הַמֶּלֶךְ** **וְלִפְנֵי הַמֶּלֶךְ** **וְלִפְנֵי הַמֶּלֶךְ** **וְלִפְנֵי הַמֶּלֶךְ**; or, in a way very contrary to our custom, between the first and second, Ps. 45:9, **כִּי יִצְחָק וְיִצְחָק**; Job 42:9; Isa. 1:13. As to the total omission of the copula, or *asyndetic sentences*, see Lehrs. 842.



(h) As to *Vav conversive* of the preterite, which is merely *continuative*, see Lehg. § 88, and Ewald's Heb. Gram. page 547.

(2) It is prefixed to *adversative* sentences, and may be rendered *but*, Gen. 2:17; 17:20, 21; Hos. 1:7; *and yet*, Jud. 16:15, "why sayest thou that thou lovest me, אֲנִי אֶחָד לְךָ" when yet thy heart is not with me." Ru. 1:21; especially before personal pronouns, אֲנִי וְאַתָּה I (ba ich uoch), Gen. 15:2; 18:13, 27; אֲנִי וְאַתָּה Ps. 50:17; וְהִנֵּה Isa. 53:7 (compare my observations in Comment.); אֲנִי וְאַתָּה Gen. 26:27 [?]; אֲנִי וְאַתָּה ib. (comp. Arab. *wa al hal*, especially before pronouns, as *وانت*), *although*, Job 15:5; Mal. 2:14; *otherwise*, Job 6:14; Ps. 51:18; 143:7.

(3) Before *disjunctive* sentences, *or*, Exod. 21:17. When repeated **וְאִם ... וְאִם, whether ... or**, Ex. 21:16; Lev. 5:3; Dent. 24:7. (To this use must not be referred 1 Sa. 17:34, **כִּי הָיָה וְאִם הָיָה**, which must then be rendered, "there came a lion or a bear," which is altogether absurd; see verse 36, 37, and for this passage see under **וְאִם** page xcii, A.).

[This supposed disjunctive use is almost entirely rejected in *Thes.*]

(4) Before *causal* sentences, like *כִּי* *because, for*, Gen. 20:3, “behold, thou art a dead man because of the woman that thou hast taken, *וְהוּא בְּעֵלָה בְּעַל* because she is a man’s wife.” Ps. 60:13; *because, in that*, Ps. 5:12, “let them ever shout for joy *וְהָסִיחוּ עֲלֵימֹ* because thou defendest them;” hence, after verbs of being angry, Gen. 18:32 (Isa. 64:5); swearing, Josh. 2:12; believing, Gen. 30:27. Isa. 43:12, “ye are my witnesses, *וְאֵנִי* for (that) I am God.”

(5) before *conclusive* or *inferential* sentences, so *that, therefore, wherefore*. Eze. 18:32, "I desire not the death of the sinner... וְהַשִּׁיבֵנוּ וְחַיֵּנוּ wherefore turn and live." Zech. 2:10. To this head are to be referred the greater part of the passages in which Vav stands at the beginning of a sentence; since the reason is contained in what has preceded, and the proposition to which ו is prefixed has a conclusive power. 2 Ki. 4:41, וַיֹּאמֶר יִקְחוּ קֶמֶחַ "and he said; (since things are so) then bring meal," or "therefore bring meal," so Holt Mchl. Isa. 3:14, וְאַתֶּם בְּעֲרַתֶּם הַקֶּדֶם "therefore ye have eaten up the vineyard" (for so I understand on known grounds), or "so then ye have," etc. Ps. 4:4, וְיָדַעְתָּ "know therefore," so wisset denn. Ps. 2:10, וְעַתָּה מְלָכִים "now therefore, O kings," etc.; compare verse 6. 1 Sa. 24:3; Isa. 47:9; 58:2.—Ex. 2:20, "and he said to his daughters (who had told him of the coming of Moses), וְאַיִי where then is he?"

(6) before *final* and *consecutive* sentences, i. e. those marking *end* or *object*, in order that (auf daß) followed by a future which is commonly apocopated or para-

gotic (see Lehrs. p. 873), Isaiah 13:2; Job 10.20; Gen. 42:34; so that (so dass), that. Num. 23:19, "God is not a man אִישׁ so that he may lie." 1 Ki. 22:7; Isa. 41:26.

*Note.* I formerly made the observation (Lex. Man [Germ.] ed. 3, No. 9),—(a) that † also is employed to connect question and answer, comparing Job 28: 20, 21;—(b) and that it is put for what is called the *logical copula*, i. e. for the verb substantive, comparing Job 4:6; 2 Sa. 15:34. This, however, now appears to me to be less certain. In Job 28 the interrogation contained in verse 20 has a negative power, and the sense is, “but wisdom is no where to be found,” 21, “and it is hidden from the eyes,” etc.: the examples, Job 4:6; 2 Sa. 15:34, belong to 1, let. e. תְּקוּתָהּ וְהֵם יִרְבִּיךָ “thy hope (this is) the uprightness of that way,” i. e. this rests in thy uprightness; 2 Sam. loc. cit. עָבַר אֲפִיקָה וְיָנִי מֵאֵל אֲנִי נֶאֱמָר אֲנִי נֶאֱמָר אֲנִי נֶאֱמָר אֲנִי נֶאֱמָר אֲנִי נֶאֱמָר Anecht beineß Waters, das war ich sonst.

· before gutturals ׀, a letter which, when prefixed to futures, gives them the sense of the imperfect, and, on this account, it is called by grammarians וו ההפוך *Vav conversive*, יִקְטֹל he will kill, וַיִּקְטֹל he was killing. This prefix has arisen from the verb substantive הָיָה, so that it may have been originally expressed fully הָיָה יִקְטֹל "it was (that) he might kill;" then ה (which in Syriac also is suppressed in this word יִקְטֹל) being cast away, and וַיִּקְטֹל

being contracted by the aid of Dagesh forte conjunctive into ויקטל, just as מָה זֶה; מִיּוֹה, מָה לָּכֶם; מִלֶּכֶם, מָה לָּכֶם. ויקטל is, therefore, properly a compound tense, alto-

gether answering to the Arab. <sup>يَقْتُلُ</sup> "كَانَ يَقْتُلُ" "it was (that) he might kill." Æth. ሆለፀ፡ ያጠፀቀ: "he was baptizing," Amhar. "it was (ላገረ) that he might dye," for "he was dying;" see Lehrs. § 87, and as to the use of this form, see Hebrew Gramm. § 99, 6 (ed. IX). One thing is to be observed that Vav conversive *very frequently* includes also the copulative (וְאָמַר and he was saying, for וְאָמַר, which never occurs), and thus it is always placed at the beginning of a sentence. I would not, however, concede that it has *always* this copulative power, which is the opinion held by some, who therefore suppose that וְ has sprung from וְהָיָה, or else that it does not differ in its origin from Vav copulative (see Ewald's Heb. Gramm.). A converted Future occurs even at the beginning of whole books, and such too as are clearly not at all connected with those preceding them, as Ruth 1:1; Esth. 1:1; nor can an appeal be made to Ex. 1:1; 1 Ki. 1:1; Ezr. 1:1;



where even a copulative Vav is found at the beginning; for in these books the histories of the preceding books are continued. [In some cases, however (such as Ezra), it would be a question, what book ought to precede, whether the Hebrew or Greek order should be followed.]

[In Thes. Ges. *inclines* to the opinion that ו conversive does not differ in origin from ו copulative, only that it is more emphatic as including a note of time; and in Corr. he appears entirely to adopt this view: whether he has done so on just grounds may fairly be questioned, as the fact of the apocopated or paragogic future being used after it shews that it has a *kind* of subjunctive power. See Thes. p. 398.]

וין pr. n. of a place in Arabia. Eze. 27:19. It was rightly observed by Michaëlis that ו is radical and not copulative (Spicileg. Geog. Heb. p. 274). Nor is there any need that we should read וין. But Bochart and Forster suppose that *Dan* is spoken of as trading to foreign lands. ["Very probably the prophet here speaks of the city and mart عدن 'Aden, in connection with which Edrisi enumerates these very wares," wrought iron, cassia, and spices, "T. i. p. 51, ed. Jaubert. The town of Aden is small, but renowned on account of its port, whence vessels sail to Sind, India, and China. From the latter of these countries they bring merchandize, such as iron, Damascus sword blades, cardamum, cinnamon ... Indian plums ... various kinds of cloth woven with grass, and others rich and made like velvet. The text ought, therefore, probably to read עין or עין unless perhaps וין is for עין the ו being dropped, and then ו is the copula." Ges. add.]

וין a doubtful word, found Nu. 21:14. Some take it to be the name of a place, according to Le Clerc i. q. פתן Verse 18, comp. וב, to give, i. q. ונתן. But Kimchi found in MSS. ונתן in one word, which would be Aram. Ethpa. of the verb ונתן, = ונתן: *Jehovah dedit se in turbine*. However, the whole passage is abrupt and very obscure.

וין pl. ונים m. (with Kametz impure), *a peg, a nail*,

*a hook*, only occurring Ex. 26; 27; 36; 38; used of the hooks by which the curtains of the holy tabernacle were hung. The etymology is obscure.

וין Arabic وزير, TO CARRY (whence وزیر *Wazir*, pr. laden with public affairs, comp. *bajulus*, used by writers of the middle ages for a royal envoy, *chargé d'affaires*, whence the Germ. *Bailif*, Ital. *bailo*), in pass. *to be borne down with punishment*. In Phœnicio-Shemitic idiom [and in actual Scripture truth both of the O. and N. T.] sin is a burden lying upon the wicked (Ps. 38:4; Isai. 53:11), whence also וָשָׂא, *aipeō*, to take away, for, to pardon. [This is not the only meaning of the phrase; Christ bore our sins for us by dying vicariously.] Hence—

וין m. laden with guilt. Prov. 21:8.

וין (Pers. ویز, pure pr. white, see ویز), [*Vajezatha*], Pers. pr. n. of the youngest son of Haman. Esth. 9:9.

וין i. q. וילד TO BEAR, BRING FORTH. Arabic ولد. Hence—

וין m. offspring. Gen. 11:30, and—

וין m. id. 2 Sa. 6:23. קרי and the western MSS. have וילד.

[וין an unused root, i. q. וני to be torpid, weak, meek." Hence—]

וין [Vaniah], pr. n. of a man. Eze. 10:36.

וין (perh. i. q. ופסי "my addition"), [*Vophsi*], pr. n. m. Nu. 13:14.

וין [Vashni], pr. n. m. 1 Ch. 6:13, apparently a corrupt form; for verse 18, and 1 Sa. 8:2, for the same there is וין. ["Probably this should be וין. The whole passage is, הַבְּכֹר יוֹאֵל הַשֵּׁנִי אֶבְיָה, see Mover's Chron. p. 54." Ges. add.]

וין (Pers. وشتی "beautiful woman"), *Vashiti*, pr. n. the wife of Xerxes. Est. 1:9.

The seventh letter of the alphabet called וין, i. e. Syr. وین, a weapon, which this letter resembles in form in all the more ancient alphabets. ["As a numeral it denotes 7."]

In Arabic there are two letters which answer to this, which somewhat differ in pronunciation. د *dh*, and ذ *dz*; as ذبَح to slaughter; زرع *zra'c* seed.

When this letter corresponds to the former, it becomes in Aramæan ד, when to the latter, ז is retained; thus, וָכַד, to slaughter; וָזַע, to sow, etc. Comp. the letter ד.

Also ד and ז are interchanged amongst themselves: e. g. עזר, עזר and עזר, עזר to help; جذم, جذم and جذم, جذم to cut off.

י is interchanged—(a) with י (ts) in זעק and זעק to cry out; זעל and זעל to shout aloud; זעק gold; comp. זעב tawny, yellow.—(b) with ז, ש, as זאב and זאב to go away; זעל, זעל to exult; זעב, Syr.

זעב to despise; זעב damage, from זעב, זעב to hurt. [Also with ז, e.g. זעב and זעב. Thes.]

זאב an unused root. Arab. زاب to terrify, ["which I consider to be the same as זעב, זעב to be yellow or tawny, like gold." Thes.], whence perh. זאב.

זאב (with Tsere impure) m.—(1) a wolf, because it frightens the flock (unless the verb be a denominative). ["So called from its tawny and yellow

colour." Thes.] Arab. ذيب, Syr. ذاب. Gen. 49:27; Isa. 11:6; 65:25; Jer. 5:6, זאב ערב "evening wolves," those which go forth to prowl at evening. Hab. 1:8; Zeph. 3:3, comp. λύκοι νυκτερινοί, Oppian. Cyneget. iii. 206, νυκτιπόροι ibid. i. 440.

(2) [Zeeb], pr. n. of a Midianite prince, Jud. 7:25; 8:3; Ps. 83:12.

זאת this, fem. of the pronoun זה, which see.

זבב an unused root ["onomatopoetic i. q. זבב to murmur, to hum, to buzz; Germ. summen; whence זבב a fly, from its buzzing; like Lat. musca, from μύω, musso (mussito); Bochart compares"] Arab. ذبب to float, to hover, to move oneself about in the air: as applied to flying insects, compare זבב to creep on the ground, used of reptiles. The former may be expressed in German, in der Luft wimmeln (schwärmen), the latter auf der Erde wimmeln. ["But this Arabic root is secondary." Thes.]

Hence are derived זבב, זבב.

זב once, Gen. 30:20, TO ENDOW, TO BESTOW A GIFT; rightly rendered by the LXX. δωρεῖται. Vulg. dotavit. Comp. Ch., Saad., Abulw. In Arab. ذب has the same signification, see Jauhari in Schult. Origg. Hebr. tom. i. page 49. Schultens is not to be followed in supposing this word to be only used by the Arabs of a gift of small value, and thus he has devised a new and abstruse explanation. This root is not found as such in Syriac, (see however Palmyr. Inscr. No. 4, line 5,) but the Zabians have the noun זב gift, see Cod. Nasar. iii. p. 26. The many proper names derived from this word, manifest its more frequent use in Hebrew.

Besides the words which follow immediately, see זבב, זבב, זבב, זבב.

זב m. a gift, dowry, ibid.

זב ("gift"), [Zabad], pr. n. m.—(1) 1 Ch. 2:36.—(2) 1 Ch. 7:21.—(3) ibid. 11:41.—(4) 2 Ch. 24:26. In the parallel passage, 2 Ki. 12:22, it is זבב.

זבב (probably for זבב "the gift of Jehovah"), [Zabdi], pr. n. m.—(1) Josh. 7:1, in the parallel passage, 1 Ch. 2:6, זבב.—(2) 1 Ch. 8:19.—(3) 1 Ch. 27:27.—(4) Neh. 11:17.

זבב ("the gift of God"), [Zabdiel], pr. m. Neh. 11:14; comp. Ζαβδιήλ, 1 Mac. 11:17.

זבב ("the gift of Jehovah"), Zebediah (Gr. Ζεβεδαῖος), pr. n. of several men, 1 Ch. 8:15, 17:12:7; 27:7; Ezr. 8:8; 10:20.

זבב (id.) pr. n. m.—(1) 1 Ch. 26:2.—(2) 2 Ch. 17:8.—(3) 2 Ch. 19:11.

זבב m. a fly, from the root זבב. Isa. 7:18; Ecc. 10:1, זבב מות, "flies of death," i.e. deadly, or poisonous ["dead, not poisonous, which is not in accordance with the context." Thes.]; זבב the lord of flies, see זבב No. 5, letter b. ["Arab. ذباب, Ch. ذباب id."]

זבב ("given," ["a gift bestowed, sc. by God"]), [Zabad], pr. n. m. 1 Ki. 4:5.

זבב (id.) [Zabbud], Ezr. 8:14 כתיב.

זבב ("given"), [Zebudah], pr. n. f. 2 Ki. 23:36 קרי, but כתיב is זבב.

זבב and זבב [root זבב], m.—(1) habitation, residence, especially of God. 1 Ki. 8:13; 2 Ch. 6:2; Ps. 49:15; Isa. 63:15; Hab. 3:11, זבב עמך זבב, "the sun (and) moon stand still in their habitation," i.e. retain their place in the heavens ["i.e. hide themselves, do not shine"]. Compare what has been said under זבב.

(2) [Zebul], pr. n. m. Jud. 9:28.

זבב, זבב, זבב ("habitation"), Gen. 30:20, [Zebulun], pr. n.—(1) of the tenth son of Jacob whom he had by Leah.—(2) of the tribe of Zebulun, whose limits are described Josh. 19:10—16. The Gentile noun is זבב from the form זבב, Num. 26:27.

זבח (a root kindred to זבח, Arab. ذبح, Syr. ذبح, Zab. ذبح, and ذبح, Aeth. ዘብሐ: Perhaps the same root is found in the Greek σφάσσω, σφάζω, i.e. σφαγῆ). [fut. זבח].

(1) TO SLAUGHTER ANIMALS, Gen. 31:54; 1 Sa. 28:24; 1 Ki. 19:21; Eze. 39:17.



(2) specially to *slay in sacrifice, to sacrifice, to immolate*, 1 Sa. 1:4; followed by ז (1 Ki. 8:63), and זָבַח (ibid. verse 62; 2 Ch. 7:4; Lev. 9:4), before the name of him to whom the sacrifice is offered. It is not used of priests slaying victims, but of private persons who brought sacrifices at their own charge.

PIEL זָבַח fut זֹבֵחַ to *sacrifice*, i. q. Kal No. 2, 1 Ki. 12:32; 2 Ki. 12:4. It is frequently used iteratively of the custom of sacrificing (like the Arab. ذَبَحَ to sacrifice much or frequently), 1 Ki. 3:2, 3; 11:8; Hos. 4:14, etc.

Derivatives, מִזְבֵּחַ and—

זָבַח m. with suff. זֹבְחִי, pl. זֹבְחִים, const. זֹבְחִי once זֹבְחִי Hos. 4:19.

(1) pr. a *slaying*; hence the *flesh of slain animals, feasts*, Gen. 31:54; Eze. 39:17; Pro. 17:1, זֹבְחֵי־דִּיב זֹבְחֵי־דִּיב contentious feasts.

(2) a *sacrifice* ["whether the act of sacrificing or"], an *offering, a victim*. Opposed both to מִנְחָה a bloodless offering [when so contrasted], 1 Sa. 2:29; Psal. 40:7, and to עֹלָה a burnt offering, holocaust; so that זָבַח denotes sacrifices of which but a part were consumed, such as expiatory or eucharistic offerings, etc., Ex. 10:25; Lev. 17:8; Nu. 15:5, זֹבְחֵי שְׁלָמִים a eucharistic offering, Lev. 3:1; 4:10, etc. It is also used in speaking generally of great and solemn sacrifices, and sacrificial feasts. זֹבְחֵי הַיָּמִים an annual sacrifice, 1 Sam. 1:21; 20:6. זֹבְחֵי מִשְׁפָּחָה a family sacrifice, 20:29; compare 9:12, 13; 16:3.

(3) [Zebah], pr. n. of a Midianite king, Jud. 8:5; Ps. 83:12.

זָבַי [Zabbai], pr. n. m., Ezr. 10:28; Neh. 3:20 כתיב perhaps it is erroneously written for זָבַי, which is found Ezr. 2:9; Neh. 7:14.

זָבִיד see זָבִיד.

זָבִיחָה ("bought"), [Zebinah], pr. n. m., Ezr. 10:43.

זָבַל — (1) properly in my opinion, i. q. זָבַל to BE ROUND, TO MAKE ROUND, whence the Talmudic זָבַל, זָבַל round or globular dung, such as that of goats, or camels, Syr. and Arab. زَبَلٌ, وَحْلٌ.

(2) to *inhabit* [to dwell with], (comp. דָּוָר No. 2). Gen. 30:20, זָבַלְנִי "he will inhabit (together with) me," i. e. he (my husband) will dwell with me; the idea of conjugal intercourse being conjoined: for verbs of dwelling joined with an accusative, imply dwelling together, see נָשָׂא, נָשָׂא.

Derivatives, זָבַל, זָבִיל.

זָבַל see זָבַל.

זָבִיל see זָבִיל.

זָבַן Chald. to procure for oneself, TO BUY (so Syr. and Samar.). Dan. 2:8, זָבַנְתָּ זְמַנְךָ "that ye will gain the time," i. e. ye seek delay (compare זָבַן). Hence pr. n. זָבַנָא.

זָבַן m. Nu. 6:4, the *skin of a grape*, clear and transparent. Its root is the following word.

זָבַן [an unused root] TO BE CLEAR, TRANSPARENT, compare Samar. זָבַן i. q. זָבַן to be pure, the Arabic زَجَجَ glass, i. q. זָבַנִית, Ch. זָבַן to be clear, transparent. [Derivative זָבַן.]

זָבַד m. (verb. adj. from זָבַד, זָבַד) proud (properly swelling up, inflated), with the connected idea of insolence and impiety (compare זָבַל No. 3, 4). Isa. 13:11; Jer. 43:2; Psal. 19:14; 119:21, 51, 69, 78, 85, 122.

זָבַד constr. זָבַד (as if from the root זָבַד = זָבַד), with suff. זָבַדְךָ, 1 Sa. 17:28; Jer. 49:16, swelling, pride; as joined with insolence and arrogance, haughtiness. Prov. 11:2; 13:10; 21:24, זָבַדְךָ "the haughtiness of the heart;" Jer. 49:16; Obad. 3; Deut. 17:12. As a concrete used of Babylon, as the most haughty, Jer. 50:31, 32.

זָבַד with prefix זָבַד, זָבַד, f. זָבַד, more rarely זָבַד Eca. 2:2; 5:15, 18; 7:23; 9:13; זָבַד Hosea 7:16; Psal. 132:12 (and in this place instead of the relative), once זָבַד Jer. 26:6 כתיב, plur. זָבַד (which see).

(1) this, a demonstrative pronoun, hic, hæc, hoc.

Arabic هَـ, هِـ hic, Syr. هَـ, هِـ hæc, Æth. ዘ: fem. ዘ: ዘ: Hence have sprung the Aramean זָבַד, זָבַד and Æth. ዘ:, which have become relatives. Corresponding to the Sanscrit sas, sa, tat. With regard to demonstratives generally beginning with the demonstrative letter d, or with the same sound sibilated, see above p. xc, A. [in the note after זָבַד] and to these may be added the German da.

זָבַד is placed either separately, or with a substantive; if the latter, it commonly, like an adjective, follows the substantive, and it has the article prefixed whenever the substantive itself has: as the זָבַד הַזֶּה this word; זָבַד הַיּוֹם "in this day," Gen. 7:11. In other places זָבַד without the article is prefixed to a noun, and this takes place—(a) where the predicate of a proposition is contained in this pronoun, זָבַד הַזֶּה "this (is) the word, Ex. 35:4; Jud. 4:14.—(b) where the pronoun is

emphatically demonstrative. Ps. 104:25, **זֶה הַיָּם הַגָּדוֹל** " (behold!) this great sea." Ezr. 3:12, **זֶה הַבַּיִת** "this house." Jud. 5:5, **זֶה סִינַי** "this Sinai." Josh. 9:12, **זֶה לֶחֶמֶנוּ** "this our bread." Ps. 48:15, **זֶה אֱלֹהֵינוּ** "this God;" 1 Ki. 14:6; Isa. 23:13. Comp. in Gr. *τοῦτο τὸ θηρίον*. And this more emphatic collocation, which is much used in Syriac and Chald. (**דָּנָה חֲמָא** Dan. 4:15), is frequent with the Hebrew poets, and later writers; sometimes also, like the Gr. *οὗτος*, and Lat. *iste*, it is used in the sense of despising, and as expressing contempt towards some one. Ex. 32:1, **זֶה מִשְׁחָה** "this is vividly demonstrative, when added to interrogative pronouns to increase their power. Isa. 63:1, **מִי זֶה בָּא** "who (is) this coming?" Job 38:2; 42:3, elsewhere **מִי הוּא** (see **הוּא**), and more fully **זֶה הוּא** Jer. 30:21; Ps. 24:10 (and so **כִּי-זֶה** what then? *wie denn?* *wie doch?* Gen. 27:20; why then? Jud. 18:24; 1 Ki. 21:5;

**זֶה לָמָּה** id. Gen. 18:13; 25:22. Arabic **هَذَا** rarely follows, as in Daniel 10:17, **זֶה אֲדַרְכִּי** and with a pronoun **זֶה אֲתָה** thou (compare the Latin *ille ego*), **בּוּ בָא**, Genesis 27:21. This pronoun may be used as referring to that which precedes (Ecc. 6:9), or, as is more common, to that which follows. Gen. 5:1, in the introductory words of the chapter, "this (is) the book of the genealogy of Adam." Ex. 30:13, **זֶה יִתְּנוּ** "this they shall give... a half shekel." Ps. 7:4, **אִם עָשִׂיתִי זֹאת** "if I have done this" (namely, what follows); 42:5; Isa. 56:2; 58:6; 66:2. So the plur. **אֵלֶּה** (which see), Greek *οὗτος* (v. Passow h. v. No. 2). The repetition **זֶה... זֶה** *this... that*, *hic... ille*, *one... another*, *unus... alter*; Job 1:16; 1 Ki. 22:20; **זֶה אֶל זֶה** one to another, Isa. 6:3.

(2) **זֶה** is more rarely, and only by poetic usage, put instead of the relative, like the Germ. *der* for *welcher*, *damit* for *weomit* [like the use of *that* in English instead of *who* or *which*], (compare on the subject of relatives, as springing mostly from demonstratives under the words **אֲשֶׁר** (ה. פ.)). Psal. 104:8, **אֶל-מְקוֹם זֶה** "to the place which thou hast founded for them;" Prov. 23:22; Job 15:17; Ps. 78:54. With this signification it seems to be indeclinable, like **אֲשֶׁר**, and thus it stands also for the plural, Job 19:19. ["Once for the fem. plur. **זֵאת** is found, Ps. 132:12."] As a mark simply of relation (like **אֲשֶׁר** A, 2), Ps. 74:2, **הַר צִיּוֹן זֶה שְׂכֻנְתְּ בּוֹ** "Mount Zion in which thou dwellest;" Isa. 25:9.

(3) It becomes an adverb — (a) of place, *here*, for **בְּזֶה** in *this* sc. place, Gen. 28:17; Num. 13:17, etc.; **מִזֶּה** hence, Gen. 37:17; Ex. 11:1; **בְּזֶה וּבְזֶה** hence and hence, on either side, Num. 22:24; Josh. 8:33.

With a demonstrative power **זֶה** *fiere tal* *lol here*, Cant. 2:5; 1 Ki. 19:5. — (b) of time, *now, already*, properly, at this, sc. time. Mic. 5:4, **וְהָיָה זֶה שְׁלוֹם** "and now there shall be peace;" 1 Ki. 17:24, **זֶה יָדַעְתִּי** "now I know." **זֶה עַתָּה** *just now, at present*. Ruth 2:7; 1 Ki. 17:24. With this signification it is often prefixed to numerals; Gen. 27:36, **זֶה פַּעַמַּיִם** "these two times;" Gen. 31:38, **זֶה עֶשְׂרִים שָׁנָה** "these twenty years;" verse 41; 43:10; 45:6; Nu. 14:22; Jud. 16:15; Zec. 7:3, **זֶה פְּמָה שָׁנִים** "already so many years."

(4) with prefixes — (a) **בְּזֶה** in *this* sc. place, *here* (see No. 3), Gen. 38:21; Ex. 24:14; tropically applied to time, *then*, Est. 2:13. — (b) **בְּזֶה וּבְזֶה** *so and so*, Jud. 18:4; 2 Sa. 11:25; 1 Ki. 14:5.

**זָהַב** an unused root, certainly the same in signification as **זָהַב**, *to shine like gold*.

**זָהַב** constr. **זָהַב** (once **זָהַב** Gen. 2:12), m.

(1) *gold* (Arab. **ذَهَب**, Syr., Chald. **ܕܝܫܒܐ** id.), Gen. 24:22, 53; Ex. 3:22; 36:38, etc. When preceded by numerals, the weight **שֶׁקֶל** is understood, e. g. Gen. 24:22, **עֶשְׂרֵה זָהַב** "ten (shekels) of gold."

(2) metaph. of the golden splendour of the heavens, perhaps of the sun itself, Job 37:22; of the purest oil, brilliant like gold (*hell wie Gölz*), Zec. 4:12.

**זָהַב** an unused root. Arab. **زَهَبَ** *to shine, to be fair*, also *to be proud*; **زَهْوٌ** splendour, beauty, especially that of flowers, the flower itself; compare **زَهْرٌ** from **زَهَرَ** *to be bright*. Syr. **ܐܘܪܝܢܐ** *to be proud*; Ethpaël, *to be made splendid or beautiful*.

Derivatives, **זָהַב**, **זָהַב** and **זָהַב**.

**זָהַב** unused in Kal. Arab. **زَم** *to stink, to become rancid* (when speaking of fat). Chald. **ܐܘܪܝܢܐ** *to stink, to be filthy*. This root is used in the Zabian, of water when it has a stinking smell. **זָהַב**, **זָהַב** are kindred roots.

PIEL, *to regard as stinking or filthy, thus to regard with disgust, to loathe, or to be weary of*. Job 33:20, **וְהִמְצִיחַ לָהֶם** "he loathes it, namely bread." The suffix is pleonastic; comp. Lehrg. §195, 2.

**זָהַב** ("loathing," ["fat." Thes.]), [**Zaham**], pr. n. m. 2 Ch. 11:19.

**זָהַב** unused in Kal, i. q. **زَهَرَ**, **ܐܘܪܝܢܐ** *to shine, to be bright*; comp. **זָהַב**.



**HIPHIL** הִזְהִיר (1) *to make to shine*. Metaph.—  
(a) *to teach* (teñren), construed with acc. both of person and thing, Ex. 18:20; *to warn* (teleñren), construed with acc. of pers. 2 Ch. 19:10.—(b) *to admonish, to dissuade* from any thing, 2 Ki. 6:10; followed by מִן (warnen vor etwas), Lev. 15:31. [But see Hiphil.] Eze. 3:18, הִזְהִיר רָשָׁע מִדְרָכּוֹ הָרָשָׁעָה “to dehort the wicked from his evil way.” But Eze. 3:17; 33:7, הִזְהִיר אֹתָם מִמֶּנִּי “thou shalt admonish them from me,” by my authority; Germ. von mir, von meinetwegen. (Syr. Pa. and Aph., Chald. Aph. id.)

(2) intrans. *to shine forth, to be brilliant, properly to give forth light*, Dan. 12:3. Ch. אֶזְהֶר id. NIPHAL, *to be taught, to be admonished*; also *to take warning, to accept admonition*, Ecc. 4:13; Eze. 33:4, 5, 6. Followed by מִן Ecc. 12:12.

זִהָר Ch. id. part. pass. זִהָר *admonished, cautious*, Ezr. 4:22. (Syr. Ethpe. to take heed, to be watchful about any thing.)

זֹרֶר m. *brightness* (of the sky), Eze. 8:2; Dan. 12:1.

זֹרֶר m. i. q. זֹרֶר (which indeed is the reading of many copies), for זֹהָר (from the root זָהָה), *splendour*, especially of flowers, whence comes the name of the second Hebrew month, [Zif], from the new moon of May to that of June, (according to the Rabbins from the new moon of April to that of May), as though it were the *month of flowers*; 1 Ki. 6:1, 37; Chald. זִרְחַּא the month of the splendour of flowers. In Chaldee, Syriac and Arabic, the same month is called, זִרְחַּא, also from splendour. Compare German Fei, Sued. Glanz, spring; likewise named from splendour, brightness.

זֹרֶר see זֹהָר.

זֹרֶר comm. i. q. זֹהָר and זֹהָרָה.

(1) demonstr. pron. Ps. 12:8; Hab. 1:11, זֹה כֹחַ “this is his strength (is) for a god to him.” More frequently also—

(2) it is used as a relative, Ex. 15:13; Ps. 9:16; 142:4, and thus as a sign of relation, Isa. 43:21; 42:24, זֹה הַקָּטָנוֹ לִי “against whom we have sinned.”

(In the Talmud זֹרֶר not unfrequently is used for זֹה, and also in its compounded forms. The Tayitic Arabs are accustomed to use زور for الذي; see Schult. ad Har. ii. p. 75.)

זֹרֶר (1) *TO FLOW*, properly used of water. Psalm 78:20; 105:41; Isa. 48:21. It is also often used

of the female catamenia, Lev. 15:25, or of seminal emission or gonorrhœa of males, Lev. 15:2. *To flow* with any thing is also, by an idiom of the language, used of things or persons, in or from which any thing flows, as a woman in her menstrual flow, Lev. 15:19; a man suffering from gonorrhœa, Lev. 15:4, seq.; 22:4; Nu. 5:2; 2 Sam. 3:29; it is especially thus used of affluence and abundance, with acc. of the thing with which anything abounds. Ex. 3:8, אֶרֶץ זָבַת חֵלֶב וְדָבָשׁ “a land flowing with (i. e. abounding in) milk and honey.” Verse 17; 13:5; 33:3; Lev. 20:24; Nu. 13:27; 14:8; 16:14. [“Not followed by an object, Jer. 49:4, זָבַת עֵמֶק, ‘thy valley flows,’ sc. with blood.” Thes.]

(2) *to flow away, to pine away, to die*. Lam. 4:9.

Aram. זָרַח to flow, to flow away, to become liquid. Arab. زَاب to pine away with hunger or sickness. See under the root زَاب.

זֹרֶר m. *a flowing, discharge*, as of semen, gonorrhœa benigna, Levit. 15:2—15; of menstrual blood, Lev. 15:19, seq.

זֹרֶר or זֹרֶר (1) i. q. the kindred root זָרַח *TO BOIL, TO BOIL OVER* (speaking of water), onomatopoeitic like the German siedē, the English to seethe, Greek ζέω, whence ζέωσ (Zeō, Abfub), compare the similar σιζω. See Niph. and Hiph. No. 1. Hence *to overflow* (speaking of boiling water).

(2) Like the Gr. ζέω and Lat. ferveo, it is transferred to the *violence or fierceness* of a passionate mind (compare זָרַח, Arab. بَدَا and Schultens, Opp. Min. p. 80), and thus to *insolence and wickedness*. Hence *he acted insolently, proudly, or wickedly towards any one*, followed by עַל Ex. 18:11; זָרַח Jer 50:29. In this signification זָרַח is a kindred root

In Arabic both the roots زَاك and زَاك, Med. Waw and زَاك, Med. Ye, have significations derived from boiling and cooking, but these are only secondary. The former (for زَاك) is, to prepare provision for a journey, زَاك; food for a journey, from the idea of cooking, vom. Zufachen zur Reise; the latter (for زَاك) to increase, to exceed, from the idea of overflowing. [See זָרַח in Thes.]

NIPHAL, part. זָרִיר (from the form זָרִיר comp. Lehrs p. 411, for it is by no means necessary to suppose another root זָרִיר [although to assume such a root could hardly be regarded as inaccurate]), *something cooked, pottage*. Gen. 25:29.

HIPHL—(1) *to cook* (see Kal. No. 1), *to prepare* or *cooking*. Gen. loc. cit. וַיִּדְּ יַעֲקֹב נֶיֶד “and Jacob sod pottage.” LXX. ἔψησε δὲ Ἰακώβ ἔψημα.

(2) *to act insolently, fiercely, wickedly*, especially in speaking of those who sin knowingly and purposely against the precepts of God. Deut. 1:43; 17:13; Neh. 9:16, 29; followed by a gerund, Deut. 18:20; followed by על before the person, Ex. 21:14, וְאִם אִישׁ יִשְׂרָאֵל יִשְׂרָאֵל לְהַרְגוֹ בְּעֶרְמָה against his neighbour, by slaying him with subtlety.” Neh. 9:10.

Derivatives וָד, וָדוֹן, וָדוֹן.

וָד Ch. id. APHEL inf. הָדָה i. q. Heb. Hiph. No. 2, *to act insolently or violently*, Dan. 5:20.

וָד an unused root. Arab. وَدَى; *to hide, to conceal*, VII. *to hide oneself, to betake oneself to a corner*; in Hebrew also it probably signified *to lay up, to preserve*.

Derivatives וָדָה and וָדוֹן.

וָד an unused root.—(1) pr. i. q. Ch. וָד *to move oneself about*. [“Talmud. id.”] Hence וָדוֹה and וָד No. 1.

(2) From swiftness of motion it is figuratively applied to shining or radiating (comp. וָדָה and the very similar series of significations of וָדָה), hence *to spout forth like rays* or *in streams* (speaking of milk), and the noun וָדָה a full breast. [Note, in Thes. the order of these meanings is reversed.]

וָדָה Gen. 14:5 [Zuzims], pr. n. of a nation, the aborigines of the land of the Ammonites, inhabiting the borders of Palestine, perhaps the same as the וָדָה (which see). LXX. ἔθνη ἰσχυρά, so also Syr., Onk. Syr. [“Perhaps so called from the fertility of their country.”]

וָדָה [Zoheth], pr. n. m. 1 Ch. 4:20. No root from which this name can be derived is found in Hebrew, or in the cognate dialects.

וָדָה or וָדָה (with Kametz impure), only found in the plural וָדָה f. *a corner*, from the root וָדָה. (Syr. ܐܬܝܬܐ, Arab. ٱتَّجَا). It is used in speaking of the

corners of the altar, Zec. 9:15, and by metonymy, of the corner columns of a palace [why not of the corner stones themselves?], Psalm 144:12, בְּנוֹתֵינוּ כְּנוֹיֹת, כְּנוֹיֹת literally “our daughters like corner columns (beautifully) carved.” Caryatides are to be understood, so often found in Egyptian architecture. Aqu. ὡς ἐπὶ γωνία. Vulg. quasi anguli. [There is no need to suppose in this passage any such allusion

to be intended; *corner stones of strength and beauty* are simply spoken of.]

וָדָה (1) i. q. וָדָה TO POUR OUT, once, Isa. 46:6, הַזֵּלִים יִזְרֹקוּ כֶּסֶף “pouring out (i. e. lavishing) gold from the bag.” (Arab. ٱزَالَ IV. to make light of.)

(2) *to remove, to take away*, compare Arab. ٱزَالَ Med. Waw and Ye, to take away; intransitively, i. q. to go away, to desist, to fail. Hence וָדָה.

[HIPHL הָדָה for הָדָה (comp. the roots הָדָה, הָדָה, and Gesen. Gram. § 71, note 9), *to make light of; to despise*, comp. Kal. No. 1. Lam. 1:8. Thes.]

וָדָה f. *taking away, putting aside*, only found in const. וָדָה, and with suff. וָדָהּ, וָדָהּ as a preposition *besides, save, except*; e. g. וָדָהּ *besides me*, properly *I being removed*, or more closely still, *the removing of me, through the removing of me*. 2 Ki. 24:14; Isaiah 45:5, 21, etc. Sometimes with Yod parag. וָדָהּ for וָדָהּ Deut. 1:36; 4:12. Once as a conjunction, וָדָהּ אֲשֶׁר *except that, unless that*, 1 Ki. 3:18.

וָדָה unused in Kal. Chald., Syr., and Sam. TO NOURISH, TO FEED, TO GIVE FOOD.

HOPHAL, Jer. 5:8, כְּתִיב סוֹסִים מוֹנִיגִים, *fed horses*, i. e. fat. The קרי has מוֹנִיגִים, which, according to Schultens, is derived from וָדָה, وزن in this sense: ponderibus instructi (pondera i. q. testes e. g. Catull. lxii. 5. Stat. Silv. iii. iv. 77), bene vasati. LXX. ἱπποὶ θηλυμανεῖς. Hence וָדָה.

וָדָה Chald. id.

ITHPEAL, fut. יָדָהּ pass. Dan. 4:9.

Derivative וָדָה.

וָדָה f. *a harlot, prostitute*, part. fem. from the root וָדָה which see.

וָדָה (frequently used in Syr., Chald. and Zabian), i. q. Gr. σείω, σείω (compare וָדָה σείω), *to shake, to agitate* (see Pilpel, and וָדָה), in KAL intransitive וָדָה BE SHAKEN, hence—

(1) *to move oneself*, Est. 5:9.

(2) *to tremble, to shake*, Ecc. 12:3.

PILPEL part. וָדָהּ *to agitate, to trouble*, Hab. 2:7 (Aram. and Arabic id.)

The derivatives follow, except וָדָה sweat [which in Thes. is referred to וָדָה; also וָדָה].

וָדָה Chald. *to tremble, to fear*, followed by וָדָה Part. וָדָהּ or according to קרי וָדָהּ Dan. 5:19; 6:27

וָדָה f. (from וָדָה with the Vav moveable).



(1) *agitation, trouble*, Jer. 15:4; *לְכָל מַמְלָכוֹת הָאָרֶץ* "I will deliver them for trouble to all kingdoms of the earth;" 24:9; 29:18; 34:17; 2 Chr. 29:8. The *קרי* every where [in these passages] has the form *וְקָרָה*, as being of more easy utterance (which see).

(2) *terror*, Isa. 28:19.

*זור* an unused root. In Chaldee *to borrow*. Hence the pr. n. *זור*. ["Probably i. q. *זב* *to flow*, compare Arabic *زف*, to flow, to be liquid, *دب*, to become liquid, to melt in drops," etc., Thes. "Hence *זור* and *זפר*"].

I. *זור*—(1) TO PRESS, TO SQUEEZE, TO PRESS  
*זור* (Syr. *زور*, *to take in the hand*. Arab. *زور* to press, especially applied to the lip of a horse. The original idea is that of restraining, pressing in, comp. the kindred roots *צור*, *צור*. Fut. Jud. 6:38, *וְיִצְרֹר* "and he squeezed together the fleece." Job 39:15, *וְיִשְׁכַּח כִּי רָגַל תְּזוּרָה*, "and (the ostrich) forgets that the foot may press upon them" (her eggs), that is, may crush them; compare Isa. 59:5. Intrans. pret. *זור* (for which intransitive form see Lehrsgeb. p. 401), Isa. 1:6, *לֹא זָרִי*, "(the wounds) are not pressed together," not cleaned from blood. [Query. But does not this simply mean *not closed up* in healing?] ["Part. pass. fem. Isa. 59:5, *וְהִזְזָה*, 'and the pressed or broken (egg) is cleft into a viper,' i. e. a viper springs from the broken (egg). *זָה* is a more obtuse form for *זָה*, compare Zec. 5:4"]. Hence *זור* No. I.

II. *זור* a kindred root to *זור* and *זור*.

(1) *to turn aside, to depart* (like Arab. *زار*; Med. Waw Conj. VI. VIII), followed by *מן* from someone, Job 19:13; Ps. 78:30; especially from God, Ps. 58:4; from the way of truth and uprightness, whence *זור* falsehood, *זור*, lie, falsehood, *זור*; Conj. I. to tell lies (compare *זור* and Arab. *زار*).

(2) *to turn from the way, to lodge at any one's house* (Arabic *زار* to visit some one), hence *to be a stranger* (Arabic *زائر*; a visitor, stranger) ["*to be strange or foreign*"].

Part. a *stranger, strange*, especially — (1) of another nation, an alien by birth, Exod. 30:33 [but surely this passage refers to any one not the high priest], with which the idea of an enemy or barbarian is often associated (like the Lat. *hostis olim erat peregrinus*, Cic. Off. i. 12, and Gr. *ξείρος*, which also signified

an enemy, Herod. ix. 11; on the other hand Sam. *זור* is properly a hater, and in a derived sense a stranger). Isa. 1:7; 25:2; 29:5; Ps. 54:5; Eze. 11:9; 28:10; 30:12; Hosea 7:9; 8:7; Obad. 11. *זור* a strange or foreign god, the domestic god of some other nation, introduced amongst the Hebrews; [May not these passages simply mean *strange* as opposed to Jehovah, their own God?], Ps. 44:21; 81:10; ellipt. *זור* Isa. 43:12. Pl. *זורים* Deu. 32:16; Jer. 3:13; [?] 5:19 [?].

(2) of another family. Fem. *זורה* a strange woman (i. q. *אִשֶּׁת רָע* Pro. 6:29), especially with regard to unlawful intercourse with her, an adulteress, a harlot [this is clearly the general use of the term], Prov. 2:16; 5:3, 20; 7:5; 22:14; 23:33 (Syr. and Sam. *זורה* is to commit adultery, prop. to turn to lodge with). So *זורים* adulterers, profligates, Jer. 2:25; Eze. 16:32, *בָּנִים זורים* strange children, i. e. bastards, Hos. 5:7.

(3) As opposed to that which is upright, true, and lawful, *strange* is the same as unlawful, *זורה* strange fire, i. e. unlawful or profane fire, as opposed to the holy fire. Lev. 10:1; Num. 3:4; 26:61, *זורה* profane incense; Ex. 30:9.

(4) In opposition to one's own self, i. q. *אחר* another, Prov. 11:15; 14:10; 20:16; 27:2, 13; 1 Ki. 3:18.

(5) Tropically new, unheard of, Isa. 28:21.

["Also i. q. Arab. *زار* Med. Ye to loathe; intrans. to be loathsome, Job 19:17, *רוּחִי זורה לְאִשְׁתִּי*, 'my spirit (as agitated, querulous) is loathsome to my wife.' Hence *זורה* loathsomeness, for *זורה*"].

NIPHAL i. q. Kal. No. 1, Isa. 1:4.

HOPHAL part. *זור* become strange, Ps. 69:9.

Derivative *זור* No. II. — *זורה* Job 19:17, see under the root *זר* [but see the added remark from Thes. above].

*זורה* m. once Isa. 59:5, *וְהִזְזָה תִּפְקַע אֶפְסָה* (an egg) be crushed, a viper breaks forth." If the vowels stand correctly, *זור* is part. pass. of the verb *זור* No. I, *זָה* being added for *זָה* fem. gen. (like Zec. 5:4, although in both places it seems to be a transcriptional error). It would be more suitably written *זורה* part. act., according to the form of the pret. *זורה* Isa. 1:6.

[*זורה*] pr. n. *Zaza*, 1 Ch. 2:33.]

*זחל* unused in Kal, i. q. Arabic *زح* and *زح* to remove, to displace. Aram. *זחל*, *זחל*. NIPHAL to be removed, Ex. 28:28; 39:21.

*זחל*—(1) TO CREEP, TO CRAWL. Part. *זחל*

"the creepers of the dust," i.e. serpents; Dent. 32:24; Mic. 7:17. Hence—

(2) *to fear, to be afraid*, properly to walk with faltering footsteps, see דָּחַל Job 32:6; וְחִלְתִּי, "therefore I was afraid and feared."

זֶהֱלֶת ("serpent"), [Zohelath], pr.n. הַזֶּהֱלֶת, "stune of the serpent"), a stone near Jerusalem, 1 Ki. 1:9.

זֶרֶן adj. m. (from the root זָרַר) *boiling, overflowing*, spoken of water, Ps. 124:5.

זֶרֶן Chald. m. *splendour, brightness* (contracted from זֶרֶן, from the root זָרַר which see, i.q. Hebr. זֶרֶן), Dan. 2:31; 4:33. The plural is used of the bright colour of the face. Dan. 5:6, 9, וְיֹהִי שֵׁנֵן עָלָיו, "his colour changed upon him," i.e. he became pale, verse 10; 7:28. Comp. the Hebr. chap. 10:8. (Syr. זֶרֶן brightness. Arab. زَي and زِي ornament.)

זֶרֶן m. (from the root זָרַר)—(1) *any moving thing*, was sich regt, was lebt und webt. So poetically זֶרֶן used of the beasts of the field, Ps. 50:11; 80:14. The Greek κνῶδalon, a beast, for κινῶδalon, has been rightly compared with this; as may be also κινῶπτον, κνώψ from κινέω, πρόβατον from προβαίνω.

(2) [*"streams of milk, milk flowing abundantly and in streams from a full breast, abundance of milk."* Thes.] *a full breast* (see the root זָרַר No. 2). So the original figure being preserved, Isa. 66:11, לְמַעַן תִּמְצְאוּ וְתִשְׂבְּעוּ מִזֵּית בְּרוּךְ, "that ye may suck and be glad (i.e. suck with pleasure) from her full (or abundant) breast," i.e. from her breasts filled with milk. The parallel is מִשְׁכַּר תִּנְחַמְתֶּיהָ.

[In Thes. the order of the meanings is reversed.]

זֶרֶן ("abundance"), [Ziza]—(1) pr. n. m. 1 Ch. 4:37.—(2) 2 Ch. 11:20.

זֶרֶן (id.), [Zizah], pr. n. m. 1 Ch. 23:11, instead of which, verse 10, זֶרֶן.

זֶרֶן ("motion"), [Zia], pr. n. m. 1 Ch. 5:13.

זֶרֶן ("borrowed," ["flowing"], from the root זָרַר, [Ziph], pr. name—(1) of a town situate in the tribe of Judah, Josh. 15:55; 2 Chron. 11:8; in the neighbourhood of which was a desert of the same name, 1 Sam. 23:14, 15. Hence the Gentile noun זֶרֶן 1 Sam. 23:19; 26:1. [Now زيف Rob. ii. 191.]—(2) of a man, 1 Ch. 4:16.

זֶרֶן f. pl. (for זֶרֶן, from the root זָרַר, comp.

the similar instances collected in Lehrg. page 145, to which add קִצְוֹן קִצְוֹן, קִצְוֹן קִצְוֹן for קִצְוֹן) *burning darts or arrows*, Isa. 50:11, i.q. זֶרֶן Prov. 26:18 (where many copies read זֶרֶן. Syr. زجر a weapon, thunderbolt).

זֶרֶן Arabic ذَار Med. Ye, TO LOATHE. Intrans. *to be loathsome*. Job 19:17, רִיחִי זֶרֶן לְאִשְׁתִּי, "my breath is loathsome to my wife." Others, whom formerly I followed, take this according to the Syriac version, "my mind is (i.e. I am) become estranged from my wife." Hence זֶרֶן (for זֶרֶן) loathing.

[In Thes. under זָרַר No. II; see above.]

זֶרֶן constr. זֶרֶן, pl. זֶרֶן m.

(1) *an olive, olive tree*, Jud. 9:9; more fully called זֶרֶן Deu. 8:8. זֶרֶן oil of olives, Ex. 27:20; 30:24; Lev. 24:2. הַר הַזֵּיתִים the Mount of Olives near Jerusalem, Zec. 14:4, regarded as holy even in the Old Test., 2 Sam. 15:30; 1 Ki. 11:7. [These passages prove nothing of the kind; if the latter refer at all to the Mount of Olives, any such reverence would have been idolatrous.]

(2) *an olive, the fruit*. זֶרֶן הַזֵּית the olive tree, Hag. 2:19. זֶרֶן הַזֵּית he trode the olives, Mic. 6:15.

(3) *an olive branch, an olive leaf*, Zec. 4:11; compare verse 12.

A similar word is used in all the cognate languages:

Syriac זֶרֶן olive tree, Arab. زيت oil, زيتون olive, Æth. ዘይት: oil and olive; hence it was introduced into the Coptic, in which ΖΑΙΤ is an olive tree; and into the Spanish, in which there is *azeite*, oil.

Etymologists acknowledge themselves to be ignorant of the origin of this word; which, it appears to me, should be sought in the root זָרַר (which see), and

זֶרֶן to shine, זֶרֶן to adorn ["(for زهي) to adorn, prop. to cause to shine, V. to be clothed,

adorned"]; whence זֶרֶן a fair or splendid form, ["ornament, prop. splendour; see Castell. p. 1040"]; Heb. זֶרֶן, Ch. זֶרֶן: so that זֶרֶן prop. should be feminine,

from the form זֶרֶן, and denote brightness. This might be either referred to the freshness and beauty of the *olive tree* (comp. זֶרֶן), or, as I prefer, to the brightness of oil (compare זֶרֶן oil, from זֶרֶן to be bright, and זֶרֶן Zec. 4:12, of clear and brilliant oil). After the true origin of the word had been forgotten, the letter ז was taken for a radical; and thus זֶרֶן is of the masculine gender, and from it in Arabic a new



verb has been formed, **זָכַר**, to preserve in oil, II. to lay up oil.

**זֵיתָן** ("olive tree," Arabic **زيتون**), [Zethan], pr. n. m. 1 Ch. 7:10.

**זָךְ** and **זָהָב** f. **זָהָב** adj. *pure*; used of oil, Ex. 27:20; of frankincense, Ex. 30:34; figuratively of the soul and morals, Job 8:6; 11:4; 33:9; Prov. 16:2; 20:11; 21:8. Root **זָךְ**.

**זָכָה** i. q. **זָךְ** [fut. **זָכָה**], TO BE PURE (always in a moral sense), Job 15:14; 25:4; Psa. 51:6; Mic. 6:11. (Arab. **زكا**; Syr. **ܙܚܐ** and **ܙܚܐ** id. The Greek **ἁγιος**, **ἀγρός**, and probably also the Lat. *sacer*, *sancio*, transp. *castus*, are from the same stock.)

PIEL, to make pure, to cleanse, e.g. the course of life, the soul, Psa. 73:13; Prov. 20:9. Psa. 119:9, **בְּמִהַר יִזְכֹּר נַשְׂר אֶת-אַחֲרָיו** "how shall a young man cleanse his way?" i.e. maintain purity of life?

HITHPAEL **הִזְכִּיחַ** for **הִזְכִּיחַ** to cleanse himself, Isa. 1:16. [The accent shews that this is not Niph. of **זָכַר**. See Thes.]

[Derivative, **זָכִי**.]

**זָכִי** Ch. f. *purity, rectitude* of life, Dan. 6:23. [Root, the preceding.]

**זְכוּיָהּ** fem. once, Job 28:17, *glass or crystal*.

(Arab. **زجاج**, Syr. **ܙܠܝܗܐ** id.) Root **זָכַר**. Compare **זָכַר**.

**זָכָר** m. [only with suff. **זָכָרָה**], i. q. **זָכִי** a male, used both of men and of animals, Ex. 23:17; 34:23; Deu. 16:16; 20:13.

**זָכָר** ("mindful"), [Zaccur], pr. n. of several men, Nu. 13:4; 1 Chr. 4:26; 25:2; Neh. 3:2; 10:13; 13:13.

**זָכִי** ("pure," "innocent"), [Zaccar], pr. n. m. see **זָכִי**.

**זָכַר** i. q. **זָכָה** (which see), TO BE PURE, used of things physically [?], Lam. 4:7; used morally, Job 15:15; 25:5. Comp. the kindred root **זָכַר** ["also זָכַח"].

HIPHIL, to cleanse, to wash, Job 9:30.

[NIPHAL, see **זָכָה** HITHPAEL.]

Derivatives, **זָךְ** and **זָהָב**, and pr. n. **זָכִי**.

**זָכַר** fut. **יִזְכֹּר** (Arab. **ذكر**, Syr. and Ch. **ܙܚܐ**), *meminisse, recordari, reminisci*, TO REMEMBER, TO RECOLLECT, TO BRING TO MIND (compare as to the distinction between these [Latin] words, Cic. Leg. xii. 35, and Doederleia Lat. Synonyme und Etymologien,

i. 166 ["The origin seems to lie in the idea of *pricking, piercing*, comp. kindred **דָּכַר**; whence **זָכַר** membrum virile; ... the idea of memory then may come from that of *penetrating, infixing*, compare Ecc. 12:11. A different etymology was proposed by me in Monumm. Phœn. p. 114, viz. that as in Athen. i. 1, **σῶν** is written for **ζῶν** *memory*, perhaps **זָכַר** is primarily i. q. **זָכַר** to shut up, and then to keep, to preserve; compare **שָׁמַר** No. 2. But the other view is favoured by the noun **זָכָר** Ges. add.]). Followed by an acc. Gen. 8:1; 19:29, etc.; more rarely by ? Ex. 32:13; Deut. 9:27; Psal. 25:7; 136:23; Jer. 3:16; followed by **בִּי** Job 7:7; 10:9; Deu. 5:15. It signifies especially —(a) to remember, to be mindful, i.e. to retain in memory, Ps. 9:13; 98:3; 105:5, 42; 2 Ch. 24:22. Ex. 13:3, **זָכַר אֶת הַיּוֹם הַזֶּה** "be mindful of this day;" 20:8, **זָכַר אֶת הַבְּרִית** to be mindful of the covenant, Gen. 9:15; Levit. 26:42; Am. 1:9.—(b) to bear something in mind, to account, to consider (bedenken). Deut. 5:15, "account that thou wast a servant in Egypt." Deu. 15:15; 16:12; 24:18. Job 7:7, **זָכַר כִּי רֵחַ הֵי** "consider that my life (is) a breath." Ps. 103:14.—(c) to contemplate things called back to memory, i.e. recordari. Ps. 119:55, **זָכַרְתִּי בְלִילָה שִׁמְךָ** "I remember thy name, O Lord, in the night." Ps. 119:52; 143:5; 63:7.—(d) to recollect, reminisci, ἀναμνησκειν, in memoriam revocare, to call back to memory. Opp. oblivisci. Gen. 40:23, **וְלֹא זָכַר שָׂר הַמִּשְׁקִים אֶת-יִסְחָר וְיִשְׁכָּנְהוּ** Verse 14; 42:9; Num. 11:5; Ecc. 9:15; Job 21:6; Jer. 44:21 (syn. **הִשְׁעָה עַל לֵב**). Often with the added idea of care, again to care for some one (i. q. **פָּקַד**, Gen. 8:1; 19:29; 30:22.—(e) Followed by a dative of the person and an acc. of the thing, to remember something either for the advantage or the disadvantage of another, jemandem etwas bedenken; for good, Neh. 5:19, **זָכַר לִי אֱלֹהֵי לְבוֹנָה כָּל אֲשֶׁר** "remember for me, O my God, all things which I have done (that thou mayest at some time) requite (them)." Neh. 6:14; 13:22; for evil, 13:29.—(f) It is also referred to future things, like reputare, and respicere, meminisse, in the common expressions respice finem, memento mori. Lam. 1:9, "and she did not remember (meditate on) the end." Isa. 47:7. Hence, to meditate, to think on, to attempt something, auf etwas denken. Job 40:32, **זָכַר מִלְחָמָה** dent an den Kampf, i.e. to approach, to prepare the battle.

[“(2) to make mention of a person or thing, Jer. 20:9.”]

NIPHAL—(1) to be remembered, or recalled to mind, which is often equivalent to to be mentioned. Job 24:20, **זָכַר לֹא** "no one remembers him any

more," he is not mentioned, he has gone into oblivion; Jer. 11:19, שְׁמוֹ לֹא יִזְכָּר "his name shall no more be mentioned or remembered;" Eze. 3:20; Isa. 23:16; Zec. 13:2; Est. 9:28, הַיָּמִים הָאֵלֶּה נִזְכָּרִים "those days (should be) remembered and kept."—נִזְכָּרִים "those days (should be) remembered and kept."—נִזְכָּרִים Psal. 109:14, and לִפְנֵי נִזְכָּר "to be remembered before God, to be recalled to his memory." Followed by לְ the memory of a thing to be preserved for some one's disadvantage (compare Kal, letter e), jemandem gedacht werden, Eze. 18:22; 33:16.

(2) denom. from זָכַר, to be born a male, Ex. 34:19 (Arab. זָכַר IV. to bear a male).

HIPHIL הִזְכִּיר [inf. with suff. הִזְכִּירָם]—

(1) to bring to remembrance before some one. Gen. 40:14, הִזְכִּירְתִּי אֶל־פַּרְעֹה "bring me to remembrance before Pharaoh;" 1 Ki. 17:18; Eze. 21:28; 29:16; Jer. 4:16, הִזְכִּירוּ לְנָחִים "make mention to the nations." In the titles of Psalms 38 and 70, לְהִזְכִּיר "to bring to remembrance (oneself to God)," which accords with their subject matter.

(2) to make mention of. (Arab. Conj. IV. to make mention of, to praise) 1 Sam. 4:18; Ps. 87:4. Especially to make mention of with praise, to praise, to celebrate, Ps. 45:18; 71:16; 77:12, e.g. יְהוָה שָׁם Isa. 26:13, and בְּשֵׁם Josh. 23:7; Ps. 20:8; Am. 6:10 (compare קָרָא בְּשֵׁם, Isa. 48:1; 63:7. Once used causatively, to cause to be remembered, or celebrated, Ex. 20:24.

(3) i. q. Kal, to remember, to call to one's own mind, Gen. 41:9; Isa. 19:17; 49:1.

(4) to offer a memorial offering (called אֶזְכָּרָה), Isa. 66:3.

(5) to cause to be remembered. Part. מִזְכִּיר subst. 1 Ki. 4:3; 2 Ki. 18:18, 37; 2 Ch. 34:8; Isa. 36:3, 22, "he who caused to be remembered," i. e. the recorder, historian, or superintendent of the annals of the kingdom, one of the ministers of the Hebrew kings, whose office it was to record events as they occurred, especially those which might relate to the king. A similar officer is mentioned in the royal court of Persia, both anciently (Herod. vi. 100; vii. 90; viii. 100) and in modern times (Chardin, Voyage, tom. iii. 327), amongst whom he is called Waka Nuwish [وَقَعَ نَوْش], and also in that of the Roman emperors Arcadius and Honorius [and afterwards], bearing the name of *magistri memoriae*.

Derivatives, the words immediately following; and also זָכַר, זָכָר, אֶזְכָּרָה.

זָכַר m. a male, as being he through whom the memorial of parents is continued [but see Thes. and

Ges. cor. where this reason is omitted], 2 Sa. 18:18. It is used of men, Gen. 1:27; 5:2; 17:10, seq.; 34:15, seq.; and of animals also, Gen. 7:3, 9, 16; Ex. 12:5. Plur. זָכָרִים Ezr. 8:4, seq. Compare זָכַר Niphal No. 2, and זָכָר. (Arab. ذَكَر, Syr. ܙܚܐ id., the former is also used to signify membrum virile.) [For the etymology, see added remark on זָכַר.]

זָכַר and זָכָר (Ex. 17:14; Isa. 26:14; Pro. 10:7 where however other copies have Tzere, see J. H. Michaëlis, Nott. Crit.), with suff. זָכָרִי m.

(1) remembrance (Andenten), Arab. ذَكَر. Exod. 17:14, "I will blot out the memory of Amalek;" Deu. 25:19; 32:26; Ps. 9:7; 34:17; 109:15, etc.

(2) a name by which any one is remembered, i. q. שָׁם. Ex. 3:15, וְהָיָה שְׁמִי לְדֹר וָדֹר "this is my name for ever, and thus ye shall name me [lit. this is my memorial] through all generations;" Ps. 30:5, הוֹדוּ לַזָּכָר קִדְשׁוֹ "Praise ye his holy name" ["his holy memorial"], Hos. 12:6.

(3) praise, celebration; Ps. 6:6; 102:13 (זָכַר).

[4] Zacher, pr. n. of a man, 1 Ch. 8:31.]

זָכָרִי m. constr. זָכָרִי pl. זָכָרִים and זָכָרִים.

(1) memory, remembrance, Josh. 4:7; Exod. 12:14; Ecc. 1:11; 2:16. זָכָרִי זָכָרִי memorial stones, the name applied to the two gems in the shoulder bands with which the dress of the high priest was adorned, Ex. 28:12; 39:7. מִנְחַת זָכָרִי a memorial offering, Nu. 5:15; שֵׁם זָכָרִי to establish a memorial, namely by the procreation of children, Isa. 57:8. [?]

(2) a memorial or memento, ἀπομνημονεύμα (French. mémoire). Exod. 17:14, וְזָכָרִי בַסֶּפֶר "write this a memorial (that which shall cause to be remembered) in a book." מִסְכָּר זָכָרִי Mal. 3:16, and pl. סִפְרֵי הַזָּכָרִיִּם Est. 6:1, a book of memorials, annals, journals; comp. זָכָרִי a memorial sign, Ex. 13:9.

(3) the celebration of any particular day (comp. the verb, Est. 9:28; Ex. 20:8; Lev. 23:24.

(4) i. q. מִשְׁלֵּל a memorial sentence, ἀποφθεγμα, Job 13:12.

זָכָרִי ("celebrated," "famous," compare זָכָר fame), [Zichri], pr. n. of several men, Exod. 6:21; 1 Ch. 8:19, 23; 9:15; 2 Ch. 23:1; Neh. 11:9, etc.

זָכָרִי & זָכָרִי ("whom Jehovah remembers"), pr. n. [Zechariah, Zachariah], (Greek Ζαχαρίας)—

(1) of a king of Israel, the son of Jeroboam II., killed by Shallum after a reign of six months, BC 773, 2 Ki. 15:8—11.



(2) of a prophet who lived after the Babylonish captivity, whose prophecies form a part of the canon of Scripture. He was the son of Barachiah, the grandson of Iddo the prophet (comp. **Isa.** No. 1), **Zec.** 1:7, 7; **Ezr.** 5:1; 6:14.

(3) of a son of Barachiah [Jeberechiah], contemporary with Isaiah, and also as it seems a prophet, **Isa.** 8:2; comp. 15[?].

(4) of a prophet the son of Jehoiada, slain in the court of the temple, in the reign of Joash, 2 **Ch.** 24:20, seq.

(5) of a prophet living at Jerusalem in the reign of Uzziah, 2 **Ch.** 26:5, etc.

[לֹא an unused root, perhaps i. q. **לָקַח**, to draw out; hence pr. n. **לִקְחָה** Thes.]

לָקַח an unused root, prob. i. q. Arab. **لَحَج** (kindred with **לָקַח**), to draw out. Hence **מִלְכָּה**, fork.

לָקַח terror, trembling, **Psal.** 12:9. Root **לָקַח**. [**ἀταξ** **λεγόμεν.** prop. a shaking, trembling, earthquake, see the root in Niphal. Hence a storm, a tempest. **Ps.** 12:9, "the wicked walk on every side, **כָּרוֹם לָקַח** like the rising of a tempest upon the sons of men." Ges. add.]

לָקַח only in pl. **לָקַחִים** m. shoots, twigs, sprigs, from their trembling and quivering motion, **Isa.** 18:5. Root **לָקַח**, see especially Niphal. Comp. also **מִלְכָּה**, **מִלְכָּהִים**, **מִלְכָּהִים**.

לָקַח answering to the German **schüttern**, **schütteln**, **schütten**, to shake (kindred with **לָקַח** and the words there compared).

(1) to shake, to make tremble, see Niphal.

(2) to pour out, to shake out (hence, to lavish), (**aus****schütten**, **aus****schütteln**). Part. **לָקַח** a squanderer, a prodigal, **Prov.** 23:21; 28:7; **Deut.** 21:20; **Prov.** 23:20, **לָקַח** "those who squander (or, are prodigals as to) their own body," voluptuous profligates. Comp. **לָקַח**. And as we only cast out and throw away those things which we count worthless, hence—

(3) intrans. to be abject, worthless, vile. **Jer.** 15:19; **Lam.** 1:11. (Arab. **ذَلَّ** id., **ذَلَّ** vileness,

abjectness of mind. Syr. **ل** to be vile.) See **NIPH.** **לָקַח** (comp. as to this form **Lehrg.** § 103, note 7), to **be taken**, to tremble. **Isai.** 64:2, **לָקַח** "the mountains tremble before thy face." The passage, **Jud.** 5:5, **לָקַח** is to be similarly understood, for **לָקַח** is there used for **לָקַח** **Lehrg.** 103,

note 15. Well rendered by the LXX. **ἐσάλειθται** (the root **לָקַח** agreeing in etymology with **σάλας**, **σαλεύω**), and the Ch. and Syr. express the same (Arab. **زَلَّ**, to shake the earth, **زَلَّ** an earthquake). See **לָקַח**.

**NIPH.** (pointed according to the Chaldee form), **לָקַח** causative of **Kal** No. 3, to despise. **Lam.** 1:8. ["See the root **לָקַח**."]

[Derivatives **לָקַחִים**, **לָקַחִים**.]

לָקַח an unused quadrilateral, i. q. **לָקַח** to be hot, the letter **ל** being inserted, compare **Lehrg.** p. 834. Other etymological attempts, especially those brought out by Eichhorn in his edition of Simonis' Lexicon, resting on false significations attributed to Arabic words, I have examined and refuted in **Ephemerid.** **Litt. Hal.** 1820, No. 123. Hence—

לָקַח & לָקַח Pl. **לָקַח**—(**Ps.** 11:6; **Lam.** 5:10) a violent heat, especially of the wind, **Ps.** 11:6 (the wind called **السَّمُوم** **es simûm**, i. e. poisonous, is to be understood); of famine, **Lam.** loc. cit. (**Ezekiel** 5:2, compare verses 12, 16, 17, **λιμός αἰθροῦς**, **Hes. Op.** 361; **igneae fames**, **Quintilian.** **Declam.** xii.; Arabic **نار الجوع** a fire of famine, **Hariri**), also of indignation, **Ps.** 119:53.

לָקַח an unused root. Ch. **פֶּלַח** to drop, i. q. **לָקַח**. Hence—

לָקַח ("a dropping"), [**Zilpah**], pr. n. of the handmaid of Leah, **Gen.** 29:24; 30:9.

לָקַח f. (from **לָקַח**)—(1) counsel, in a bad sense, **Proverbs** 21:27; 24:9; more rarely in a good sense, **Job** 17:11 (in which passage allusion is made to the derivation of the word: see what is said under the root).

(2) wickedness, a wicked deed. **Psal.** 26:10; 119:150. Especially used in speaking of sins of uncleanness, such as fornication, rape, or incest. **Lev.** 18:17, **לָקַח** "this would be wickedness." **Job** 31:11; **Eze.** 16:27; 22:9, 11.

(3) [**Zimmah**], pr. n. m. 1 **Ch.** 6:5, 27; 2 **Ch.** 29:12.

לָקַח f. i. q. **לָקַח** No. 1. Pl. **לָקַחִים** (comp. **Gr.** § 79, note 2 [§ 88, note 1]), my counsels or purposes, **Ps.** 17:3. According to the accents it is certainly to be thus taken, for the word **לָקַחִים** is **Milra**. With the accent changed **לָקַחִים** is, I have purposed, and the sentence runs more smoothly if rendered

"(that which) I purposed (my mouth) shall not transgress." [Qu. Is not this inf. of זָמַן?]

**זָמַר** f. [root זָמַר], pl. זָמִים (Nah. 2:3).—(1) a vine-branch, or twig, so called from being pruned (see the root זָמַר). Nu. 13:23; Isa. 17:10.

(2) generally a branch, or shoot. Eze. 15:2; 8:17, "and lo, they put the branch to their nose;" referring to the Persian custom of worshipping the rising sun, holding in their left hand a bundle of twigs of the plant called *Barsom*, see Strabo, xv. p. 733, Casaub.: τὰς δ' ἐπ' ἑκάδ' ποιῶνται πολλὸν χρόνον ἀάβδων μυρικίων λέπτων δέσμην κατέχοντες. Comp. Hyde, De Rel. Vett. Persarum, p. 350. Zendavesta ed. Anquetil du Perron, ii. 532.

**זָמִים** an unused quadrilateral, i. q. Arab. زَمَم onomatopoeitic fummén, to buzz, to murmur, to make a noise, to hum, whence زَمَزَمَة a noisy multitude. Hence—

**זָמִימִים** masc. pl. ("tribes making a noise"), [Zamzummins], prop. name of a nation of giants, anciently dwelling within the borders of the Ammonites, but extinct even before the time of Moses, Deu. 2:20. Comp. זָמִים.

**זָמַר** m. Cant. 2:12, the time of the pruning of vines (of the form זָמַר, קָצַר Lehrs. § 120, No. 5), from זָמַר. Well rendered by the LXX. καιρὸς τῆς τομῆς. Symm. κ. τῆς κλαδεύσεως. Vulg. tempus putationis. Others translate it, the time of the singing of birds, which is contrary to the use of the verb זָמַר and to the analogy of the form קָצַר.

**זָמִיר** (Isa. 25:5), pl. זָמִירֹת a song. Ps. 119:54; 2 Sa. 23:1; especially a hymn, a song of praise. Isa. 24:16. Job 35:10, "who giveth songs (i. e. joy, rejoicing) in the night" (i. e. in adversity); a triumphal song [of oppressors], Isa. 25:5. Root זָמַר, especially Pi.

**זָמִירָה** ("song"), [Zemirah], pr. n. m. 1 Ch. 7:8.

**זָמַם** pret. זָמַמְתִּי and זָמַמְתִּי, fut. זָמֵם pl. זָמְמוּ for זָמִמוּ (see Gr. § 57, note 11 [§ 66, note 11]; Lehrs. p. 372; for the root זָמַם, which some propose, is altogether fictitious). [In Ges. ad. "to meditate, to have in mind, to purpose; Arab. زَمَم id. It seems to come from the idea of murmuring or muttering, i. e. the low voice of persons talking to themselves or meditating; comp. זָמַם to murmur, also זָמַם, זָמַם, זָמַם."

This new definition of this root of course influences the synopsis of meanings, as well as it entirely supercedes the following remark.] Properly to tie, to bind,

i. q. the kindred זָמַם; and Arab. زَم to bind, to tie together, whence زَمَام a cord. Hence tropically—

(1) to lie in wait, to plot, followed by לָ, Ps. 37:12; to purpose, or meditate evil, Prov. 30:32; followed by a gerund, Ps. 31:14. Hence—(2) as a verb of medial signification, to meditate something, to propose to oneself, followed by an accusative, Gen. 11:6; Lam. 2:17. Proverbs 31:16, זָמַם שָׂדֶה, "she proposed to herself (to possess) a field; (she considers a field,) and she obtains it:" followed by a gerund, Zec. 1:6.

With regard to the original signification above proposed [but see the added note], it is sufficient to remark, that verbs signifying binding or weaving are very often applied to counsels, especially in a bad sense, of which examples may be seen under the root אָרַב. Allusion is made to this origin in Job 17:11, זָמַמְתִּי בְתָקִי "my purposes are broken off," that is, like a cord; since the Orientals compare a counsel formed to something woven or wreathed. Vit. Tim.

t. i. p. 90: حَزَامَ الحَزَمَ he firmly twined the cord of his purpose. In Arabic the figurative idea is found in the verb سَم to purpose to himself, to intend.

Derivatives, זָמַם, זָמַם, זָמַם and זָמַם.

**זָמַם** m. a counsel or purpose in a bad sense. Ps. 140:9.

**זָמַן** unused in Kal, kindred to the root זָמַם to APPOINT. [In Sam. Pent. Gen. 11:6, זָמַן where the Heb. has זָמַן.]

PIEL זָמַן id. very frequently used in Chaldee.

PUAL, plur. part. זָמְמִים Ezr. 10:14; Neh. 10:35, and זָמְמִיּוֹת 13:31, times appointed or stated. Hence—

**זָמַן** plur. זָמְמִים m. time, especially a stated time

(Arabic زَمَان time. Syr. زَمَان id.), Ecc. 3:1, זָמַן לְבַל זָמַן "its own time for every thing," i. e. every thing remains only so long, all things are frail and fleeting, Neh. 2:6; Est. 9:27, 31. It is a word of a later age used instead of the more ancient זָמַן. [This remark (omitted in Thes.) takes for granted what cannot be admitted, that Solomon did not write the book of Ecclesiastes.]



**וְיָמֵן** Chald. PAEL, to appoint, to establish, to prepare.

HITHPAEL הִתְיָמֵן to agree together, properly to appoint for each other time and place, Dan. 2:9 קרי. Comp. Am. 3:3 Targ. The כתיב is to be read הִתְיָמֵן, and is Aphel, in which, however, this verb is used [elsewhere] neither in Syriac nor in Chaldee [?] but only in Samaritan ["and this reading is to be preferred, as being the more unusual"].

**וְיָמֵן** & **וְיָמֵן** emphat. st. **וְיָמֵן** plur. **וְיָמֵן** m. Chald.

(1) time, a set time. Dan. 2:16, **וְיָמֵן** "at the same time;" 3:7, 8; 4:33. **עַד וְיָמֵן וְעַד** "until a time and season;" 7:12. Used of holy times (feast days), Dan. 7:25. Compare מִתְעַד No. 3.

(2) pl. times, vices (Male). Dan. 6:11, **וְיָמֵן תִּלְחָה** **וְיָמֵן** three times (to be compared with the corresponding English expression *three times*. Also **וְיָמֵן** and Arab. **وَقْتُ** time, pl. times, vices).

**וְיָמֵן** ["properly it would seem "TO PLUCK"], to PRUNE, especially the vine, Lev. 25:3, 4. Hence **וְיָמֵן** snuffers. (Arab. **زبر**; to prune a vine, the letters **ב** and **פ** being interchanged).

NIPHAL pass. Isa. 5:6.

PIEL **וְיָמֵן**—(1) to sing, properly (as has been well observed by Albert Schultens and Bishop Lowth), to cut off the discourse or sentence, or song; to express a song divided according to rhythmical numbers, (compare **قَرِيش** a song, properly a discourse divided, from **قَرَض** to cut, to cut off. Arab. **زمر** I. and

II.; Syr. **وَحَنَ** and **وَحَنَ**; Æth. Conj. II. id.). Followed by a dative of the person whom the song celebrates, Jud. 5:3; Ps. 9:12; 30:5; 47:7; and an acc. Ps. 47:7; 66:2; 68:5, 33.

(2) to play on a musical instrument [or to sing so accompanied], **ψάλλειν**. Ps. 33:2; 71:22.

(3) to dance (Arabic **زمر**), which is also done according to rhythmical numbers, and is connected with singing and music (comp. **זָמַר** and **זָמַר**). Hence **וְיָמֵן**. [It may be questioned whether **וְיָמֵן** ever really meant to dance; this signification seems to be merely imagined in order to connect **וְיָמֵן** with its root.]

Derivatives, **וְיָמֵר**, **וְיָמֵר**, **וְיָמֵר**, **וְיָמֵר**, **וְיָמֵר** and also those which immediately follow.

**וְיָמֵר** [emph. **וְיָמֵר**] m. Chald. music of instruments, Dan. 3:5, 7, 10, 15.

**וְיָמֵר** m. Chald. a singer, Ezr. 7:24.

**וְיָמֵר** m. occurs once, Deut. 14:5, an animal, a species of deer or antelope, so named from its leaping (see **וְיָמֵר** Piel No. 3), like **דִּישוֹן** from **דָּשַׁן**. (Arab. **زمر** to leap as a goat.)

**וְיָמֵר** f. singing, or music.—(a) vocal, Ps. 81:3; 98:5.—(b) instrumental, Amos. 5:23. Meton. **וְיָמֵר** song of the land, i. e. its most praised fruits or productions, Gen. 43:11. Compare Greek **αἰδιδμος**, celebrated in songs, i. q. celebrated.

**וְיָמֵר** masc. ("celebrated in song," **αἰδιδμος**, "celebrated"), [Zimri], pr. n.—(1) of a king of Israel, who slew Elah and succeeded him, B. C. 930. 1 Ki. 16:9, 10; 2 Ki. 9:31. Gr. **Ζαμβρί**.—(2) of the capt. of the Simeonites, Nu. 25:14.—(3) 1 Chr. 2:6.—(4) 1 Chr. 8:36; 9:42.—(5) it seems also to be a patronymic from **וְיָמֵר** for **וְיָמֵר**. Jer. 25:25.

**וְיָמֵר** (id.), [Zimran], pr. n. of a son of Abraham, and Keturah, and of an Arabian nation sprung from him, Gen. 25:2; 1 Ch. 1:32. Perhaps **Zabram**, a regal city according to Ptolemy between Mecca and Medinah is to be compared with this. Compare **וְיָמֵר** No. 5.

**וְיָמֵר** f. i. q. **וְיָמֵר** song, meton. the object of song, or praise. **וְיָמֵר וְיָמֵר** "ehovah is my strength and my song," Ps. 118:14, Isa. 12:2.

**וְיָמֵר** m. pl. **וְיָמֵר** species. As to its origin see under the root **וְיָמֵר**. Ps. 144:13, **וְיָמֵר** of every kind. 2 Ch. 16:14. (Chald. and Syr. id.)

**וְיָמֵר** Chald. id. Dan. 3:5, 7, 10, 15.

**וְיָמֵר** Pl. **וְיָמֵר**, constr. **וְיָמֵר** THE TAIL of animals (Arab. **ذَنب** and **ذَنبَة**, Syr. **ذَنْب** id. The verb **וְיָמֵר** to follow after, is secondary). Ex. 4:4; Jud. 15:4; Job 40:17. Metaphorically, **וְיָמֵר** "two ends of any thing. **וְיָמֵר וְיָמֵר** "two ends of fire-brands," Isa. 7:4. Also **וְיָמֵר** vile, or contemptible, especially as opposed to **וְיָמֵר** Deu. 28:13, "Jehovah will make thee the head and not the tail," verse 44. Isa. 9:13; 19:15. (In the same sense the Arabs oppose **وְיָمֵר** nose and tail, see my commentary on Isaiah 9:13.) Hence the denominative verb—

PIEL **וְיָמֵר** properly to hurt, or cut off the tail, hence figuratively to smite, or rout the rear of a host (Arab. **وְיָمֵר**, Greek **ὀυρά, οὐραγία**). Deut. 24:18; Josh. 10:19. Denominative verbs derived from the names of members of the body often have the

sense in the Phœnicio-Shemitic languages of hurting or cutting off those members. See Lehrs. p. 257, and Ewald's Hebr. Gram. p. 200.

**זָנָה** fut. זִנְיָה apoc. זִנְיָ—(1) TO COMMIT FORNICATION. (Arab. زنى; *coivit*, to commit fornication; Syr. ܙܢܐ id.; Æth. ዘጋጠ; although Nun is retained in ዘጋጠ: semen coitus.) Attributed properly and chiefly to a woman; whether married (when it may be rendered, to commit adultery) or unmarried, Gen. 38:24; Lev. 19:29; Hos. 3:3; and it is construed with an accusative following of the fornicator or adulterer, Jer. 3:1; Eze. 16:28; Isa. 23:17 (unless **זָנָה** in this place is *with*); also followed by **אֶת** (to commit fornication *with*), Eze. 16:17; **אֶל** Eze. 16:26, 28; very often followed by **אַחֲרַי**, prop. to go a whoring after, to follow a paramour, Eze. 16:34; Levit. 17:7; 20:5, 6; Deu. 31:16, etc. On the other hand, **בִּן** is put before the husband from whom the adulteress departs, in committing whoredom, against whom she transgresses, Ps. 73:27; **בְּאֶחָד** Hos. 1:2; **בְּתַחַת** Hos. 4:12, and **בְּתַחַת** Eze. 23:5 (comp. Num. 5:19, 29); **מִשְׁלַל** Hos. 9:1, and **עַל** Jud. 19:2 (where, however, the reading is doubtful); Eze. 16:15 (she committed adultery *with* a husband; i.e. whilst she had a husband, she thus transgressed against him). Part. זֹנֶה a harlot, whore, prostitute, Gen. 38:15; Deut. 23:19, and more fully זֹנֶה אִשָּׁה Lev. 21:7; Josh. 2:1; Jud. 11:1; nor are those to be listened to, who, in some passages, for instance in that cited from Joshua, understand a hostess, a keeper of a house of entertainment, from זון to feed. This word is rarely used of a male paramour, as Nu. 25:1, followed by **אֶל** (comp. Arab. زانى for זָנִי a whoremonger).

(2) It is very often used figuratively—(a) of idolatry, [to go a whoring after strange gods,] (the prophets shadowing forth the relation in which God stood to the people of Israel by the marriage union, see Hos. 1:2; Eze. 16:33; so that the people worshipping strange gods is compared to an adulterous woman). For the prepositions which follow, see above, No. 1. A very common expression is **זָנָה אַחֲרַי** to go a whoring after strange gods, Lev. 17:7; 20:5, 6; Deut. 31:16; Jud. 2:17; also, **זָנָה מִתַּחַת אֱלֹהֵי** to go a whoring, departing from one's own God, see above. The expression also is used **זָנָה אַחֲרֵי הַגּוֹיִם** to go a whoring after (i.e. imitating) the gentiles, Eze. 23:30.—(b) of superstitions connected with idolatry: **זָנָה אַחֲרֵי הָאֱבֹתִים** to go a whoring after (following) necromancers, Levit. 20:6.—(c) of

the commerce of gentile nations amongst themselves Spoken of Tyre, Isa. 23:17, "she committed fornication with all the peoples of the earth;" compare Nah. 3:4 and **אֶתְּנָה**.

Pual זִנְיָה pass. Eze. 16:34.

Hiphil זִנְיָה fut. apoc. זִנְיָ—(1) to seduce to fornication, Ex. 34:16; to cause to commit fornication, Lev. 19:29.

(2) intrans. like Kal, properly to commit fornication, Hos. 4:10, 18; 5:3.

Derivatives, זִנְיָה, זִנְיָה, זִנְיָה.

**זִנְיָה** (perhaps, "a marsh," "a marshy place," comp. זִנְיָ Hiph. ["stinking"]), [Zanoah], pr. n. of two towns in the tribe of Judah, Josh. 15:34, 56; Neh. 3:13; 11:30; 1 Ch. 4:18. [Prob. now Zānā'a, زانعة Rob. ii. 343.]

**זִנְיָה** m. pl. (from זָנָה with the addition of a formative ז, like זִנְיָ from זָנָה, see Lehrs. page 508).

(1) whoredoms, adulteries, Gen. 38:24. Hos. 1:2; **אִשָּׁת זִנְיָה וְיִלְדֵי זִנְיָה** "a whorish wife and bastard children." Hos. 2:6; 4:12; 5:4. Hos. 2:4; **וְהָרָה זִנְיָהּ מִכַּנְיָהּ** "and let her remove her adulteries (i.e. vultus protervus; compare Hor. Carm. i. 19, 7. 8) from her face" (comp. Eze 6:9).

(2) Used figuratively—(a) of idolatry, 2 Ki. 9:22.—(b) of commerce with foreign nations, Nah. 3:4; compare the verb, Isa. 23:17.

**זִנְיָה** f. plur. זִנְיָה (from זָנָה), fornications, whoredoms, always used figuratively—(a) of the worship of idols, Jer. 3:2, 9; Eze. 23:27; 43:7, 9; Hos. 4:11.—(b) of any want of fidelity to God, e.g. that of a complaining and seditious people, Nu. 14:33.

**זָנָה**—(1) TO STINK, TO BE RANCID, TO BE CORRUPT, see Hiphil. (So the Arab. زنى, زنى. Kindred roots are زنى, زنى; turbid or muddy water; and in Greek, τάργος and τάργῃ, rancidity, τάργος, rancid; also, αἰχρός, causing loathing, αἰχραίνω.)

(2) Metaph. to be abominable. Hos. 8:5, **זָנָה אֶתְּנָה** "O Samaria, thy calf is an abominable thing." Also transitively, to loathe, to spit out, to reject (comp. זָנָה). Hos. 8:3, **זָנָה יִשְׂרָאֵל טוֹב** "Israel has rejected that which is good;" often used of Jehovah rejecting a people, Ps. 43:2; **לָמָּה זָנָה יְהוָה** "why hast thou cast me off?" Ps. 44:10, 24; 60:3, 12; 74:1; 77:8; 89:39. Followed by **לְ** to thrust away from any thing. Lam. 3:17, **וְתִזְנֶנִי מִשְׁלֹם נִפְשִׁי** "thou



hast thrust me away from peace," thou hast deprived me of peace, or welfare.

HIPEL—(1) like Kal No. 1, pr. to emit a stench. Isa. 19:6, הַנְּחִיחַ הַנְּחִיחַ "the rivers shall stink," i. e. they fail and become shallow. LXX. ἐκλείψουσιν οἱ ποταμοί. Vulg. deficient flumina. (The form הַנְּחִיחַ is scarcely Hebrew, and it seems to have sprung from the coalition of two readings, הַנְּחִיחַ and הַנְּחִיחַ, the latter being a Chaldaism.)

(2) i. q. Kal No. 2, to reject, to cast away, 1 Ch. 28:9; followed by כִּי 2 Ch. 11:14; causat. [to render stinking, i. e. to pollute, or] to profane, 2 Ch. 29:19.

Derivative, זָנַח pr. n.

זָנַח an unused root, prob. i. q. Arab. زَنَّ (kindred to the Hebrew זָנַח), to form, to put into shape; whence زَنْ form, appearance, زَنْ rule, mode. Hence Heb. זָנַח kind, species (the origin of which has hitherto been unknown to etymologists); although this word afterwards, its origin being neglected, was inflected according to the analogy of verbs זָנַח.

זָנַח unused in Kal. Syr. زَنַח to shoot an arrow, especially to a great distance. Talmud. to leap, to leap forth; and so with the letters transposed, Arab. زَنَز.

The original idea is that of binding together, comp. Arab. زَنْ to bind beneath, Syr. زَنْ a cord, with which a load is bound together. Used especially of animals which, when they prepare to take a leap, draw their feet together in order to spring with greater force (comp. زَنْ, زَنْ); sich zusammenziehen zum Sprunge, sich fortstoßen; also used of shooting an arrow. ["Compare זָנַח."]

PIEL, to leap forth very violently, spoken of a lion, Deut. 33:22. ["LXX. ἐκπηδήσεται, in other MSS. ἐκπηδήσει. Kimchi זָנַח."]

Hence זָנַח for זָנַח arrows, also זָנַח for זָנַח [and זָנַח].

זָנַח f. sweat, the effect of violent motion (from the root זָנַח, whence the Tzere is impure). [In Thes. derived from זָנַח, Gen. 3:19; elsewhere there is also זָנַח. (Talmud. זָנַח sweat, זָנַח to sweat, Syr. زَنْ sweat, whence a new verb زَنْ to sweat.)

זָנַח f. formed by transposition of letters from זָנַח (like זָנַח for זָנַח) trouble ["prop. shaking, agitation, i. e. oppression, maltreatment"], Deu. 28:25; Eze. 23:46 כְּחִיב, and Jer. 15:4; 24:9; 29:18; קרי 29:18.

זָנַח ("disturbed"), [Zaavan], pr. n. m. Gen 36:27; 1 Ch. 1:42.

זָנַח m. ["properly adj.], (from the root זָנַח), a little, Job 36:2, like μικρόν: a word which imitates the Chaldee.

זָנַח Ch. little, Dan. 7:8, i. q. Heb. זָנַח, see the root זָנַח.

זָנַח i. q. זָנַח TO BE EXTINGUISHED, occurs once in—

NIPHAL, Job 17:1, where three MSS. ["of Kenicott, and nine of De Rossi"] have the usual form נִדְעָבו.

זָנַח fut. זָנַח Nu. 23:8, and זָנַח Proverbs 24:24 (Arab. زَغَم Conj. V. to foam at the mouth, speaking of a camel, to speak angrily. Of the same origin is the German Schaum, schäumen, the English to scum, to skim, the French écume, comp. also זָנַח), hence—

(1) TO BE VERY ANGRY WITH ANY ONE, often with the added idea of punishment; to pour out anger upon any one, followed by an accusative, Mal. 1:4 Zec. 1:12, עַל יְהוּדָה זָנַח וְעָמָתָה "the cities of Judah which have borne thy anger" (lit. "which thou hast been angry with"). Isaiah 66:14; followed by עַל Dan. 11:30. Part. זָנַח Prov. 22:14.

(2) to curse, with an accusative, Num. 23:7, 8; Prov. 24:24; Mic. 6:10.

NIPHAL, as though it had been the passive of Hiph to be made angry, to be enraged, to be provoked to anger. Proverbs 25:23, פָּגִיל נִזְעָזֵם "an enraged countenance," i. e. one that is morose. Vulg. facies tristis (comp. זָנַח). Hence—

זָנַח m.—(1) ["properly foam, so used perhaps Isaiah 30:27; hence fierceness,"] anger or indignation, especially the wrath of God as shown in the infliction of punishment; punishment sent from God (ἀργή), ["always in this sense, except Hos. 7:16"], Isa. 10:5, 25; 26:20; 30:27; Dan. 8:19. זָנַח in the day of (divine) indignation. Ezekiel 22:24. Daniel 11:36, עַד פֶּלֶא זָנַח "until the punishment sent from God be completed," comp. Dan. 8:19.

(2) rage, insolence. Hosea 7:16, מִזְעָם לְשׁוֹנָם "because of the insolence of their tongue."

זָנַח fut. A.—(1) TO BE ANGRY, followed by עַל Prov. 19:3, עַל 2 Chron. 26:19. (The original idea is either that of foaming, the same as זָנַח, compare the words of which the syllable sap is the common stock, see זָנַח: or else that of burning, compare Syr. زَحَف Ethpe. to be burned, and the quadrilateral זָנַח.)

["The primary signification is either *to breathe*, to snuff up, (Sam. **וַעֲבֹר** id. comp. Ch. **וַעֲבֹר**! a strong wind,) or else, *to burn*."] **וַעֲבֹר**

(2) *to be sad, to fret, to be morose* (as to the connection of ideas see under the root **עָצַב**). Part. **וַעֲבֹרִים** sad, Gen. 40:6, i. q. **וַעֲבֹרִים** verse 7; Dan. 1:10 (of the countenance, as having become thin and sad-looking through long fasting. Well rendered by Theod. **σκυθρωπός**, comp. Matt. 6:16). Hence—

**וַעֲבֹרִים** m. adj. *angry, enraged*. 1 Ki. 20:43; 21:4, and—

**וַעֲבֹרִים** with suff. **וַעֲבֹרִים** m. *anger, rage*, 2 Ch. 16:10; 28:9; figuratively used of the raging of the sea, Jonah 1:15.

**וַעֲבֹרִים** fut. **וַעֲבֹרִים** imp. **וַעֲבֹרִים** inf. **וַעֲבֹרִים** i. q. **וַעֲבֹרִים** (which latter word is peculiar to the more ancient books of the Old Test. while on the other hand **וַעֲבֹרִים** is more common in Chaldee [and Syriac]. In Arabic both occur, the same as in Hebrew, **وَعَن** and **وَعَن**, also **وَعَن**, TO CRY OUT, TO EXCLAIM, especially for sorrow, as complaining and imploring aid. **וַעֲבֹרִים** is prefixed to the person implored, Ps. 22:6; 142:2; Hos. 7:14; 1 Ch. 5:20; in the acc. Jud. 12:2; Neh. 9:28. **וַעֲבֹרִים** is prefixed to the cause of complaint, Jer. 30:15; Isa. 15:5; Jer. 48:31; **וַעֲבֹרִים** 1 Sa. 8:18; it also stands in the accusative, as in Hab. 1:2, where both constructions are combined, **וַעֲבֹרִים** " (how long) shall I cry unto thee concerning violence?" comp. Job 19:7.

NIPHAL, the passive of HIPH. No. 3, *to be called together*, Jud. 18:22, 23; hence *to assemble selves*, 1 Sa. 14:20; Jud. 6:34, 35.

HIPIEL.—(1) i. q. Kal, *to cry out*, but properly *to occasion a cry*, Job 35:9; *to proclaim*; used absol. Jon. 3:7.

(2) *to call, to call upon*, followed by an accusative, Zec. 6:8.

(3) With reference to many it signifies, *to call together, to assemble*, 2 Sa. 20:4, 5; Jud. 4:10, 13. [The derivatives follow.]

**וַעֲבֹרִים** Ch. *to cry out*, Dan. 6:21.

**וַעֲבֹרִים** m. *an outcry*, Isa. 30:19. [By many taken as the inf. of the verb: so also Gesen. in Thes.] The word more commonly used is—

**וַעֲבֹרִים** f. *an outcry*, especially that which is the expression of sorrow; or the cry for aid. Isa. 15:5; 65:19; Neh. 5:6; 9:9; Jer. 18:22; 20:16; 50:46. It is sometimes followed by a genitive objectively,

as Genesis 18:20, **וַעֲבֹרִים** "the cry concerning Sodom."

**וַעֲבֹרִים** an unused root. Aram. **וַעֲבֹרִים** *to belittle*, i. q. Heb. **וַעֲבֹרִים**. Comp. under **וַעֲבֹרִים**. Hence **וַעֲבֹרִים** Heb. and Ch., **וַעֲבֹרִים**.

**וַעֲבֹרִים** an unused root (whence **וַעֲבֹרִים** pitch), which I suppose to have had the signification of flowing or pouring, and hence to have been applied to fluid or fusible materials, as is the case with many words springing from the stock *sap, sp* as **וַעֲבֹרִים**, **וַעֲבֹרִים**, **וַעֲבֹרִים**, Arabic

**وَدَف**, to flow, to become liquid, and **وَدَف**, to become liquid, to melt into drops; in western languages, *σπένω, spuo, spuma, sapa, sapo*; *spren, Speidel, Saft*, etc. [In the Thes. **וַעֲבֹרִים** is referred to **וַעֲבֹרִים** as its root, hence this supposed root is altogether omitted.]

**וַעֲבֹרִים** an unused root. Arab. **وَدَف** to diffuse a sweet smell, as a garden. Hence—

**וַעֲבֹרִים** ("sweet smell"), [Ziphron], pr. n. of a town in the north of Palestine; once Nu. 34:9.

**וַעֲבֹרִים** f. *pitch*, Ex. 2:3; Isa. 34:9. Arab. **وَدَف**.

Aram. **וַעֲבֹרִים**; but also **וַעֲבֹרִים**, from the root **וַעֲבֹרִים**, which see. [In the Thesaurus this word is referred to **וַעֲבֹרִים** (like **וַעֲבֹרִים** from **וַעֲבֹרִים**), as having the idea of liquefaction or dropping.] In Arabic **وَدَف** servile passes into a radical letter; see **וַעֲבֹרִים**.

I. **וַעֲבֹרִים** or **וַעֲבֹרִים**, only in the plur. **וַעֲבֹרִים** (for **וַעֲבֹרִים**, from **וַעֲבֹרִים** to shoot an arrow), *arrows*, especially as ignited, Pro. 26:18. Also found in the form **וַעֲבֹרִים**, which see.

II. **וַעֲבֹרִים** or **וַעֲבֹרִים**, only in the pl. **וַעֲבֹרִים**, *fetters, chains*, from the root **וַעֲבֹרִים** No. 1. Psal. 149:8; Isa. 45:14; Nah. 3:10; Job 36:8. (Ch. **וַעֲבֹרִים** id., also in the Talmud **וַעֲבֹרִים**). See **וַעֲבֹרִים**. [In Thes. this word is derived from the root **וַעֲבֹרִים** in the sense of *binding*.]

**וַעֲבֹרִים** comm. (Isa. 15:2; 2 Sa. 10:5), THE BEARDED CHIN of a man, Lev. 13:29, 30; 19:27. (Arab. **وَدَف** chin; **وَدَف** beard or chin.) Hence—

**וַעֲבֹרִים** fut. **וַעֲבֹרִים** *to be old, to become old, to grow old* (properly to have the chin hanging down, from **וַעֲבֹרִים**, like **וַעֲבֹרִים** an old man with a chin hanging down, decrepid; in which perhaps may be found the origin of the Latin *senex, senectus*, which others have absurdly taken as used for *seminex*). This word, how-



ever, is used not merely of decrepit, but also of vigorous old age, Gen. 18:12, 13; 19:31; 24:1; 27:1; 1 Sa 2:22, etc. [But is not decrepitude implied in all these passages?] For the difference between וקן and its synonyms יָשֵׁן, יָשֵׁן, see those words.

HIPIHIL, intrans. *to be old, to become old* (as if to contract old age, comp. הָיָה לְיָשָׁן ["in Heb. Gr. § 52. 2, note"]), Pro. 22:6; also of plants, Job 14:8; just as Pliny applies *senesco* to trees.

וְקָן constr. וְקָן Gen. 24:2, pl. וְקָנִים m. *an old man* ["either put as an adj. with a subst., as אֲבִיכֶם הָיָה 'the old man your father,' Gen. 43:27, or alone as a subst., as Gen. 19:4, etc." Thes.], Gen. 18:11; 19:4; 25:8; followed by מִן older than some one. Job 32:4, וְקָנִים הָיוּ מִפְּנֵי הָיָה לְיָשָׁן "for they were older than he;" מְצֻרִים הָיוּ הָעִיר, הָעִיר the elders of Israel, of the city, of Egypt, i. e. the chief men, rulers, magistrates, without reference to the idea of age; Ex. 3:16; 4:29; Deu. 19:12; 21:3, 4, 6; 22:15, 17, 18. (The use is similar of the Arab. شيخ sheikh, an old man, hence the captain of a tribe; and in the languages sprung from the Latin, Ital. *Signor*, French *Seigneur*, Spanish *Señor*, Engl. *Sir*, all of which are from the Latin *Senior*; as Germ. *Graf*, is properly i. q. *gray*, *fravo*, *grey-headed*. In no language, however, does this reverence for old age appear more habitual and familiar, than in the Chinese; in which the ministers of a king, even though young, are called *great king father*, i. e. a man of very high eminence; and men of the same rank address each other "O my elder brother!") Metaph. used of an old nation, become weak, Isa. 47:6. Plur. f. וְקָנֹת Zec. 8:4.

וְקָן m. *old age*, Gen. 48:10.

וְקָנָה f. *old age*, Gen. 24:36; Psal. 71:9, 18. Metaph. of a nation, Isa. 46:4; comp. Isa. 47:6.

וְקָנִים m. pl. id., Gen. 21:2, 7; 44:20. וְקָנִים a son born in old age, Gen. 37:3. (As to denominatives of this form, see Lehrg. § 122, No. 13.)

וְקָן TO RAISE, figuratively TO COMFORT the afflicted, Ps. 145:14; 146:8. (Syr. وَكَّأ id.)

וְקָן Ch. *to raise up, to hang*, e. g. a criminal on a stake set up. (Syr. وَكَّأ to crucify.) Ezr. 6:11. [Note. "וְקָן applies in this passage to the man, not to the wood."]

וְקָן — (1) *to tie fast, to bind* (Chald. וְקָן id.), whence וְקָם and וְקָם bonds. [This meaning in Thes. is wholly excluded.]

(2) TO SQUEEZE THROUGH a strainer, *to strain*, hence *to refine*—(a) wine (see PUAL, comp. Arab. وَكَّأ wine newly pressed out).—(b) metals, Job 25:1.

With this signification agree σάκος, σάκος, sackcloth, a strainer; σακκίω, σακκίω, σακκίζω; Lat. *saccus*, *saccare*; Hebr. וְקָן; and the same stock is found in feigen, feigen, feigern, fidein, properly used of metals.

(3) *to pour, to pour out*, in a general sense, like the French *couler*, and the Latin *colare*, Job 36:27.

PIEL וְקָן *to refine, to purify* gold, Mal. 3:3.

PUAL, *to be refined*, used of wine, Isa. 25:6; of metal, 1 Ch. 28:18; 29:4; Ps. 12:7.

Hence וְקָם No. II. [In Thes. derived from וְקָן.]

וְקָן a stranger, an enemy; see the root וְקָן No. II.

וְקָן m. border, edge, wreathed work, crown around a table, or the ark of the covenant, Ex. 25:11, 24, 25; 37:2, 11, 26. Syr. وَكَّأ neckchain, collar. Root וְקָן No. I.

וְקָן f. for וְקָן once Nu. 11:20, loathing. Vulg. nausea, from the root وَكَّأ, which see.

וְקָן unused in Kal, i. q. Syr. وَكَّأ TO MAKE NARROW. [In Thes. many meanings which have been proposed for this root, are discussed; that regarded by Gesenius as most probable, is *to perish, to be dissipated*. In Corr. Gesenius compares Ch. Ithpeal *to pour out, to flow off, or away*; whence וְקָן gutter; and by transpos. וְקָן; Arab. وَكَّأ channel.] It once occurs in—

PUAL, used of rivers, וְקָן at the time when they become narrow ["what time they flow off, they fail, i. e. when the waters flow off, the streams dry up"], Job 6:17. Rightly compared with Arabic

وְקָן a narrow channel.

וְקָן (probably for ["וְקָן 'scattered to Babylon,' or for"] וְקָן "born at Babylon"), pr. n. Zerubbabel (LXX. Ζαραβιάβελ), a descendant of David, who brought back the first colony of the Jews to their own land, after the Babylonish captivity, Ezr. 2:2; 3:2; Hag. 1:1.

וְקָן an unused root. Chald. to prune trees; to clear them of leaves and branches. וְקָן the luxuriant growth of trees. Whence—

וְקָן [Zered, Zared], pr. n. of a valley (Num. 21:12), and of the river flowing in it; eastward of Jordan, on the confines of Meab (Deut. 2:13, 14),

Targ. Jonath. *brook of willows*, compare נחל הערבים Isa. 15:7.

**וָרָה** fut. וְרָה, apoc. וָרָה.—(1) TO SCATTER, TO DISPERSE (Arab. *فَرَى* to disperse e.g. dust by the wind, II to winnow. Syr. and Chald. *ܐܪܐ*, *ܐܪܐ*. Kindred verbs, all of which have the sense of scattering, *וָרָה* No. II, also *וָרָה*, Arab. *فَرَى* to sow. In the Indo-Germanic languages corresponding words are Sanscr. *sri*, to scatter, *séro*, and with the addition of *p* or *t* to the sibilant, Sanscr. *stri*, to spread out, *σπρέω*, *streuen*, *sterno*; *σπείρω*, *spargo*, Goth. *spreihan*, Germ. *sprühen*, *Spren* [English to strew]). Ex. 32:20; Nu. 17:2; Isa. 30:22. Especially—

(2) to winnow, Isa. 30:24; Jer. 4:11; Ruth. 3:2, *הַנְּהַחֵם זֶרֶה אֶת-פֶּן הַשְּׂעִירִים* “behold he winnows his barn floor of barley.” Figuratively applied to the dispersion of enemies. Jer. 15:7; Isa. 41:16; Eze. 5:2.

(3) to spread out generally, whence *וָרָה* a span. NIPHAL to be scattered, Eze. 6:8; 36:19.

PIEL *וָרָה*—(1) to spread abroad, Pro. 15:7, hence to scatter, to disperse, e.g. nations, Levit. 26:33; Eze. 5:10; 6:5; 12:15; 30:26; Pro. 20:8, “a king ...scatters away all evil with his look.”

(2) to winnow, Pro. 20:26; and hence to winnow out, to shake out, and thus to examine thoroughly. Ps. 139:3, *אֶרְבֵּי וְרַגְלִי זִרְיָה* “thou hast searched me in my walking and in my lying down.” Jerome *eventilasti*. LXX. *ἐξέχρισας*. (The figurative signification is found in the Arabic *فَرَى* to know.)

PUAL, to be scattered, Job 18:15; to be spread out, Pro. 1:17. As to the form *וָרָה* Isa. 30:24, which some place here, it is the participle of Kal used impersonally, and *וָרָה* Ps. 58:4, is from the root *וָרָה*.

Derivatives, *וָרָה*, *מָוָרָה*, *מָוָרָה*.

*וָרָה* f. (rarely masc. Isa. 17:5; 51:5; Dan. 11:15, 22, especially in the signification No. 2. Comp. Lehrs. p. 470), m. pl. *וָרָה* and *וָרָה*.

(1) an arm, Isa. 17:5; 40:11; especially the fore arm, as in Lat. *brachium kar' ἐξοχῆ* (differing from *lacertus*), Job 26:2; in animals the fore leg, shoulder, *βραχίον*, Nu. 6:19; Deut. 18:3. (Arabic *ذراع*, Aram. *ܕܪܥܐ*, *ܕܪܥܐ*, an arm, also a cubit, from the root *וָרָה* No. 1.) *וָרָה נְמוּדָה* a stretched out arm, a gesture of threatening applied to a people ready for battle [“ascribed to God”], Exod. 6:6; Deu. 4:34; Eze. 20:33, 34; similarly *וָרָה רַמָּה* Job 38:15.

(2) Figuratively.—(a) strength, might, power,

2 Ch. 32:8, *וְרָה בְּשֵׁר* “human power.” Ps. 44:4, Job 40:9, *וְרָה יָדָיו* “the strength of his hands;” Gen. 49:24. Hence *military force, an army*, Dan. 11:15, 22, 31.—(b) violence, Job 35:9, *וְרָה* “a violent man;” Job 22:8. Here the phrase belongs to *break the arm* of any one, for to destroy his power, or violence, 1 Sam. 2:31; Job 22:9; 38:15; Ps. 10:15; 37:17 (comp. Arab. *فَت عَضَد*).—(c) strength imparted to another in aiding him, hence *help, aid*. Ps. 83:9; Isa. 33:2 (like the Arab. *عَضَد*

Pers. *باز* an arm, also aid; Syr. *ܐܪܥܐ* son of arm, i.e. helper; see farther on the place referred to in Isaiah), hence *a helper, a companion*, Isa. 9:19 (comp. Jer. 9:19, where for this word is found *רַע*). LXX. Cod. Alex. *ἀλεφός*. *וָרָה* is the same word with Aleph prosthetic.

*וָרָה* m. (verbal of Piel, from the root *וָרָה* of the form *הַבִּיג*) that which is sown, Levit. 11:37; plur. *וָרָה* things sown, garden herbs, Isa. 61:11.

*וָרָה* m. quadril. formed from the root *וָרָה* a violent shower, Ps. 72:6. Syr. *ܐܪܥܐ* a shower. Talmud. *וָרָה* sprinklings of water, drops.

*וָרָה* tied together, girded, from *וָרָה* (which see), the first radical being inserted in the last syllable, as in the word *וָרָה*, once Pro. 30:31, *וָרָה מְתִנִּים* “girt in the loins,” by which a war horse is meant, as ornamented about the loins with girths and buckles (such ornaments are very frequent in the sculptures at Persepolis), compare Bochart, Hieroz. t.i.p. 102. Schultens. ad h.l. Joh. Simonis understands it of a Zebra, or the wild ass of Abyssinia, as if so called from its skin being striped as if girded. Some of the Hebrew interpreters understand it to mean a greyhound [“others understand a wrestler, see Talm. Hieros. Taanith, fol. 57; Maurer ad h.l.”].

**וָרָה** fut. וְרָה.—(1) TO RISE, used of the sun, Gen. 32:32; Ex. 22:2; 2 Sa. 23:4; Ps. 104:22, etc.; also applied to light, Isa. 58:10; to the glory of God, 60:1, 2; Deut. 33:2. (It properly means to scatter rays, comp. the kindred words *וָרָה*, *וָרָה*. This root is variously changed in the cognate languages; hence in Arabic and Æthiopic *شرق* *WZP*; in Aramaean *ܐܪܥܐ*.)

(2) It is figuratively applied—(a) to leprosy breaking out in the skin,—(b) in the derivatives also to a foetus breaking forth from the womb (see *וָרָה* and



Gen. 38:30, and—(c) to a plant springing up, i. q. **אֶרֶץ**, see **אֶרֶץ**.

Derivatives, **אֶרֶץ**, **מֶרֶץ**, pr. n. **יִרְחִיָּה**, and the words immediately following.

**יָרַח** suff. **יִרְחֵךְ** m.—(1) a rising of light, Isa. 60:3.

(2) [*Zerah, Zarah*], pr. n.—(a) of a son of Judah, by Tamar his daughter-in-law, Gen. 38:30; Nu. 26:20.—(b) of a son of Reuel, Gen. 36:13, 17.—(c) m. Num. 26:13, in other places called **יָרֵחַ**.—(d) 1 Ch. 6:6, 26.—(e) ["A king or leader of the Ethiopians, who invaded Judah in the reign of Asa"], 2 Ch. 14:8. Gr. *Zapá*.

**יִרְחִיָּה** [*Zarhites*], patron. from **יָרַח** No. 2, a., Nu. 26:13, 20. See **אֶרֶץ**.

**יִרְחִיָּה** ("whom Jehovah caused to rise," see **יָרַח** No. 2, b), [*Zerahiah*], pr. n. m.—(1) 1 Ch. 5:32; 6:36; Ezr. 7:4, for which **יִרְחִיָּה** occurs, 1 Ch. 7:3.—(2) Ezr. 8:4.

[**יָרַח** i. q. **יָרַח** (see Thes.) a violent shower, inundation, bursting of a cloud. Isa. 1:7, **בְּמַהֲבַת יָרֵחַ** "as the desolation of an inundation," or overwhelming rain. See in partic. **יָרַח**.—Root **יָרַח**.]

**יָרַח** TO FLOW, TO POUR ITSELF OUT, i. q. **יָרַח**, which see; followed by an acc. to inundate, to overwhelm, to bear away, Ps. 90:5.

POEL, to pour out, with acc. Ps. 77:18. Hence—

**יָרַח** a shower, storm of rain, storm, Isa. 4:6; 25:4; 28:2, **יָרַח** "a shower with hail-storm." **יָרַח** a violent storm, which throws down walls, Isa. 25:4.

**יָרַח** fem. *seminis fluxus*, used in speaking of stallions, Eze. 23:20.

**יָרַח** fut. **יָרַח**.—(1) TO SCATTER, TO DISPERSE, Zec. 10:9. See the kindred roots commencing with the syllable **יָרַח** under the root **יָרַח**. From the kindred signification of *expanding*, is derived **יָרַח** an arm, like **יָרַח** a span, from **יָרַח**. A secondary root, and derived from **יָרַח**, **יָרַח** is found in Arab. **يَرَّح** to attack violently, to seize, IV. to take in the arms.

(2) Especially, to scatter seed, to sow (Arabic **يَرَّح**, Syr. **يَرَّح**, Æth. **ዘርዐ**: id.). Constr.—(a) absol. Job 31:8; Isa. 37:30.—(b) with an acc. of the seed sown (e.g. **יָרַח תְּבָאִים** to sow wheat), Jer. 12:13; Hag. 1:6; Lev. 26:16; Ecc. 11:6.—(c) with acc. of the field sown, Gen. 47:23; Ex. 23:10; Lev. 25:3. Jer.

2:2, **יָרַח לֹא יָרַח** "a land not sown."—(d) with acc. both of the seed and the field. Lev. 19:19, **יָרַח לֹא תִרְעֶה בְּלִאִים** "thou shalt not sow thy field with divers kinds." Deut. 22:9; Isa. 30:23; Jud. 9:45. To scatter seed is also said of a plant which bears seed, Gen. 1:29; comp. 12. Metaphorically, to sow justice, Pro. 11:18; and on the contrary, wickedness, Pro. 22:8; mischief, Job 4:8; the wind, Hos. 8:7, that is, by good or evil actions to provide rewards or punishments answering to the figure of the harvest; comp. Gal. 6:7, 8. [The New Testament use of language, apart from its context, must not be pressed too far to illustrate Old Test. expressions; how "God could be just, and yet the justifier," had not then been manifested.] A little differently, Hos. 10:12, **יָרַח לְכֶם** "sow for yourselves according to righteousness, reap according to the mercy (of God)." Ps. 97:11, **אֹרֶךְ יָרַח לְצַדִּיק** "light (i.e. happiness) shed abroad (is prepared) for the righteous." To sow a nation, i. q. to multiply, to increase, Hos. 2:25; Jer. 31:27.

(3) to sow, i. q. to plant, with two acc. Isa. 17:10. NIPHAL—(1) to be scattered, Eze. 36:9.

(2) to be sown, Lev. 11:37. Figuratively, Nah. 1:14, "there shall be sown no more of thy name," i. e. thy name shall be no more perpetuated.

(3) to be sown, spoken of a woman, i. e. to be made fruitful, to conceive, Nu. 5:28.

PUAL pass. of KAL No. 2, Isa. 40:24.

HIPIL—(1) to bear seed, as a plant. Gen. 1:11, **יָרַח יִצְבֹּב מִיָּרֵעַ יָרַח** comp. verse 29, where there is in the same context, **יָרַח יָרַח**.

(2) to conceive seed, speaking of a woman; to be made fruitful, Lev. 12:2; comp. NIPHAL, No. 3.

Derivatives, besides those which immediately follow, **יָרַח**, **יָרַח**, **יָרַח**.

**יָרַח** const. id.; once **יָרַח** Nu. 11:7, with suff. **יָרַחִי**, pl. with suff. **יָרַחִיכֶם** (1 Sa. 8:15).

(1) prop. sowing; hence seedtime, the time of sowing, i. e. winter, Gen. 8:22; Lev. 26:5; also, a planting, Isa. 17:11 (compare the root No. 3).

(2) seed, that which is scattered, whether of plants, trees, or grain, Gen. 1:11, 12, 29; 47:23; Lev. 26:16; Deu. 22:9; Ecc. 11:6; hence that which springs from seed sown, harvest, field of grain, 1 Sa. 8:15; the produce of fields, Job 39:12; Isa. 23:3.

(3) semen virile, Lev. 15:16, seq.; 18:21; 19:20 (comp. the verb, NIPHAL, No. 3; HIPIL, No. 2); hence—(a) offspring, progeny, descendants, Gen. 3:15; 13:16; 15:5, 13; 17:7, 10; 21:13, etc.; also of one

son (when an only one, the passage therefore, Gen. 3: 15, is not to be thus explained, as is done by polemical theologians), Gen. 4: 25. 1 Sa. 1: 11, זרע אֶנְשֵׁי "male offspring." [The remark upon Gen. 3: 15 is intended apparently to contradict its application to the Lord Jesus Christ and his redemption, as if he could not be the seed of the woman; in reply it will here suffice to remark, that in the very passage cited, immediately after Gen. 4: 25, it is clear that זרע is used of one son, namely, Seth, when he was not an only one, because Cain was yet alive; and further, this seed of the woman was to bruise the head of the tempter, "thy head," which can in no sense apply to any but Christ individually, who became incarnate, "that by means of death he might destroy him that had the power of death, that is the devil."] זרע זרעו the offspring of thy offspring, i.e. thy descendants, Isa. 59: 21.—(b) stock, race, family; זרע יִשְׂרָאֵל Psal. 22: 24. זרע הַמֶּלֶךְ the royal race, 2 Ki. 11: 1; 1 Ki. 11: 14.—(c) a race of men, as זרע אָדָם Isa. 6: 13; זרע בְּרוּכִי Isa. 65: 23; and in an evil sense, זרע מְרֵעִים Isa. 1: 4; זרע שָׂקָר Isa. 57: 4; comp. Hebr. פְּרָקָה, Gr. γέννημα, Matt. 3: 17; Germ. Brut, French race.

[“(4) a planting, what is planted, Isa. 17: 11. Also, a sprout, a shoot, Eze. 17: 5. See the root in Kal No. 3.”]

זרע Ch. id. Dan. 2: 43.

זרעונים & זרעים m. pl. *vegetables, herbs*, vegetable food, such as is eaten in a half fast; opposed to flesh and more delicate food, Dan. 1: 12, 16 (Ch. and Talmud. Syr. زَرْعٌ id.).

זרף an unused root. Arab. زَرَفَ to flow, used of water or tears. Comp. זרם. Hence the quadriliteral זרזף.

זרק TO SCATTER (a kindred root to זרה, זרע)—(a) dry things, such as dust, Job 2: 12; 2 Ch. 34: 4; cinders, Exod. 9: 8, 10; live coals, Eze. 10: 2.—(b) more often liquid things (to sprinkle, strengen), such as water, Nu. 19: 13; blood, Ex. 24: 6; 29: 16, 20; Lev. 1: 5, 11; 3: 2, and often besides. Followed by זל to

sprinkle upon, Exod. loc. cit. Intrans. Hos. 7: 9, זָרַק שֵׁיבָה זָרָקָה בּוֹ “grey hairs also are scattered upon him.” Compare the Lat. *spargere*, in the same sense,

Prop. iii. 4, 24, and Arab. زَرَأَ to scatter, Med. E. to be grey on the front of the head (prop. to be sprinkled over with grey hairs, to begin to be grey).

Pual, pass. Nu. 19: 13, 20.

[Hence זָרַקָה]

I. זָרַר an unused root, i. q. Arab. زَرَزَ to bind together, as with buckles, to buckle; a kindred root to זור No. I, also, צור, צור. Hence the nouns זָר, זָרִיר. In Chaldee there occurs זָרָא to bind, originating in the quadril. זָרָר.

II. זָרַר prop. TO SCATTER; like the Arab. زَرَزَ: kindred roots זָרַע, זָרַע, זָרַק. Hence—

POEL זָרַר to sneeze, in doing which the particles of mucus are scattered from the nostrils, 2 Ki. 4: 35. Comp. Ch. זָרַר sneezing; see Schult. ad Job. 41: 10.

זָרַשׁ (“gold,” from the Persian زر gold, with the termination זָרֶשׁ), [Zeresh], pr. n. of the wife of Haman, Est. 6: 13.

זָרַת f. a span, Exod. 28: 16; 39: 9; 1 Sam. 17: 4 (Aram. זָרַת, זָרַת id.), from the root זָרַה to spread out; whence זָר (for זָרַה); f. זָרַת, like קָרַת from קָרַה, קָרַת from קָסַה. [“Also according to the Rabbins זָרַת is the little finger, for זָרַת, and hence they derive the meaning of a span, as being terminated by the little finger.” Ges. add.]

זָרַתָּא an unused root, perh. i. q. Aram. זָרַתָּא=זָרַתָּא to germinate, whence—

זָרַתָּא [Zattu], pr. n. m. Ezr. 2: 8; 10: 27; Neh. 7: 13; 10: 15.

זָרַתָּם (perhaps i. q. זָרַתָּם “olive”), [Zetham], pr. n. m. 1 Ch. 23: 8; 26: 22.

זָרַתָּר (perhaps i. q. זָרַתָּר “star”), [Zethar], pr. n. of a eunuch of Xerxes, Est. 1: 10.

## ח

חֵת, the eighth letter of the alphabet, as a numeral denoting eight. The shape of this letter in the Phœnician monuments, and the Hebrew coins, is ח (whence the Greek H), and its name pro-

bably signifies a hedge, or fence, from the root חָטַח, to surround, to gird, ח and ט being interchangeable. The name corresponds to that of the Æthiopic letter ח Haut.



As to the pronunciation of this letter, which is the sharpest of the gutturals, it seems anciently to have had sometimes a softer sound, like that of double *h*; sometimes a harsher and stronger sound, like that of the letters *kh*; these two sounds were afterwards, in Arabic and Æthiopic, expressed by two different letters ح, ه (Haut) = *hh* and خ, ح (Harm) = *kh* (although in Æthiopic the distinction became obsolete, so that both are pronounced with a soft sound like *h*); it is thus that the same Hebrew root is often in Arabic written in two different ways; as רצח to kill, Arab. رَضَح, and رَضَخ to break to pieces. More often, however, the varying significations of the same Hebrew root are distinguished in Arabic by this double manner of pronunciation; as הָלַק (1) to be smooth (Arab. حَلَى trans. to make smooth or bald, to shave;—(2) to smooth, to form (Arab. خَلَى to form, to create); הָלַל (1) to pierce (Arab. خَلَّ Conj. I. V.);—(2) to open, to loose (Arab. حَلَّ), comp. the roots הָבַר, הָטַב, הָרַם, הָרַשׁ.

It is interchanged most frequently with ה (which see); besides the gutturals it also, on account of the similarity of its sound, is interchanged with the palatals, especially נ; comp. the roots הָיַל and חוּל, הָבַל and נָבַל, הָיַל and חוּל, הָיַל and חוּל, הָיַל and חוּל.

Like א and ה it is sometimes prefixed to triliteral roots, and thus quadrilaterals are formed; see הָנַמַּל, הָנַמְּיָה, and Lehrs. p. 863.

חב with suff. חֲבִי m. *bosom, lap*, from the idea of cherishing; see the root הָבַב, Job 31:33. (Ch. חָבַב, חוּבָא, חוּבָא id., Sam. 99.)

חָבַה unused in Kal, i. q. חָבַה TO HIDE, compare the kindred roots חָפַה, חָפָה. Arab. خَبَا, Æth. ለለ: to hide; also خَبَا for خَبَا to put out fire, properly to hide; Conj. X. to hide oneself.

NIPHAL, to hide oneself, to lie hid. Gen. 3:10; Jud. 9:5; Job 29:8, "when the youths saw me they hid themselves," i. e. they gave place to me out of respect and modesty; verse 10, "the voice of the princes hid itself," that is, they were silent, held their peace. Followed by 3 Jos. 10:16; 2 Sam. 17:9, and 1 Sa. 10:22. With an inf. following, it must be rendered by an adverb (like λανθάνειν with part.) Gen. 31:27, לָמָּה נִחַבְתָּ לְבָרְחָה "why hast thou fled away secretly?"

PUAL, id. pr. to be forced to hide oneself, Job 24:4.

HIPHAL, to hide, Josh. 6:17, 25; 1 Ki. 18:13; 2 Ki. 6:29.

HOPHAL, pass. Isa. 42:22.

HITHPAEL, i. q. Niphal, 1 Sa. 13:6; 14:11, etc. Derivatives, מִחְבֵּא, מִחְבֹּא.

חָבַב TO LOVE, found once Deut. 33:3. Arab. حَب I. III. X., Syr. حَب Pe. and Pa. id. The original idea is found in breathing upon, warming, cherishing (whence חָב the lap, the bosom, in which any thing is warmed or cherished); compare the remarks made on the root אָהַב. There is a manifest trace of this origin in the Syr. حَب to burn, used of fire; سَحَابًا a burning, heat, especially as raised by blowing. Hence, besides חָב is derived—

חָבַב ("beloved"), [Hobab], pr. n. of the father-in-law of Moses, Nu. 10:29; Jud. 4:11. Comp. יָתֵר, יָתֵרָה.

חָבַה i. q. חָבַה TO HIDE ONESELF. In Kal once imp. חָבִי Isa. 26:20.

NIPHAL, inf. הִחְבֵּה id., 1 Ki. 22:25; 2 Ki. 7:12.

Derivatives, חֲבִיּוֹן and the proper names חֲבִיָּה, חוּבָה, חֲבִיָּה.

חֲבִיּוֹה f. Chald. a wicked action, wickedness, Dan. 6:23; compare the root חָבַל Neh. 1:7.

חָבַר ("joining together"), [Habor], pr. n. Chaboras, a river of Mesopotamia, rising near Rás el 'Ain, falling into the Euphrates at Circesium, 2 Ki. 17:6; 18:11; 1 Ch. 5:26; Arab. خَابُر, comp. فَجَّر.

חֲבִירָה & חֲבִירָה (Isaiah 53:5), f. a stripe or bruise, the mark of strokes on the skin, Gen. 4:23; Isa. 1:6; 53:5; Ps. 38:6; from the root חָבַר No. 3, which see.

חָבַט fut. יַחְבֹּט TO BEAT OUT, or OFF, with a stick (Arab. خَبَط to beat off leaves with a stick).

(1) to beat off apples or olives from the tree, Deu. 24:20; Isa. 27:12.

(2) to beat out or thresh corn with a stick or flail, Jud. 6:11; Ruth 2:17. (Arab. خَبَط.)

NIPHAL, pass. of No. 2, Isa. 28:27.

חָבִיָּה ("whom Jehovah hides," i. e. defends), [Hobaiah], pr. n. m. Ezr. 2:61; Neh. 7:63.

חָבִיּוֹן m. a covering, Hab. 3:4, from the root חָבַה.

I. חָבַל [see note at the end of the next art.]—(1) TO TIGHTEN A CORD, TO TWIST, and thus TO BIND. (Corresponding is Arab. حبل, for which see Kamûs, p. 1219. Kindred roots are חָבַל, חָבַל, also חָבַר, חָוַל). Hence חָבַל a cord. Part. חָבֵל properly, tying or binding, poetically used for a cord. It is thus apparently that the parabolic name of the rod or crook חָבֵלִים Zec. 11:7, 14 (Luth. der Stab Wehe), should be understood, that is a crook of cords or bands, on the breaking of which the brotherly covenant is made void (ver. 14). ["Comp. Arab. حبل league, covenant."]

(2) to bind some one by a pledge, to take a pledge from some one, with an acc. of the person, Job 22:6; Prov. 20:16; 27:13; also with acc. of the thing pledged, "to take (something) in pledge," especially used of one who compels a debtor to give a pledge, Deut. 24:6, 17; Exod. 22:25; Job 24:3. Job 24:9, וְיָשָׁר עַל עֵינִי וְעַל עֵינֵי יִחְבְּלוּ "and the garment of the poor (what is on the poor) they take as a pledge;" comp. עַל. Part. pass. חָבֵל taken to pledge, Amos 2:8; (compare Arab. حبل to make a covenant, حبل a covenant, and with Kha حبل debt, usury, see Kamûs, p. 1434, Syr. سَحْل, Chal. سَحْل id.).

[(3) See חָבַל II.]

PIEL, to writhe with pains or sorrows, [hence] to bring forth. Cant. 8:5; Ps. 7:15. Hence חָבַל a pang, pain.

The derivatives follow, except תַּחְבֹּלוֹת.

II. חָבַל [see note at the end of the art.] fut. יִחְבֹּל, יִחְבְּלוּ i. q. Arab. خبل.—(1) to spoil, to corrupt (see PIEL).—(2) to act corruptly, or wickedly. Job 34:31, לֹא אֶחְבֹּל "I will not act corruptly (any more)," followed by Neh. 1:7. (Arab. خبل Med. E. to be foolish. Syr. and Ch. Pa. to act wickedly.) Interpreters have well observed [but see note] that this root is different in its origin from חָבַל No. I. Perhaps חָבַל to be vain, to act vainly, is a cognate root to this.

NIPHAL, to be destroyed, Prov. 13:13.

PIEL, to spoil, to destroy, Ecc. 5:5; with reference to men, Isa. 32:7; to countries, i. q. to lay waste, Isa. 13:5; 54:16; Mic. 2:10.

PUAL, pass. Job 17:1, רִגְתִּי חָבְלָה "my breath is destroyed," i. e. my vital strength is exhausted. Isa. 10:27, וְחָבַל עַל מִבְּנֵי-שָׁמֶן "and the yoke (of Israel) shall be broken because of fatness;" where Israel is likened to a fat and wanton bull breaking the

yoke: [Qu. as to this rendering and exposition of the last word of the passage], (Deu. 32:14; Hos. 4:16).

Hence חָבֵלָה.

[Note. In Thes. חָבַל is treated as one root; signifying in KAL—(1) to bind, to twist.—(2) to bind by a pledge.—(3) to pervert, and intrans. to act wickedly. NIPHAL, pass. of PIEL No. 2. PIEL—(1) i. q. KAL No. 1, to twist, hence to writhe with pain, to bring forth.—(2) to overturn, to disturb, to cast abroad, hence to lay waste, to destroy. PUAL, pass. of Piel, No. 2.]

חָבַל Ch. PAEL—(1) to hurt, Dan. 6:23.

(2) to spoil, to destroy, Dan. 4:20; Ezr. 6:12.

ITHPAEL, to perish, to be destroyed, spoken of a kingdom, Dan. 2:44; 6:27; 7:14.

חָבַל Isai. 66:7, usually in the pl. חָבֵלִים, const. חָבֵלִים m. pains, pangs, especially of parturient women (see the root in Piel), ὠδίνες (Syr. سَحْل id.), Isaiah 13:8; Jer. 13:21. Jer. 22:23, בְּבֹאֵי לִי חָבֵלִים "when pangs come upon thee." Isa. 66:7; Hos. 13:13. Job 39:3, חָבֵלֵיהֶם תִּשְׁלַחנָה properly "they cast forth their pangs," i. e. they bring forth their young ones with pain. Since the pain of parturition ceases with the birth, a parturient mother may well be said to cast forth her pangs together with her offspring. (In Greek also ὠδίν is used of offspring brought forth with pain, Eurip. Ion. 45, Æschyl. Agam. 1427). Of other pains once, Job 21:17.

[This word and the following have sometimes been taken as the same; which appears to be correct; see the connection between Acts 2:24 and Psalm 18:4 (Heb. 5), and 116:3; and see note on the root.]

חָבַל m. (once f. Zeph. 2:6), with suff. חָבֵלִי pl. חָבֵלִים const. חָבֵלִי Ps. 18:5; 116:3, and חָבֵלִי Joshua 17:5.—(1) a cord, a rope (Arab. حبل, Syr. سَحْل Æthiop. ስብል: To this answer Gr. κάμινος, French [and English] cable, nor was there ground for the rejection of the Greek word as fictitious, as was done by some philologists, see Passow. Lex. i. 779). Josh. 2:15. Ecc. 12:6, חָבֵל הַזֶּהָרָה "a cord made of silver threads."

(2) especially a measuring line, Amos 7:17; 2 Sa. 8:2; hence—(a) a measured field, given to any one by lot, Josh. 17:14; 19:9, and thus inheritance, portion, possession. Psal. 16:6, חָבֵלִים יִשְׁלַח "a portion has been allotted to me in a pleasant region." Deut. 32:9, חָבֵל יִשְׁלַח "Jacob (is) his possession." Hence, in a general sense, a tract of land, a region, Deu. 3:4, 13, 14.



חבל הים *a maritime district, sea-coast*, Zeph. 2:5, 6.

(3) *a gin, a noose, a snare*, Ps. 140:6; Job 18:10. חבלי מות שאל, "snares of death, of Hades" [if this word and the preceding are to be taken together, (and from the connection with the N. Test. it appears that these occurrences *must* at least belong to the former,) these expressions signify *the pangs (or sorrows) of death, of Hades*], Ps. 18:5, 6; 116:3.

(4) *a band of men, a company*, 1 Sa. 10:5, 10 (comp. Germ. *Bande, Rette* [Engl. *band*]).

["(5) *destruction* (compare Piel No. 2), Micah 2:10, well rendered by the Syr. and Vulg."]

חבל m. *a pledge*, Eze. 18:12, 16; 33:15; comp. the verb No. 1, 2.

חבלה f. id. Eze. 18:7.

חבל Ch. *hurt, injury*, Dan. 3:25.

חבל Ch. m. *damage*, Ezr. 4:22.

חבל occurs once, Pro. 23:34. The form implies it to be intensive for חבל or חבל a cord. [See note on this word.] *A large rope of a ship*, Schiffstau, is to be understood; perhaps it is especially *a cable*, and thus the expression may be very fitly understood: "thou shalt be as one lying חבל on the top, i. e. at the end of a rope" (a cable): in the other hemistich there is, "one who lies down in the heart of the sea." I formerly understood it to mean *a mast*, so called from its ropes (חבל), but examples are wanting of denominative nouns of this form. [In Thes. Gesenius has reconsidered this word, and given *mast* as its probable meaning. Prof. Lee suggests *wave, billow*, apparently without etymological grounds.] Ewald's conjecture (Heb. Gram. p. 240), that *Hades, Orcus*, is intended, as *destroying*, (see Piel No. II), will not be adopted by many.

חבל m. (denom. from חבל the rope of a ship), *a sailor*, Jon. 1:6; Eze. 27:8, 27—29.

חבצלת f. Cant. 2:1; Isa. 35:1, a flower growing in meadows, which the ancient interpreters sometimes translate lily, sometimes narcissus ["sometimes rose"]; most accurately rendered by the Syriac translator who uses the same word [in its Syriac form] *ܚܒܨܠܬܐ*, i. e. according to the Syrian Lexicographers (whom I have cited in Comment. on Isa. 35:1), *the autumn crocus, colchicum autumnale*, or *meadow saffron*, an autumnal flower growing in meadows, resembling a crocus, of white and violet

colour, growing from poisonous bulbs. As to the etymology, it is clear that in this quadrilateral the triliteral חבצל a bulb may be traced; while the ח is either a guttural sound, such as is also prefixed to other roots (see חשכנים, Lehrs. p. 863), or, according to Ewald's judgment (on Cant. loc. cit.), this quadrilateral is composed of חמץ and חבצל, and signifies *acid bulbs*. [So Ges. in corr.]

חבצניה [Habaziniah], pr. n. m. Jer. 35:3. (As an appellative, perhaps "lamp of Jehovah," from Ch. חבצניא lamp and יה Jehovah, ח being prefixed, see חבצלת.)

חבק in Kal only occurring three times, inf. חבק Ecc. 3:5, part. חבק Ecc. 4:5; 2 Ki. 4:16, elsewhere only in Piel.

PIEL חבק fut. יחבק part. מחבק — (1) TO EMBRACE, followed by an acc. Gen. 33:4; Pro. 4:8; 5:20; followed by a dat. Gen. 29:13; 48:10. *To embrace the rock, the dunghill*, for to lie, or make one's bed, on them, Job 24:8; Lam. 4:5.

(2) with the addition of ידי, *to fold the hands* (spoken of an idle man), Ecc. 4:5. Hence —

חבק m. *a folding of the hands*, as marking the lazy, Pro. 6:10; 24:33.

חבקוק ("embrace," of the form ישרור), pr. n. of *Habakkuk* the prophet, Hab. 1:1; 3:1. LXX. Ἀμβακούμ, according to the form חבקוק and corrupted into μ.

חבר properly TO BIND, TO BIND TOGETHER, (kindred to חבל No. I.), see Piel. Hence —

(1) *to join together*, but almost always used intransitively, *to be joined together, to adhere* (Aram. *ܫܚܒ*, Æth. *ሰለፈ*: id.). Exod. 26:3; 28:7; 39:4; Eze. 1:9, 11; used of peoples, *to be confederate*. Gen. 14:3, *כל־אֶלֶּהָ הִבְרִי אֶל־עֵמֶק הַשִּׁדִּיִּם*, "all these came together as confederates unto the valley of Siddim." Participle pass. Hos. 4:17, *חִבְרִיִּם*, "allied to idols."

(2) *to bind, to fascinate*, spoken of some kind of magic which was applied to the binding of magical knots; Gr. *καταίω, καράδεσμος*; compare Germ. *bannen* = binden, and other words which signify binding, which are applied to incantations; as Æth. *ሰሠፈ*: Deu. 18:11; Ps. 58:6 (of the incantation of serpents).

(3) *to be marked with stripes, or lines*, *to be variegated*; *gestreift* seyn; Arab. *حبر*, whence *حبرة* a striped garment; pass. *حبر* to be striped (as the

skin), i. e. to be marked with the traces of stripes and blows, see Kamûs, p. 491. Hence חִבְרוֹת a stripe, bruise, and חִבְרָרוֹת the spots on the skin of a leopard. Comp. Schult. in Har. Cons. V. p. 156, 157.

PIEL חָבַר—(1) *to connect, to join together*, Ex. 26:6, etc.

(2) *to bring into fellowship, to make an alliance*. 2 Ch. 20:36, וַיַּחְבְּרֵהוּ עִמּוֹ “and he brought him into alliance with himself,” made a league with him.

PUAL חָבַר, once חָבַר (Ps. 94:20).

(1) *to be joined together*, Ex. 28:7; 39:4. (Ecc. 9:4, קָרַי.) Ps. 122:3, of Jerusalem when restored, פָּעִיר שֶׁחָבְרָה לָּהּ יְהוָה “as a city which is joined together,” i. e. the ruins of which, and the stones long thrown down and scattered, are again built together.

(2) *to be associated with, to have fellowship with*. Psal. 94:20, הֵיחָבְרָךְ כִּסֵּא הַנּוֹת “shall the throne of iniquity have fellowship with thee?”

HIFHIL, *to make, or enter into a confederacy*. Job 16:4, אֶחָבִירָה עֲלֵיכֶם בְּמִלִּים, “I could make a confederacy with words against you;” ich wollte mich mit Worten gegen euch verbünden. It is a metaphor taken from a warlike alliance. [“To twine, or weave, Job 16:4; ‘I would weave words against you.’”]

HITHPAEL הִתְחַבֵּר and (by a Syriacism) *to join in fellowship, to make a league*, 2 Ch. 20:35, 37; Dan. 11:6. The infin. formed in the Syriac manner, is הִתְחַבְּרוּ Dan. 11:23.

Derivatives, see Kal No. 3; also see מִחְבָּרֹת, מִחְבָּרָת, pr. n. חֲבִירוֹ, and the words immediately following.

חָבַר m. *an associate, companion*, i. q. חֲבֵר. Job 40:30, where fishermen are to be understood, who form a partnership for pursuing their calling; see קָרָה.

חָבַר m. *an associate, a companion, fellow*. Cant. 1:7; 8:13; Jud. 20:11, כָּאִישׁ אֶחָד חֲבֵרִים, “all associated as one man;” Psal. 119:63; Psal. 45:8, מִחֲבָרָי “above thy fellows,” i. e. other kings (comp. Barhebr. p. 328). [This application of Ps. 45, contradicts what we know to be its meaning; namely, that the king is the Lord Jesus (Heb. 1:8), the fellows his “brethren” (Heb. 2:11, 12).]

חָבַר [pl. with suff. חֲבִירוֹת], m. Ch. id., Dan. 2:13, 17, 18.

חָבַר m.—(1) *fellowship, association*, Hos. 6:9. Pro. 21:9, בֵּית חָבֵר “a house in common;” Pro. 25:24.

(2) *an incantation, a charm*, Deu. 18:11. Pl. חֲבִירִים Isa. 47:9, 12.

(3) [*Heber*], pr. n. of several men—(a) Gen. 46:17, for which there is חָבֵר Nu. 26:45.—(b) Jud. 4:11, 17.—(c) 1 Ch. 8:17.—(d) 1 Ch. 4:18.

חֲבִירָרוֹת f. pl. the variegated spots (of a panther), or rather *stripes* or *streaks* (of a leopard), Jer. 13:23. See the root חָבַר No. 3.

חָבֵרָה Ch. f. *a companion, fellow*, hence another, i. q. רֵעִית Dan. 7:20.

חֲבִירָה f. *fellowship*, Job 34:8.

חֲבִירוֹן (“conjunction,” “joining”), [*Hebron*], pr. n.—(1) of an ancient town in the tribe of Judah, formerly called קִרְיַת-אַרְבַּע Gen. 13:18; 23:2, comp. Jud. 1:10. It was the royal city of David for some time, until after the taking of Jerusalem, 2 Sa. 2:1; 5:5. It is now called الحبل, in full حبل الرحمان (the city of) the friend of the merciful God, i. e. of Abraham.

(2) of several men.—(a) Exod. 6:18; 1 Ch. 5:28; Patron. חֲבִירֵי Nu. 3:27.—(b) 1 Ch. 2:42, 43.

חֲבִירֵי [*Heberites*], patron. from pr. n. חָבֵר, Num. 26:45.

חֲבִירָתָהּ f. *companion, consort, wife*, Mal. 2:14

חֲבִירָתָהּ f. *junction, place of union*, Ex. 26:4, 10

חָבַשׁ fut. יַחְבֹּשׁ once יָחַבֵּשׁ Job 5:18.

(1) *TO BIND, TO BIND ON, TO BIND ABOUT*—(a) a head band, turban, tiara, Exod. 29:9; Lev. 8:13; Jon. 2:6, בֹּשֶׁת לְרֹאשִׁי סִיָּה “the sea weed is bound about my head,” as if my turban. Eze. 16:10, וַאֲחַבְּשֶׁךָ בְּשֵׁשׁ, “and I bound thee around with byssus,” i. e. adorned thy head with a turban of byssus.—(b) *to bind up a wound*, Job 5:18; Isa. 30:26; followed by לָ עֵז Eze. 34:4, 16; Isa. 61:1. Part. חָבֵשׁ *a healer, physician*, who heals the wounds of the state, Isa. 3:7; compare 1:6.

(2) *to saddle* a beast of burden, which is done by binding on the saddle or pack; followed by an acc., Gen. 22:3; Nu. 22:21; Jud. 19:10; 2 Sa. 17:23.

(3) *to bind fast, to shut up*, Job 40:13, פָּנֵיהֶם חָבֵשׁ “shut up their faces in darkness.” See PIEL No. 2.

(4) *to bind by allegiance, to rule*, Job 34:17, יִחַבֵּשׁ שְׁנוֹתָ מִשְׁפַּט יִחַבֵּשׁ “shall then he who hateth right be able to govern?” Some here take חָבֵשׁ in the sense of



anger, which cannot be admitted on account of the parallel passage, 40:8, 9.

PIEL—(1) to bind up (wounds), followed by ל of pers. Ps. 147:3.

(2) to bind fast, to restrain, Job 28:11, מִכְּבִי “he stops up the streams that they do not trickle;” spoken of a miner stopping off the water from flowing into his pits.

PUAL, to be bound up (as a wound), Isa. 1:6; Eze. 30:21.

חָבַת an unused root, prob. TO COOK, TO BAKE bread. Æth. ܠܚܡܐ: Arabic خبز bread, خبز to bake bread. Hence מִחְבֶּת a cooking pan, and—

חֲבִיתִים m. plur. things cooked, or baked pastry, Ch. 9:31; compare מִחְבֶּת.

חָג constr. and followed by ל (Ex. 12:14; Num. 29:12) חָג, with suff. חָגִי m.

(1) a festival (from the root חָגַג), Ex. 10:9; 12:14. חָג to keep a festival Levit. 23:39; Deut. 16:10. In the Talmud *kar' i* עֲרֻחָא, it is used of the feast of tabernacles, and so 2 Ch. 5:3; comp. 1 Ki. 8:2.

[“So of the passover, Isa. 30:29. Comp. Arabic حَجَّ pilgrimage to Mecca.”]

(2) meton. a festival sacrifice, a victim, Ps. 118:27, אֲסַר־חֵן בְּעֵבֶר־חֵן “bind the sacrifice with cords.” Ex. 23:18, חֶלֶב חָגִי “the fat of my sacrifice;” Mal. 2:3. Compare מִנְחָה 2 Ch. 30:22.

חֶזֶק i. q. חֶזֶק (which is the reading of many copies) f. fear, terror, Isa. 19:17. Root חָזַק No. 3.

חָבַב an unused root. Arab. حَبَّب to hide, to veil. Hence—

חָבֵב m.—(1) a locust, winged and ediole (Lev. 11:22), said to be so called because it covers the ground, Nu. 13:33; Isa. 40:22; Ecc. 12:5. [“Another etymology is proposed by Credner, on Joel page 309. The Samar. in Lev. loc. cit. has חֲרַבָּה which may signify a leaper, compare Arab. حَرَجَل; and from חֲרַב then might come the trilateral חָבַב, comp. חָבַל, حَرَجَل.”]

(2) [Hagab], pr. n. m., Ezr. 2:46.

חֲבִיבָה (“locust”), [Hagaba], pr. n. m., Ezr. 2:45 [א]; Neh. 7:48.

חָגַל (kindred to the root חָגַל) to go round in a circle, hence—

(1) to dance, 1 Sa. 30:16

(2) to keep a festival, from the idea of leaping and dancing in sacred dances, Ex. 5:1; Lev. 23:41; especially of a public assembly, Psal. 42:5 (Syriac id. Arabic حَجَّ to go to Mecca, as a Hadj or pilgrim, to keep the public festival.)

(3) to reel, to be giddy, used of drunkards, Ps. 107:27; applied to a person terrified, whence חֶזֶק fear. Hence are derived חָגַל, חֶזֶק, and the proper names חֶזֶק, חֶזֶק, חֶזֶק.

חָחָה an unused root, i. q. Arabic حَجَّ to take refuge with some one, whence—

חֲחִיִּים m. pl. חֲחִיִּי־הַסֵּלֶסֶל places of refuge in the rocks [perhaps dwellings carved in the rocks], Cant. 2:14; Obad. 3; Jer. 49:16. (Arabic مَحْجَاة a refuge, an asylum. Syr. سَلَا. سَلَا a lofty rock, a cliff. [It is doubtful whether these Syriac words are really used in these senses.])

חָגוּר [of the form חָגוּר], m., pr. verbal adj. from the root חָגַר—(1) binding, hence a girdle, a belt, 1 Sa. 18:4.

(2) intrans. girded, clad. Ezek. 23:15, חָגוּר “girded with a girdle”, compare 2 Ki. 3:24.

חֲגוּרָה f. a girdle, 2 Sam. 18:11 (from the root חָגַר), an apron, Gen. 3:7.

חֲגִי (“festive,” from חָג with the termination י i. q. חֲגִי) pr. n. of Haggai the prophet. LXX. Ἀγγαῖος Hag. 1:1.

חֲגִי (id.), [Haggi], pr. n. of a son of Gad, Num. 26:15. Patron. is the same [for חֲגִי] ibid.

חֲגִיָּה (“festival of Jehovah”), [Haggiah], pr. n. m., 1 Ch. 6:15.

חֲגִית (“festive”), [Haggith], pr. n. of a wife of David, the mother of Adonijah, 2 Sam. 3:4; 1 Ki. 1:5.

חָגַל an unused root. Arabic حَجَلَ to advance by short leaps in the manner of a crow, or of a man with his feet tied. This trilateral appears to have sprung from the quadrilateral חָגַל־חָגַל (which see), by omitting ח. Hence—

חֲגִלָּה (“a partridge”), like Arab. حَجَل, Syr. حَجَل, [Hoglah], pr. n. fem., Num. 26:33; 27:1; 36:11.

**חָגַר** fut. **יִחְגַּר** TO GIRD. ["Cognate roots, Arab. **ḥāḡa** to restrain. Syr. **ḥāḡa** to lame."] Construed variously—(a) with an acc. of the member girded, 2 Ki. 4:29; 9:1; also with **בְּ** before that *with* which one is girded. So figuratively, Prov. 31:17, "she girdeth her loins with strength."—(b) with an acc. of the garment or girdle, e.g. **חָגַר אֶת-הַתְּהַרְבֵּי** "he girded (himself with) a sword." 1 Sa. 17:39; 25:13; Ps. 45:4; **חָגַר** to gird himself with sackcloth, Isa. 15:3; Jer. 49:3. Part. act. 2 Kings 3:21, **חָגַר** מִכְלָל "of all that were girded with a girdle," i.e. who bare arms. Part. pass. **חָגוּר אֶפְרוֹד** 1 Sam. 2:18, girded with an ephod; followed by a gen. Joel 1:8, **חָגוּר** "girded with sackcloth;" sometimes used elliptically Joel 1:13; **חָגְרוּ** "gird yourselves (with sackcloth)." 2 Sa. 21:16, **וְהוּא חָגַר חֶדְשָׁה** "he being girded with a new (sword)." Metaph. Ps. 65:13, **יָלִי נִבְעוֹת תִּחְגְּרֶנָּה** "the hills are girded with joy" (compare verse 14). Ps. 76:11—(c) with a double acc. of the person and of the girdle, Ex. 29:9; Lev. 8:13; and with **בְּ** of the girdle *with* which, Lev. 8:7; 16:4.—(d) absol. *to gird oneself*, Eze. 44:18; 1 Ki. 20:11. Here belongs 2 Sa. 22:46, **וַיִּחְגְּרוּ מִמִּסְגְּרוֹתָם** "and they shall gird themselves (and go out) from their fortresses;" unless the Syriac usage be preferred for explaining this passage, "they creep forth from their fortresses," compare Mic. 7:17; Hos. 11:11.

Derivatives, **חָגוּר**, **תְּחָגוּרָה**, **תְּחָגוּרָה**.

**חָדָה** m. **חָדָה** f. Ch. *one*, for the Heb. **אֶחָד**, the **א** being cast away by aphæresis. It is used—(a) often for the indefinite article, Dan. 2:31, **חָדָה** "an image," ein Bild; comp. Dan. 6:18; Ezra 4:8.—(b) fem. **חָדָה** is used for the ordinal number, especially in the enumeration of years; **חָדָה לְבָרֶשׁ** Germ. das Jahr Eins des Syriac, Ezr. 5:13; 6:3; Dan. 7:1.—(c) **חָדָה** prefixed to numerals, serves as a circumlocution for expressing a multifold or proportional sense. Dan. 3:19, **חָדָה-עָשָׂר עַל דָּי** "seven-fold more than" (in the same manner as the Syr. **ḥadā**).—(d) **חָדָה** like as one, *at once*, i.e. *together* (Heb. **כְּאַחַד**), Dan. 2:35.

I. **חָדָה** fem. **חָדָה** (from the root **חָדַד**), *sharp* (used of a sword), Eze. 5:1; Ps. 57:5; Pro. 5:4.

II. **חָדָה** i.q. Ch. **חָדָה**, Heb. **אֶחָד** *one*, Eze. 33:30.

**חָדַד** [future **יִחְדַּד**]—(1) TO BE SHARP, TO BE SHARPENED. (Arab. **ḥad** fut. I. Kindred roots, **חָדַד**, and the words there cited.) Prov. 27:17 (see Hiphil.)

(2) *to be swift*, like many other words signifying sharpness, which are used also in the sense of swiftness, see Gr. **ὀξύς**, **θύος**, Lat. *acer*, Syr. **ḥad** Hab. 1:8. Comp. **חָדַד**.

HIPIIL, *to sharpen*. Pro. 27:17, **חָדַד יָסַד פְּנֵי-יָסַד** "as iron is sharpened on iron, so a man sharpens the face of another." **יָסַד** is fut. A. Kal for **יָסַד**, **יָסַד** fut. Hiphil, formed in the Chaldee manner for **יָסַד**, **יָסַד**, like **יָסַל** Num. 30:3; **אֶחָל** Eze. 39:7. See Lehrs. § 38, 1; 103, note 14.

HOPHAL **הוּחַד** *to be sharpened*, spoken of a sword, Eze. 21:14, 15, 16.

Derivatives, **חָדָה** No. I, **חָדָה**, pr. n. **חָדָה**.

**חָדָה** ("sharpness"), [*Hadad*], pr. n. of one of the twelve sons of Ishmael, Gen. 25:15; 1 Ch. 1:30. [**חָדָה** is probably the true reading in both places.] There is a tribe in Yemen probably sprung from this person. See Forster, i. 204, 286.]

**חָדָה** fut. apoc. **יִחְדַּד** TO BE GLAD. (Syriac **ḥadā** id. In the western languages there accord with this, **χαθῆναι**, **χαθῆναι**, to rejoice.) Ex. 18:9. Job 3:6, **אַל יִחְדַּד בְּיָמֵי שָׁנָה** "let it not rejoice amongst the days of the year."

PIEL, *to make glad*, Ps. 21:7.

Derivatives, **חָדָה** [pr. n. **יִחְדָּה**, **יִחְדָּה**].

**חָדָה** (from the root **חָדַד**), *sharp*, and perhaps as a subst. *sharpness*, *a point*, Job 41:22, **חָדָה** *sharpnesses of a potsherd*, *sharp potsherds*, used of the scales of a crocodile; comp. *Ælian*. Hist. Anim. x. 24.

**חָדָה** f. *joy*, *gladness*, 1 Ch. 16:27; Neh. 8:10; from the root **חָדַד**. In the Chaldee portion of the Scripture, Ezr. 6:16.

**חָדָה** ("sharp"), [*Hadid*], pr. n. of a town of the Benjamites, situated on a mountain, Ezr. 2:33; Neh. 7:37; 11:34; **Ἀδιδά**, 1 Macc. 12:38; compare Joseph. Antt. xiii. 6, § 5.

**חָדָה** Ch. pl. *breast*; Heb. **חָדָה** Dan. 2:32. (In the Targums the sing. **חָדָה** occurs.)

**חָדַל** & **חָדַל** fut. **יִחְדַּל**.

(1) TO LEAVE OFF, TO CEASE, TO DESIST. (Arab. **ḥal** id.; also, *to forsake*, *to leave*, see Scheid on the Song of Hezekiah, page 53; Schultens on Job, page 72. The primary idea lies in becoming loose, flaccid, which is referred to slackening from labour. It belongs to the family of roots cited at the word **חָלַל**, which have the meaning of being pendulous and flaccid.)



Constr.—(a) with a gerund following, Gen. 11:8, וַיַּחְדְּלוּ לִבְנוֹת הָעִיר "and they left off to build the city." Gen. 41:49; 1 Sa. 12:23; Prov. 19:27; also poetically with an inf. Isa. 1:16, חֲדָלוּ הָרָע "cease to do evil;" and with a verbal noun, Job 3:17, חֲדָלוּ רָצוּ "they cease to trouble."—(b) absol. to cease (from labour). 1 Sa. 2:5, רָעָבִים חֲדָלוּ "the hungry have left off (working);" also, to rest, Job 14:6. Jud. 5:6, "the highways rested," were void of travellers.—(c) absol. i. q. to cease to be, to come to an end. Ex. 9:34, "the hail and the thunder ceased;" verse 29, 33; Isa. 24:8; also, to fail, to be wanting. Deu. 15:11, "the poor shall not fail." Job 14:7.

(2) to cease or desist from any thing, followed by לִן before an inf. 1 Ki. 15:21; hence, to beware of doing anything, Ex. 23:5 ["as to this passage see under עֲצוּב"]; to give anything up, 1 Sa. 9:5; Pro. 23:4; with an acc. Jud. 9:9, seq.; also with acc. of pers. to leave, to let alone, Ex. 14:12; Job 7:16; 10:20; and followed by לִן Isa. 2:22, לִן לְבָרִי "cease ye from man," let man go, let go your vain confidence in men. 2 Ch. 35:21, חֲדָלוּ לִךְ מִפְּלִיָּהִים "forbear from God," i. e. do not oppose him any more.

(3) to leave something undone, not to do something, to forbear doing something; etwas lassen, unterlassen. 1 Ki. 22:6, 15, הֲנִלְךָ ... אִם נִחְדָּר "shall we go ... or shall we not go?" gehen wir ... oder lassen wir es? Eze. 2:5; Jer. 40:4; Job 16:6; Zec. 11:12. Followed by a gerund, Nu. 9:13; Deu. 23:23; Ps. 36:4.

[Derivatives, the words immediately following.]

חֲדָל m. verbal adj.—(1) ceasing to be something, frail, Ps. 39:5.

(2) forbearing to do something, Eze. 3:27.

(3) intrans. made destitute, forsaken (compare Arab. محذول id.). Isa. 53:3, חֲדָל אִישִׁים "forsaken by men;" compare Job 19:14.

חֲדָל m. Hades, prop. the place of rest, Isa. 38:11. See the root חָדַל No. 1, b; comp. רִמְיָה. [If this be the import of this word, the whole verse must be construed thus: "I said, I shall not see Jah even Jah in the land of the living; I shall behold man no more; with (i. e. when I am with) the inhabitants of Hades."]

חֲדָל ("rest" ["for חֲדָלָה 'rest of God'"]), Hadlar], pr. n. m. 2 Ch. 28:12.

חָדַק an unused root, i. q. حَذَق to prick, to sting; to which حَذَق to be sour, e. g. as vinegar,

and حَذَق to be sharp-sighted, are kindred words Hence—

חָדַק Mic. 7:4, and חָדַק Prov. 15:19, a kind of thorn. Arab. حَذَق melongena spinosa, see Abulfadli ap. Celsium in Hierob. ii. page 40, seq.

חֲדָקָל [Hiddekel], pr. n. of the river Tigris, Gen. 2:14; Dan. 10:4. Called by the Aramæans רִנְלָא, Arabic دَجَّة, دَجَّة, Zend. Teg'er, Pehlev. Tejera; whence both the Greek name Tigris, and the Aramæan and Arabic forms have arisen. In the Hebrew, ח is prefixed, as is the case in the word חֲשָׁמִים and others. [In Thes. the prefix is taken to be ח active, vehement, rapid; so that this name would be pleonastic: Tejer having a similar meaning.]

חָדַר i. q. سَبَّحَ TO SURROUND, TO ENCLOSE; and in an evil sense, TO BESIEGE. (This root belongs to the same family as חָצַר and חָצַר, which see. The Arabic خَدَرَ a curtain, and خَدَرَ to be hid behind a curtain; also, أَهَّلَ: to dwell, are secondary roots.) By means of this signification, I now explain Eze. 21:19, חֶרֶב הַחֲדָרָת לָהֶם "the sword which besieges them (on every side)," besets them all around. Abulwalid considers the same sense of besieging to be derived from sitting down and lying hid (see Arab. and Æth.). The ancient versions have "a sword frightening them," as though it were the same as חֲדָרָת. Hence—

חֲדָר const. חָדַר with suff. חֲדָרוֹ, plur. חֲדָרִים const. חֲדָרִי m.

(1) a chamber, especially an inner apartment, whether of a tent or of a house, Gen. 43:30; Jud. 16:9, 12; hence a bed chamber, 2 Sa. 4:7; 13:10; women's apartment, Cant. 1:4; 3:4; a bridal chamber, Jud. 15:1; Joel 2:16; a store room, Pro. 24:4.

(Arab. خَدَرَ a curtain by which an inner apartment is hidden, whence an inner apartment, a private apartment, compare יִרְשָׁה the curtain of a tent, and Syr. نَحَا a tent.)

(2) metaph. חֲדָרֵי חַיִּים Job 9:9, the chambers of the south, the most remote southern regions, comp. יִרְשָׁה הַחֲדָרִים the innermost parts of the breast, Pro. 18:8; 26:22. חֲדָרֵי מוֹת "the chambers of death," i. e. of Hades.

[חָדַר Hadar, pr. n., Gen. 25:15.]

חֲדָר ("dwelling," from חָדַר and חָדָר formative,

as in חדר<sup>(2)</sup>, [Hadrach], pr. n. of a city and a region of the same name, situated to the east of Damascus; it occurs once Zec. 9:1. There are not any certain traces of this place, for the trustworthiness of R. Jose of Damascus, and of Joseph Abassi, may well be called in question; see Jo. D. Michaëlis Suppl. p. 676. Also see Van Alphen, De Terra Hadrach et Damasco, Traj. 1723, 8; and in Ugolini Thes. t. vii. No. 20.

**חדש** unused in Kal, TO BE NEW. Arab. حدث to be new, recent. IV. to produce something new; but Conj. III. IV. also to *polish* a sword. Etymologists have well observed that its primary sense is that of cutting or polishing, see Dissertt. Lugd., p. 936. It is of the same family as חור, חורק, and the signification of *newness* appears to proceed from that of a sharp polished splendid sword; comp. 2 Sa. 21:16; Aram. חרה.

PIEL to *renew*, 1 Sam. 11:14; Job 10:17; Psal. 51:12, especially to *repair* or *restore* buildings or towns, Isa. 61:4; 2 Ch. 15:8; 24:4.

HITHPAEL, to *renew oneself*, Ps. 103:5. Hence—

**חדש** f. חֲדָשָׁה adj. *new*, e.g. used of a cart, a threshing wain. 1 Sam. 6:7; Isa. 41:15; of a house, Deut. 20:5; 22:8; of a wife, Deut. 24:5; a king, Ex. 1:8; a song, Psal. 33:3; 40:4; a name, Isa. 62:2. It often means *fresh of this year*; of grain (opposed to חָצִיר), Levit. 26:10; *unheard of*, Eccles. 1:9, 10; “new gods,” i.e. such as had not been previously worshipped, Deut. 32:17. חֲדָשָׁה “something new,” Isa. 43:19, plur. Isa. 42:9. As to חֲדָשָׁה 2 Sa. 21:16, see חור.

**חדש** m. [suff. חֲדָשִׁי, plur. חֲדָשִׁים] the *new moon*, the day of the new moon, the calends of a lunar month which was a festival of the ancient Hebrews, Num. 29:6; 1 Sam. 20:5, 18, 24; Ex. 19:1, בחֲדָשׁ בחֲדָשִׁי “on the third calends” (the third new moon), i.e. the first of the third lunar month. Hos. 5:7, עֲתָה יֵאָכְלוּ חֲדָשׁ “now shall a new moon devour them,” i.e. they shall be destroyed at the time of the new moon.

(2) a lunar month, beginning at the new moon. Gen. 8:5; Ex. 13:5, etc. חֲדָשׁ חֲדָשִׁי the period of a month (see יָמִים). Gen. 29:14; Nu. 11:20, 21.

(3) [Hodesh], pr. n. f., 1 Ch. 8:9.

**חדשי** metron. n. of the preceding No. 3 [Gesenius speaks doubtfully of this word in Thes.], 2 Sa. 24:6.

[חדשה Hadasha, pr. n. of a place, Josh. 15:37.]

**חדל** Chald. to be new, i. q. חדש. Hence—

**חדל** Chald. adj. *new*, Ezr. 6:4 Syr. سَبَل.

**חוא** see חנה.

**חוב** TO BE, OR TO BE MADE, LIABLE TO PENALTY

like Syr. سَح, Arab. حَاب, used of a debt (Eze. 18 7), and of an offence.

PIEL חַיַּב to *make* some one *liable to penalty*, Dan. 1:10. Hence—

**חוב** m. a debt, Eze. 18:7.

**חובה** (“a hiding place”), [Hobah], pr. n. of a town to the north of Damascus; once Gen. 14:15; compare Χωβά, Judith 4:4; 15:4. Eusebius in his Onomasticon confounds this town with Cocaba, the seat of the Ebionites; see my note to Burekhardt's Travels, ii. p. 1054.

**חוג** TO DESCRIBE A CIRCLE, TO DRAW A CIRCLE, as with compasses. Job 26:10. (Syr. سَو to go in a circle, سَوَة a circle. Kindred roots are חָנַג and עוּג.) Hence מחוגה and—

**חוג** m. a circle, sphere, used of the arch or vault of the sky, Pro. 8:27; Job 22:14; of the world, Isa. 40:22.

**חור** —(1) properly i. q. Arab. حَار Med. Ye, to turn aside, II. to tie knots, whence may be derived the Hebr. חִידָה an enigma, a parable, which is joined to this verb, and then it signifies—

(2) to propose an enigma, Jud. 14:12, seq.; to set forth a parable Eze. 17:2. Compare חִידָה and חִידָה and Gr. ἐμπλέκειν αἰνίγματα, Æsch. Prometh. Vinct. 610. (So it is commonly taken, and it is not amiss. It is worthy of examination, however, whether חִידָה may not be used for חִידָה and signify a smart saying; for חור may be a denominative derived from it.) Hence חִידָה, חִידָה.

**חנה** a root unused in Kal.—(1) properly TO BREATHE (see with regard to this power in the syllable חָנָה, חָנָה, אָחָה, אָחָה, comp. חָנָה, חָנָה, חָנָה) under the roots חָנָה, חָנָה, חָנָה, comp. חָנָה. Hence—

(2) to live, i. q. חָנָה, compare the noun חָנָה.

PIEL חָנָה prop. to breathe out, hence to declare, to shew, a word used in poetry instead of the prosaic חָנָה

(Chald. and Syr. حَنَى, Arabic transp. حَنِى, like حَنِى Arab. حَنِى). Job 32:10, 17. Constr. followed by a dative of pers., Ps. 19:3; more often an acc., Job 32:6, with suff. 15:17; 36:2. Derivatives אָחָה [חָנָה, חָנָה, חָנָה].



חָוָה Chald. not used in Kal.

PAEL חָוָה, i. q. Hebr. חָוָה to shew, to declare, Dan. 2:11; followed by ? of pers., Dan. 2:24, with suff. 5:7.

APHEL inf. חָוָה, fut. יְחָוָה id.; followed by ? Dan. 2:16, 27, acc. 2:6, 9.

Derivative חָוָה.

חָוָה i. q. חָוָה (from the root חָוָה = חָוָה, comp. חָוָה and חָוָה, f.

(1) life. Hence [Eve], pr. n. of the first woman, as being the mother of all living (אֵם כָּל־חַיִּים), Gen. 3:20; 4:1. LXX. Eua (comp. חָוָה, Euaïos). Vulg. Heva.

(2) i. q. חָוָה No. 2, Arab. حى a family, a tribe, especially of Nomades, hence a village of Nomades, a village ["prop. place where one lives, dwells, so Germ. leben in pr. n. Gisleben, Aufersleben"], (as on the contrary, أَهْل properly a tent, hence a family, men), Nu. 32:41; Deu. 3:14; Josh. 13:30; Judges 10:4; 1 Ki. 4:13. Another etymology has commonly been sought from Arab. حوى to collect, to gather together, V. to roll oneself in a circle; which is altogether needless.

חָוָה an unused root, whence חָוָה which see.

חָוָה ("prophet"), pr. n. m. 2 Ch. 33:19.

חָוָה m.—(1) [In Thes. this noun is rightly referred to the root חָוָה] A THORN, A THORN-BUSH, Job 31:40; Proverbs 26:9; 2 Ki. 14:9. Plur. חָוָהים Cant. 2:2; and with 1 moveable, חָוָהים 1 Sam. 13:6, thorn-bushes, thickets.

(2) i. q. חָוָה a hook, a ring, put through the nostrils of the larger fishes after they were caught, which were then again put into the water, Job 40:26.

(3) an instrument of a similar kind used for binding captives, 2 Ch. 33:11; comp. Am. 4:2. (In the cognate languages occur the words سمسار, خوخ, prunus spinosa, and also there are in Hebrew the cognate words חָוָה and חָוָה. No verb of a suitable signification can be found, and the noun itself appears to be primitive, sometimes following the analogy of verbs עָוָה, sometimes עָוָה and עָוָה, comp. אָח a brother, see Lehrg. p. 602.)

חָוָה Chald. TO SEW, TO SEW TOGETHER, Syriac ܚܘܬܐ, Arab. خاط Med. Ye id.

APHEL, to repair a wall, Ezr. 4:12; comp. רָפָא. Hence—

חָוָה m.—(1) a thread, a line, Judges 16:12 Ecc. 4:12; Cant. 4:3. A proverbial saying, Genesis 14:23, חָוָה וְעַד שְׁרוּךְ נֶעַל "neither a thread nor a shoe-latchet," i. e. not even the least or the most worthless thing. Similar is the Latin neque hilum (Lucr. iii. 784; Enn. ap. Varr. L. L. iv. 22), for neque filum, whence nihil. A similar proverb is used in Arabic لا فتيلة, see Hamasa, Schultens, p. 404.

(2) a rope, cord [collect. of No. 1 in Thes.], Josh. 2:18.

חָוָה (perh. "belonging to a village," from חָוָה = חָוָה No. 2). A Gentile noun, a Hivite, generally used collectively, the Hivites (LXX. Ebaïos), a Canaanitish nation dwelling at the foot of Hermon and Antilibanus (Joshua 11:3; Jud. 3:3), but also in various other places, as for instance at Gibeon (Gen. 34:2; 2 Sa. 24:7; 1 Ki. 9:20; Josh. 11:19).

חָוָה [Havilah], pr. n.—(1) of a district of the Joktanite Arabs (Gen. 10:29), on the eastern borders of the Ishmaelites (Gen. 25:18), and of the Amalekites (1 Sa. 15:7). Probably the Χαλωραιῶν of Strabo (xvi. p. 728, Casaub.), dwelling near the Persian gulf, on the shore of which Niebuhr (Arabia p. 342) mentions Chawila as a town or district (حوية) Hawilah.

(2) of a district of the Cushites (Gen. 10:7; 1 Ch. 1:9), to be sought for in Æthiopia. I now consider that the Avalitæ are to be understood, who inhabit the shore of the Sinus Avalitis (now Zeila) to the south of the strait of Bab el Mandeb (Plin. vi. 28; Ptolem. iv. 7), Saadiah appears to have formed a similar judgment, since three times in Genesis he gives as the translation of חָוָה = حيلة Zeila.

(3) The first Havilah (No. 1) enables us I believe to discover the situation of the land of Havilah (חָוָה), Gen. 2:11, abounding in gold, pearls (commonly taken as bdellium), and precious stones, around which flowed the Pishon (Indus?), since Havilah also (Gen. 10:29) is mentioned in connection with countries producing gold; and as being on the Persian gulf, it must be in the neighbourhood of India. Indeed it appears that India is to be understood, as used according to the custom of the ancients to comprehend also Arabia. See Assemani Bibl. Orient. tom. iii. P. ii. p. 568—70. Some erroneously understood it to mean Chwala on the Caspian sea, which in Russian is called Chwalinskoje More.

חָוָה fut. יְחָוָה and יְחָוָה, apoc. יְחָוָה (Psalm 97:4), יְחָוָה (1 Sam. 31:3), יְחָוָה (Jer. 51:29), imp

חָוֵל Micah 4:10, and חָוֵל Ps. 96:9, prop. TO TWIST, TO TURN, TO TURN ROUND, and intrans. *to be twisted, turned, turned round.* (Arabic *حَال*.)

Med. Waw to be changed, to be turned, حَوْل round  
about, حَوْل<sup>سنة</sup> a year, حَوْل<sup>سنة</sup> full of turns, wily.

Kindred words are *אָ* to return, to turn oneself round, *עָל* to turn away, and in Hebrew, *אָל*, Gr. *εἰλέω, εἰλόω, ἑλλω*. Hence, with Vav hardened as it were into Beth, has sprung *הָבֵל* No. 1.) Hence—

(1) *to dance* in a circle, Jud. 21:21. Compare Pilel No. 1, and also the noun מחול.

(2) *to be twisted, to be hurled* on or against something (geschwungen, geschleudert werden), properly used of a sword, Hos. 11:6; of a whirlwind, followed by על Jer. 23:19; 30:23; figuratively, 2 Sam. 3:29, יהלך על ראש יואב "let (the murder of Abner) be hurled (fall) upon the head of Joab," etc. Lament. 4:6, לא חלו בה ידים, "no (human) hands were hurled (put) upon her." It is more frequently used thus in

the Targums, see Buxtorf, p. 719. (Arab. *حَال* to leap on a horse, *fi*) auf's Pferd schwingen. IV. to rush upon with a scourge, followed by *علي* and *ب*.)

(3) *to twist oneself* in pain, *to writhe*, *to be in pain* (comp. 𐤁𐤓 No. I), especially used of parturient women, Isai. 13:8; 23:4; 26:18; 66:7,8; Micah 4:10. Metaph. followed by ? to mourn on account of any thing, Mic. 1:12; hence—

(4) *to bring forth*, Isa. 54:1.

(5) *to tremble*, probably from the leaping and palpitation of the heart (comp. **לָרַץ** No. 2), ["from the trembling of a parturient woman"]. Deu. 2:25; Joel 2:6, followed by **יָרָא** of the pers., causing terror, 1 Sa. 31:3; 1 Ch. 16:3.

(6) *to be strong or firm*; verbs that have the signification of binding or twisting, are applied to strength; see קָשַׁר, חָזַק, בָּרַם. (Arab. حال Med. Waw id. Aram. Pael חָזַל *to make firm*. Eth. ለገለገለ; whence חָזַל strength). Psal. 10:5, יָחִילוּ דְרָכָיו "his ways are firm," i. e. his affairs go on prosperously; Job 20:21, לֹא יָחִיל כּוֹבוֹ "his welfare shall not endure."

(7) *to wait, to stay, to delay*, i. q. **נָחַ**. Gen. 8:10; Jud. 3:25.

HIPHIL causat. of Kal No. 5, Ps. 29:8.

HOPHAL fut. **יִלְד** pass. of Kal No. 4, *to be born*,  
Isa. 66:8.

PILEL הִלֵּל—(1) i. q. Kal No. 1, *to dance in a circle*, Jud. 21:23.

(2) i. q. Kal No. 4, *to bring forth*, Job 39:1; and with regard to inanimate objects, *to create, to form* Deu. 32:18; Ps. 90:2; causat. Ps. 29:9.

(3) i. q. Kal No. 5, *to tremble*, Job 26:5.

(4) i. q. Kal No. 7, *to wait for*, Job 35:14.

PULAL <sup>52</sup>in to be born, to be brought forth, Job 15:7; Pro. 8:24, 25; Ps. 51:7.

HITHPOLEL הִתְחַלֵּל—(1) *to twist oneself, to hurl oneself*, i. e. to rush violently; i. q. Kal No. 2, Jer. 23: 19.

(2) *to writhe with pain*, Job 15:20.

(3) *to wait for*, i. q. Kal No. 7, and Pilel No. 4, Ps. 37:7.

HITHPALPEL הִתְחַלְחַל *to be grieved*, Est. 4:4.

Derivatives [חול], חיל, חיל, חל, חלון, היל, חילה, חלון, חלה, מחל, מחולה, מחולה.

חול m. *sand* (Syr. ܚܠܐ), either so called from the idea of rolling and sliding (q. d. Gerötte), or as being rolled about by the wind, Ex. 2:12; Deu. 33:19; Jer. 5:22. *The sand of the sea* (חול הים, poet. חול ימים) is very often used as an image of great abundance, Gen. 23:13; 41:49; and of weight, Job 6:3; Pro. 27:3.—Job 29:18, in this passage the Hebrew interpreters understand *the phoenix* to be spoken of, giving the word a conjectural translation, gathered from the other member of the verse; and thus the Babylonian copies read חול [for the sake of distinction]; but there is no cause for departing from the ordinary signification.

חול ("circle"), [Hul], pr. n. of a district of Aramæa, Gen. 10:23. Rosenm. (Bibl. Alterth. ii. 309) understands it to be the district of Hûleh (أرض الحولة *Ard-El-Hûleh*), near the sources of the Jordan.

חם an unused root; *to be black*, properly *to be burned or scorched*; comp. the cognate חם, Arab.

to be black. Hence—

**חום** adj. *black*, Gen. 30:32, seq.

**חֹמָה** f. *a wall*, from the root **חָקַה** to surround, which see. Exod. 14:22, 29; Deut. 3:5; 28:52. Generally *the wall of a town*, Isa. 22:10; 36:11, 12; Neh. 3:8, 33, etc.; rarely of other buildings, Lam. 2:7. Metaph. used of a maiden, chaste and difficult of approach, Cant. 8:9, 10.

Plur. חֻמּוֹת *walls*, Isa. 26:1; Ps. 51:20, with pl. verb, Jer. 50:15; so also Jer. 1:18, "I make thee this day a fortified city.....and brazen walls," although in the same phrase, Jer. 15:20, the singular is used.



From the pl. is formed the dual חֲסִתִּים *double walls*, the double series of walls with which Jerusalem was surrounded on the south; whence יְרֵי חֲסִתִּים between the two walls (of Jerusalem), 2 Ki. 25:4; Isa. 22:11; Jer. 39:4. Comp. as to forms of this kind, *Lehrg.* § 125, 6, and as to the topography of the city, my *Comment on Isa. 22:9*. [See also Robinson on the walls of Jerusalem, *Paltest.* 1, 460.]

רָחַם fut. רָחֵם, רָחַם, 1 pers. אָחַם—(1) TO PITY, TO HAVE COMPASSION on any one; followed by על Psal. 72:13, *to be grieved* on account of any thing. Jon. 4:10, אָתָּה חָסַף עַל-הַקִּינֹון "thou wast grieved on account of the ricinus" which perished (compare Gen. 45:20). Hence—

(2) *to spare*, followed by לָחַל Neh. 13:22; Jer.  
13:14; Eze. 24:14; Joel 2:17. (Aram. ܠܚܠ, seq.  
ܠܚܠ id.)

It is to be observed with regard to this root, that pitying and sparing, are more often attributed to the *eye* than to the persons themselves, (as in other roots *slackness* and *strength* are attributed to the hands; comp. רָפָה, רָחַם: pining away, also to the eyes, see רָחַם). Hence it may be rightly concluded that the primary signification is in the idea of a *merciful* or *indulgent countenance*, as the Germ. nachsehen, Nachsicht, durch die Finger sehen. Thus Deut. 7:16, לֹא-תַחֲמוּ עֲיֵנֵיכֶם "spare them not," properly, let not thine eye pity them; or, do not regard them with a feeling of mercy; Deut. 13:9; 19:13, 21; 25:12; Isa. 13:18; Eze. 5:11; 7:4, 9. Gen. 45:20, אַל-תַּחֲמוּ עֲיֵנֵיכֶם "do not grieve for your stuff" which must be left behind. It is once used ellipt. 1 Sa. 24:11, וַתִּחַם וְיָדָהּ "and (my eye) spared thee." In Arabic, mercy is similarly ascribed to the eye (Vit. Tim. tom. i. p. 542, l. 14).

חֹף, חָף *m. the shore*, as being washed by the sea; from the root חָפַף No. II. to rub off, to wipe off, to wash; whence Arab. حَانَفَ, حَنْفَ the coasts and shore of the sea. Of the same origin are سَاحِلٌ and يَمَامٌ the sea shore, Gen. 49:13; Deut. 1:7; Josh. 9:1.

**הוֹפָם** (perhaps "inhabitant of the shore," from הוּף), [*Hupham*], pr. n. m. of a son of Benjamin, Nu. 26:39; for which הוֹפִים is found, Gen. 46:21; whence patron. הוֹפָתַי Nu. loc. cit.

חוי an unused root. Syr. <sup>1</sup>ܡܝ Pael <sup>2</sup>ܡܝܝ to in-

close, to surround; comp. *חָבַט*, *חָבַט* to surround  
Hence *חָיִץ* a wall, and—

הַחֵץ *m.* properly a wall; hence especially *the outside* (of a house), and thus מִבֵּית וּמִחוּץ within and without (properly, on the house side, and the wall side) are often opposed to each other, Gen. 6:14; Exod. 25:11. Hence it is—

(1) subst. *whatever is without*—(a) out of the house, *the street*, Jer. 37:21; Job 18:17; pl. הַחוּצוֹת Job 5:10; Isa. 5:25; 10:6.—(b) out of the city, *the fields, country, deserts*. Job 5:10 (Aram. ܒܝܪ), whence there are opposed to each other הַחוּצוֹת אֶרֶץ Prov. 8:26, the (tilled) earth and the desert regions, comp. Mark 1:45.

(2) adv. *out of doors, without, abroad*, Deut. 23:14, e.g. מוֹלֶדֶת־חָוֵין born abroad, i.e. away from home, Lev. 18:9; also, *forth, forth abroad*, Deut. 23:13. So also with הַ parag. הַחוּצָה *without, on the outside*, 1 Ki. 6:6; *abroad, forth, to the outside*, Exod. 12:46, with art. הַחוּץ *forth*, Jud. 19:25; Neh. 13:8 (prop. into the street), הַחוּצָה Gen. 15:5. With prepositions—(a) בַּחוּץ *without* (in the open place), Gen. 9:22.—(b) לַחוּץ poet. id. Ps. 41:7, and לַחוּצָה 2 Chr. 32:5.—(c) מַחוּץ *without, on the outside*, as opposed to מִבֵּית *within*, Gen. 6:14. מִמַּחוּץ id. Eze. 41:25.—(d) מִחוּץ *without* (in a state of rest, as opposed to motion), e.g. לָעִיר *without* (or outside the city), Gen. 19:16; 24:11. מִחוּצָה לְ Ezeziel 40:40, 44.—(e) אֶל־מַחוּץ *without* (after verbs of motion), Nu. 5:3, 4, אֶל־מַחוּץ לַמַּחֲנֶה “without the camp;” Deut. 23:11; Lev. 4:12. Metaph.—(f) חוּץ מִן *besides*, Eccl. 2:25. (So Ch. בֵּין Syr., Sam. and Zab. בֵּין.) Hence הַחוּץ.

“חוק an unused root, i. q. Arab. *ḥaq* to surround, to embrace. It seems to have sprung from חקק, the *q* being softened. Hence חוק (ח) and חוקים.”

בְּתִיב 11:74 Ps. *bosom* חֵיק i.q. (ו or ו) חֹק

[חִזְקָה pr. n. 1 Ch. 6:60, see חִזְקָה.]

הָיָה fut. יִהְיֶה TO BE WHITE; hence to become  
pale (as the face), Isa. 29:22. Aram. הָיָה id.;  
Arab. with Waw quiescent, حَار to be bleached (of a  
garment). Hence הָיָה, חָיָה No. I, and הָיָה, חָיָה.

[“(2) figuratively, *to be splendid, noble*; i. q. חָרַר  
No. 2. See traces of this signification in חָרָה, חֲרִים.”  
Thes.]

חור an unused root, the meaning of which was that of *hollowing, boring*, as shewn by the deriva-

lives חור, חור No. II, a hole, a cavern, and the proper names חור, חור; compare some of the derivatives of the root חור, as חור foramen ani, חור the mouth of a river, bay of the sea. Kindred roots are חור and חור; whence חור, חור, חור a cavern.

I. חור & חור m. *white and fine linen*, from the root חור. LXX. βύσσαν. Est. 1:6; 8:15.

II. חור m.—(1) i. q. חור No. II, *a hole*, as that of a viper, Isa. 11:8; used of an abominable subterranean prison (Germ. *Geod*), Isa. 42:22. Root חור No. II.

(2) [*Hur*], pr. n. of several men—(a) of a Midianite king, Num. 31:8; Josh. 13:21.—(b) of the husband of Miriam, the sister of Moses, [on what authority does this description of Hur rest?], Ex. 17:10; 24:14.—(c) 1 Chr. 2:19, 50; 4:1, 4; compare 1 Chr. 2:20; Ex. 31:2.—(d) Neh. 3:9.—(e) 1 Ki. 4:8.

I. חור i. q. חור No. I, *white linen*. Pl. חור (poet. חור) cloths of linen or byssus, Isa. 19:9. Allied to this are Arab. حور white silk, Æthiopic ሐረር: cotton, according to Ludolf. Lex. Æthiop. page 36. Root חור.

II. חור m.—(1) *a hole*, 2 Ki. 12:10; used of a window, [Is not this rather, a hole in a door?], Cant. 5:4; of the cavity of the eye, Zec. 14:12.

(2) *a cavern*, Job 30:6; 1 Sa. 14:11; of a den of wild beasts, Nah. 2:13. Root חור.

חור *free-born, nobles*, see חור.

חור m. Ch. *white*, Dan. 7:9, from the root חור.

חור see חור.

חור (perhaps “linen-worker,” from חור No. I, like Arabic حور Hariri), [*Huri*], pr. n. m. 1 Ch. 5:14.

חור (id. Chald.), [*Hurai*], see חור.

חור (perhaps “noble,” “free-born,” from חור with the termination חור, *Huram*, pr. n. m. 1 Ch. 2:2; elsewhere חור 2 Sam. 5:11; 1 Ki. 5:15 [“called in Greek Εἰρωμωρ, Jos. e. Ap. i. 17, 18”].

(2) of a Tyrian artificer, 2 Chr. 4:11; elsewhere חור 1 Ki. 7:40; חור 2 Ch. loc. cit. כחב. חור 1 Ki. 7:40; חור 2 Ch. 4:16 (where either the one reading or the other must have been corrupted);

[however, Gesenius explains the readings as they stand in Thes. i. page 458].

(3) a Benjamite, 1 Ch. 8:5.

חור [*Hauran*], pr. n. of a region beyond Jordan, situated eastward of Gaulanitis (גולן) and Batanæa, and to the west of Trachonitis (now *el Lejah*), extending from Jabbok to the territory of Damascus, Ezek. 47:16, 18; Gr. Ἀυρανίτις, Ὠρανίτις; Arabic حوران. It undoubtedly takes its name from the

number of its *caverns* (חור), in which even now the inhabitants of the region dwell. See a more full account of this district in Burekhardt's Travels in Syria and Palestine, page 111, seqq.; 393, seqq.; 446; Germ. ed.

חור — (1) to MAKE HASTE (Arab. حاش. Med. Ye, to flee with alarm. This root is onomatopoeitic, as though imitating the sound of very hasty motion; like the German *husthen*, transit. *hasthen*; also, *hasten*, *fast* *hagen*. Kindred roots are, Arab. *hur* to move, to agitate, to excite to speed, *hissen*, *hagen*; id. *hur*; *hur* to agitate; intrans. to be swift; *hushi* to fear; Heb. *hur* to flee, to flee for refuge; *hur*, *hur*, which see). Constr.—(a) absol. 1 Sa. 20:38; also, in the sense of, to come quickly, to approach, Deut. 32:35.

—(b) followed by a gerund, to make haste to do something, Ps. 119:60; Hab. 1:8; also with a noun in the dative, Ps. 22:20, *לעזרי חור* “make haste for my help.” Ps. 38:23; 40:14; 70:2; 71:12; and in the same sense with dative of pers. Ps. 70:6, *אלהים חור לי* “O God, make haste unto me.” Ps. 141:1. Part. pass. (with an active signification), *hasty, quick, alert*, Nu. 32:17.

(2) Used figuratively of violent internal emotion. Job 20:2, *לעבור חור כי* “on account of my hasting within me,” i.e. of the emotion by which I am moved. Hence—

(3) used of the passions of the mind, pleasures and lusts. Eccl. 2:25, *מי יאכל ומי יחוש* “who eats, who makes haste?” i.e. enjoys the pleasures of life. (In the Mishnah it is not unfrequently used in speaking of the sensations of joy and sorrow. Syr.

*ܚܫܐ* to feel, to perceive; *ܚܫܐ* a passion of the mind; *ܚܫܐ* lust; Arabic *hush* to feel whence *hush* and the kindred word *hush*; Æthiop. ሐረር: sense, feeling.)





(2) *look, appearance, aspect*, Dan. 7:20. (Syr. ܠܫܐܢ.)

**חֲזוֹן** m. (from the root **חָזַה**).—(1) *a divine vision* ["*a vision*, spoken of a divine vision or dream, Isa. 29:7; specially a vision from God respecting future events, prophetic vision, Lam. 2:9; Micah 3:6; Ps. 89:20"], Dan. 1:17; 8:1; 9:24. Hence—

(2) generally *a divine revelation*, 1 Sa. 3:1; 1 Ch. 17:15; Prov. 29:18.

(3) *an oracle*, often collectively (compare *ōpama*, Acts 12:5; 16:9), Isa. 1:1; Obad. 1; Nah. 1:1. [This reference is omitted very rightly in Thes.].

**חֲזוֹת** f. *vision, revelation*, 2 Ch. 9:29; from the root **חָזַה**.

**חֲזוֹת** Chald. *view, prospect, sight*, Dan. 4:8, 17.

**חֲזוֹת** f. (with Kametz impure), from the root **חָזַה**.—(1) *appearance, aspect*, especially of something grand or handsome, (compare **כְּרֹאֶה**). Dan. 8:5, **כְּרֹאֶה וְחֲזוֹת** *a conspicuous or great horn*, verse 8, **וְחֲזוֹת אֲרָבַע** ("and there arose four conspicuous (horns).") For it appears that it must be thus interpreted on account of verse 5.

(2) *a prophetic vision*, Isa. 21:2.

(3) *a revelation, a law, hence a covenant* (both ideas being kindred to the minds of the Hebrews, with whom religion was a covenant with God). Isa. 28:18 (compare **חֲזוֹת** verse 15); 29:11.

**חָזַן** an unused root. Arab. **خَز** to pierce through, e.g. with an arrow, **خَزَّ** to cut into, to perforate, to wound. A kindred root is **חָצַץ**. Hence **חֲזִיץ**.

**חֲזִיָּא** ("the vision of God;" ["seen by God"]), [Hazel], pr.n.m., 1 Ch. 23:9.

**חֲזִיָּה** ("whom Jehovah watches over"), [Hazziah], pr.n.m., Neh. 11:5.

**חֲזִיִּין** ("vision"), [Hezion], pr.n.m., 1 Kings 15:18.

**חֲזִיִּין** m. constr. **חֲזִיִּיִן** pl. **חֲזִיִּוֹת**.—(1) *a vision*, Job 4:13; 7:14; 20:8.

(2) *a revelation*, 2 Sam. 7:17. **חֲזִיִּין** Isa. 22:5 (comp. ver. 1), the valley of vision, or collectively of visions, i. e. Jerusalem as the seat and especial home of divine revelations (Isa. 2:3; Luke 13:33), perhaps with an allusion to **חֲזִיִּין** (whence LXX. *Σιών*), or to **בְּרִיָּה**, which latter word is interpreted "the vision of Jehovah" (Gen. 22:2; 2 Chr. 3:1). The city was situated in [on the side of] a valley.

**חֲזִיִּין** or **חֲזִיִּין** m. (from the root **חָזַן**), properly *an arrow*, hence *lightning*; Zec. 10:1; more fully **חֲזִיִּין לִלְלוֹת** lightning of thunders, Job 28:26; 38:25.

**חֲזִיר** m. *hog, swine*, Levit. 11:7. Syr. **ܡܕܢܐ**, Arab. **خنزير** with the insertion of Nun, id., whence the verb **خَزَرَ** to have narrow (piglike) eyes, seems to be derived.

**חֲזִיר** ("swine"), [Hezer], pr.n.m. 1 Ch. 24:15; Neh. 10:21.

**חָזַק** fut. **יִחָזַק**.—(1) *TO TIE FAST, TO BIND* bonds strongly. (Arab. **حَزَقَ** and **حَزَقَ** id., Syr. *to gird*. Of the same stock are the Hebrew **חָזַק** and Gr. *ισχυω*, *ισχύω*, both in the signification of adhesion, and in that of strength.) Intrans. *to be bound fast*, Isa. 28:22. Hence—

(2) *to hold fast, to stick fast*. 2 Sam. 18:9, **וַיִּחָזַק רֹאשׁוֹ בְּאֵלֶּה** "and his head held (stuck) fast in the terebinth." So **חָזַק בְּתוֹרָה** to adhere to the law, to be zealous for it, 2 Ch. 31:4; followed by **ל** with an inf. *to persist in any thing, to be constant, to be earnest, or assiduous*, Deut. 12:23; Josh. 23:6; 1 Ch. 28:7.

(3) *to make firm, to strengthen, to confirm*. (Verbs of binding, tying, girding, are applied to strength, inasmuch as with muscles well bound and with loins girded, we are stronger; on the other hand, if ungirt, the weaker. See the roots **חָזַל**, **חָזַל**, and the Arabic roots cited by Bochart in Hieroz. i. p. 514, seq., and Schultens in Opp. Min. p. 187, seq.) [Trans.] Eze. 30:21, and i. q. *to help*, 2 Ch. 28:20. More often intrans. *to be firm or strong, to become strong*. It is used of men who increase in prosperity, Josh. 17:13; Jud. 1:28; of an increasingly severe famine, Gen. 41:56, 57; 2 Ki. 25:3; Jer. 52:6; of a firm and fixed determination, 2 Sam. 24:4; 1 Ch. 21:4. Followed by **עַל** *to prevail over, to be stronger than*, 1 Sa. 17:50; followed by **עַל** id. 2 Ch. 8:3; 27:5, and acc. 1 Ki. 16:22. Used figuratively—(a) of the health of the body, *to become strong, to recover*, Isa. 39:1.—(b) of the mind, *to be strong, to be undaunted*. So in the expression **יָחִזְקוּ בְּלִבָּם** (Gr. *ισχυω*) "be strong in mind," Deut. 31:23; compare Dan. 10:19; and in the same sense, *to be strong*, as applied to the hands of any one, Jud. 7:11; 2 Sa. 16:21 (comp. what has been said under the root **חָזַח**).—(c) *to be confirmed, or established*, e.g. as a kingdom, 2 Kings 14:5; 2 Chron. 25:3.—(d) in a bad sense, *to be hardened, to be obstinate*, spoken of the heart, Ex. 7:13, 22; comp. Mal. 3:17.



(4) *to be urgent upon any one, to be pressing*; followed by על Ex. 12:33; Eze. 3:14; followed by an acc., Jer. 20:7.

PIEL חָקַק—(1) causat. of Kal No. 1, *to bind a girdle on to some one, to gird him*; followed by two accusatives, Isa. 22:21; Nah. 2:2.

(2) *to make strong, to strengthen*, especially to fortify a city, 2 Ch. 11:11, 12; 26:9; to repair ruins, 2 Ki. 12:8, 9, 13, 15; followed by ? 1 Chron. 26:27; compare Neh. 3:19. Especially—(a) *to heal* (see Kal No. 3, a), Eze. 34:4, 16.—(b) *to strengthen one's hand*, i. e. to encourage him, Jud. 9:24; Jer. 23:14; Job 4:3; 1 Sa. 23:16. חָקַק יָדָיו *to strengthen one's own hands, to take courage*, Neh. 2:18.—(c) *to aid or assist any one*, 2 Ch. 29:34. Ezr. 6:22; 1:6, "and all their neighbours חָקַקוּ בְּכֶל־כֶּסֶף strengthened them with vessels of silver," i. e. gave to them, etc.—(d) in a bad sense, with the addition of לִב־ to *harden the heart, to make obstinate*, Ex. 4:21. חָקַק לִבּוֹ *to harden one's own heart or face, to be obstinate*, Josh. 11:20; Jer. 5:3. Psal. 64:6, חָקַקוּ לָמוֹ דְּבַר רָע "they are obstinate in doing wickedly."

HIPHL חָקַק—(1) *to bind fast to anything, hence to join to*, in the expression יָרוּ חָקֻקִים *to join one's hand to something, i. e. to take hold of it* (compare Gr. ἵσχω, to hold). Gen. 21:18, חָקַקְתִּי אֶת־יָדִי בּוֹ "join thy hand to him," i. e. take hold of him. Elsewhere without יָר, followed by ? of the person or thing, *to take hold of, to seize, to catch any one, or any thing* (comp. Gr. κρατεῖν ὑποκ), Ex. 4:4; Deu. 22:25; 25:11; also followed by ? 2 Sam. 15:5; על Job 18:9; poet. with acc. Isa. 41:9, 13; Jer. 6:23, 24; 8:21; 50:43; Mic. 4:9, חָקַקְתִּי חֵיַל "pain has taken hold of thee," and in the same sense [or rather with the figure inverted], Jer. 49:24, חָקַקְתָּ רָטֹם "she has taken hold of terror." (So in Latin the expression is used *ignis comprehendit ligna*, and vice versa, *domus comprehendit ignem* [in English the fire catches the house, and the house catches fire], also *capere misericordiam, detrimentum*, we are taken hold of by compassion, etc. Compare Heb. אָחַז Job 18:20; 21:6.) But *to take hold of any one is often*—(a) i. q. *to hold fast, to retain*, Exod. 9:2; Jud. 19:4.—(b) *to receive, to take in, to hold, as a vessel*, 2 Ch. 4:5.—(c) *to get possession of*, Dan. 11:1.

(2) *to adhere, to hold fast to any thing, e. g. justice, innocence*, Job 2:3, 9; 27:6; followed by על of pers. Neh. 10:30.

(3) *to make strong or firm, hence—(a) to restore, rebuild or repair* (edifices [or any thing

similar]), Nehem. 5:16; Ezek. 27:9, 27.—(b) *to strengthen* [persons], Eze. 30:25; and intrins. *to be strong, to be powerful* (comp. Lat. *robur facere*, Ital. *far forze*), 2 Ch. 26:8; Dan. 11:32.—(c) *to aid, assist*, followed by ? Levit. 25:35; compare מְחַוֵּץ a helper, Dan. 11:1; followed by an acc., verse 6.

HITHPAEL—(1) *to be confirmed, or established*, used of a new king, 2 Ch. 1:1; 12:13; 13:21; *to strengthen oneself*, i. e. to collect one's strength, Gen. 48:2; to take courage, 2 Ch. 15:8; 23:1; 25:11.

(2) *to shew oneself strong, or energetic*, 2 Sam. 10:12; followed by לְפָנַי against some one, to withstand some one, 2 Ch. 13:7, 8.

(3) *to aid, assist*, followed by ? and עם 2 Sa. 3:6; 1 Ch. 11:10; Dan. 10:21.

Hence the following words [also יְחַזְקֶה, יְחַזְקֶה, יְחַזְקֶה]—

חָקַק m. verbal adj.—(1) *firm, in a bad sense hardened*. Eze. 3:9, חָקֻק־לִב־ "hardened of forehead or heart," i. e. *obstinate*. Eze. 2:4; 3:7; comp. verse 8.

(2) *strong, mighty*. Isa. 40:10, בָּהֶן יָבֹא "he will come as a mighty one," see ? No. 17.

חָקַק id. *becoming strong*, Ex. 19:19; 2 Sa. 3:1.

חָקַק with suff. חָקִי *strength*, in the sense of help, Ps. 18:2.

חָקַק m. *strength*, Ex. 13:3, 14, 16; Am. 6:13.

חָקַק properly inf. of the verb חָקַק—(1) *בְּחָקְתִּי* properly inf. of the verb חָקַק—(1) *in his being strong*, 2 Ch. 12:1; 26:16, "in his being strong," when he had become strong.

(2) Isa. 8:11, בְּחָקְתִּי "in the hand (of God) being strong," i. e. *impelling me, being impelled by the Spirit of God*, comp. the verb, Ezek. 3:14; Jer. 20:7.

(3) Dan. 11:2, בְּחָקְתִּי בְּעֵשְׂרוֹ "in his being strong in his riches," i. e. *confiding in them*.

חָקַק f.—(1) *might, violence*. בְּחָקְתָּ by force, violently, 1 Sam. 2:16; Eze. 34:4; *very, mightily*, Jud. 4:3; 8:1.

(2) *repair of a house*, 2 Ki. 12:13; compare the verb, PIEL No. 2.

חָקִי ("strong"), [Hezeki], pr. n. m. 1 Chron. 8:17.

חָקִי & חָקִי ("the might of Jehovah," i. e. given by Jehovah; like the Germ. Gottkraft). [Hezekiah, Hizkiah, Hizkijah], pr. n. Gr. Ἐζεκίας, Lat. *Ezechias*, borne—(1) by a king of Judah 728–699 B. C., 2 Ki. 18:1, 10; also called חֲזַקְיָה

and *חור-הטא* for *חור-הטא*, in the manner of derivatives of the future, like *חור-הטא* for *חור-הטא*, Hosea 1:1; Isa. 1:1.—(2) one of the ancestors of the prophet Zephaniah, whom many suppose to be the same as Hezekiah the king, Zeph. 1:1.—(3) 1 Ch. 3:23.—(4) Neh. 7:21; 10:18.

*חור* see *חור* [“an unused root, Ch. and Syr. *חור*, to return, to go round, to roll, Arab. *خزر* to have narrow (qu. piglike?) eyes: this may be a denominative.” Hence *חור*, and the proper names *חור* and *חור*.]

*חור* with suff. *חור* pl. *חורים* (with Dagesh forte implied, see Lehrg. § 38:1), properly *a thorn*, i. q. *חור* which see. Hence—

(1) *a ring*, put through the perforated nostrils of animals which are to be tamed, and to which a cord was attached. 2 Ki. 19:28; Isa. 37:29; Eze. 29:4 (comp. Job 40:26, and the remarks under the word *חור* No. 2).

(2) *a hook or clasp*, to fasten together the garments of women (compare *épinglé*, Germ. *Spindel*, from *spinula*, see Tac. Germ. 17), Ex. 35:22. Others understand this to be a *nose ring*, elsewhere called *נזם*, see Bochart, Hieroz. i. p. 764. [Root *חור*.]

*חור* i. q. *חור*, pl. *חורים*, where *חור* is *חור*.

*חטא* fut. *חטא*.—(1) prop. TO MISS, TO ERR FROM THE MARK, speaking of an archer (the opposite idea to that of reaching the goal, to hit the mark), see Hiph. Jud. 20:16; of the feet, to *make a false step*, to *stumble* (Prov. 19:2), Germ. *fehlen*, *verfehlen*, specially *fehl-schießen*, *fehl-treten*. (The same origin is found in Arab. *خطي* to miss the mark, opposite to *صاب* to hit the mark, see Jeuhari in the specimen edited by Scheid, p. 67—71, and Greek *ἀμαρᾶν*, used of a dart, Il. x. 372; iv. 491; of a way, Od. vii. 292.) The opposite of *חטא* to hit upon, to find, German *treffen*. Prov. 8:36, *חטא חכם נפשו* “he who wanders from me, injures his own soul.” Opposed to *חטא* verse 35. Job 5:24, “thou numberest thy flock, *חטא* and missest none;” none is wanting, all the flocks are there. (In this signification it agrees with the Æthiop. *ሳጥላ*: not to find, not to have, to lack, see Ludolf, Lex. Æthiop. p. 288.)

(2) to *sin* (to miss or wander from the way, or to *stumble* in the path of rectitude), followed by *?* of the person *against* whom one sins, whence *חטא* Gen. 20:6, 9; 1 Sa. 2:25; 7:6, etc.; also followed by *?* of the thing in which one has sinned,

Gen. 42:22; Lev. 4:23; Neh. 9:29; followed by *על* Levit. 5:22; Num. 6:11; Neh. 13:26. There is a pregnant construction in Lev. 5:16, *אֶת אֲשֶׁר חָטָא מִן הַקֹּדֶשׁ* “that which he hath sinned (taken sinfully) from the holy things.”

(3) to *become liable to a penalty or forfeiture of something* by sinning, followed by an acc. Lev. 5:7; comp. verse 11; Prov. 20:2, *חטא נפשו* “he becomes liable to the penalty of his life,” brings his life into danger, compare Hab. 2:10. Gen. 43:9, “unless I bring him back *וְחָטָאתִי וְנָנִי* I shall be liable (i. e. I shall bear the blame) through all my life.”

PIEL *חטא*.—(1) to *bear the blame* (to take the consequence of sin), followed by an acc., Gen. 31:39; hence—

(2) to *offer for sin*. Levit. 6:19, *חטאת אִתָּה* “he who offers it” (the sin offering). Levit. 9:15, *וַיִּחַטְּאוּ* “and offered it as a sin-offering.”

(3) to *expiate, to cleanse* by a sacred ceremony, i. q. *נִפָּר*, as men, Num. 19:19; Ps. 51:9; vessels, a house, etc. Lev. 8:15, followed by *על* Ex. 29:36.

HIPHI *חטא*.—(1) i. q. Kal No. 1, to *miss the mark* (as an archer), Jud. 20:16 (Arab. Conj. IV.).

(2) causat. of No. 2, to *lead into sin, to seduce* some one to *sin*, Ex. 23:33. 1 Ki. 15:26, *וַיִּחַטְּאוּ* “and in his sin which he made Israel to sin,” to which he seduced Israel (used here, as often in other places, concerning idolatry). 1 Ki. 16:26; 2 Ki. 3:3; 10:29.

(3) [“to *cause to be accused of sin*, Deu. 24:4, Ecc. 5:5; also”] i. q. *הִרְשִׁיעַ* to *declare guilty, to condemn*, in a forensic sense, Isa. 29:21.

HITHPAEL—(1) i. q. Kal to *miss or wander* from the way, used of a man terrified and confounded, and thus in a precipitate flight mistaking the way. Job 41:17; comp. Schultens. Opp. Min. p. 94.

(2) reflect. of Piel No. 3, to *purify oneself*, Nu. 19:12, seq. 31:20.

The derived nouns follow immediately after.

*חטא* m. with suff. *חטאים* plur. *חטאים* const. *חטאים* (which is from the form *חטא*).

[1] *sin, fault*, Lev. 19:17; 22:9. *חטא* to be sin against any one, i. e. for him to be reckoned guilty in the matter, Deu. 15:9.

[“(2) *penalty of sin*, hence *calamity*, Lament. 3:39.” Thes.]

*חטא* m. [pl. *חטאים*, suff. *חטאית*], (with Kamets impure).—(1) *a sinner* [in an emphatic sense], Gen. 13:13.



(2) *one who bears blame, one counted culpable*, 1 Ki. 1:21.

חַטָּאת f. *sin*, Gen. 20:9. ["(2) *a sacrifice for sin*, Ps. 40:7."] ]

חַטָּאת — (1) f. of the word חַטָּן *a sinner* f., or *sinful*, Am. 9:8.

(2) i. q. חַטָּאת — (a) *sin*, Ex. 34:7. — (b) *penalty of sin* (like חַטָּאת No. 3), Isa. 5:18.

חַטָּאת Ch. f. *a sacrifice for sin*, Ezr. 6:17 (ק').

חַטָּאת constr. חַטָּאת plur. חַטָּאות f. ["*a miss, misstep, slip with the foot*, Pro. 13:6"] ]

(1) *sin*, Ex. 34:9; Isa. 6:7, etc. ["Rarely for the habit of sinning, *sinfulness*, Prov. 14:34; Isa. 3:9."] ] Also applied to that by which any one sins, e.g. idols, Hos. 10:8; Deut. 9:21; comp. 2 Ki. 13:2, *water of sin*, i. e. of expiation or purifying, Num. 8:7.

(2) *a sin offering*, Levit. 6:18, 23; as to its difference from חַטָּאת see that word.

(3) *penalty*, Lam. 4:6; Zec. 14:19; hence *calamity, misfortune*, Isa. 40:2; Prov. 10:16 (opp. to חַטָּאת). [Is not this last sense wholly needless? and would not its introduction utterly mar the sense of the passages referred to in support of it?]

חָטַב — (1) TO CUT, TO HEW wood, Deu. 29:10; Josh. 9:21, 23; 2 Chr. 2:9; Jer. 46:22. Arabic حَطَب hewn timber, حَطَب to go for timber. A kindred root is חָצַב to cut stones; also חָצַב and the words there cited.

(2) Med. E. intrans. prop. *to be cut, to be smitten with a rod*, hence *to be marked with stripes, to be striped*, compare חָצַב No. 3. Arabic حָطַב *to be striped, to be variegated*, used of a garment. Hence [part. pass.] pl. f. חָטְבוֹת striped tapestry, Pro. 7:16. Syr. حَصْحَصَة a variegated vest, properly striped. The same signification is found in the cognate root حَطَف, see Castell, Heptagl. p. 3329.

Pual pass. of No. 1, *to be hewn out, carved*, Ps. 144:12.

[חָטְבוֹת part. pass. f. pl. of the preceding verb.] ]

חֹטֶה f. *wheat*, in sign. especially as growing in the fields. Exod. 9:32; Deu. 8:8; Job 31:40; Isa. 28:25; Joel 1:11. The expression חֹטֶה חֶלֶב Psal. 81:17, fat of wheat, is, however, to be explained of grains of wheat, and so חֹטֶה חֶלֶב fat of kidneys of wheat, Deut. 32:14; fat thus used denoting the

medulla or flour of the wheat, *μελλὸν ἀνδρῶν*; it is also called חֹטֶה Ps. 147:14.

Plural חֹטִים grains of wheat (the sing. is four d applied to one grain, חֹטֶה, Mishn. Chelaim i. § 9), חֹטֶה Jer. 12:13; חֹטֶה Gen. 30:14; חֹטֶה 1 Ch. 21:20; חֹטֶה 2 Ch. 27:5. By a Chaldaism חֹטֶה Eze. 4:9.

In the cognate languages it is *حَنَط*, *حَنَط* Chald. חֲנִט, and some on this account regard חֲנִט *to season*, as its root. But, however, the letter Nun may be inserted as originating in Teth doubled, so that the root may be חֲנִט. [In Thes. it is put under חֲנִט, where it seems to belong.] The Gr. *σῖτος*, wheat, appears to answer to this word, the aspirate being changed into a sibilant. ["Bohlen compares Sanscr. *godhuma*, wheat, so called from its yellow colour. Pers. *گندم*."] ]

חֲטִישׁ (prob. "assembled," from the root חֲטִישׁ), [Hattush], pr. n. m. — (1) 1 Chr. 3:22; Ezr. 8:2. — (2) Neh. 3:10. — (3) Neh. 10:5; 12:2.

חָטַט an unused root. Aram. *حَطَّ* *to dig, to explore*. Arabic *حَطَّ* *to engrave, to write*. Hence pr. n. חָטִיט.

חָטֶה m. Chald. *sin*, suff. חָטֶה Dan. 4:24, from the root חָטַט i. q. Hebr. חָטַט.

["חָטֶה Chald. f. *a sacrifice for sin*, Ezr. 6:17 (כ')."] ]

חָטִיט ("digging," "exploring"), [Hatita], pr. n. m., Ezr. 2:42; Neh. 7:45; see חָטִיט.

חָטִיל ("waving"), [Hattil], pr. n. m., Ezr. 2:57; Neh. 7:59. Root חָטַל.

חָטִיפָה ("seized," "caught"), [Hatipha], pr. n. m., Ezr. 2:54; Neh. 7:56.

חָטַל an unused root. Arab. *حَطَلَ* *to be pendulous, to be loose*; kindred to חָטַל. Hence pr. n. חָטִיל.

חָטַם TO STOP the mouth of an animal with a muzzle, TO MUZZLE. (Arabic *حَطَمَ*, whence *حَطَام*

a muzzle. Cognate roots are חָטַם, *חָטַם*, also *חָטַם*, comp. my remarks on the signification of the syllables *חָטַם*, *חָטַם*, *חָטַם*, p. cccii.) Of a kindred power to this root are *domare*, *dämmen*, *zudämmen*, *zähmen*. Metaph. Isa. 48:9, *אֶחָטַם לִי* "I tame or muzzle (myself ['my anger']) towards thee, I restrain myself."

**חָטַף** f. **חִטְפָּה** i. q. **חָטַף** TO SEIZE, TO TAKE with violence, Jud. 21:21; Psalm 10:9. (Aram. **ܫܬܦ**, Arab. **حطف** id.) Hence pr. n. **חִטְפָּא**.

**חָטַר** an unused root. Arab. **خطر** (kindred to the roots **חָטַל**, **חָטַל**, **חָטַל**, and others, the primary syllable of which is *dal, tal, sal*, having the force of being pendulous, waving, or swinging, see **חָטַל** page 66) to shake, or brandish, a rod or spear (*schwefel*), to wag, as a tail (*wedeln*); see Alb. Schultens, *Hamasa*, p. 350, 51, Epist. ad Menken., ii. p. 61. Hence—

**חָטַר** m. a rod, Pro. 14:3; a branch, sucker, Isa. 11:1. (Arab. **خَطَر** a branch, Syr. **ܡܬܥܠܐ** a staff, or rod. Sam. **ܚܬܐ**, **ܚ** and **ח** being interchanged.)

**חָטַשׁ** an unused root, perhaps i. q. Arab. **حش** to assemble themselves (used of people). Hence pr. n. **חִטְשָׁא**.

[**חִטְשָׁא** see **חִטְשָׁא**.]

**חַי** constr. **חַי** fem. **חַיָּה**, pl. **חַיִּים** fem. **חַיּוֹת** (from the root **חַי**).

(A) adj.—(1) *alive, living*, Gen. 43:7, **חַי** **אֲבִיכֶם** “is your father yet alive?” verses 27, 28; 45:3, 26; 46:30. **חַי** “every living thing;” Gen. 3:20; 8:21. **חַי** **הָעוֹלָם** “he who lives for ever,” i. e. God, Dan. 12:7. This is an accustomed formula in swearing, **חַי** “Jehovah (is) living;” i. e. as God liveth; Ru. 3:13; 1 Sa. 14:45. **חַי** **אֱלֹהִים** 2 Sa. 2:27; poet. **חַי** Job 27:2, and **חַי** **אֲנִי** “as I live,” when Jehovah himself swears, Nu. 14:21, 28; Deu. 32:40; Jer. 22:24; Eze. 5:11; 14:16, 18, 20, etc.; also used of the oath of a king, Jer. 46:18, [but this *King* is **יְהוָה**]; **חַיִּים** “those who are alive,” i. e. men. Ecc. 6:8, **אֶרֶץ חַיִּים** “the land of the living,” as opposed to the place or state of the dead (Hades), Eze. 26:20; 32:23.

(2) *lively, vigorous*, 2 Sam. 23:20, according to **חַיִּים** (אִישׁ חַיִּים קָרִי). Compare **חַיָּה**. Also, *flourishing, prosperous* [“according to some”], 1 Sa. 25:6.

(3) *reviving*; hence metaph. **חַיָּה** Gen. 18:10, 14; 2 Ki. 4:16, 17; at the reviving of the season, i. e. the year, in the *next spring*, when the winter is past, **καταπληθύνειν ἐνιαυτοῦ** (Od. xi. 247).

(4) *raw*, used of flesh, 1 Sa. 2:15; Lev. 13:14, seq.

(5) *fresh*, as of a plant in its greenness, Ps. 58:10; as of running water, opposed to that which is stagnant and putrescent, which is called in Arabic **الماء الميت** dead water. Gen. 26:19; Lev. 14:5, 50.

(B) subst. *life*, Lev. 25:36. [1 Sam. 25:6, “and say ye thus, **חַי** to life (i. e. to welfare), hail!” to be regarded as a form of salutation, and not as being here the adj. See Thes.] So in the formula of swearing, [“when by created things”]. **חַי** **פָּרְעֵה** by the life of Pharaoh, Gen. 42:15, 16; **חַי** **נַפְשְׁךָ** by thy life, 1 Sa. 1:26; 17:55. The name of Jehovah is in the same sentence preceded by **חַי** (see letter A, 1); whence **חַי** **יְהוָה** **חַי** 1 Sam. 20:3; 25:26. It is much more usual to use in this sense the—

Pl. **חַיִּים**, once **חַיִּין** Job 24:22, *life*, Gen. 2:7; 3:14, 17; 7:15, etc. **רוּחַ חַיִּים** the breath of life, Gen. 6:17; **עֵץ חַיִּים** the tree of life, i. e. of life of long duration, **θεοειδόν** or immortality, Gen. 2:9; compare 3:22, 24. Hence—(a) *living, sustenance*, **βίος**, Prov. 27:27.—(b) *refreshment*, Prov. 3:22; 4:22.—(c) *prosperity, welfare* (comp. Syr. **ܫܬܐ** Luke 19:9, for the Greek *συνημία*), *happiness*, Ps. 34:13; Pro. 4:22, 23; 12:28; 13:14; 14:27. **אֶרֶץ חַיִּים** the way of welfare, Pro. 2:19; 5:6.

**חַי** Ch. emph. st. **חַיָּא**, pl. **חַיִּין**.

(1) adj. *alive, living*, Dan. 2:30; 4:14, 31; 6:21, 27.

(2) Pl. **חַיִּין** as a subst. *life*, Ezr. 6:10; Dan. 7:12.

**חַיָּא** (perhaps for **יְחַיָּא** “God liveth”), [*Hiel*], pr. n. m. 1 Ki. 16:34.

**חִידָה** f. (from the root **חָדַר**, which see; compare Dan. 5:12), properly, something *twisted, involved*; whence—

(1) *subtlety, fraud*, Dan. 8:23.

(2) *a difficult sentence, an enigma*, compare **חִידָה**. In proposing enigmas, the verb commonly used is **חָדַר** which see; in solving them, **חָדַר** Jud. 14:14.

(3) i. q. **חִידָה** a *sententious expression*, Prov. 1:6; a *parable*, Eze. 17:2; a *song, poem*, Psalm 49:5; 78:2; compare Hab. 2:6; an *oracle, a vision*, Num. 12:8.

**חָיָה** inf. absol. **חַיָּה** Eze. 18:9, and **חַיָּה** 3:21; 18:28; constr. with suff. **חַיָּהֶם** Josh. 5:8; with prefix **חַיָּה** Eze. 33:12; imp. with prefix **חַיָּה** Gen. 20:7; pl. **חַיָּה** 42:18; fut. **חַיָּה** apoc. **חַיָּה**.

(1) TO LIVE, a word of very frequent use. Arabic **حى**, which form is also found in Hebrew, see **חַיָּה**.

Æth. **ሕይወት**: Syr. **ܫܬܐ** id. The original idea of this word is that of *breathing*; inasmuch as the life of animate beings is discerned by their breathing (compare **נָפַח**); and the more ancient form of this root is



חיה, which see. The same original idea is found in the Greek ζῶω, ζῶω, cognate to which is ἄω, ἄνω, to breathe; which, in Æschylus, is applied to the winds as breathing or blowing. Those who are curious in languages may inquire whether the Sanscrit *dśchiv*, to live; Greek βίωω; and Latin *vivo*; belong to the same stock.

[“Construed—(a) with acc. of time, Gen. 5:3, ‘and Adam lived a hundred and thirty years;’ Gen. 11:11, etc.—(b) with  $\text{ל}$  of place, Lam. 4:20; also of that from which one lives, 2 Ki. 4:7; and of that by which one lives and prospers, Hab. 2:4.”]

Followed by  $\text{על}$ , to live upon any thing, compare  $\text{על}$  No. 1, a, letter  $\gamma$ . Often i. q. *to live well, to be prosperous, to flourish*, Deut. 8:1; 30:16; Neh. 9:29 [Qu. as to the use of this latter-cited passage].  $\text{יְיָ הַמֶּלֶךְ}$  “may the king live,” may he prosper, 1 Sa. 10:24; 2 Sam. 16:16.  $\text{יְיָ לִבְבְּךָ}$  “let your heart live,” i. e. let it flourish, or be glad, Psalm 22:27; 59:33.

(2) *to continue safe and sound*, Josh. 6:17; Nu. 14:38; especially in the phrase  $\text{חַיְתִּיהָ נַפְשִׁי}$  “my soul liveth,” I remain alive, Gen. 12:13; 19:20; Isa. 55:3; Jer. 38:17, 20.

(3) *to live again, to revive*, Eze. 37:5, seq.; 1 Ki. 17:22; hence—

(4) *to recover health, to be healed*, Gen. 20:7; Josh. 5:8; followed by  $\text{מִן}$  from a disease, 2 Ki. 1:2; 8:8; and *to be refreshed* (spoken of one wearied, or sad), Gen. 45:27; Jud. 15:19.

PIEL חיה—(1) *to cause to live, to make alive, to give life to some one*, Job 33:4. A woman, when she conceives by a man, is said *to vivify his seed*, Genesis 19:32, 34; similarly, Hosea 14:8,  $\text{יְחִי רְגֵן}$  “they shall vivify the corn” in the desert land, by again cultivating the fields and scattering the seed. Metaph. Hab. 3:2, “O Jehovah, vivify thy work,” i. e. accomplish it. Also, *to cause to be well, or to flourish*, Ps. 119:37.

(2) *to keep alive*, compare Kal No. 2; Gen. 12:12; Exod. 1:17; Ps. 41:3; 138:7; Job 36:6; חיה  $\text{נֶפֶשׁ}$  id. 1 Ki. 20:31; Ps. 22:30; חיה  $\text{נֶפֶשׁ}$  to preserve seed, Gen. 7:3; חיה  $\text{בָּקָר}$  to feed oxen, Isa. 7:21.

(3) *to call back to life, to restore life*, 1 Sam. 1:6; Ps. 30:4; Den. 32:39; hence, *to refresh*, Ps. 71:20; 85:7; and figuratively, *to repair* (a city), 1 Ch. 11:8. Neh. 3:34,  $\text{הַחֲיוֹת אֶת־הַבָּנִים}$  “will they call the stones to life?” So Syr.  $\text{ܚܝܐ}$  to raise up ruins.

HIPHIL חיה—(1) i. q. PIEL No. 2, *to keep alive*, Gen. 6:19, 20; with the addition of  $\text{נֶפֶשׁ}$  Gen. 19:19;

to deliver from destruction of life, i. e. to save from death, Gen. 47:25; 50:20; followed by  $\text{ל}$  Gen. 45:7; also, to suffer to live, *to grant life*, Josh. 6:25; 14:10; 2 Sa. 8:2.

(2) i. q. PIEL No. 3, *to restore to life*, 2 Ki. 5:7; 8:1, 5. Hence חיה  $\text{חֵיָאֵל}$  [and the pr. n.  $\text{חֵיָאֵל}$  and  $\text{חֵיָאֵל}$ ].

חיה & חיה Chald. id. Dan. 2:4,  $\text{מְלִכָּה לְעֻלְמִין חֵי}$  “O king, live for ever;” a usual phrase in saluting kings. Dan. 3:9; 5:10; 6:7, 22; compare Neh. 2:3; חיה  $\text{לְעוֹלָם}$  1 Ki. 1:31.

APHEL part. חיה preserving alive; comp. Syr.  $\text{ܚܝܐ}$  Dan. 5:19.

חיה adj., pl. f. חיות lively, strong, robust, Ex. 1:19; see חיה No. 2.

חיה f. constr. חיה and poet. חיה with Vav parag. Gen. 1:24; Ps. 50:10; 79:2; 104:11 (comp. Gramm. § 78, note; [§ 93, 2;] Lehrs. § 127, 3); fem. of the adjective חיה living, or, in a neutral sense, *that which lives*; hence—

(1) *an animal, a beast*; חיה רעה a wild beast (lit. an evil beast), Gen. 37:20, 33. Pl. חיות Ps. 104:25; Isa. 35:9; Eze. 1:5; but more often in the sing. collect. חיה  $\text{כָּל}$  all living creatures, Gen. 8:17; 9:5; Lev. 11:46. This word is also applied—(a) in the widest sense to beasts of all kinds, and also to aquatic creatures, Levit. loc. cit.; more frequently—(b) to quadrupeds as opposed to birds, Gen. 1:30; 2:19; 8:19; 9:2; Lev. 11:2, 27; 17:13; Isa. 46:1.—(c) to wild animals, as opposed to tame cattle (בהמה), Gen. 1:25; 2:20; 7:14, 21; 8:1; 9:10; specially to wild beasts, the meaning of which is often more fully expressed חיה  $\text{הַשָּׂדֶה}$  Ex. 23:11; Lev. 26:22; Deu. 7:22; Hos. 2:14; 13:8; Jer. 12:9; Eze. 34:8.

and חיה  $\text{רָעָה}$  Eze. 14:15; 34:25. Arabic  $\text{حيه}$  specially denotes a serpent.

(2) *a people*, Ps. 68:11, *a band of men, a troop*, 2 Sa. 23:11, 13, i. q. חיה No. 2. In this word the fem. living is taken collectively for *those who are alive* (Lehrgeb. p. 477), חיים, specially for men.

(3) as a subst. life, only in poetry, i. q. חיה Jol 33:18, 22, 28; Ps. 143:3. So in the expression חיה with art. חיה  $\text{נֶפֶשׁ}$  animal of life, i. e. a living creature, see חיה No. 4. The term life is also applied to vigour, strength. Isaiah 57:10, חיה  $\text{תִּהְיֶה בְּיָדְךָ}$  “thou (yet) findest the life of thy hand,” i. e. vigour in thy hand. Hence—

(4) i. q. חיה No. 2, *vital power, life, anima*, to which is ascribed hunger, thirst, weariness (Job 33:20). חיה  $\text{מָלֵא}$  Job 38:39, i. q. חיה  $\text{מָלֵא}$  to fill the soul, i. e. to satisfy. Poetically חיה  $\text{נֶפֶשׁ}$  is also used for the

*soul, desire, will*, like נָפֶשׁ No. 3; to which, besides other things, desire and blood-thirstiness are ascribed (Ps. 27:12; 41:3). So I interpret, Ps. 74:19, אֶל-תַּחַן לִתְּנוּ לִי נָפֶשׁ תּוֹרֶךְ "give not to the desire (of blood-thirsty foes [bloody-minded troop, No. 2, Ges. corr.]) thy turtle dove," i. e. thy innocent people.

חִיּוֹא emphat. חִיּוֹתָא, חִיּוֹתָא f. Chald. *an animal, a beast*, Dan. 4:12, seq.; 7:3, 12, 17 for חִיָּה, double Yod being changed into י.

חַיִּית f. *life*, 2 Sa. 20:3.

חַיִּי i. q. חַיָּה to LIVE, but with the middle radical doubled, like the Arab. حَيَّ. To this belongs 3 Pret. חַי, Gen. 5:5, כָּל-יְמֵי אָדָם אֲשֶׁר-חַי "all the days of Adam which he lived;" 3:22, וְאָכַל חַי לְעוֹלָם " (lest) he should eat and live for ever;" Num. 21:8. Care is necessary not to refer to the verb the occurrences in which חַי is an adjective, as חַי הָעוֹר אֲבִיכֶם "is your father yet alive?" Gen. 43:7. Hence חַי, חַיָּה, חַיִּית.

חַיִּל see חוּל.

חַיִּל m. constr. חַיִּל, with suff. חַיִּלִּי pl. חַיִּלִּים (see חוּל No. 6), *strength, power, might* (especially warlike), *valour*, Psal. 18:33, 40; 33:16. חַיִּל עָשָׂה to *shew oneself strong, to display valour*, Nu. 24:18; Ps. 60:14; 108:14. Hence—

(2) *forces, a host*, Ex. 14:28. יְרֵךְ הַחַיִּל leader of the army, 2 Sa. 24:2. חַיִּל בְּנֵי חַיִּל soldiers, Deu. 3:18; 1 Sa. 14:52; Ps. 110:3, בְּיוֹם חַיִּלְךָ "in the day of thy warfare," i. e. of thy warlike expedition; [that is, the day of the sending of the rod of Messiah's strength out of Zion, when he rules in the midst of his enemies, and strikes through kings in the day of his wrath].

(3) *ability*, hence *wealth*, riches, Gen. 34:29; Job 20:15. חַיִּל עָשָׂה to acquire wealth; Deut. 8:17, 18; Ruth 4:11; Pro. 31:29.

(4) *virtue, uprightness, integrity*, also *fitness*. חַיִּל אֲנָשִׁי men of capacity, Gen. 47:6; Ex. 18:21, 25. חַיִּל אִשָּׁה a virtuous woman, Ruth 3:11; Prov. 12:4; 31:10. חַיִּל אִישׁ an honest, or upright man, 1 Ki. 1:52.

(5) *the strength* of a tree, spoken poetically of its fruits, Joel 2:22; compare בָּרֵךְ Job 31:39.

חַיִּל m. Chald. — (1) *strength, might*, Dan. 3:4.

(2) *host, army*, Dan. 3:20; 4:32.

חַיִּל & חַל m. properly i. q. חַיִּל, especially—

(1) *an army, a host*, 2 Ki. 18:17; once חַל Obad. 30; also Ps. 10:10, according to קרי, where חַיִּל-בָּאִים

may be rendered the host of the afflicted; but it is preferable to follow כְּחַיִּב, see חִלְקָה.

(2) *defence, fortification*, especially a particular part of the fortifications, namely, a ditch, with the *antemurale* surrounding it, 2 Sam. 20:15; Isa. 26:1; Nah. 3:8; Lam. 2:8; comp. 1 Ki. 21:23; Ps. 48:14; 122:7. LXX. ἀποτειχισμα, περιτειχος. Vulg. *antemurale*. (In the Talmud חַיִּל is used for a space surrounding the wall of the temple, see Lightfoot, Opp. t. ii. p. 193).

חַיִּל m. & חַיִּלָּה f. Job 6:10.

(1) *pain*, especially of parturient women, Ps. 48:7; Jer. 6:24; 22:23; Mic. 4:9.

(2) *fear, trembling*, Ex. 15:14; see חוּל No. 3, 5.

חַיִּלָּה Ps. 48:14, according to the common reading, i. q. חַיִּל No. 2; but LXX., Vulg., Syr., Chaldee, Jerome, and 18 codices read it with the addition of מַפְּיִק חַיִּלָּה, from the word חַיִּל; and it is preferable to take it thus.

חַיִּלָּם [Helam], 2 Sam. 10:16, and חַלְאָם verse 17, pr. n. of a town near the Euphrates, the scene of a battle of David with Hadadezer.

חַיִּלָּן [Helan], pr. n. of a sacerdotal town in the tribe of Judah, 1 Chron. 6:43. [Called חוּלָן, Josh. 21:15.]

חַיִּן m. Job 41:4, i. q. חַן *grace, beauty*, whence חַיִּן עֲרֹכֹן "the beauty of his structure." The form imitates the Chaldee, in which חַנָּה, חַנָּה are i. q. Heb. חַן, like חַנָּה, חַנָּה. ["Comp. חַן the name of the letter, for חַן."]. The word with which this is compared by Alb. Schultens, Arab. حِين opportunity, is only used in speaking of time.

חַיִּן m. *a wall*, Eze. 13:10. Arab. حَائِط id., see the root חוּץ.

חַיִּצוֹן m. חַיִּצוֹנָה f. (adj. from the word חוּץ), *outer, exterior*, Eze. 10:5; 40:17, 31; hence *civil* (as opposed to sacred), 1 Ch. 26:29; comp. Neh. 11:16. חַיִּצוֹן לְחִיצוֹן without, on the outside, 1 Ki. 6:29, 30.

חִיק an unused root. Arabic حَاق Med. Ye, to surround, kindred to חוּץ, חוּץ which see. Hence properly חִיק [In Thes. this root is omitted, and חוּץ is inserted; see that root in this Lexicon.]

חִיק rarely חִיק Prov. 17:23, with suff. חִיקִי Psalm 35:13, and חִיקִי Job 19:27, m. ["the bosom, i. e. the breast with the arms so called from embracing see the root חוּץ"].



(1) *bosom of a garment*, Prov. 16:33; שָׁמַר בְּחֶסֶם "a present (given) into the bosom," i.e. given secretly, Prov. 21:14; comp. Prov. 17:23. (Lat. *sinum laxare*, expedire, used of an expectant of gifts, see Senec. Epist. 119. Thyest. 430.)

(2) *the bosom of a person*. שָׁכַב בְּחֶסֶם to lie in the bosom (of a woman) de complexu venereo. The phrase שָׁכַב בְּחֶסֶם is "to lie in a consort's bosom," 1 Ki. 1:2; Mic. 7:5; a mother's, 1 Ki. 3:20 (of an infant, comp. Ruth 4:16). Hence it is applied to intimate conjugal love, אִשְׁתּוֹ חֶסֶם the wife who is in thy bosom, Deu. 13:7; 28:54; compare verse 56. שָׁלַם אֶל חֶסֶם Jer. 32:18; חֶסֶם אֶל חֶסֶם Ps. 79:12, to recompense to any one into the bosom (as God the actions of men), i. q. elsewhere בְּרֹאשׁ חֶסֶם Jud. 9:57; 1 Sa. 25:39; Joel 4:7. (Winer is altogether wrong in taking this expression to signify full measure (Lex. p. 323) to be received not by the hand but into the bosom of a garment, compare Luke 6:38; the phrase simply means that something is made to return from whence it came; compare the similar Arabic expression رَدَّ فِي خُورَةِ to return upon one's neck, Hist. Tim. tom. i. p. 30, Mang.) It is spoken of the breast for the mind or soul, Job 19:27 [?]; Eccl. 7:9. ["Also i. q. חֶסֶם Job 19:27."]

(3) Metaph. *the bosom of a chariot*, i.e. its hollow part, 1 Ki. 22:35; *the bosom of the altar*, the lower or hollowed part for the fire, in which it is kept burning, Eze. 43:13.

חִירָה ("nobility," "a noble race"), [Hirah], ur. n. m. Gen. 38:1, 12.

[חִירָה & חִירָה see חִירָה]

חִישׁ i. q. חִישׁ [which see] TO MAKE HASTE, imp. חִישׁ Ps. 11:12, כְּחִישׁ. Hence—

חִישׁ adv. *speedily*, Ps. 90:10.

חֶף with suff. חֶפִי m. *the palate* with the corresponding lower part of the mouth, *the internal part of the mouth, the jaws*, like מַלְחָהִים. (Arab.

حَنَكٌ the palate and the lower part of the mouth

answering to it, beak, Syr. سِنْدَا palate. Root חֶף No. 1.) Whence Job 20:13, בְּתוֹךְ חֶפִי "in the midst of his mouth." Job 33:2.—(a) for the organ of taste, Job 12:11; comp. Job 6:30; Ps. 119:103.—

(b) for the organ of speech. Proverbs 8:7, פִּי אֶמְצָא "for my palate shall speak the truth." Job 31:30, "for I have not suffered my palate to sin;" compare Hos. 8:1 " (Put) the trumpet to thy

palate" (mouth). Comp. חֶפֶה.—Cant. 7:10, comp. Cant. 5:16, *the palate* seems to be delicately put for the moisture of the mouth perceived in kisses; comp. Lette ad Amrulk. Moall. p. 180.

חָקָה TO WAIT. (Alb. Schultens, on Job 3:21, seeks for the primary idea in tying, or binding, comp.

Arab. حَكَا to tie a knot, and the Latin *moramnectere* ap. Senecam Trag. & Val. Flacc.). In Kal once, part [active] const. חוֹקִי Isa. 30:18, followed by ? Of more frequent occurrence is—

PIEL חָקָה id. 2 Ki. 7:9; followed by an acc. and לָּ, Job 32:4; especially used as חָקָה לַיהוָה to wait for Jehovah (full of confidence), Ps. 33:20; Isai. 8:17; Isa. 30:18, יְחַקֵּה יְהוָה לְחַנּוּכְךָ "Jehovah will wait that he may be gracious to you," if he can again be favourable to you. Inf. in a Ch. form חָקִי Hos. 6:9. ["In the parallel member is יָרוּם *he will arise*, sc. in order to do this or that, which thus comes near to the Arab. رَام i. q. ὀρέγεσθαι." Ges. add.]

חָקָה *a hook*, fem. from חָק, so called because of its fixing itself in the palate of fishes: ["with which the jaws of fishes are drawn together, and thus they are choked"]. Job 40:25; Isa. 19:8.

חִכִּילָה ("dark, dusky"), [Hachilah], pr. n. of a hill near the desert of Ziph, 1 Sa. 23:19; 26:1, 3. Root חָקַל.

חָכִים Chald. adj. *wise*, Daniel 2:21; specially a *magian, a magician*. Dan. 2:12, seq.; 4:3; 5:7, 8.

חָכַל an unused root. [See below.] Arab. حَكَلَ to be dark, or obscure, e.g. used of an obscure sound or speech, of a difficult affair, of the eye of the drunkard becoming dim. It will not be amiss to subjoin a version of what is said of this root in the Kamûs (p. 1426) which was not rightly understood by

Schultens on Prov. 23:29. الْحَكْلُ is that, the sound of which is not heard, like the ants, ... with the addition of He الْحَكْلَةُ that which is foreign in speech (difficult to be understood), حَكَلَ followed by عَلَى to be doubtful or obscure, spoken of an affair... Conj. VIII. to be confused, to speak barbarously, حَاكِلٌ drunken with wine. [But see Thesaur. and Freytag, Proleg. p. xi. It appears probable that this last assigned signification has only originated in a misprint in the Calcutta Kamûs: to speak obscurely or conjectu-

rally, is the meaning given in another copy; <sup>אֲחֻשׁ</sup> for <sup>אֲחֻשׁ</sup>. Prof. Lee translates the passage according to the Calcutta reading, *the person refreshed with wine*.—Perhaps the only definition of the Hebrew root is that which can be deduced from the use of its derivatives.] And this last gloss nearly accords with the Hebrew use of the term; for both of its derivatives, <sup>חָכְלִי</sup> and <sup>חָכְלִי</sup> are used of the eyes of drunkards, or at least of those who have drunk, as becoming dim. (See Preface to Lex. Manual Heb., Germ. ed. 3, p. xxxiv., where I have refuted the opinion of Schultens, who explains this root to mean *to be red*). [“*To be dark, black, kindred to red*,” and used in the derivatives of the *dark flashing* eyes of a person excited with wine:—(a) in a good sense, Gen. 49:12; see <sup>חָכְלִי</sup>.—(b) in a bad sense, and referring to the *fierceness* arising from intoxication, Prov. 23:29; see <sup>חָכְלִי</sup>.” Ges. add.].

<sup>חָכְלִי</sup> (“whom Jehovah disturbs” [“dark”]), [*Hachaliah*], pr. n. m. Neh. 10:2.

<sup>חָכְלִי</sup> adj. *dim, becoming dark*, spoken of the eye, see the root, [which perhaps will give very little aid]: [“*dark, dark-flashing*, spoken of the eye”], Gen. 49:12, <sup>חָכְלִי</sup> “being dim (as to his) eyes through wine,” which in this passage is to be taken in a good sense, as indicating plenty in the land of the tribe of Judah. [“*Dark eyes* are here contrasted with *white teeth*. Aquila well, *karáxopoi*, satiated with colour, dark; LXX. *χαροιστοὶ*, Peshito <sup>שִׁינִי</sup> shining, flashing, a word applied only to the eyes.” Ges. add.].

<sup>חָכְלִי</sup> f. a *darkening*, or *bedimming*, of the eyes arising from drunkenness [“*dark-flashing of the eyes, fierceness*”]. Prov. 23:29.

<sup>חָכֵם</sup> fut. <sup>יִחְכֵּם</sup> TO BE WISE, TO BECOME WISE. (Arab. <sup>حَكَمَ</sup> to judge, hence to rule, <sup>حُكْم</sup> judgment, <sup>حَكِيم</sup> a judge, Aram. to know, more rarely, to be wise. Indeed the primary power of this word, as I understand it, is that of judging, so that it is kindred to the root <sup>חָקַק</sup>.) Prov. 6:6; 23:19; Ecc. 2:19; 1 Ki. 5:11; Job 32:9, etc.

PIEL, to make wise, to teach wisdom, Job 35:11; Ps. 105:22.

PUAL part. *made wise*, learned, Prov. 30:24; an enchanter, Ps. 58:6.

HIPIL i. q. Piel Ps. 19:8.

HITHPAEL—(1) to seem wise to oneself, to be wise in one's own eyes, Ecc. 7:16.

(2) to show oneself wise, followed by <sup>לְ</sup> to deceive, Ex. 1:10. (Compare the Greek *σοφός*, cunning.)

The derived nouns all follow [except <sup>חָכְמָה</sup>, and pr. n. <sup>חָכְמָנִי</sup>].

<sup>חָכֵם</sup> adj. i. q. Gr. *σοφός*; prop. capable of judging (see the root), knowing; hence—(1) *skilful* in any art, Isa. 3:3; 40:20; 2 Chron. 2:6, 12; more fully <sup>חָכְמָה</sup> e. g. Exod. 28:3; 31:6; 35:10; 36:1, 2, 8 (compare Homer, *εἰδῶναι πραπίδες*). Jer. 10:9, <sup>מַעֲשֵׂה חָכְמִים</sup> “the work of skilful artificers.” Jer. 9:16, <sup>חָכְמוֹת</sup> “(mourning women) skilful” (sc. <sup>לְחֵי</sup>) of lamentation.

(2) *wise*, i. e. *intelligent* (*φρόνιμος*, *verständig*), endowed with reason and using it, Deu. 4:6; 32:6; Prov. 10:1; 13:1; Hos. 14:10; often joined to <sup>נָבוֹן</sup> Deu. locc. cit. opp. to <sup>נָבִיל</sup> <sup>אֵוִיל</sup> <sup>אֵוִיל</sup> Prov. 17:28; Ecc. 6:8; *sagacious, shrewd*, 2 Sa. 13:3; Jer. 18:18; Isa. 19:11; 29:14; wise from experience of life, and skilful with regard to affairs both human (Prov. 1:6; Eccl. 12:11) and divine (Gen. 41:8; hence used of enchanters and magicians, Ex. 7:11, compare Ch. <sup>חָכִים</sup>; *endued with ability to judge* (1 Ki. 2:9); hence *subtle* or *crafty*, Job 5:13; strong and steadfast in mind, Isa. 31:2. The range of virtues and mental endowments which were in Hebrew included by this word may be well gathered out of the history and manners of those whose wisdom became proverbial; such as Solomon (1 Ki. 5:9, seq.), Daniel (Ezek. 28:3), the Egyptians (1 Ki. loc. cit.). Thus the wisdom of Solomon was manifested in acuteness in judging (1 Kings 3:16; 10:1, seq.); in his knowledge of many subjects, especially those of nature (1 Ki. 5:13); in the abundance of hymns and sentences, which he either composed himself or else retained in memory (1 Ki. 5:12; Pro. 1:1); in his right judgment in human matters, etc.; elsewhere, wisdom also includes skill in civil matters (Isa. 19:11), in prophesying, explaining dreams, using enchantments (Ex. 7:11; Dan. 5:11). [But observe that in this enumeration, wisdom which comes from God, and even actual inspiration, are blended with the works of darkness, such as magic.] Higher and greater wisdom is attributed to angels than to men, 2 Sa. 14:20; so also to God, Job 9:4; comp. 28:1, seq. The heart is spoken of as being the seat of wisdom; hence often <sup>חָכֵם</sup> <sup>לֵב</sup> Pro. 16:23, and <sup>חָכֵם</sup> <sup>לֵב</sup> 11:29; 16:21. Plur. <sup>חָכְמִים</sup> wise men, magicians, Gen. 41:8.



**חֲכָמָה** f.—(1) *skill* of an artificer, *dexterity*, Ex. 28:3; 31:6; 36:1, 2.

(2) *wisdom*, see more as to the idea which this comprises, under the word חָכָם No. 2, Job 11:6; 12:2, 12; 15:8; 26:3; 28:18. It comprehends various learning, Dan. 1:17; piety towards God (Job 28:28); it is ascribed to a ruler, Deut. 34:9; to a king [Messiah], Isa. 11:2; in a greater and more eminent sense to God, Job 12:13; 28:12, seq.

**חֲכָמָה** Ch. id. Dan. 2:20.

**חֲכָמָנִי** ("wise"), [*Hachmoni, Hachmonite*], pr. n. m. 1 Ch. 11:11; 27:32.

**חֲכָמוֹת** f. sing. (like עוֹלָלוֹת) *wisdom*, construed with sing. Prov. 9:1, compare 14:1 (perhaps 1:20, where however תְּרָפָה may be taken as a pl. ["more correctly"]); with plur. 24:7; it occurs once besides, Ps. 49:4.

**חֲכָמוֹת** id. with sing. Pro. 14:1.

**חָל** see חָלִי.

**חָל** m. *profane, unholy, common*, opp. to holy or consecrated, Lev. 10:10; 1 Sa. 21:5, 6; from the root חָלָל PIEL No. 4.

**חָלָה** (kindred to חָלָה)—(1) probably to RUB, also to STRIP, reiben, aufreiben, streichen, aufstreichen.

(Arab. حَلَا to rub and to smear the eyes with collyrium, aufstreichen, percussit gladio, streichen; to strip off skin, abstreifen.) Hence חָלָה. [This is omitted in Ges. corr.]

(2) to be sick or diseased, perhaps properly to be rubbed away, i. q. חָלָה No. 2, 3. It occurs once in חָלָה 2 Ch. 16:12. Hence חָלָה.

**חָלָה** f.—(1) *rust* of a copper pot, perhaps so called from its being rubbed or scoured off, Eze. 24:6, seq. [Qu. does not the passage speak of the contents of the pot without any mention of rust? Engl. Trans. scum.]

(2) [*Helah*], pr. n. 1 Ch. 4:5, 7.

**חָלָה** see חָלִי.

**חָלָל** an unused root, to be fat. (The primary idea is that of the smoothness, lubricity of fat substances; corresponding are the Greek λίπα, λιπάω, λιπόω, ἀλείφω; Lat. lippus.) Hence pr. n. חָלָל, and the words which immediately follow.

**חָלָל** m. with art. חָלָל, const. חָלָל (as if from חָלָל), with suffix חָלָלִי milk, whilst fresh, differing from

חָלָל, so called from fatness, Gen. 18:8; 49:12; Pro. 27:27. For the phrase חָלָל וְרִבְשׁ חָלָל, see un- the root חָלָל. To suck the milk of nations, poet. for to make their wealth one's own, claim for oneself,

Isa. 60:16. (Arabic حَلَبَ, حَلَبَ id.; whence חָלָל to milk; Æth. ስጠጠ: milk.)

**חָלָל** & **חָלָל** (Isa. 34:6) with suff. חָלָלִי pl. חָלָלִים const. חָלָלִי Gen. 4:4, m.

(1) *fat, fatness*, Levit. 3:3, seq.; 4:8, 31, 35; metaph.—(a) the best or most excellent of any kind. חָלָל the fat of the land, i. e. the best of its fruits, Gen. 45:18; חָלָל חָלָל Ps. 81:17; חָלָל חָלָל Deut. 32:14 (comp. Isa. 34:6), fat of the kidneys of wheat, i. e. the best wheat.—(b) a fat heart, i. e. torpid, unfeeling, Ps. 17:10; compare 73:7, and Gr. παχὺς, Lat. pinguis, for foolish, stupid. Some have compared

חָלָל pericardium, but that also seems to be so called from fatness, although under the root חָלָל there are in Arabic all kinds of other things.

(2) [*Heleb*], pr. n. of one of David's captains, 2 Sam. 23:29; for which 1 Chr. 11:30 is חָלָל, and 27:15 חָלָל.

**חָלָבָה** ("fatness," i. e. a fertile region), [*Helbah*], pr. n. of a town belonging to the tribe of Asher, Jud. 1:31. [Prob. i. q. חָלָב.]

**חָלָבֹן** ("fat," i. e. fertile), [*Helbon*], pr. n. of a city of Syria, fruitful in good wine, Eze. 27:18; Gr. Χαλυβών; as to the excellent wine of this place, formerly brought to the kings of Persia, see Strabo xv. page 1068 (al. 735). This city, which was very celebrated in the middle ages (see Freytag, Hist. Halebi),

is called in Arabic حَلَب, and now bears the name of Aleppo, see Bochart, Hieroz. i. 543; Abulfeda, Syria, page 118; Golius ad Alferganum, page 270, seq.; —J. D. Michaëlis (Supplem. page 748, seq.) conjectures that the city Kennesrin is meant (which some call Old Aleppo), but there is no need of this.

**חָלָבָנָה** f. *galbanum*, a strong smelling gum; the produce of the Ferula Galbanifera, growing in Syria and Arabia, Ex. 30:34. Syr. سحط gum. Comp Celsii Hierob., t. i. p. 267.

**חָלָל** an unused root.—(I) i. q. Syr. حَلَلَ to dig, whence חָלָל.—(II) Arabic حَلَلَ to continue, to be lasting, to be always enduring. Hence חָלָל. [In

Thes. Gesenius rejects this latter meaning for this root; and gives it the signification of *moving smoothly and quickly*, connecting both the derivatives with this meaning. In Corr. "*to be smooth, slippery*."

**חלד** m. — (1) *duration, or time of life* ["*life, as passing away quickly*"]; Ps. 39:6; 89:48; whence *life*, Job 11:17; according to others, *time* (like עולם).

(2) *the world* (compare עולם). Ps. 49:2; 17:14, מְתִים מִחֶלֶד "those who love the things of the world;" compare κόσμος, John 15:18, 19.

**חלד** m. *a mole* ["*weasel, so called from its swift gliding motion, or from its gliding into holes; comp. Syr. سَحَاب to insinuate oneself. So Vulg., Targ. Jon., and so Talmud חולדה*"], Lev. 11:29. (Syr. سَحَاب, Arabic خلد, كلد *a mole*). See Bochart, Hieroz. t.i. p. 1022. Oedmann, Verm. Sammlungen aus der Naturkunde, ii. p. 50.

**חלדה** ("a mole?" ["weasel"]), [Huldah], pr. n. of a prophetess, 2 Ki. 22:14; 2 Ch. 34:22.

**חלדי** ("worldly," "terrestrial" ["vital"]), [Heldai], pr. n. m. — (1) see חלב. — (2) Zec. 6:10; for which verse 14, there is חלום ("a dream").

**חלה** properly, to be rubbed (compare חלף), hence — (1) TO BE POLISHED, SMOOTH, whence חלי, חליה ornaments of a woman, so called from polishing; so the Arab. حلى to adorn with a woman's ornaments, Syr. سَحَد to be sweet, pleasant (properly smooth), Pael to adorn, سَحَا sweet.

(2) *to be worn down in strength, to be infirm*, Jud. 16:7, seq.; Isa. 57:10.

(3) *to be sick, diseased*, Gen. 48:1. חלה חלי, like the Greek νοεῖν νόσον, 2 Ki. 13:14. חלה את רגליו to be diseased in the feet, 1 Ki. 15:23. Of disease from a wound or hurt, 2 Ki. 1:2; 8:29, רעה חולה, a diseased evil, i.e. one which can scarcely be healed. Ecc. 5:19, 15, חולה אהבה sick with love, Cant. 2:5; 5:8.

(4) *to be pained*, Pro. 23:35; hence metaph. *to be careful, or solicitous*, followed by על, 1 Sa. 22:8. (Corresponding is Æthiopic ሕለዎ: to be careful or solicitous, for the Gr. μεριμνῶν, Mat. 6:28; see Lud. De Dieu, h. l.).

NIPHAL, נִחְלָה — (1) *to be worn down in strength, to become wearied*, Jer. 12:13.

(2) *to be or become sick*, Dan. 8:27. Part. f. נִחְלָה e.g. נִחְלָה מכה a sickly wound, one which can

hardly be healed, Jer. 14:17; 30:12, comp. 10:19; Nah. 3:19.

(3) *to be careful, or solicitous*, followed by על, Am. 6:6.

PIEL, חָלָה — (1) *to stroke, to smooth* any one's face, from the primary idea of the roots חָלַף and חָלַה, i.e. that of rubbing, rubbing away, comp. Gr. κηλέω, to soothe, to caress. It is always fully expressed, חָלָה חָלָה to stroke some one's face — (a) of soothing, flattering, a king or a noble. Job 11:19; Prov. 19:6; Ps. 45:13, "the richest of the nations shall make suit to thee with gifts." — (b) of asking or intreating, imploring any one's favor, Ex. 32:11; 1 Sa. 13:12; 1 Ki. 13:6; 2 Ki. 13:4; Dan. 9:13; compare Iliad. viii. 371; x. 454, seq.

(2) *to make sick, to afflict* with sickness. Dent. 29:21; Psal. 77:11, חֲלוּתִי הָיָה "this has made me sick."

PUAL, pass. *to be made weak* (used of a departed spirit in Hades), Isa. 14:10.

HIPHAL, pret. נִחְלָה (Syriac form for the חָלָה), Isa. 53:10.

(1) *to make sick or grievous* (of a wound), Isa. loc. cit., Mic. 6:13, *to make oneself sick*. Hosea 7:5, "in the day of our king מִיָּוֶן חָלָה the princes made (themselves) sick with the heat of wine."

(2) *to make sad*, Pro. 13:12.

HOPHAL, *to be wounded*, 1 Ki. 22:34.

HITHPAEL — (1) *to become sick* (with grief), 2 Sa. 13:2.

(2) *to feign oneself sick*, ibid. verse 5, 6.

The derivatives formed from the idea of *polishing*, are given under Kal No. 1 [to which add מְחַלֵּף]; those which have the idea of *sickness* are חָלַה, מְחַלָּה, מְחַלֵּים [and some proper names].

**חלה** f. *a cake*, 2 Sa. 6:19; especially such as was offered in sacrifices, Lev. 8:26; 24:5; from the root חָלַל No. 1, to perforate, such cakes having been perforated, as is still the custom of the Arabs and modern Jews.

**חלום** pl. מְחֻלָּמוֹת m. *a dream*, Gen. 20:3, 6; 31:10, 11, 24. Dreams used for trifles, Ecc. 5:6; comp. 2. Root חָלַם.

**חלון** comm. (Josh. 2:18; Eze. 41:16), pl. חֲלוֹנוֹ Joel 2:9; and חֲלוֹנוֹת Eze. 40:16, *a window*, so called from being perforated, see the root חָלַל. חֲלוֹנוֹת through the window, Gen. 26:8; Josh. 2:15; Jud. 5:28.

["חָלוֹן" ("strong"), pr. n. of a man, Num. 1:9; 2:7.]



**חלון** [*Holon*], pr. n. ([“sandy”] according to Simonis, “delay”).—(1) of a sacerdotal town in the tribe of Judah, perhaps the same as that elsewhere called חִילָן, 1 Ch. 6:43; Josh. 15:51; 21:15.—(2) of a town of the Moabites, Jer. 48:21; probably i. q. חִירָן.

**חלון** m. *that which is left behind* (when one dies). Pro. 31:8, בְּנֵי חִלּוֹן, “children left behind,” orphans (Arab. خلف II. to leave children when dying, Mark 12:19, 20; Acts 18:21). [“A going away (see the root חלף No. 1), especially when others are left behind, hence the death of parents. Arab. خلف to leave children at death.”]

**חלושה** f. *slaughter* [“properly a prostrating of men”], from the root חלש.

**חלה** [*Halah*] pr. n. of a province of Assyria, whither a portion of the ten tribes were taken by Shalmanezzer; it is probably Calachene (Καλαχηνή, Strab. xvi. 1; Καλακηνή, Ptol. vi. 1), the northern province of Assyria, on the confines of Armenia, 2 Ki. 17:6; 18:11. Compare חֶלֶח.

[**חלהול** *Halhul*, pr. n. Josh. 15:58, now called Hülhül, حلهول, Rob. i. 319.]

**חלחלה** f. (from the root חל Pilp.).—(1) *pain* of a parturient woman, Isa. 21:3.

(2) *trembling, terror*, Nah. 2:11; Eze. 30:4, 9.

**חלט** a root unused in Kal. In the Talmud in Kal and Hiphil, TO DECLARE, TO CONFIRM (see Mishn. Surenh. v. p. 216; vi. p. 42), and this meaning may be applied to the Hebrew words [Hiphil], 1 Ki. 20:33, וַיִּמְהָרוּ וַיְחַלְטוּ הַמֶּלֶךְ “and they hastened, and made him declare, whether (this was uttered) by him,” i. e. they carefully so acted, that the king should again declare and confirm what he had said. וַיְחַלְטוּ is for וַיְחַלְטוּ [compare] 1 Sa. 14:22; 31:2; Lehg. p. 322. Arab. حلط is to affirm zealously, to swear, a meaning little suited to the passage in question.

[In Cori i. q. Arab. حلط, حلط to be quick and hasty in any thing.] LXX. ἀνελξαντο τὸν λόγον ἐκ τοῦ στόματος αὐτοῦ. Vulg. rapuerunt verbum ex ore ejus: (חלט for חלץ).

**חלי** m. pl. חֲלִיִּים for חָלָיִים (Lehg. p. 575) *a necklace, a neck chain*, so called from being polished, see חָלָה No. 1. Pro. 25:12; Cant. 7:2. (Arab. حلى i.).

[**חלי** *Hali*, pr. n. Josh. 19:25.]

**חלי** in pause חָלִי with suff. חָלָיו pl. חָלִיִּים m.

(1) *disease* (from the root חלה No. 3), whether internal, Deu. 7:15; 28:61; or external, Isa. 1:5.

(2) *affliction, sadness*, Eccles. 5:16, חָלָיו for חָלָה.

(3) *an evil, a calamity*, ein Uebel, Ecc. 6:2.

**חליה** f. of the word חָלִי *a necklace*, Hos. 2:15, from the root חלה No. 1.

**חליל**—(1) subst. m. *a pipe, a flute*, so called from its being pierced (see the root חלל No. 1), Isa. 5:12; 30:29; 1 Ki. 1:40.

(2) adj. *profane* (see the root Piel No. 3, b, and Hiphil No. 3), and neut. any thing profane, whence with ה parag. חֲלִילָה, חֲלִילָה (Milél) properly, *to profane things! ad profana*, i. e. *absit, far be it!* (Talmud. חולין לך, an exclamation of abhorrence. 1 Sa. 20:2, חֲלִילָה לֹא תָמוּת “far be it! thou shalt not die;” comp. 1 Sa. 2:30. It is used—(a) חֲלִילָה לִי followed by לִי with an inf. “far be it from me that I should (so) do,” Genesis 18:25; 44:7, 17; Joshua 24:16; comp. Job 34:10.—(b) followed by אֲנִי with a future. Job 27:5; 1 Sa. 14:45; (without לִי) 2 Sa. 20:20. To both of these expressions there is sometimes added מִיָּהוָה 1 Sa. 24:7; 26:11; 1 Ki. 21:3, with the sense of, to places profaned or accursed by the Lord (see לִי 2, b); or, the primary signification being neglected, a curse be to me from the Lord, if, etc. Josh. 22:29, חֲלִילָה לָנוּ מִפְּנֵי מֶלֶךְ בְּיָהוָה “woe be to us from him (i. e. Jehovah), if we should sin against Jehovah.” The idea is a little different, 1 Sa. 20:9, “far be it from thee, (for me) that if I know I tell thee not.” [“In this passage instead of the dat. of the person detesting, there is added a dat. of the person for whose benefit these things are sworn.”]

**חליפה** f. (from the root חלף) *change*. 2 Ki. 5:5, עֶשֶׂר חֲלִיפֹת בְּגָדִים “ten changes of raiment,” that is, ten sets of garments, so that the whole might be changed ten times. 2 Ki. 5:22, 23; Jud. 14:12, 13; Genesis 45:22; also without בְּגָדִים Jud. 14:19. Specially used of soldiers keeping guard by turns, whence metaph. Job 14:14, “all the days of my warfare I will wait עֲרֹבָא חֲלִיפָתִי until others take my place,” (lit. till my exchanging come:) the miserable condition in *Orcus* being compared to the hardships of a soldier on watch. [I know not whence this strange piece of theology originated; certainly such ideas form no part of God's revealed truth.] Elsewhere used of a fresh band succeeding in the stead of those who are wearied; Job 10:17, חֲלִיפֹת וְצָבָא עִמִּי by יְיָ זֶה אֲנִי: “changes and hosts are against me.”

i. e. hosts fight against me continuously succeeding one another. Used also of similar changes of workmen, 1 Ki. 5:28, adv. "in alternate courses."

**חִלְצָה** f. *spoils*, as taken from a man slain [in battle], 2 Sa. 1:21; Jud. 14:19; from the root חִלַּץ.

**חֵלֶם** an unused root. Arab. **حَلَّ** to be black, metaph. to be wretched, unfortunate, like **عمر** **حَالٌ** a miserable life. (The primary idea, I judge, is that of burning, scorching, and this root is softened from the Ch. **חָרַךְ**, Arab. **حرق** to scorch, compare **חום** black from the root **חום** and **חָמַם**.) Hence—

**חֵלֶכָה** (for **חֵלְכָה**) quadril. adj. (with the addition at the end of **א** and **ה**, see Lehrs. p. 865), m. Ps. 10:8, in pause **חֵלְכָה** ver. 14, pl. **חֵלְכָהִים** ver. 10 **כְּתִיב**, the wretched, the unfortunate, as rightly rendered in the ancient versions. Others render **חֵלְכָה** "thy host (O God)," and **חֵלְכָהִים** **חֵלְכָהִים** (which also the Masora directs to be written as two words) "the host of the afflicted;" but the interpretation previously given is preferable.

**חָלַל**—(1) TO PERFORATE, PIERCE THROUGH (Arab. **خَل** Conj. I. and V.), and intrans. TO BE PIERCED THROUGH, OR WOUNDED, Ps. 109:22. Hence **חָלַל**, **חָלַל**, **חָלַל**, **חָלַל**. Compare Piel and Poel.

(2) to loose, to lay open. (Arab. **خَل**, nearly allied are the Gr. **χαλάω**, **λύω**). Comp. Piel, Hiphil. ["(3) denom. from **חָלַל** to play on a flute or pipe (see Piel No. 5), Ps. 87:7."] PIEL—(1) to wound, Eze. 28:9.

(2) to loose, to dissolve, to break (a covenant), Psalm 55:21; 89:35.

(3) to lay open, to give access to ["to profane, from the idea of opening"], hence—(a) **חָלַל הַבַּיִת** Lev. 19:29, to prostitute one's daughter, comp. Lev. 21:7, 14.—(b) to profane, as the sanctuary (things counted holy not being open to public access), Lev. 19:8; 21:9, seq.; Mal. 2:11; the sabbath, Exod. 31:14; the name of God, Eze. 36:22; Mal. 1:12; the priests, Isa. 43:28; a father's bed (by incest), Gen. 49:4.—Used with a pregnant signification, Ps. 89:40, **חָלַל לְאָזְנוֹ** "thou hast profaned his crown (by casting it) to the ground," comp. Ps. 74:7; Eze. 28:16. **חָלַל הַשָּׁנָה** to apply a vineyard to common uses (as having been [for the first three years] sacred or dedicated, Lev. 19:23), i. e. to apply its produce to

one's own use, Deu. 20:6; 28:30; Jer. 31:5; hence **חָלַל**.

(4) to cast down, to destroy, like the Gr. **λύειν**. Isa. 23:9.

(5) denom. from **חָלַל**, to play on a pipe or flute [see Kal No. 3], 1 Ki. 1:40.

PUAL pass. of Pi. No. 1, Eze. 32:26; pass. of No. 3, b, Eze. 36:23.

POAL **חָלַל** to wound, to pierce through. Isa. 51:9, **מְחַלְלֵת** "who pierced through the dragon" (meaning Egypt). Pass. **מְחַלְלֵת** wounded, Isa. 53:5. LXX. **ἐρραυματισθη**.

NIPHAL **חָלַל** (for **חָלַל**) inf. **חָלַל** (like **חָמַם**) fut. **חָלַל** pass. of Piel No. 3, b, to be profaned, to be defiled, Eze. 7:24; 20:9; 14:22; Lev. 21:4.

HIPHAL **חָלַל**—(1) to loose, to set free. Hosea 8:10, **וַיַּחֲלוּ מַעַט מִמֶּשָׁא מֵעַל** "and they (the hostile nations) shall presently force them from the burden (i. e. the unpleasant dominion) of the king."

(2) to break one's word, Nu. 30:3.

(3) i. q. Piel No. 3, b, to profane, Eze. 39:7.

(4) to begin, of which the idea is derived from that of opening, like many synonymous words, e. g. **פתח** Arab. to open, to begin. Syr. **ܡܠܐ** to loose, to open, to begin. German **eröffnen**. It stands with an inf. followed by ? Gen. 10:8; without ? Deut. 2:25, 31; 1 Sam. 3:2; rarely followed by a finite verb, as Deut. 2:24, **וַיִּחַל**. 1 Sam. 3:12, **וַיִּחַל** "in beginning and finishing," i. e. from the beginning to the end. Gen. 9:20, **וַיִּחַל נֹחַ אִישׁ הָאָדָמָה** "and Noah began (to be) a husbandman."

HOPHAL, pass. to be begun, Gen. 4:26.

The derivative nouns are **חָלַל**, **חָלַל**, **חָלַל**, and —

**חָלַל** masc. adj.—(1) pierced through, hence mortally wounded, Job 24:12; Ps. 69:27; Jer. 51:52, and often slain, in battle, Deu. 21:1, 2, 3, 6. **חָלַל הַחֶרֶב** slain with the sword, Num. 19:16; and figuratively, for the sake of the antithesis, **חָלַל רֶעִב** those slain by hunger, Lam. 4:9; compare Isa. 22:2.

(2) profane (see the verb Piel No. 3). Eze. 21:30; f. **חָלַל** (standing in connection with **זִנְיָה**) profaned, i. e. a harlot, Lev. 21:7, 14. As to the active signification of one who pierces through, i. e. a soldier, which some have proposed, see Comment. on Isaiah 22:2.

**חֵלֶם** fut. **יִחְלֵם**—(1) Arabic **حَلَم** Conj. I. V. TO BE FAT, FLESHY, spoken of an infant, flocks, see the Arabic lexicographers in Scheid, Cant. Hiskia, page 140 (cogn. **חָלַב**, **חָלַב**). Hence once Job 39:4, to



become strong or robust (Syr. Pe. and Ethpe. to become sound or strong).

(2) to dream (because, it is said, fatness of body inclines to sleep and dreams; at all events the significations of fatness and dreaming are often found in the other cognate languages expressed by the same

letters. Arab. حلم Eth. ስሎ: Syr. سحر, Gen. 37:5, seq.; 42:9; Isa. 29:8. חלם a dreamer of dreams, i. q. נביא, inasmuch as dreams were ascribed to divine inspiration [or rather because revelations were often made to God's true prophets in dreams], Deu. 13:2, 4; compare Joel 3:1; Nu. 12:6.

HIPHIL—(1) to cause to recover, Isa. 38:16.—(2) to cause to dream, Jer. 29:8.

Derivatives, חלום, חלמון, חלמקא [also חלם and patron. נחלמי].

חלם m.—(1) emph. חלמא Chald. a dream, Dan. 2:4, seq.; 4:2, seq.

(2) [Helem], pr. n. see חלף No. 2.

חלמון fem. ἄπαι λεγόμεν. Job 6:6, a word with regard to which, interpreters have advanced many conjectures, agreeing however in this, that the context requires the meaning to be some article of food which is unsavoury or insipid. In order to shew the true signification, we must have recourse to its etymology. חלמון then (of the form חלמון) from חלם properly is dreaminess, dreams, hence fatuity (comp. Ecc. 5:2, 6), a foolish matter, which may be applied to tasteless food, just as vice versa insipidity is transferred from food to discourse; compare μωρός, ap. Dioscorid. of insipid roots. The Syriac version well shews what this food was, rendering it سحاح; for this word, closely resembling the Hebrew word in question, denotes the purslain, a kind of herb, the insipid taste

of which has become proverbial in Arabic (أحمق من رجلة, more foolish than purslain; v. Meidanii Prov. No. 344, p. 219, ed. H. A. Schultens; Golius ad Sententias Arab. No. 81), in Greek (μωρὸν λάχανον, blitron, whence βλίτων, βλίτας, βλιτομάμας, Arist. Nub. 997, of a foolish man), and Latin (bliteus, Plaut. Trucul. iv. 4, 1) whence it is called foolish herb,

المقلة الحماقة which very word the Arabic translator of Job used for the Syr. سحاح. The Talmudic word חלמית may be compared with this which is used of herbs in general, Chilaim viii. § 8. חלמית in Job loc. cit. properly the slime of purslain, seems to be contemptuously spoken of herb broth, just as in Germ.

any thing foolish, especially foolish discourse, may be proverbially and jocosely called Kohlschüssel. The Jewish interpreters and the Targums make חלמית to be the same as חלמון and חלפון the yolk of an egg (from the root חלם = חלב No. 1), and the slime of the yolk of an egg they interpret to be the white of an egg, as being unsavory food; an explanation not bad in itself, but that already given is preferable, on account of the analogy of so many languages.

חלמיש m. quadrilit. FLINT, hard stone, Job 28:9; Ps. 114:8; more fully חלמיש צור Deu. 8:15; 32:13. (In Arabic حليوس, not حليوس pyrites. The primary idea appears to be that of smoothness, a signification found in many verbs beginning with חל, see חלב, חלה, חלק, compare glaber, gladius, Germ. glatt. A kindred word is Gr. χαλῆς, silex).

חלף fut. יחלף poet. for עבר ["to slip, to glide, spoken of the swift motion of any thing smooth, the primary idea being that of smoothness and slipperiness, as of fat things; compare חלב also חלך, חלט. Gr. ἀλείφω; and so Germ. sätupfen, Eng. to slip, with the sibilant prefixed"]. — (1) TO PASS BY, Job 4:15; 9:26; Cant. 2:11; hence to pass on, 1 Sam. 10:3; to perish, to come to nothing, Isa. 2:18; to pass beyond, transgress (a law), 24:5.

(2) to pass through, whence causat. to pierce through, Jud. 5:26; Job 20:24.

(3) to come on against any one hostilely, Job 9:11; 11:10; of the wind, Isa. 21:1; of a river, Isa. 8:8.

(4) to come on or up; hence to revive or flourish as a plant, Ps. 90:5, 6. Figuratively, Hab. 1:11, אז חלף ריח "then his spirit revives." (Syr. Aph., Arab. خلف Conj. IV. id.)

["(5) to be changed, as if pass. of Pi. and Hiph. No. 1, Ps. 102:27."]

PIEL, to change (used of garments), Gen. 41:14; 2 Sa. 12:20. (Syr. Pael id.)

HIPHIL—(1) to change, to interchange, to alter, Gen. 35:2; Lev. 27:10; Ps. 102:27.

(2) to change; Gen. 31:7, 41. [In Thes. 1 and 2, are put together.]

(3) causat. of Kal No. 4, to cause to revive, or sprout forth (as a tree), Isa. 9:9; and intrans. to revive (prop. to produce new buds, or leaves), Job 14:7; whence, with the addition of כח, to gain new strength, to renew one's strength, Isa. 40:31; 41:1; and with the ellipsis of that word, Job 29:20.

Derivatives, חלף, חלף, חלף, חלף, חלף.

חֲלַף Ch. *to pass*, used of time, Dan. 4:13, 20, 29.

חֲלַף—(1) subst. *exchange*; whence prep. *for*, in *exchange for*, Nu. 18:21, 31.

(2) [*Heleph*], pr. name of a town in the tribe of Naphtali, Josh. 19:33.

I. חָלַץ fut. יִחְלֹץ—(1) *TO DRAW OUT*, Lam. 4:3; hence *to draw off*, or *loose*, or *pull off* (a shoe), Deu. 25:10.

(2) *to withdraw oneself, to depart*, followed by מִן Hos. 5:6; compare Germ. *abziehen* for *weggehen*, to depart. (The former signification is found in Arabic, in the root *خلع*, ʿ and ʕ being interchanged, to draw out, to draw off garments and shoes; the latter is found in *خلص* to go out from a place, to go away free; see examples in Schröder, *De Vestitu Mul.* Heb. page 212.)

PIEL—(1) *to draw out, to take away*, as stones from a wall, Lev. 14:40, 43.

(2) *to set free, to deliver*, 2 Sa. 22:20; Ps. 6:5; 50:15; 81:8.

(3) According to the Syriac usage in Pe. and Pa. *to spoil, despoil*. Psal. 7:5, “if I have despoiled my enemy.” Comp. חֲלִיצָה. [There does not appear to be any necessity for giving this word a Syriac meaning in this passage; it may be taken, “yea, I have set free him who was my enemy causelessly.”]

NIPHAL, *to be set free, to be delivered*, Pro. 11:8; Ps. 60:7; 108:7.

Derivatives, חֲלִיצָה, מִחְלָצוֹת.

[In Thesaur. חֲלַץ is not divided into two articles, which appears to be a better arrangement.]

II. חָלַץ *to be active, to be manful*; perhaps a kindred root to חָרַץ. Part. pass. חָלִיצָה *active, ready prepared for battle* (Syr. *مُحْتَضِر*); fully, חָלִיצָה *ready prepared, equipped, or arrayed for war*, Nu. 32:21, 27, 29, seq.; Deu. 3:18; Josh. 6:7, seq.; Isa. 15:4, חָלִיצָה *“the equipped ones of Moab;”* poetically used for the prose term *גִּבּוֹרֵי מוֹאָב* the mighty men or soldiers of Moab, which stands in the place when repeated out of Isaiah, Jer. 48:41. [Perhaps the one phrase is as little prosaic as the other.]

NIPHAL, *to gird oneself, to be ready prepared for war*, Nu. 31:3; 32:17.

HIPHAL, *to make active, or vigorous*, Isa. 58:11. [Derivatives, the two following words.]

חָלַץ only in the dual, חֲלָצִים *loins*, so called from the idea of activity [connected with *girded loins*]. Hence *to gird up one's loins*, i. q. *to prepare for*

*battle* [or other active exertion], Job 38:3; 40:7; *to go out of the loins of any one*, to be begotten by him, Gen. 35:11. (Chald. *ܠܗܝܝܬ*, Syr. *ܠܗܝܝܬ*, ܠ or ܪ being omitted, see under the root חָלַץ No. II.)

חָלַץ (perh. “loin,” i. q. חָלַץ [*“liberation”*]), [*Helez*], pr. n. m.—(1) 1 Ch. 2:39.—(2) 2 Sa. 23:26; for which there is חָלַץ 1 Ch. 11:27; 27:10.

חָלַץ fut. יִחְלֹץ—(1) *TO BE SMOOTH*. (Arabic *خلق* and *خلق* id.; but *خلق* act. to form, to frame, to create, properly to smooth; kindred to which is *حلق* to cut off the hair; prop. to make smooth the head or chin. Many stocks of words, also in western languages, beginning with *gl*, especially with *glic*, have the signification of smoothness; as *χαλκός*, *χαλκίς*, smooth *silex, calculus, κόλαξ*, a smooth man, a flatterer=חָלַץ No. 2; *γλυκύς*, the primary idea of which lies in touch; *γλοιός, γλίσχρος*; Lat. *glacies, glaber, gladius, glicco*, gluten; Germ. *glatt, gleiten, Glas, gleißen*=*glänzen*; comp. Heb. *פָּלַח, جلا* to polish, etc.) Metaph. *to be smooth, bland*, of the heart, Hos. 10:2; of men themselves [rather their words or lips], Psal. 55:22.

(2) *to divide*, especially by lot, Josh. 14:5; 18:2; 22:8. (This sense is derived from the noun *חֶלֶק*, which properly denotes a smooth stone, and hence signifies a lot, comp. Ch. *חֶלֶק* a stone used in reckoning, a lot, *خلائف* id. The Arabic *حلق* to destine, to predestine, is a secondary root; Æth. *ከላሎ*: *huálekuá* to number, to count among, *ከላሎ*: *huálekuá* number, lot; compare Aram. *ܠܗܝܝܬ* a field divided by lot, an inheritance.) 2 Sa. 19:30; 1 Sa. 30:24, *יִחְלְצוּ* “they shall divide (amongst themselves) equally,” i. e. in equal portions. Prov. 17:2, “he shall share the inheritance amongst the brethren,” i. e. shall have the same portion as they; compare Job 27:17; followed by *עִם* with whom anything is shared, Prov. 29:24; followed by *ל* to divide or impart to any one, Deuteron. 4:19; 29:25; Neh. 13:13; followed by *ב* of the thing. Job 39:17, *וְלֹא חָלַק לָהּ בְּבִינָה* “and he has not imparted to her in (or of) understanding;” comp. *חֶלֶק* No. 2, letter *b*.

(3) *to despoil*, from *חֶלֶק* No. 2, *b*. 2 Ch. 28:21, “Ahaz despoiled the house of God, the house of the king, and the princes;” well rendered by the LXX. *ἔλαβεν τὰ ἐν τῷ οἴκῳ*, house being here used for the riches there kept, see *בֵּית* No. 9.



**NIPHAL**—(1) *to be divided, to be apportioned*, Nu. 26:53, 55.

(2) *to divide one's self*, Job 38:24; Gen. 14:15; a pregnant construction, וַיִּחַלֶּק עֲלֵיהֶם "and he divided himself against them," i.e. made an attack upon them after having divided his forces.

(3) *to divide amongst themselves*, like Hithp. 1 Chr. 23:6; וַיִּחַלְקוּם "and he divided them," 1 Chr. 24:3. However, the preferable reading is וַיִּחַלְקֵם, see Lehrgeb. p. 462.

**PIEL**—(1) like Kal No. 2, *to divide*, e.g. booty, Genesis 49:27; Ps. 68:13; followed by ? *to divide amongst*, 2 Sam. 6:19; Isai. 34:17. 1 Kings 18:6; וַיִּחַלְקוּ לָהֶם אֶת־הָאָרֶץ "and they divided the land between them." Also i. q. *to apportion, to allot*, Job 21:17. Isa. 53:12; אֶחָדָם לְרַבִּים "I will allot to him a portion amongst the mighty."

(2) *to disperse*, Gen. 49:7; Lam. 4:16.

**PUAL**, *to be divided, to be distributed*, Isa. 33:23; Am. 7:17; Zec. 14:1.

**HIPHAL**—(1) trans. of Kal No. 1, *to make smooth, to smooth* (used of an artificer), Isa. 41:7. Metaph. *to make the tongue smooth, to flatter*, Ps. 5:10; Prov. 28:23; "he uttered smooth words," Proverbs 2:16; 7:5, i.e. *flattered*; or without these accusatives, Proverbs 29:5; זָכַר מַחֲלֵק עַל־רֵעֵהוּ "a man who flatters his neighbour." Ps. 36:3.

(2) causat. of Kal No. 2. Jer. 37:12; לִחְלֹק מִשָּׁם "to receive thence his portion" or inheritance. [In Thes. Gesenius speaks of the meaning of this word as being doubtful in this passage, suggesting the above meaning, and also the idea of *to escape, to slip away*, which appears the preferable rendering.]

**HITHPAEL**, *to divide* (amongst themselves). Josh. 18:5.

The derivatives immediately follow, except מַחֲלֵקֶת.

**חָלָק** m. adj.—(1) *smooth* (opp. to hairy), Gen. 27:11; hence *bare*, used of a mountain, Josh. 11:17; 12:7; *bland, smooth, flattering*, of the palate, i.e. the mouth of a harlot, Prov. 5:3; comp. Prov. 26:28.

(2) *slippery, deceitful*. Ezek. 12:24; compare Eze. 13:7.

**חֶלֶק** Ch. *portion, lot*, Ezr. 4:16; Daniel 4:12, 20; comp. Heb. חֶלֶק.

**חֶלֶק** with suff. חֶלְקִי pl. חֶלְקִים const. חֶלְשִׁי, once חֶלְשִׁי (with Dag. euph. Isa. 57:6), m.

(1) *smoothness*. Isa. 57:6; בְּחֶלְשֵׁי־בָרָה חֶלְשִׁי "in the smoothnesses (i.e. in the bare places devoid of wood, comp. Josh. 11:17) of the valley is thy lot,"

i.e. thou worshippst idols; where there is a play upon the double signification of the word חֶלֶק smoothness, a lot, portion. [In Thes. it is suggested that the smooth stones of the brook are the materials of which the idols were made.] Metaph. *flatteries*, Prov. 7:21.

(2) *lot, part, portion* (see the root No. 2). חֶלֶק share and share (alike), in equal portions, Deu. 18:8. ["Spoken of the portions of the sacrifices allotted to the Levites."] Specially—(a) *a portion of spoil*, Gen. 14:24; 1 Sa. 30:24; whence used of the spoil itself, poetically for the spoilers, depredators, אֲנָשֵׁי חֶלֶק Job 17:5; רָעִים לְחֶלֶק יָגִיד " (who) betrays his friends to the spoilers."—(b) *a portion of a field, the field itself*, 2 Ki. 9:10, 36, 37 (so with the letters transposed Ch. חֶלְקָא and Eth. ሐቀል: a field), hence *land* (as opposed to sea), Am. 7:4.—(c) חֶלֶק יַעֲקֹב Jehovah is called the portion of Jacob, because they were allotted to be his worshippers. Jer. 10:16; 51:19; comp. Deut. 4:19; Psal. 16:5; 142:6; and on the other hand יְהוָה חֶלֶק יִשְׂרָאֵל is applied to the people of Israel, whom God has allotted to Himself to be protected and cared for. Deu. 32:9.—(d) יֵשׁ לִי חֶלֶק וְנַחֲלָה עִם אֶת־פְּלוּנִי "I have a lot and inheritance," i.e. fellowship or common possession "with any one;" Deu. 10:9; 12:12; 14:27, 29; 2 Sa. 20:1; 1 Ki. 12:16; Ps. 50:18.—(e) *the lot of a man in this life*, σοῖρα, Ecc. 2:10; 3:22; 5:17; Job 20:15; 31:2; חֶלֶק אֱלֹהִים "the allotment designed of God."

(3) [*Helek*], pr. n. of a son of Gilead, Nu. 26:30; Josh. 17:2; of which the patron. is חֶלְקִי Nu. 1. c.

**חֶלֶק** adj. *smooth*. 1 Sa. 17:40; חֲמִשָּׁה חֶלְקֵי אֲבָנִים "five smooth things of stones," i.e. five smooth stones; as to this idiom, compare Isa. 29:19; Hosea 13:2, and Lehrg. p. 678.

**חֶלְקָה** f. i. q. חֶלֶק—(1) *smoothness*, Gen. 27:16; pl. smooth or slippery ways, Ps. 73:18. Metaph. *flattery*, Prov. 6:24. שִׁפְתַּי חֶלְקוֹת *flattering lips*, Ps. 12:3, 4; pl. חֶלְקוֹת id. Isa. 30:10.

(2) *a portion, apart*, with the addition of שָׂדֶה a portion of a field, Gen. 33:19; Ruth 2:3; without שָׂדֶה id. 2 Sa. 14:30, 31; 23:12.

["(3) (a) חֶלְקַת הַחֲצִירִים ('the field of swords'), *Helkath-hazzurim*, pr. n. of a place near Gibeon, 2 Sa. 2:16.—(b) חֶלְקַת *Helkath*, a Levitical town in the tribe of Asher, Josh. 19:25, called חֶלְקַת Josh. 21:31."]

**חֶלְקָה** f. *a division*, 2 Ch. 35:5.

**חֶלְקוֹת** f. pl. *flatteries*. Dan. 11:32.

חלקי ("flattering"), ["for חלקיה the portion of Jehovah"], [Helkai], pr. n. m. Neh. 12:15.

חלקיה & חלקיהו ("the portion of Jehovah," i.e. peculiarly appropriated to God), *Hilkiah*, pr. n. —(1) of the high priest in the reign of Josiah, 2 Ki. 22:8, 12.—(2) of the father of Jeremiah, Jer. 1:1.—(3) the father of Eliakim, 2 Ki. 18:18, 26; Isaiah 22:20; 36:3.—(4) 1 Ch. 26:11.—(5) Jer. 29:3.—(6) 1 Ch. 6:30.—(7) Neh. 8:4.

חלקלקות pl. f.—(1) *slippery places*, Psalm 35:6; Jer. 23:12.

(2) *flatteries, blandishments*, Dan. 11:21, 34.

חלש—(1) fut. יחלש TO PROSTRATE, TO VANQUISH, Ex. 17:13; followed by על Isa. 14:12; like the Germ. *liegen über*. (Arab. *حلس* to prostrate, *حلس* manful, braye). Hence חלישה.

(2) fut. יחלש intrans. *to beweak, to waste away, to be frail*, properly to be prostrated; Job 14:10.

(Syr. Ethpael, to be weakened, *ܚܠܫ* weak.)

[Derivatives חלש, חלשה.]

חלש m. *weak*, Joel 4:10.

I. חם [In Thes. referred to חמה unused root, to join together], only with suff. חמיה, חמיה m. A FATHER-IN-LAW, Gen. 38:13, 25; 1 Sa. 4:19, 21. The fem. is חמות which see. It follows the analogy of the irregular nouns, אב, אח, Lehrs. pp. 479, 605, 606. (Arabic *حم* a relation of either husband or

wife, Æth. *ሐሙ*: a father-in-law; *ተሐሙ*: to contract affinity, to become son-in-law; Sam. *אח* a son-in-law, also one espoused. It is thus evident that the proper signification of this word lies in the idea of affinity, and thus it answers to the Greek *γαμβρός* for *γαμερός*, a father-in-law, a son-in-law, one espoused, or connected by marriage, from *γάμος*, *γαμέω*. Nor is it in signification alone that these words correspond, but both are from the same stock, for both the Phenicio-Shemitic חם and the Greek *γάμος*, belong to the wide-spread family of roots which denote the idea of joining together; such as אָמַם, especially עָמַם, where more instances are given.)

II. חם—(1) adj. *hot, warm* (from the root חָמַם), used of bread newly baked, Josh. 9:12; plur. חמים Job 37:17.

(2) pr. n.—(a) *Ham*, the son of Noah, whose

descendants, Gen. 10:6—20, are described as occupying the southern regions of the earth; this is very suitable to the name of their progenitor which signified *hot*.

III. חם a name of Egypt; properly its domestic name amongst the Egyptians themselves, but however so inflected, that the Hebrews supposed Ham the son of Noah to have been the ancestor of the Egyptians amongst other nations. [This, of course, was the simple fact, if we are to believe what God has revealed.] Psal. 78:51; 105:23, 27; 106:22. The name of Egypt in the more recent Coptic tongue is written *ΧΗΗ*, in the Sahidic dialect *KHUG*; words which signify blackness and heat, as Plutarch observed, *De Iside et Osir*, vii. page 437, Reisk., and which is, according to their Coptic etymology, in which *ΧΑΥΘ* signifies black, *ἡΟΥ* hot, or heat. ["In the Hieroglyphic language it is written with two letters K M."] Egypt is so named likewise in the Rosetta inscription, in which this word occurs more than ten times (Lin. 1, 6, 7, 8, 11, 12, 13), and is read by Champollion *chné*, see Jablonskii *Opuscul. ed. de Water*, i. p. 404, seq. Champollion, *L'Egypte sous les Phar.* i. page 104, seq. Åkerblad, *Lettre à Silv. De Sacy*, sur l'Inscription de Rosette, p. 33—37.

חם masc. *heat*, Gen. 8:22; from the root חָמַם [classed in Thes. under Inf.].

חמה an unused root. Arab. *حما* to become thick, to curdle, as milk ["the primary meaning seems to be that of *growing together*, see the root חמה and the remarks under עָמַם"], whence חמה, חמה and חמה No. II.

חמה written in the Chaldee manner for חמה *anger*, Dan. 11:44.

חמה, חמה f. Chald. *heat, anger*, Dan. 3:13, 19; i. q. Hebr. חמה.

חמה f.—(1) *curdled milk* (from the root חָמַם), Gen. 18:8; Jud. 5:25 (Joseph. Arch. v. 6, *γάλα διέφθορος ἦδη*, such milk having an intoxicating power [?]); Isa. 7:22; 2 Sam. 17:29; used poetically in speaking of any milk, Job 20:17; Isa. 7:15; Deut. 32:14. In Isa. loc. cit. the inhabitants of the land when it has been laid waste by enemies, and is devoid of the fruits of the field, are said to *feed on milk and honey*.

(2) *cheese*, Prov. 30:33. In no place of the Old Testament does it appear that *butter* should be understood, which, by the ancients, and even now by the



Oriental was only accustomed to be used medically; see Michaëlis Suppl., p. 807. J. H. Voss, on Virg. Georg., p. 634. By syncope, as derived from this, is the form חמך, which see. [See מחמאות.]

חמך fut. יחמד and יחמרה, whence נחמרהי Isaiah 53:2—(1) TO DESIRE, TO COVET, Exod. 20:17; 34:24; Mic. 2:2.

(2) to delight in any thing, Psal. 68:17; Isa. 1:29; 53:2; Prov. 12:12, with the addition of a dat. of benefit לו Pro. 1:22. Part. חמך something to be desired, something desirable, hence that which is dearest to one, Job 20:20; Ps. 39:12. חמךיחם Isa. 44:9, "their delight," i.e. idols (comp. Dan. 11:37).

NIPHAL, participle נחמד — (1) desirable, hence pleasant, agreeable, Gen. 2:9; 3:6.

(2) precious, Ps. 19:11; Pro. 21:20.

PIEL, i. q. Kal No. 1. Cant. 2:3, וישבתי בחמך "I desire to sit down in his shadow." Lehrgeb. § 222, 1 note.

Hence מחמד, מחמד, and the words immediately following.

חמד m. beauty, desirableness, pleasantness. Eze. 23:6, בחמך "handsome young men." חמד pleasant fields, Isa. 32:12; comp. Am. 5:11.

חמד f. — (1) desire, regret. 2 Ch. 21:20, בלא חמד "he departed regretted by no one."

(2) that which is desired, delight. 1 Sam. 9:20; Dan. 11:37, חמד לשים "the delight of women;" this is to be understood, as the context shews it must, of some idol, especially worshipped by the Syrian women, such as Astarte, or Anaitis.

(3) pleasantness, excellence. חמדן the pleasant land, Jer. 3:19; Eze. 26:12. חמדן precious jewels, 2 Ch. 32:27; 36:10.

חמדות & חמדות f. pl. precious things, Dan. 11:38, 43. חמדות בגדי חמדות handsome garments, precious jewels, Gen. 27:15; 2 Chr. 20:25. חמדות לחם more agreeable food (from which any one who fasts, abstains), Dan. 10:3. חמדות אש verse 11, 19; and without אש 9:23, a man beloved [of God], delighted in (by heaven).

חמדן ("pleasant"), [Hemdan], pr. n. m., Gen. 36:26; for which, 1 Chr. 1:41, there is incorrectly written חמך.

חמדן an unused root. Arab. حما to guard, to surround with a wall [to join together, Thes.], whence חמך, and the proper names חמך, חמך.

חמה f. (from the root חמם) — (1) heat, of the sun, Ps. 19:7.

(2) poetically for the sun itself, Job 30:28; Cant. 6:10; Isa. 30:26. (So often in the Mishnah.)

I. חמה f. constr. חמת (for יחמה from the root חמם) (1) warmth ["sc. from wine, Hos. 7:5"], anger (Arab. حمة, حمة), Gen. 27:44; Jer. 6:11. חמה חמה

Jer. 25:15, and חמה חמה Isa. 51:17, the cup of wrath of which Jehovah makes the nations drink, comp. Rev. 16:19; and Job 21:20, "let him drink of the wrath of the Almighty."

(2) poison (as that which burns the bowels), Deu. 32:24; Psal. 58:5. Arab. حمة poison of a scorpion. Eth. ḥimma: poison.

II. חמה i. q. חמאה (with the radical א omitted), f. milk, Job 29:6.

חמואל ("heat of God"), [Hamuel], pr. n. m., 1 Ch. 4:26.

חמוטל ("father-in-law," or connection by marriage "of the dew" ["whose near connection is the dew"], i.e. refreshing like dew; perhaps also for חמות טל), [Hamutal], pr. n. of the wife of king Josiah, 2 Ki. 23:31; 24:18; Jer. 52:1, in which latter places the חמית is כתיב.

חמול ("who has experienced mercy"), [Hamul], pr. n. m., Gen. 46:12; 1 Chr. 2:5. Patron. חמולי Nu. 26:21.

חמון ("warm" or "sunny," from the root חמם), [Hammon], pr. n. — (1) of a town in the tribe of Asher, Josh. 19:28. — (2) of a town in the tribe of Naphtali, 1 Ch. 6:61.

חמון m. a violent man, an oppressor, i. q. חמין. Isai. 1:17; from the root חמץ No. 3, a. According to others, one who has suffered violence or wrong; LXX. ἀδικούμενος, Vulg. oppressus; nor do I object to its being thus taken, as the intransitive form (חמין) may assume a passive signification.

חמון m. circuit. Cant. 7:2, חמון חמון "the circuit of thy thighs is like necklaces," that is, the knobs [qu. beads] in necklaces; from the root חמק.

חמור, חמר ["once f. 2 Sa. 19:27"], m. — (1) an ass, Genesis 49:14; Ex. 13:13; so called from the reddish colour, which in southern countries belongs not only to the wild ass, but also to the common or

domestic ass; from which it is called in Spanish, *burro, burrico*. Comp. also חֲמֹר.

(2) i. q. חֲמֹר *a heap*; this more rare form is perhaps employed on account of the paronomasia. Jud. 15:16, בָּלַחִי הַחֲמֹר הַחֲמֹר הַחֲמֹרִים "with the jawbone of an ass (I have killed) a heap, (even) two heaps." Root חֲמֹר No. 3.

(3) [*Hamor*], pr. n. of a Hivite, a cotemporary of the patriarchs, Genesis 33:19; 34:2; Josh. 24:32; Jud. 9:28.

חֲמֹרָה f. [dual חֲמֹרָתַיִם] i. q. חֲמֹר No. 2, *a heap*, which see.

חֲמוֹת f. (of the form חֲמוֹת, for חֲמוֹת, from the masc. חֲמוֹ = חָמִי, חָם), *a mother-in-law*, Ruth 1:14; 2:11; see חָם No. 1.

חֲמִט an unused root. Ch. *to lie on the ground*. In the Targums for the Heb. בָּרַע. Hence—

חֲמִט m. Lev. 11:30, prob. a species of *lizard*, LXX. σαῦρα. Vulg. *lacerta*.

[*חֲמִטָּה* (perhaps i. q. Syr. حَمِيْطَة "a defence" or "place of lizards"), pr. n. of a town in the tribe of Judah, Josh. 15:54.]

חֲמִיץ m. adj. *salted*. Isaiah 30:24, חֲמִיץ חֲמִיץ "salted provender," i. e. sprinkled with salt; of which flocks and herds are so fond, that the Arabs say proverbially, sweet fodder (حَلَا) is the camels' bread, when salted it is their sweetmeats. See Bochart, Hieroz. t. i. p. 113. Faber in Harmer's Observations, vol. i. p. 409.

חֲמִישִׁי & חֲמִישִׁית m. f. adj. numeral ordinal (from card. חָמִשׁ), *fifth*, Gen. 1:23; 30:17; Lev. 19:25; Num. 7:36, etc. Fem. is often used ellipt. (חֲמִישִׁית being omitted), *a fifth part*, Gen. 47:24; Lev. 5:16; 27:15. Plur. irreg. חֲמִישִׁיתָיִם Lev. 5:24.

חֲמִיל fut. חֲמִיל inf. חֲמִיל Eze. 16:5, TO BE MILD, GENTLE. (Arab. with the letters transposed حَمِلَ to be gentle, longsuffering, حَمِلَ μακροθυμία, حَمِلَ gentle. The primary idea is that of softness, and this signification is preserved in the Greek, &μαλός, ἀμαλός, ἀπαλός.) Hence—

(1) *to pity, to have compassion on*, followed by עַל of pers. Ex. 2:6; 1 Sa. 23:31.

(2) *to spare*, followed by עַל 1 Sam. 15:3, 15; 2 Sa. 21:7; 2 Ch. 36:15, 17; followed by אֵלַי Isa. 9:18; also, *to be sparing of any thing, to use sparingly*, followed by אֵלַי Jer. 50:14; ? with inf. 2 Sa. 12:4;

עַל Job 20:13; Ezekiel 36:21, "I will be sparing of my holy name," I will care for its honour.

Hence מְחַמֵּל (unless it be from the Arab. حَمَلَ) [also pr. n. חֲמִיל] and—

חֲמִיל f. *mercy, gentleness*, Gen. 19:16; Isa. 63:9.

חֲמִים fut. O חֲמִים with Vav conv. וְיִחָם, but fut. A יִחָמוּ Hos. 7:7, TO BE WARM, TO BECOME WARM. A kindred root is יָחַם. Arab. حَم to make warm, Med.

Kesra to be warm; حَمِي to be hot (as the day). Ex. 16:21; Isa. 44:16. בָּחֵם הַיּוֹם at noon, Gen. 18:1; 1 Sa. 11:9. Impers. לוֹ יִחָם לוֹ fut. לוֹ יִחָם to become warm (German es ward ihm warm), 1 Ki. 1:2; Eccles. 4:11. Metaph. of the heat or excitement of the mind, Ps. 39:4; of heat arising from wine, Jer. 51:39; of lust, Hos. 7:7. לִחָם is referred to inf. Kal of this verb, but see Ind. Analyt.

NIPHAL, part. נִחְמָה Isa. 57:5, *made hot, burning*, sc. with lust, followed by בָּ. The other forms which have been referred to this conjugation in part belong to Kal (יִחָמוּ compare Lehrgeb. p. 366), and in part to the root יָחַם fut. יָחַם, יָחַם. [In Thes. they are put under this verb.]

PIEL, *to make warm*, Job 39:14.

HITHPAEL, *to make oneself warm*, Job 31:20.

Derivatives, חָם, חֵם, חֶם, חִם and the pr. n. חֲמִיץ, חֲמִיץ. [חֲמִיץ דֹּר, חֲמִיץ].

חֲמִין plur. only חֲמִינִים a certain kind of *images*, Lev. 26:30; Isa. 17:8; 27:9; Eze. 6:4; 2 Ch. 14:4; 34:7; in these passages it is several times connected with the statues of Astarte (אֲשֵׁרִים); from 2 Ch. 34:4, it appears that חֲמִינִים stood upon the altar of Baal. Jarchi [and Erp. Ar.] explained it to mean statues of the sun; and now some Phœnician inscriptions illustrate exceedingly well both this interpretation and the thing itself; in these inscriptions בעלחמן (read בעל חֲמִין) is the name of a deity to whom votive stones were inscribed. Amongst these were—(1) Humbert's four stones preserved at Leyden, published and deciphered by Hamaker (in Diatribe Philol. Crit. aliquot Monumentorum Punicorum nuper in Africa repertorum interpretationem exhibente, Lugd. Bat., 1822, 4to). My interpretation of these inscriptions in Ephemerid. Hal. (1826, No. 111) mostly agrees with that of Etienne Quatremère (Nouveau Journal Asiatique, 1828, p. 15 seq.) against the publisher of them, who had read בעל חמלא, and has since made an unsatisfactory defence of his opinion (see Miscellanea Phœnicia, Lugd. 1828, p. 106 seq.); —(2) of a Mutes



stone (see Hamakeri Misc., tab. 3, No. 1), in which, with very little doubt even on the part of the editor, there stands **לבעל חֵמֶן** (לְבַעַל חֵמֶן), although he thus connects the separate words **אֶבֶן חֵמֶן** to Baal a pillar of stone. Also — (3) Inscr. Palmyr. iii. Lin. 2, where there is written in Aramæan words **חמנא דנה ועלתה דנה** **חמנא דנה ועלתה דנה** (י) **ברו ... וקרבו לשמש** “this (statue) of the sun and this altar they made and consecrated to the sun,” etc. See Kopp, *Bilder und Schriften der Vorzeit*, ii. p. 133.

As to the grammatical interpretations, I do not hesitate to explain **בַּעַל הַשֶּׁמֶשׁ** *the sun Baal*, or *the sun Lord* (from **הַשֶּׁמֶשׁ** sun, with an adjectivial termination, compare **נְחִישְׁתָּן**, **רִחְשָׁן**), and **הַשֶּׁמֶשׁ** I consider to be an epithet of Baal, as bearing rule over the sun (comp. as to his other epithets p. cxxxi. A); and because allusion is perhaps made in the sound to **ἡμῶν** 'Amṃōn of the Egyptians. The plural **הַשֶּׁמֶשִׁים** is in Scripture concisely used for **בַּעְלֵי הַשֶּׁמֶשׁ**, and occurs in the same connection as elsewhere **בַּעְלֵים** is found. A similar grammatical view is taken also by Hamaker in his learned dissertation on this word (Miscell. Phoen. p. 50, seq.); in this, however, he differs from me, in that he considers **בַּעַל** to be supplied, explaining the expression *a Sun-image*, such as are related to have been of a conical or pyramidal form, and to have stood in the most sacred parts of temples Compare also Bochart, Geogr. S. ii. 17.

**דָּמָה** fut. **דִּמְהוּ**—(1) TO TREAT VIOLENTLY, TO OPPRESS VIOLENTLY, TO INJURE, properly to be eager, vehement, hence to be violent, i. q. **דָּמָה** No. 3, *a*.

(Arabic **جس** in a good sense, to be bold, manly,

stedfast, <sup>עֹמֵד</sup> martial valour, comp. <sup>נָשָׂא</sup>. Nor does <sup>חָמָץ</sup> to be sharp, eager, differ much from this word; and this meaning may also be its primary signification, and hence, vehement, fervid, comp. <sup>חָמָץ</sup> No. 4.) Jer. 22:3; Pro. 8:36, "he who sins against me, <sup>חָמָץ</sup> hurts (or does violence to) his own life." Job 21:27, <sup>חָמָץ</sup> <sup>עַל</sup> <sup>חָמָץ</sup> "counsels with which you wish to oppress me;" die Pläne, wie ihr mich schlagen wollt. <sup>חָמָץ</sup> to violate the law, Eze. 22:26; Zeph. 3:4.

(2) *to tear away violently* (a covering or shelter). Lam. 2:6, *to tear off from oneself*. Job 15:33, **וְיִנָּחֵם** **וְיִנָּחֵם** "as a vine, he shall shake off from himself," i. e. throw down his unripe grapes.

NIPHAL, *to be treated with violence*, Jer. 13:22; in this passage (as is shewn by the other member of the sentence) "to be violently made naked."

Hence  $\frac{1}{2} \frac{d}{dt}$  and —

חַמַּס m.—(1) *violence, wrong, oppression,*

Gen. 6:11, 13; 49:5. אִישׁ חָמָס Psalms 18:49; Proverbs 3:31 and אִישׁ חָמָסִים 2 Samuel 22:49; Psalms 140:2, 5, the violent man. חָמָס אֵל a witness of wrong, i.e. a false witness, Exodus 23:1. The genitive and suffix may refer either to him who does the wrong, or to him who suffers wrong. Of the former the following are examples, חָמָסוֹ his wrong, i.e. the wrong which he causes, Psalms 7:17; דִּרְהֵם חָמָס 58, 3, compare Ezekiel 12:19; of the latter are חָמָסִי the wrong done to me, Genesis 16:5; חָמָס בְּנִי חֵלֶם Joel 4:19; also Jud. 9:24; Obadiah 10; Habakkuk 2:8, 17; Jer. 51:35. (So also the Latin word *injuria*, e.g. Cæsar, Bell. Gall., i. 30, "*pro veteribus Helvetiorum injuriis populi Romani*," i.e. *populo Romano illatis*, on which see intpp.; also Heinrich ad Cic. part. inedit., p. 21.)

(2) *that which is gained by violence and wrong,*  
Am. 3:10. ["Plural id., Pro. 4:17."]

**חָמֵץ** fut. יִחְמֵץ, inf. חֲמִצָּה TO BE SHARP, EAGER.  
Used with regard—

(1) to taste, hence *to be sour*, of leavened **bread**, Ex. 12:39, of vinegar (חֲמִץ), also *to be salted* (see חֲמִץ). Arab. جَسَّ, Syr. سَحَى. When used **with** reference to sight—

(2) *to be of a bright* (i. e. a splendid) *colour*, such as dazzles the eyes; especially used of a bright red. Part. pass. מְרִיץ *splendid*, of the scarlet mantle of a ruler, Isa. 63:1 [But it here means blood-stained; see the context, and Rev. 19:15]; compare verse 2, and LXX. Syr. Similarly the Greeks say, χρωμα δέξω, i. e. κόκκινον, πορφύραι δέξονται, δέξφεγγη ῥίδι; see Bochart, Hieroz. i. p. 114; Simonis Arc. formarum, p. 66, 120.

(3) figuratively of the mind—(a) *to act violently*, like the kindred word **סָפַח**, whence part. **סָפֵחַ** violent, Ps. 71:4; comp. **סָפַח** and **סָפַח** No. 2. (Æth. **ፀፀፀ**: to be unjust, violent, to injure.)—(b) *to be bitter*, spoken of pain, see **HITHPAEL**.

HITHPAEL, *to be embittered*, i.e. to be affected with anger, pain, Ps. 73:21. (Chald. Pa. id.)

Hence חָמִין, חֲמִין and the following words.

חֶמֶץ m.—(1) *that which is leavened*, Ex. 12:15;  
13:3, 7, etc.

(2) probably that which is gained by violence and wrong, i. q. **סֶפֶן** Am. 4:5; see the root No. 3. So Chaldee. The ordinary signification of something leavened is not amiss in this passage, but that now given is preferable [?].

חֶמֶץ *m. vinegar*, Num. 6:3; Ruth 2:14; Psa 69:22. Ὀμφαξ is the rendering of the old versions, Ps. loc. cit., and Pro. 10:26; and this is defended by

Michaëlis, in Suppl. p. 828; but the common rendering is not unsuitable to any of the passages [and *we know* that vinegar is the meaning in Ps. 69:22].

**חמק**—(1) TO GO ROUND, a kindred root to **חמק**. See HITHPAEL.

(2) to *turn oneself round*, to depart, Cant. 5:6. HITHPAEL, to *wander about*, see Kal, Jer. 31:22. Derivative **חמק**.

**חמר**—(1) TO BOIL UP, TO FERMENT (Arab. **خمر** Conj. I, II, VIII., to ferment, as leaven; and Conj. VIII. to ferment, as wine). Used of the foaming or raging of the sea, Ps. 46:4; of wine, Ps. 75:9 (where others assign the sense of redness, compare No. 2); compare pass., **חמר** wine, **חמר** No. 1.

(2) to *be red*, from the idea of boiling, foaming, becoming inflamed (Arab. **حمر** Conj. IX. and XI. to be red; Conj. I, Med. E, to burn with anger. Conj. II, to write with any thing red, **حمر** red, **حمر** redness, **حمر** very vehement ardour, **حمر** to blush, to be ashamed.) Used of the face inflamed with weeping, Job 16:16 [Poalal]; according to some used of wine, Ps. 75:9 (compare No. 1). Hence **חמר**, **חמור**, **חמר** No. 2.

(3) to *swell up*, also from the idea of foaming and boiling; as those things which boil up or foam, as the sea, leaven, etc., also swell. Hence **חמר**, **חמור**, **חמר** a heap.

(4) denom. from **חמר** to *daub with bitumen*, Exod. 2:3.

Pass. of a gem. form **חמר**, **חמר** to *be made to boil* (gähren, brausen), used of the bowels when much troubled (comp. **חמר** No. 3, **חמר**, Lam. 1:20; 2:11; used of the face as inflamed with weeping, Job 16:16. (Such geminate forms as this are especially used in the Phenicio-Shemitic languages, when swift motion is the signification intended; as has been shewn by many examples by H. Hupfeld, in Exercitatt. Æth., p. 27, 28.)

For the derivatives, see under Kal No. 1—3.

**חמר** m. **ἄσφαλτος**, *bitumen*, which boils up from subterranean fountains like oil or hot pitch, in the vicinity of Babylon, and also near the Dead Sea, and from its bottom; it afterwards hardens through the heat of the sun, and is collected on the surface of the Dead Sea, which hence receives the name of *lacus asphaltites*. (Tac. Hist. 5, 6. Strabo, xvi. page 763. Diod., ii. 48; xix. 98, 99. Curt., v. 16; see also the accounts of modern travellers collected by Rosen-

müller, altes und neues Morgenland, i. No. 24, 31.) Gen. 11:3; 14:10; Ex. 2:3. Arab. **خمر**. It receives its name either from its boiling up from the fountains (see Gen. 14:14), from the root No. 1, or from redness, the best kind being of that colour; Diosc. i. 99, **ἄσφαλτος** διαφέρει ἡ ἰουδαϊκὴ τῆς λοιπῆς ἔστι δὲ καλὴ ἢ πορφύρεοιδὴς στίλβουσα ..... Γεννᾶται καὶ ἐν Φοινίκῃ καὶ ἐν Σιδῶνι καὶ ἐν Βαβυλῶνι καὶ ἐν Ζακύνθῳ.

**חמר** m. *wine*, so called from its fermenting, Deu 32:14; Isa. 27:2. See the root **חמר** No. 1. (Arab **خمرة**, Syr. **خمرة** id.)

**חמר** Chald. emph. **חמר** m. id., Ezr. 6 9; 7:22. Dan. 5:1, 2, 4, 23.

**חמר** m.—(1) *boiling*, or *foaming* (cf waves), Hab. 3:15; compare **חמר** No. 1.

(2) *clay* (so called from its being of a red kind, comp. the root No. 2)—(a) of the potter, Isa. 45:9. (b) for sealing with, Job 38:14;—*cement, mortar*, Gen. 11:3; *mire*, Isaiah 10:6; Job 10:9; 30:19.

(3) *a heap, a mound* (see the root No. 3), Ex. 8:10; hence a *Homer*, a measure of dry things containing ten Baths, Levit. 27:16; Num. 11:32; Eze. 45:11, 13, 14. By later writers the same measure is called **חמר**, which see.

**חמרן** [*Amran*], pr. n., see **חמרן**.

I. **חמש** an unused root, to *be fat*, whence **חמש** abdomen. Arabic **حش** fat, Kam. p. 826; but much more commonly with the letters transposed, **חמש** fat, fatness, **חמש** to *be fat*; also **חמש** to become fat after having been lean.

II. **חמש** a root nearly allied to the roots **חמש** and **חמש** i. q. Arabic **حش** to be eager or manly in battle. II. IV. to excite anger. XII. to be angry. V. to act harshly and obstinately (in religion and) in war; **حش** brave, warlike, **حش** martial valour, comp. **חמש** to be angry, **חמש** to kindle with anger; all which words have a sense springing from that of *sharpness, acrimony*. Hence part. pass. plur. **חמשים** (a word, the etymology of which has been long sought for), i. e. *the eager, active, brave, ready prepared* for fighting, Ex. 13:18; Josh. 1:14; 4:12; Jud. 7:11; comp. in the context **חמשים**, Josh.



4:13 (compare verse 12). Num. 32:30, 32. Aqu. *ἐνωπλισμένοι*. Symm. *καθωπλισμένοι*. Vulg. *armati*, and similarly Onk. Syr. Some have referred this word to חֲמִשׁ No. III; comparing חֲמִישׁ i. e. a host arrayed (for battle), properly five-parted, as consisting of the centre, the front and rear guard, and the two-wings. Theod. *πεμπταίζοντες*: variously rendered by others; but the explanation previously given, is that which best suits the context and the structure of the language.

III. חֲמִישׁ constr. חֲמִישׁ f. and חֲמִישָׁה m., the numeral FIVE. Arabic *خمس*, *خمسة*, in the other cognate languages חֲמִישׁ. In the Indo-Germanic stock of languages this numeral is in Sanscr. *pantshan*, Zend. and Pehlev. *peantche*, *pandj*. Pers. *پنج*. Gr. *πέντε* (Æol. *πέμπε*), all of which agree with the Phœnicio-Shemitic in the two latter radicals; with a palatal instead of a labial also in Lat. *quinque* (*κένκε*), like *πῶς*, *κῶς*, *λύκος*, *lupus*, *ἵππος*, *equus*, *ἔπομαι*, *sequor*, etc. As a septenary number is often used for a sacred and round number, so also sometimes is a quinquenary, Isa. 17:6; 30:17; especially, it may be noticed with regard to Egyptian affairs, Gen. 43:34; 45:22; 47:2; Isa. 19:18 [these instances do not prove it; *five* appears to have been the exact number in each case]. This seems to have been borrowed from the religions of the Egyptians, Indians, and other Eastern nations, amongst whom, *five* minor planets, *five* elements, and elemental powers were accounted sacred (compare the sacred *πεντάς* of the Basilidians, Iren. Adv. Hæres., i. 23. Epiphan. i. p. 68, Colon.). [The fact of *five* having been a sacred number amongst any ancient nations, is in no way applicable; for 1st. it would be needful to prove that the Jews so regarded it, and 2nd. if they did so regard it, it must be shewn that they borrowed it from the idolaters around them; a thought utterly inadmissible on the part of those who regard the Scripture as inspired by God, and who rightly reverence the revealed religion contained therein.]

Pl. חֲמִישִׁים *fifty*, with suff. חֲמִישִׁי, חֲמִישִׁי thy fifty, his fifty, 2 Ki. 1:9—12. חֲמִישִׁים a captain of fifty (soldiers), *πεντηκόνταρχος*, 2 Ki. 1:9—14; Isa. 3:3. Hence—

חֲמִישׁ PIEL, as if to *fifth* any one, i. e. to exact a fifth part of produce from him, Gen. 41:34; and—

I. חֲמִישׁ m. a *fifth part* (from חֲמִישׁ five, like רִבְעָה a fourth part, from רָבַע, רָבַע). Specially, the fifth

part of produce, which the Egyptians paid as a tax, Gen. 47:26.

II. חֲמִישׁ m. *abdomen*, 2 Sa. 2:23; 3:27; 4:6; 20:10; from the root חֲמִישׁ No. 1. (Syr. *ܡܚܡܝܬܐ* 2 Sa. 3:27; 4:6, id.; Æth. *ሕማሽ*: womb; Talmud. *הַמִּצָּה*; ש and צ being interchanged, abdomen. The Phœnicio-Shemitic words appear to have given rise to the Lat. *omasum*.)

חֲמִישִׁי see חֲמִישִׁי.

חֲמִית an unused root. Arab. *حمت* to be hot, warm (spoken of the day), to become stagnant, or rancid (as water, butter, etc.); whence *حيت* and *تحيرت* a bottle and its contents become rancid; unless that root should rather be secondary and derived from these nouns; the primary root being *حى* to be hot; whence *حيت* for *حية*. Either from חֲמִית or from חֲמִית is—

חֲמִית m. Gen. 21:15, 19; constr. חֲמִית verse 14 (but חֲמִית Job 21:20; Hos. 7:5, is constr. from חֲמִית heat), a *bottle*.

חֲמִית ("defence," "citadel," from the root חֲמִית, kindred to חֲמִית a wall), pr. n. *Hamath*, a distinguished city of Syria, situated on the Orontes in the northern frontier of the Holy Land (Num. 13:21; 34:8), formerly the capital of a great king, a friend of David;—it was called by the Greeks *Epiphania*, by the Arabs by the ancient name *حماة*: called more fully Am. 6:2, חֲמִית רָבָה "Hamath the great," and חֲמִית צוֹבָה 2 Chron. 8:3. The Gentile noun is חֲמִית Gen. 10:18. חֲמִית 2 Ki. 25:21, "the territory of Hamath." See Abulfeda (who was prince of this yet distinguished city), Tab. Syriae, page 108, 109; Relandi Palestina, page 119, seq.; Burekhardt's Travels, i. page 249, 514, Germ. trans.

[חֲמִית ("warm baths"), pr. n. of a town in the tribe of Naphtali, Josh. 19:35, near Tiberias. Josephus calls it Ἀμμαοῦς, which he interprets by θαρμὰ, B. J. 1, 3. The same prob. is—

חֲמִית pr. n. of a town in the tribe of Naphtali, Josh. 21:32.]

חֲמִי with suff. חֲמִי m. (from the root חֲמִי).

(1) *grace, favour, good-will*.—(a) חֲמִי חֲמִי to find favour in the eyes of some one, to be acceptable to him, Gen. 6:8; 19:19; 32:6; 33:8, חֲמִי חֲמִי "if now thou art favourable

to me," Gen. 30:27; 47:29; 50:4. In the same sense נָתַן חֵן וְנָתַן חֵן וְנָתַן חֵן Est. 2:15, 17.—(b) נָתַן חֵן פִּי בְּעַדִּי "to give some one favour with somebody." Ex. 3:21, וְנָתַתִּי אֶת־חֵן הָעֶשֶׂה הַזֶּה בְּעֵינֵי מִצְרַיִם "and I will give this people favour with the Egyptians." Ex. 11:3; 12:36; Gen. 39:21; Ecc. 9:11.

(2) *grace*, i. q. *gracefulness*, *beauty*, Prov. 22:11; 31:30. Prov. 5:19, יָצַלַת חֵן "the beautiful wild roe." Ps. 45:3 [?]; Eccl. 10:12. אֶבֶן חֵן "a beautiful (i. e. a precious) stone," Pro. 17:8.

(3) *supplication*, *prayer*, Zec. 12:10. See the verb in Hithpael.

(4) [*Hen*], pr. n. m. Zec. 6:14; but comp. ver. 10. הנדר (for הדר "the favour of Hadad," see הדר), [*Henadad*], pr. n. m. Ezr. 3:9; Neh. 3:18.

הִנָּה fut. יִהְיֶה, apoc. יִהְיֶה—(1) TO BOW DOWN, TO INCLINE (TO DECLINE). (Kindred roots are הִנָּה, עָנָה. Arab. حنا to bend, to incline; metaph. to be inclined to any thing; compare הִפָּצַן.) Jud. 19:9, הִנָּה הַנּוֹת הַיּוֹם "behold the inclining of the day," the day already declining. Hence הִנִּית a spear, from its flexibility.

(2) to *set oneself down*, to pitch one's tent, Gen. 26:17; to *encamp*, Ex. 13:20; 17:1; 19:2. Nu. 1:50, בְּחִנּוֹת הַמִּשְׁכָּן "where the tabernacle is let down," i. e. is pitched.—(a) followed by אל to encamp against any person or city; hence to *besiege*, Ps. 27:3; 2 Sa. 12:28; Isa. 29:3. Followed by an acc. id. Ps. 53:6.—(b) to defend any thing, followed by ? Zec. 9:8; compare Ps. 34:8.

(3) to *inhabit*, Isa. 29:1.

Derivatives, חֲנִית, חֲנִיָּה, חֲנִיָּה, pr. n. m. פֶּחֶן.

חֲנָה f. (from the root חֲנָה)—(1) pl. חֲנוֹת *grace*, mercy, Ps. 77:10.

(2) ["perhaps"] *entreaty*, *prayer*, like חֵן No. 3. Job 19:17, וְחֲנוּתִי לִבְנֵי בִטְנִי "and my entreaties (are loathsome) to the sons of my womb," i. e. to my brethren. חֲנוּתִי (which some take for 1 pret. from חֲנָה, although contradicted by the accent) for חֲנוּתִי.

(3) pr. n. *Hannah*, the mother of Samuel, 1 Sa. 1:2, seq.

חֲנוּךְ ("initiating"), [*Enoch*], pr. n.

(1) the eldest son of Cain, Gen. 4:17; whose name was also given to the city which his father built.

(2) the father of Methuselah, translated to heaven because of his piety ["by faith," Hebrews 11:5], (Gen. 5:18—24). From the etymology of his name the later Jews have not only conjectured him to

have been a most distinguished antediluvian prophet, but they have also imagined him to have been the inventor of letters and learning; and thus books have been ascribed to him (see the Epistle of Jude, ver. 12). [Whatever the Jews may have feigned, and whatever books may have been falsely ascribed to him, we may rest assured on the authority of God in the New Test., that he was a prophet, and that he uttered the prophecy recorded in Jude 12; the same Spirit who spoke by his mouth wrote by the pen of Jude.] The Arabs have re-wrought these fables, by whom he is called ادريس.

(3) the eldest son of Reuben, Gen. 46:9; Ex. 6:14.

(4) a son of Midian, Gen. 25:4. Patron. No. 3. חֲנִי Nu. 26:5.

חֲנוּן ("gracious" ["whom God pities"]), [*Hanun*], pr. n.—(1) of a king of the Ammonites, 2 Sa. 10:1; 1 Ch. 19:2.—(2) Neh. 3:30.—(3) Neh. 3:13.

חֲנוּן m. adj. *gracious*, *merciful*, *benignant*, Ps. 111:4; 112:4; from the root חֲנָה.

חֲנוּת f. a *stall*, *cell*, *dwelling* (Chald. and Syr.

חֲנוּת, حَانُوت, a tradesman's stall, حَانُوت, Arabic حَانُوت, so called from its being curved or arched (see the root No. 1). Hence Jeremiah, 37:16, is said to have been cast into the חֲנוּת "into the dungeon, and into the stalls (or vaults)" (viz. حَانُوت), i. e. subterranean. So the passage is usually taken, and not unsuitably. The exposition of Ev. Scheid in Diss. Lugdun. page 988, is however a little more suited to the context; he understands the word to mean *curved posts* or *crooked bars*, in which the captive sat in a distorted position; elsewhere called סֵד, מִהֲפָכָה, compare Jer. 20:2, 3; 29:26; Gr. κύφω, from κύπτω; compare Arab. حَنُو the crooked wooden frame of a saddle.

חֲנָה an unused root, i. q. חֲנָה & חֲנָה (which see; comp. Gr. ἄγω, Lat. *ango*, to *press upon*, to *make narrow*; hence to *suffocate*, to *strangle*, and intrans. to *be narrow*. Two nouns are doubtless derived from this root, חֶחַ and חֹחַ.)

חֲנַט TO SPICE OR SEASON, used in the sense —

(a) to *embalm* corpses, Gen. 50:2, 3, 26 (حَنْط I. II. id.).—(b) poet. the fig spices, i. e. fills its fruit with aromatic juice, to *mature*, Cant. 2:13. ["Arabic حَنْط to mature (fodder for camels), etc." See Th. 3.] Hence חֲנִיָּה ["also חֲנִיָּה, חֲנִיָּה"].



**חַנְמִים** m. pl. *the embalming* of corpses; hence the time of embalming (according to the analogy of nouns which designate time, like **חַנְמִים**, **חַנְמִים**), Gen. 50:3.

**חַנְמִין** m. pl. Chald. *whzat*, Ezr. 6:9; 7:22, i. q. Heb. **חַנְמִים**, which see.

**חַנְיָאֵל** ("the favour of God"), [*Hanniel*], pr. n.—(1) of the captain of the tribe of Manasseh, Nu. 34:23.—(2) 1 Ch. 7:39.

**חַנִּיף** m. properly *initiated*; hence *skilled*, of *tried* fidelity, Gen. 14:14. Root **חִנַּף** No. 2, b. Arab.

**חִנַּף** tried, proved; **חִנָּה** experience, proof.

**חִנָּה** f. *grace, favour, mercy*, Jer. 16:13. Root **חִנַּן**.

**חִנִּיתִים** pl. **חִנִּיתִים** 2 Chron. 23:9; **חִנִּיתֹת** Isa. 2:4; Mic. 4:3, fem. a *spear*, so called from its flexibility (see **חִנִּי** No. 1), 1 Sa. 18:11; 19:10; 20:33. [The pl. f. in form appears to denote *spear heads*, while that ending in **ים** is simply the pl. of the word in its common sense.]

**חִנֵּן**—(1) **חִנֵּן** TO MAKE NARROW, and intrans. TO BE NARROW, **חִנֵּן** **חִנֵּן**, i. q. **חִנֵּן**, **חִנֵּן**, which see.

Hence **חִנֵּן** for **חִנֵּן**, Arab. **حَنَك** jaws; compare **חִנֵּן** a neck, (from the kindred root **חִנַּף**), & **חִנֵּן** to strangle.

(2) **חִנֵּן** denom. from **חִנַּף**, **חִנֵּן** jaws, palate, properly *εμβύειν*, to put something into the mouth, to give to be tasted; then by a common metaphor, in which taste is applied to understanding (see **חִנֵּן** and Job 12:11)—(a) to imbue some one with any thing, to instruct, to train up (compare **חִנֵּן** to put something into one's mouth, also to instruct, to train). Pro. 22:6, "train up a child according to his way," as to his manners and habits. It is thus applied to inanimate things, hence—(b) to initiate, a house (that is to dedicate, or to commence to use). Deu. 20:5, the temple, 1 Kings 8:63; 2 Chr. 7:5. (Arabic **حَنَف** to understand. As to the meaning to perceive as ascribed to the *Æth.* **חִנֵּן**: it does not rest upon sufficient authority; see Ludolfi Lex. *Æth.*, page 40, whilst the additional meanings to know, to perceive by the sense, are altogether incorrect).

Derivatives, **חִנֵּן**, **חִנֵּן**, **חִנֵּן**, pr. n. **חִנֵּן** and—

**חִנֵּן** f. *initiation* (handselling), cf a house; the altar, Numb. 7:11, a dedicatory sacrifice, verse 10, Ps. 30:1.

**חִנֵּן** f. Chald. id., Dan. 3:2, 3; Ezr. 6:16, 17.

**חִנֵּן** adv. (from **חִנַּן** with syllable **חִנֵּן**, with which adverbs are formed)—

(1) *gratis, gratuitously, for nothing*, Gen. 29:15; Ex. 21:2; 2 Sa. 24:24; without reward, Job 1:9.

(2) *in vain*, Pro. 1:17; more fully **חִנֵּן חִנֵּן** (Germ. für umsonst), Eze. 6:10. Compare *δωρεάν*, N. Test. gratis, in vain, and *frustra*, in Plautus, for *gratis*.

(3) *without cause, rashly, undeservedly*. Job 2:3; 9:17; Ps. 35:7; 1 Ki. 2:31, **חִנֵּן חִנֵּן** innocent blood; Pro. 26:2; compare *Lehrgeb.* p. 827.

[**חִנֵּן** an unused and doubtful root, whence the two following words.]

**חִנְמָאֵל** (perhaps i. q. **חִנְמָאֵל**, [*Hanameel*], pr. n. m., Jer. 32:7, 9.

**חִנְמָל** quadril. once occurring Ps. 78:47; where, in the other member of the sentence, there is **חִנְמָל** hail; the context shews that it must be something destructive to trees. LXX., Vulg., Saad., Abulwalid, translate it *frost*, which, however, can hardly be supported on etymological grounds. I, therefore, prefer *ants*. Comp.

Arab. **حَنْمَل** ants, **حَنْمَل** an ant, with the letter **ח** prefixed; see **חִנְמָל**, **חִנְמָל**. See more in Bochart, Hieroz. iii. page 255, ed. Lips. [Professor Lee suggests *locusts*, comparing with it Arab. **حَايَل**, etc.]

**חִנֵּן** fut. **חִנֵּן** and like regular verbs **חִנֵּן** Am. 5:15; the former with suffix **חִנֵּנִי** Ps. 67:2; 123:2; **חִנֵּנִי** Isa. 27:11; but with suffix 2 pers. **חִנֵּנֶךָ** for **חִנֵּנֶךָ** Gen. 43:29; Is. 30:19; inf. absol. **חִנֵּן** Isa. loc. cit., constr. with suff. **חִנֵּנֶךָ** Isa. 30:18, and **חִנֵּנֶךָ** Ps. 102:14.

(1) *to be inclined towards* (compare the kindred **חִנֵּן**), hence *to be favourably inclined, to favour some one, to be gracious to, to pity*. (Arab. **حَنَ** to feel desire, or commiseration towards any one; followed by **الى**, **الى**). Followed by an acc., Exod. 33:19; Lam. 4:16; Pro. 14:31. **חִנֵּנִי**, **חִנֵּנִי** (once **חִנֵּנִי** Ps. 9:14), have mercy on me, on us; Ps. 4:2; 6:3; 31:10.

(2) *to give* some one anything *graciously*, followed by two acc. of pers. and thing, Genesis 33:5; Ps. 119:29; Jud. 21:22; acc. of pers., Pro. 19:17; absol. Ps. 37:21, 26. As to Job 19:17, see **חִנֵּן** No. 2.

**חִנֵּן** NIPHAL **חִנֵּן** of the form **חִנֵּן** from the root **חִנַּן** from the root **חִנַּן**; see *Lehrgeb.* p. 371, to be

*compassionated, to be an object of pity, Jer.*  
*22:23; pass. o' Poel No. 2.*

PIEL, *to make acceptable* (compare יָלַם, יָלַם), Pro.  
26:25.

POEL—(1) i. q. Kal No. 2, Prov. 14:21.

(2) *to compassionate, to lament for*, Ps. 102:15.

HOPHAL, *to receive favour, to be favoured*, i. q.  
 מִן נָשַׁב מִלֵּיב, Gnade finden, Pro. 21:10; Isa. 26:10.

HITHPAEL, *to intreat for mercy*, followed by  $\frac{1}{2}$  of pers., Est. 4:8; Job 19:16,  $\frac{1}{2}$  1 Ki. 8:33, 47; Job 8:5; Psa. 30:9, and  $\frac{1}{2}$  1 Ki. 8:59; 9:3; 2 Chr. 6:24.

Derivatives (besides those immediately following), חָן, חֵן, חַנּוּה, חֲנֻכָּה, חָנֹם, חֲנֻמָּה, and the r.: n. חֲנוּךְ, חֲנִיאל, יְחִיזְכָּן [and חֲנֻדָּה, חֲנֻלָּה].

חַן Chald. *to have mercy on*, followed by acc.  
inf. מַחֵן, Dan. 4:24.

ITHPAEL, *to make supplication*, Dan. 6:12.

חֲנָנִי ("merciful" ["unless rather it be used as an abbreviation of חֲנָנִי whom Jehovah gave"]), [*Hanan*], pr.n.—(1) of one of David's captains, 1 Chr. 11:43.—(2) of various other men of less note, Ezr. Neh.

הַנָּנֵאל ("which God gave"), [*Hananeel*],  
pr.n. of a tower of Jerusalem, Jer. 31:38; compare  
Zec. 14:10; Neh. 3:1; 12:39. [So called probably  
from its builder. Thes.]

חַנַּנִּי ("favourable" [perhaps contracted from חַנּוּנִי; see Thes.]), [*Hanani*], pr. n. m.—(1) of a prophet, the father of Jehu, 1 Ki. 16:1; 2 Ch. 16:7.—(2) of a brother of Nehemiah, Neh. 1:2; 7:2; also of others.

הַנַּחֲיָה [and הָיָה] ("whom Jehovah gave"), [*Hananiah*], Greek *'Avaniac*, pr.n.—(1) of a false prophet, cotemporary with Jeremiah, Jer. 28:1, seq.—(2) of a companion of Daniel, afterwards called Shadrach, Dan. 1:6, 7; also of others.

חַנַּס once Isa. 30:4 [*Hanes*], pr. n. of a city of  
 middle Egypt, situated on an island to the west of the  
 Nile; called by the Greeks Heracleopolis, Ἡρακλῆον  
 πόλις, Arabic اهناس, in Egyptian HEC, NHG,  
 E2HHG, formerly a royal city of Egypt; see Etienne  
 Champetier, Mémoires sur l'Egypte, t. i. p. 500, 501.  
 Champollion, L'Egypte sous les Pharaons, i. p. 309,  
 and my observations on Isa. loc. cit.

חֲנֹף fut. יִחְנֹף—(1) TO BE PROFANED, POLLUTED, DEFILED, Ps. 106:38· Isa. 24 5.

(2) *to be profane*, impious, Jer. 23:11.

(3) Jer. 3:9, causat. like Hiphil, to *pollute*, and *make profane*. (The origin uncertain.)

HIPHIL, *to profane* a land. Nu. 35:33; Jer. 3:2; men, i.e. to lead them to impiety or rebellion, Dan.

**11:32.** Syriac <sup>9</sup>ܠܐ<sup>9</sup> <sup>9</sup>ܕܢܚܪܝܢ<sup>9</sup> unclean, a gentile, <sup>7</sup>ܠܐ<sup>7</sup> <sup>7</sup>ܕܡܫܝܚܐ<sup>7</sup> to turn aside from the true religion. Hence—

חַיָּה *profane, impious*, i. q. Arab. كَافِر <sup>s</sup> Job 8:  
13; 13:16; 15:34; 17:8, etc. LXX. ἀσεβής, ἀνο-  
μος, παράνομος, twice ὑποκριτής.

חִנָּף m. *impiety*, Isa. 32:6.

חִנְפָּה f. id. Jer. 23:15.

צָר unused in Kal; properly TO BE NARROW, enge feyn, of the same stock as צָרָה, צָרָה, צָרָה (צָרָה), and in the western languages, ἄγχω, ἀνάγκη, *ango*, *angustus*, enge (Zange, Zwang). Hence—

PIEL, *to strangle*, ἀγγχω (würgen), πνίγω, used of a lion, Nah. 2:13. (Arab. خنق, Æth. ገገቀ; Syr. ܡܕܝܝܝܐ id.).

NIPHAL, to *hang*, or *strangle oneself*, 2 Sam. 17:  
23. Hence מִתְחַנֵּק.

חַנָּתוֹן ("gracious"), [*Hannathon*], pr. n. of a town in the tribe of Zebulun, Josh. 19: 14.

**קָהַר** a root not used in Kal, to which is ascribed the sense of benignity, and also (by antiphrasis) that of reproach, disgrace. The primary signification appears to me to be that of **EAGER AND ARDENT DESIRE** by which any one is led, i. q. **קָהַר**, and then like **קָהַר**, it is applied—

(1) to *love, desire* towards any one (see Hithpael and חסד No. 1).

(2) to emulation, *envy* (Arab. حَسَد to envy, حَسَد envy), whence *odium* and *opprobrium* (see חסד No. 2, and Piel).

PIEL, *to put to shame, or contempt*, Prov. 25:

10. Syr. <sup>3</sup>ܡܕܝܕ id., in Targ. חסד for the Heb. חסד  
to reproach, <sup>9</sup>ܡܕܝܕ envied, also, beloved, see Kal.

HITHPAEL, *to show one's self gracious*, Ps. 18;  
26; comp. Kal No. 1.

Derivatives, besides the words which follow, are  
חֲסִידָה, חֲסִיד.

חָסֵד [“in pause חָסֵד”], with suff. חֲסִידִי pl. חֲסִידִים  
const. חֲסִידִי prop. *desire, ardour* (see the root),  
whence —

(1) in a good sense, *zeal* towards any one, *love*.



*kindness*, specially — (a) of men amongst themselves, *benignity, benevolence*, as shown in mutual benefits; *mercy, pity*, when referring to those in misfortune, Gen. 21:23; 2 Sam. 10:2 (LXX. often *ἐλεος*); Job 6:14. The expression often occurs, עֲשֵׂה חֶסֶד עִם to act kindly towards, Gen. loc. cit.; 2 Sa. 3:8; 9:1, 7; also followed by אִתּוֹ Zec. 7:9; על 1 Sa. 20:8; more fully, עֲשֵׂה חֶסֶד וְאַמֶּת עִם Gen. 24:49; 47:29; Josh. 2:14; 2 Sa. 9:3, אֶעֱשֶׂה עִמּוֹ חֶסֶד אֱלֹהִים "I will act kindly towards him like unto God." נָתַתּוּ חֶסֶד לְ to turn, or incline, kindness upon any one, Gen. 39:21; more fully, Ezr. 7:28, עָלַי הָשָׂה הַחֶסֶד לְפָנַי הַמֶּלֶךְ (God) turned kindness upon me before the king," and Dan. 1:9, וַיִּתֵּן הָאֱלֹהִים אֶת־דִּנְיָאֵל לְחֶסֶד, "and God caused that Daniel should obtain favour." — (b) *piety* of men towards God. חֲסִידִים the pious saints, Isa. 57:1. — (c) *the grace, favour, mercy* of God towards men. Psalm 5:8; 36:6; 48:10, etc. It is often joined with אֶמֶת (see אֶמֶת No. 2) constant or abiding favour. The same expressions likewise occur as under letter *a*, as עֲשֵׂה חֶסֶד עִם Gen. 24:12, 14; followed by לְ Ex. 20:6; Deut. 5:10: חֲסִדֵּי דָוִד (of God), Ps. 89:2, 50; 107:43; Isa. 55:3, חֲסִדֵּי דָוִד "the sure mercies of David," abiding mercies such as were bestowed on David [or rather, which were securely promised to David]. Figuratively, God himself is called חֶסֶד q. d. *die Gütigkeit, Liebe*. Ps. 144:2; Jon. 2:9. — Once, like its synonym חֵן, it seems to signify *grace* in the sense of beauty, Isaiah 40:6. LXX. *δόξα*, and so 1 Pet. 1:24.

(2) in a bad sense, *zeal, ardour against* any one, *envy*, hence *reproach* (see root No. 2). Prov. 14:34; Lev. 20:17. Some would also place here Job 6:14.

(3) [*Hesed*], pr. n. m. 1 Ki. 4:10.

חֲסִידָה ("whom God loves") [*Hasadiah*], pr. n. of a son of Zerubbabel, 1 Ch. 3:20.

חָסָה [fut. יִחָסֶה and יִחָסֶה] properly TO FLEE (see the root חָשָׂה), specially to *take refuge, to flee* some where *for refuge*, followed by אֵל of the place, as חָסָה תַּחַת הַצֵּל under the shadow (protection) of some one, Jud. 9:15; Isa. 30:2; חָסָה תַּחַת כְּנָפֵי ה' under the shadow of the wings of God, Ps. 57:2; 61:5; hence to *trust* in some one, especially in God, followed by אֵל, Psalm 2:12; 5:12; 7:2; 25:20; 31:2; 37:40, etc. Absol. Psal. 17:7. Prov. 14:32, חָסָה בְּמוֹתוֹ עַד־יָמָיו "the righteous confides (in God) in his death," i. e. when dying, or as about to die.

Derivatives, מַחְסֵה, מַחְסֵה, מַחְסֵה, and —

חָסָה ("fleeing for refuge," or "a refuge") [*Hosah*], pr. n. m. 1 Ch. 16:38; 26:10.

חֲסִין adj. *strong, mighty*, Am. 2:9; *powerful*, collect. the rulers (of a city), Isa. 1:31. Root חָסַן.

חֲסוֹת *refuge* [or "*trust, confidence*"], Isaiah 30:3; from the root חָסָה.

חֲסִיד adj. (from the root חָסַד) — (1) *kind, excellent*, Ps. 12:2; 18:26; 43:1.

(2) used of God, *merciful, gracious*, Jer. 3:12; Ps. 145:17.

(3) *pious* towards God. חֲסִידֵי יְהוָה the pious worshippers of Jehovah, the saints of Jehovah, Psalm 30:5; 31:24; 37:28; חֲסִיד לֹא Ps. 4:4.

חֲסִידָה f. *the stork*, prop. *the pious* (bird), so called from its love towards ["its parents and"] its young, of which the ancients made much mention (see Plin. H. N. x. 28. *Ælian*. Hist. Anim. iii. 23; x. 26); as, on the contrary, the Arabs call the female ostrich *ظليم* *impious bird*, on account of her neglect of her young; (see Job 39:13, seq.) Levit. 11:19; Deu. 14:18; Psal. 104:17; Jer. 8:7; Zec. 5:9; see Bochart, Hier. ii. 327, seq. — Job. 39:13, חֲסִידָה is not to be taken as the name of the stork, but as the fem. adj. *pious*, yet with an allusion to the stork. The words are, "the wing of the ostrich exults, אֶבְרָה וְנִנְצָה חֲסִידָה וְנִנְצָה" but (is her) wing and feather (also) *pious?*" i. e. but she is not (like the stork) *pious* or affectionate towards her young, but she treats them cruelly (verses 14—16).

חָסִיל m. a species of *locust*; prop. that which eats away or devours (root חָסַל), 1 Ki. 8:37; Ps. 78:46; Isaiah 33:4; Joel 1:4. LXX. ["*ἀσπίς*, and in 2 Ch."] *βροῦχος* [Aqu.], i. e. a locust not yet winged, so called from *βρούκειν*, to devour.

חֲסִין adj. *strong, mighty*, Ps. 89:9. Root חָסַן.

חָסִיר Chald. adj. *wanting*, used of weight, *too light*, Dan. 5:27.

חָסַל TO EAT OFF, TO DEVOUR (used of the locust), Deu. 28:38. (Ch. id. This is a kindred root to חָסַר, *חסר*, which see.) Hence חָסִיל.

חָסַם TO STOP UP, TO MUZZLE the mouth, Deu. 25:4; the nostrils, Eze. 39:11, חָסַם הָיָה אֶת־הַנְּחִירִים " (this valley) shall stop (the nostrils) of those who pass through;" that is, because of the stench; unless the sense adopted in the Syriac version be preferred. "by reason of the multitude of corpses it will stop

up the way against passers by." ["Kindred to חֶסֶן, which see."] Hence מִחֶסֶן.

**חֶסֶן** — (1) TO BE STRONG, like Syr. and Chald. חֶסֶן, חֶסֶן, חֶסֶן, חֶסֶן. Hence חֶסֶן, חֶסֶן, חֶסֶן. ["The primary idea lies in *binding together*; comp. in חֶסֶן No. 3."] (2) *to be wealthy* (see חֶסֶן); whence *to heap up*,

*to lay up in store*. (Arabic خزن, whence مخزن a storehouse.)

NIPHAL, *to be laid up*, Isa. 23:18.

Derivatives, see Kal No. 1.

**חֶסֶן** Chald. Aphel (or rather Hiph. in the Hebrew manner), *to possess*, Dan. 7:18, 22.

**חֶסֶן** Ch. emphat. חֶסֶן, strength, power, Dan. 2:37; 4:27.

**חֶסֶן** m. riches, see the root No. 2, Pro. 15:6; 27:24; Jer. 20:5; Eze. 22:25; treasure, abundance, Isa. 33:6; חֶסֶן ישועות "abundance of salvation." In the other member is אֶחָד. (Ch. אֶחָד to possess.)

**חֶפֶה** root unused in Kal, i. q. חֶפֶה TO STRIP OFF BARK, TO PEEL, TO SCALE. Arab. حسف to peel dates, and transp. سحف to scrape or rub off; hence Ch. חֶפֶה; Arab. حشفت and حشفت a scale, a sherd; Syr. حشفت id. There are of the same origin in the Western languages, σκάπτω, scabo, squama; German schaben, schuppen, Schuppe, Scherbe, Schiefer, schaufeln [Eng. scab, scale, sherd]; in all of which the sibilant comes first, as in Hebr. and Arab. חֶפֶה, سحف.

Quadril. חֶפֶה part. pass. מִחֶפֶה Exodus 16:14, something peeled off, scaled off, i. e. like a scale. Hence —

**חֶפֶה** m. Chald. earthenware, sherds, potter's ware, Dan. 2:33, seq. Root חֶפֶה.

**חֶסֶר** fut. יִחְסַר plur. יִחְסְרוּ ["TO DIMINISH, TO CUT SHORT"] — (1) TO BE DEVOID OF anything, TO LACK, TO BE WITHOUT, followed by an acc. (like verbs of plenty and want), Deu. 2:7; 8:9; Ps. 34:11; Pro. 31:11. Gen. 18:28, חֶסֶר חֶסֶר חֶסֶר חֶסֶר חֶסֶר "perhaps five shall be lacking to the fifty righteous;" properly, "perhaps the fifty righteous shall lack five."

(2) absol. *to suffer want*, Ps. 23:1; Pro. 13:25.

(3) *to fail, to be lessened*, Gen. 8:3, 5; 1 Ki. 17:14.

(4) *to be wanting*, Ecc. 9:8; Deu. 15:8. (Arab.

خسر and خسر to suffer harm or loss.)

PIEL, *to cause to want*. Psa. 8:6, יִחְסְרוּ מִפְּנֵי "thou hast made him to be wanting but a little of God;" that he should not be much lower than God; [but see the true meaning of this passage from the use made of it in Heb. ii. 7, 9]; followed by מִן of the thing, Ecc. 4:8.

HIPIL — (1) causat. *to make to fail* (fehlen, man- getn lassen), Isa. 32:6.

(2) intrans. *to be in want*, Ex. 16:18.

Derivatives, מִחְסָר, חֶסֶר, and the following words.

**חֶסֶר** [verbal] adj. *wanting, lacking, needing*, followed by acc. 1 Ki. 11:22; followed by מִן Ecc. 6:2. חֶסֶר לֶחֶם in want of bread, 2 Sa. 3:29. חֶסֶר לֵב *wanting understanding*, Pro. 6:32; 7:7; 9:4; subst. *want of understanding*, 10:21.

**חֶסֶר** m. *want, penury*, Pro. 28:22; Job 30:3.

**חֶסֶר** m. id. Am. 4:6.

**חֶסְרָה** [Hasrah], pr. n. m. 2 Chron. 34:22; for which in the parallel place, 2 Ki. 22:14, there is חֶרְסָה.

**חֶסְרוֹן** m. *want*, Ecc. 1:15.

**חָפֵה** adj. m. *pure*, in a moral sense, Job 33:9. Root חֶפֶה No. II.

**חָפֵה** see חָוֵה.

**חֶפֶה** prob. i. q. חֶפֶה and חֶפֶה No. I, *to cover*; whence PIEL, *to do secretly* ["i. e. *to act per- fidiously*"], 2 Ki. 17:9.

**חֶפֶה** — (1) TO COVER, TO VEIL; as the head, 2 Sa. 15:30; Jer. 14:4; the face, Esth. 6:12; 7:8.

(Syr. حفا, Arab. حفا id.). Compare חֶפֶה No. I.

(2) *to protect*, see PUAL.

PIEL, *to overlay* with silver, gold, wood; followed by two accusatives, 2 Ch. 3:5, 7, 8, 9.

PUAL **חֶפֶה** *to be covered, protected*, followed by על like many other verbs of covering, Isa. 4:5, חֶפֶה חֶפֶה "all glorious things shall be covered over (or protected)." LXX. σκεπασθήσονται. Others take חֶפֶה in this place as a noun in the same sense, "over all the glory (is) a covering (or defence)," which seems more harsh; [perhaps not to every one; Gesenius himself altered his judgment in Thes.].

NIPHAL, pass. of Piel, Ps. 68:14.

**חֶפֶה** f. (from the root חֶפֶה No. I) — (1) properly a covering (see חֶפֶה Pual); hence a bed with a canopy, a nuptial bed, Himmelbett, Brautbett; com- pare עֶרֶשׁ Ps. 19:6; Joel 2:16.

(2) [Huppah], pr. n. m. 1 Ch. 24:13.



**חפז** fut. יִחְפֹּז "TO LEAP OR SPRING UP, kindred to תִּפַּז, תִּפַּז; comp. נִפַּז, אִפַּז, אִפַּז, אִפַּז" — (1) TO FLEE WITH HASTE, OR FRIGHT ["to spring up suddenly in order to flee"]. (Arab. causat. حَفَز to thrust forward, to impel. A kindred root is פָּחַז 2 Ki. 7:15 (כחיב); Job 40:23; to be in alarm, Ps. 31:23; 116:11.

(2) to make haste, 2 Sam. 4:4. Compare Lat. *fugere, trepidum esse*, used of any kind of haste. Virg. Georg. iii. 462; iv. 73; so Hebr. נִבְהַל, Syr. [نَوَّح] to be in alarm, to cause to make haste [but see above]. NIPHAL — (1) to flee, Ps. 48:6; 104:7.

(2) to make haste, 1 Sa. 23:26. Hence —

**חפזון** m. a hasty flight, Ex. 12:11; Deut. 16:3.

**חפִּים** ("coverings"), [*Huppim*], pr.n.m. — (1) Gen. 46:21, otherwise called חֲנֻפִּים. — (2) 1 Chr. 7:12, 15.

**חַפֵּן** an unused root. Arab. حَفَن to take with both hands, to fill both hands. Hence (unless he verb should rather be taken as a denominative) —

**חִפִּין**, only in dual חִפִּינִים both fists [both hands, as full of any thing], Ex. 9:8; Levit. 16:12; Prov. 30:4; Eze. 10:2, 7; Eccles. 4:6. (Aram. سَحْلَة, Arab. حَفْنَة. Hence by transposition πύγμα, fist).

**חֲפִנִי** (perhaps "pugilist," "fighter"), [*Hoph-ni*], pr.n. of a son of Eli, 1 Sa. 1:3; 2:34; 4:4.

I. **חָפַה** i. q. חָפַה TO COVER, followed by עַל (compare חָפַה), hence TO PROTECT, Deut. 33:12.

(Arab. حَف to cover with a garment. The signification of covering is founded in the syllable חָה, as also in the cognates חָב, חָפ, עָפ, עָב, compare besides חָפַה and חָפַה the roots חָבַה and חָבַה to hide; חָפַר, חָפַר, חָפַר and חָפַר to cover, עָפַר Isaiah 31:5; עָפַר, עָפַר etc., also חָפַר, חָפַר, in which Nun and Lamed are inserted in the primary syllable, as in חָפַר, חָפַר etc.) Derivatives, חָפַה, חָפַה.

II. **חָפַה** an unused root — (1) to rub off, to scrape off, to wipe off. (Arab. حَف to rub off.) (2) to wash off, to wash. Derivatives, חָפַה, חָפַה.

**חָפַץ** fut. יִחְפֹּץ and יִחְפֹּץ — (1) i. q. Arabic حَفَضَ to bend, to curve. Job 40:17, יִחְפֹּץ זָנְבוֹ "he bends his tail."

(2) intrans. and metaph. to incline, to be favourable. — (a) to do something; to will, to desire, also Cant. 2:7; 3:5; followed by a gerund, Deut. 25:8, Ps. 40:9; Job 9:3; 1 Sa. 2:25; by a naked infinitive Isa. 53:10; Job 13:3; 33:32, חָפַצְתִּי צְדִיקָה "I desire thy justification." — (b) towards some one, i. e. to favour him, to delight in him as in God, in men; to love some one, followed by אֶבְיָה Gen. 34:19; 2 Sam. 20:11; Nu. 14:8; 2 Sa. 22:20; 24:3; followed by an acc., Ps. 40:7; Mic. 7:18. It is also applied to things, 2 Sa. 24:3.

**חָפֵץ** m. (with Tzere impure), ["pl. constr. חָפֵצִים, Ps. 35:27; 40:15; but חָפֵצִים, Ps. 111:2."] verbal adj. from the preceding; often used with personal pronouns instead of the verb, e.g. 1 Ki. 21:6, אֲנִי חָפֵץ אֵתָה "if thou art willing," if it please thee. Mal. 3:1, אֲתֵם חָפֵצִים "you wish for," delight in. נָפֵשׁ חָפֵצָה a willing mind, 1 Ch. 28:9.

**חָפֵץ** m. with suff. חָפֵצִי [pl. חָפֵצִים] — (1) delight. 1 Sa. 15:22; Ps. 1:2; 16:3; 1 Ki. 10:13, דְּבַר חָפֵצָה "every thing in which she delighted." דְּבַר חָפֵץ pleasant, acceptable words. Ecc. 12:10; 5:3, אֵין חָפֵץ " (God) has no pleasure in fools."

(2) desire, will, Job 31:16.

(3) something precious (comp. חָפֵץ). אֲבָנֵי חָפֵץ precious stones, Isa. 54:12; plural חָפֵצִים precious things, Pro. 3:15; 8:11.

(4) pursuit, ardour, hence affair, matter, LXX. πᾶγμα. Ecc. 3:1, וְעַתָּה לְחָפֵץ "and its own time for every thing," i. e. all things are fleeting and unenduring, nothing is stable and everlasting. 5:7, אַל תִּתְקַח עַל הַחָפֵץ "marvel not at this thing." The origin of this signification may be seen from passages such as these, Isa. 53:10, חָפֵץ יְהוָה בְּיָדוֹ יִצְלַח, "the affairs of Jehovah shall prosper in his hand," Isa. 44:28; 58:3, 13; Job 21:21; 22:3. (Similar to this is the Syriac حَفَة a thing, an affair, from حَف i. q. חָפַץ to will, desire.)

**חָפֵצִי-בָהּ** ("in whom is my delight," "in whom I delight"), [*Hephzi-bah*], pr.n. of the mother of king Manasseh, 2 Ki. 21:1; comp. the symbolic name of Zion, Isa. 62:4.

I. **חָפַר** fut. יִחְפֹּר, Arabic حَفَرَ — (1) to dig, as a well, a pit, Gen. 21:30; 26:15, seq.; Eccles. 10:8; spoken of a horse, Job 39:21, יִחְפֹּר בְּעֵמֶק "they dig in the valley." Virg. Georg. 3:87, 88, 'cavat tellurem.' (In the Western languages this power is found in the same letters transposed in the roots grf, glf, as γράφω, χράπτω; γλάφω, γλύφω; sCRiBo, sCaLPo, sCuLPo;

graben.) Metaph. to dig a pit for, to lay snares, to plot, Ps. 35:7.

(2) to search out, to explore (comp. חפר No. 3, and Sim. Arc. Form., page 62). Job 39:29, "from thence she seeketh the prey;" followed by an acc. to explore (a country), Deu. 1:22; Josh. 2:2, 3. As to Isa. 2:20, see חפרה.

II. חפר fut. יחפר once in plur. תחפרי, Isa. 1:29.

Arabic خفر to blush, to be ashamed. (Perhaps

kindred to חפר No. 2, to be red.) Mostly used of shame arising from disappointed hope, Ps. 35:4, 26; 40:15; 70:3; 83:18; with the addition of פנים Ps. 34:6; Job 11:18, וְחִפְרָה לְבָטָח תִּשְׁכַּב, "(now) thou art ashamed, (afterwards), thou shalt dwell in tranquillity;" followed by מן of the thing in which any one is disappointed, Isa. 1:29 (comp. בוש).

HIPHIL — (1) to put to shame, to cause dishonour, Pro. 13:5; 19:26.

(2) intrans. like Kal (compare verbs of colour). Isa. 54:4; spoken of Mount Lebanon, Isa. 33:9.

חפר see חפרה.

חפר ("pit," "well"), [Hepher], pr.n.—

(1) of a royal city of the Canaanites, Josh. 12:17 (compare 1 Ki. 4:10).

(2) of several men — (a) of a son of Gilead, Nu. 26:32; 27:1; Josh. 17:2. — (b) of one of David's captains, 1 Ch. 11:36. — (3) 1 Ch. 4:6. Patron. No. 1. חפרי Nu. 26:32.

חפרים ("two pits"), [Haphraim], pr. n. of a town in the tribe of Issachar, Josh. 19:19.

חפרע pr.n. Hophra, king of Egypt, cotemporary with Nebuchadnezzar, Jeremiah 44:30. LXX. Οὐαφρη (perhaps priest of the sun, Coptic ΟΥΗΒ ΦΡΗ), called by Manetho, Οὐαφρις; the seventh king of the second Saitic dynasty; whom Herodotus (ii. 161, 162, 169; iv. 159) and Diodorus (i. 68) call Apries (Ἀπρίης).

חפרה f. some domestic reptile, a digging animal. Jerome talpa, a mole; better perhaps mus major, rat, so called from digging. It appears that this name ought to be restored to the text in Isaiah 2:20, where now there is read separately, לְחַפְרֵ מִיָּה i.e. "into the hole of the mice." It would be much more suitable to the context to read לְחַפְרֵחוֹר to the mice, or rats, or moles. Compare חפר.

חפש TO SEARCH FOR ["LXX. σάλλω, Psalm 76:7. Ch. and Sam. חפס, id. Kindred perhaps to חפר, the ר and ש being interchanged"]. Always in Kal metaph. to SEEK OUT, e.g. wisdom. Prov. 2:4; comp. Proverbs 20:27. Ps. 64:7, וְחִפְשׁוּ עוֹלוֹת, "they devise wicked things." (In Chald. and Sam. the proper sense is that of digging the ground, searching in the earth, comp. חפר No. I. 2.)

NIPHAL pass. to be sought out, Obad. 6.

PIEL, to search, Gen. 31:35; 44:12; followed by an acc. 1 Sa. 23:23; to search through, 1 Ki. 20:6; Zeph. 1:12. Metaph. once Ps. 77:7, וְיִחְפֹּשׂ רוּחִי, "and my spirit made diligent search."

PUAL — (1) to be sought, hence to let one's self be sought for; to hide one's self, Prov. 28:12; compare verse 28 and Hithpael.

(2) to be devised, Ps. 64:7.

HITHPAEL, properly to allow one's self to be sought for; to hide one's self (see Pual No. 1), hence to feign one's self to be another, to disguise one's self. 1 Sa. 28:8. 1 Ki. 20:38, וַיִּתְחַפֵּשׂ עַל-עֵינָיו, "and he disguised himself, having a bandage over his eyes." 1 Kings 22:30. Job 30:18, בְּרִכְבִּי יִתְחַפֵּשׂ, "by (its) great power my garment (i.e. skin) is changed," comp. verse 19.

חפש m. a device, a counsel, Psalm 64:7; see Pual No. 2.

חפש pr. TO BE LOOSED, FREE, opp. to that which is bound, restrained. Hence — (1) to spread out loose things on the ground (see חפש). Arabic خفش II. to stretch out.

(2) to be prostrate, hence to be weak, infirm, as if with one's strength loosened. (Compare חלש. Arabic خفش Med. E.). Hence חפשו, חפשי.

(3) to set free, to liberate (a slave). Arab. حَفَس to be poured out freely.

PUAL, to be set free, spoken of a slave, Lev. 19:20. Hence the following words —

חפש m. a spreading out, once Ezek. 27:20, בְּגָדֵי-חֶפֶשׁ לְרִכְבָּה, "cloths spread out for riding," see the root No. 1.

["(2) a bed, a couch, place of lying down, Psalm 88:6, בְּמִיתִים חֶפְשִׁי, "among the dead is my couch." More commonly "among the dead I (am) laid prostrate;" comp. חִיִּיתִי in verse 5, also the root No. 2, and חפשוה"]

חפשה f. liberty, freedom, Lev. 19:20; see the verb No. 3.



הַפְּשִׁיּוּת & הַפְּשִׁיּוּת f. *infirmity, disease*, whence הַפְּשִׁיּוּת *nosoconium, a sick house, hospital*, 2 Ki. 15:5; 2 Ch. 26:21.

הַפְּשִׁי adj. (pr. from the subst. הַפְּשִׁי with the adj. termination פְּ) pl. הַפְּשִׁיִּים—(1) *prostrate, infirm*, Ps. 88:6. [See הַפְּשִׁי.]

(2) *free*, as opposed to a slave or captive, Job 3:19. הַפְּשִׁי to set a slave free, to make him a freed man, Deu. 15:12, 13, 18; הַפְּשִׁי id. Ex. 21:26, 27, הַפְּשִׁי, הַפְּשִׁי to be set free (see הַפְּשִׁי).

(3) *free*, enjoying immunity from public burdens, 1 Sa. 17:25.

הַצִּי m. with suff. הַצִּי pl. הַצִּיִּים.

(1) *an arrow*, from the root הַצִּי. הַצִּיִּים *archers*, Genesis 49:23. *Arrows of God* are—(a) lightnings, as Habak. 3:11, then—(b) poet. evils, calamities inflicted on men, Deu. 32:42; Job 6:4; Psa. 38:3; 91:5; especially famine, Ezek. 5:16.—Nu. 24:8, הַצִּי יִמְחֶץ “he will dash his arrows (into blood), comp. Ps. 68:24.

(2) *a wound* inflicted by an arrow, Job 34:6. (On the contrary Euripides, Iphig. Taur. 314, calls weapons τραύματα ἐπιόντα, flying wounds).

(3) הַצִּי הַצִּי 1 Sa. 17:7 (כתב) is the *iron head of a spear*; but in קרי and in similar passages, 2 Sam. 21:19; 1 Ch. 20:5, there is found הַצִּי wood, the shaft of a spear; and it is this only which suits the context. For it is a mistake to suppose that הַצִּי can have the same meaning, and denote the wooden part of a spear.

הַצֵּב & הַצֵּב fut. יִהְיֶה—(1) TO CUT, TO HEW OUT, especially stones (compare הַצֵּב Deut. 6:11; 8:9; Isa. 5:2; 10:15; 22:16; Proverbs 9:1. Part. הַצֵּב a stonecutter, 2 Ki. 12:13; also a woodcutter, Isa. 10:15; used of both, 1 Ki. 5:29. Metaph. Psa. 29:7, “the voice of Jehovah cutteth out flames of fire;” i.e. sends out divided flames of fire.

(2) figuratively, *to destroy, to slay*. Hos. 6:5, הַצֵּבִי בְּנֵי־אִיִּם “I have hewed (them) by the prophets;” i.e. I have declared to them death and destruction. In the other member there is הַרְגָתִּים.

NIPHAL, *to be graven* (on stones), Job 19:24.

PUAL, *to be hewn out*, i.e. to be formed, Isa. 51:1.

HIPHAL, i. q. Kal No. 2. Isa. 51:9.

Derivative מִחְצֵב.

הַצָּה i. q. הַצִּי (which see) TO DIVIDE, especially—(a) into two parts, Genesis 32:8; Ps. 55:24, הַצָּה לֹא “let them not halve (or divide) their days” (the days of their lives), i.e. let them not reach to half of their length of life. Followed by—

וְיָבִין... to divide and distribute between...and between, Nu. 31:27, 42. Isa. 30:28, הַצָּה יִחַצֵּה “(the river) shall divide (a man) unto the neck,” i.e. reaching as high as the neck it shall, as it were, divide him into two parts.—(b) also used of more than two parts, Jud. 9:43; Job 40:30.

NIPHAL, *to be divided, to divide one's self*, 2 Ki. 2:8, 14; Dan. 11:4. Specially into two parts, Eze. 37:22.

Derivative nouns, הַצִּי, הַצֵּב, מִחְצֵב, and the pr. n. הַצִּי, הַצֵּב.

הַצֹּר (“village,” “hamlet”) [“fence, castle, i. q. Arab. حصار”], [Hazor], pr. n.—(1) of a town in the tribe of Naphtali, fortified by Solomon, Josh. 11:1; 12:19; 19:36; Jud. 4:2; 1 Ki. 9:15; 2 Ki. 15:29.—(2) of a town in the tribe of Benjamin, Neh. 11:33.—(3) of a district of Arabia, Jer. 49:28; [also other places].

הַצֹּר הַרְתָּה (“new castle”), [Hazor Hattah], pr. n. of a town in the southern part of the tribe of Judah, Josh. 15:25.]

הַצֹּרֶת see הַצֵּב a trumpet.

הַצֹּת [“Inf. used as a noun.”] only in constr. הַצֹּת f. sing. *middle*, from the root הַצָּה to divide, to halve, Job 34:20; Ps. 119:62; Ex. 11:4.

הַצִּי & הַצִּי constr. הַצִּי, with suff. הַצִּי m.

(1) *a half*, Exod. 24:6; Nu. 12:12; Josh. 4:12, הַצִּי our half, i. e. half of us, 2 Sa. 18:3.

(2) *middle*, Jud. 16:3.

(3) i. q. הַצִּי an arrow, from הַצָּה in the signification of dividing, 1 Sa. 20:36, 37, 38; 2 Ki. 9:24.

הַצִּי הַמְּנוּחֹת (“the midst of the places of quiet”), pr. n. m., 1 Chr. 2:52; whence patron. הַצִּי הַמְּנוּחֹת verse 54.

I. הַצִּיר i. q. הַצֵּר prop. *a fence*; hence poetically *a habitation, dwelling*, i. q. בֵּית. Isa. 34:13 [a dwelling for ostriches, 35:7.], “a dwelling for reeds and rushes.” Root הַצֵּר No. I.

II. הַצִּיר m.—(1) *grass*, Job 8:12; 40:15; Ps. 104:14.—(2) *a leek*, Nu. 11:5. Root הַצֵּר No. II.

“[הַצֵּן an unused root, whose primary power appears to have been that of strength and firmness; compare Arab. حَصَن to be strong, to be fortified.]”

הַצֵּן Psalm 129:7, and הַצֵּן Isai. 49:24, Neh. 5:13, m., THE BOSOM of garments in which any thing

is carried. Arabic حَضَن, Æth. ሐፀኒ: id., whence denom. verb حَضَن to carry in the bosom. [In Thes. חָצַן *arm, forearm*; so called from strength (root חָצַן); — חָצַן id., also *bosom* where any thing is carried.]

חָצַף Chald. TO BE SHARP, hence TO BE HARSH, SEVERE, and (especially Pa. and Aph.) trans. *to urge, to hasten*.

Part. Aphel מְחַצֵּפֶה *severe or hasty* (spoken of the king's edict), Dan. 2:15; 3:22.

חָצַץ TO DIVIDE, and intrans. TO BE DIVIDED.

Arabic حَسَّ Conj. III. to divide one's share with another, حَصَّ a part, a portion. Talmud. to cut up, to cut in pieces (whence חָצִיצָה an axe or adze), hence figuratively, to distinguish. Kindred roots are חָצַב, חָצַב, Chald. חָצַף. The primary syllable חִץ has the power of 'cutting, dividing, or sharpening, in common with the cognates חוּ (see חָזוּ), חָד (see חָדַד, חָדַשׁ), also חָצַץ, חָצַץ, חָצַץ, חָצַץ (see the roots חָדַד, חָדַשׁ, חָצַץ, חָצַץ, חָצַץ, חָצַץ). Pro. 30:27, "the locusts have no king, וַיֵּצֵא חָצִץ כָּלִי and yet they all go forth divided," i. e. in a divided host (comp. Gen. 14:15). Jerome, *per turmas suas*.

PIEL, part. מְחַצֵּץ Jud. 5:11, *those who divide* (booty), (compare Isai. 9:2; 33:23; Psal. 68:13). Others, following the Targum and the Jewish writers, translate it *archers*, taking it as a denom. from חָצַץ. [So Gesenius himself in Thes. "Compare Targ., Jud. 5:8."]

PUAL, *to be cut off*, i. e. finished, ended (spoken of the months of one's life), Job 21:21.

Hence חָצַץ and the following words.

חָצִץ m. — (1) *a small stone, gravel stone* (from being broken up, made small), and collect. *small stones, gravel*, Prov. 20:17; Lam. 3:16.

(Syr. ܚܨܝܐ, Arab. حَصِي.)

(2) i. q. חָצַץ an arrow, poetically for lightning, Ps. 77:18.

חָצַץ-תָּמַר, חָצַץ-תָּמַר ("pruning of the palm"), [Hazazon-tamar, Hazezon-tamar], Gen. 14:7; 2 Ch. 20:2; pr. n. of a town situated in the desert of the tribe of Judah, celebrated for its palms; afterwards called יָדִי. As to the palms of Engadda, see Plin. H. N. v. 7. Celsii, Hierob. ii. 491.

חָצִיצָה f. a trumpet, Nu. 10:2, seq.; 31:6; Hos. 5:8; 2 Kings 12:14. ["This was the straight trumpet, different from the שֹׁפָר *buccina* or

*horn*, which was crooked like a horn. See Jos., Ant. iii. 12:6. Jerome on Hosea 5:8; Buxtorf's Lexicon, p. 816."] Various have been the conjectures as to the etymology. Most (with whom I formerly agreed), derive it from חָצַר, Arab. حَضَرَ to be present, Conj. X.

to call together; hence the form חָצִיצָה was considered to be after the analogy of the 12th Arabic conjugation, to call together (with a trumpet), whence חָצִיצָה a trumpet, so called from calling together. Others (amongst whom of late Ewald, Hebr. Gram. p. 242), derive חָצִיצָה from חָצַר No. I; supposing it to be so called because of its being narrow and slender, an etymology much less suitable. I have no doubt that this word is onomatopoeic, imitating the clangour of the sound of a trumpet, as in Latin *taratantara*, in the verse of Ennius ap. Serv., ad Virg. Æn., ix. 503, Germ. *trarara*. To this the Hebrew word before us is similar, especially if pronounced in the Arabic manner *حَضَارَة* *hadâdera*. From this noun is derived the verb —

חָצַר to blow a trumpet, to trumpet. It occurs in part. מְחַצְצִים (מְחַצְצִים), 1 Chr. 15:24; 2 Chr. 5:13; 7:6; 13:14; 29:28; כְּתִיב where in קרי one צ being rejected, it becomes מְחַצְצִים (מְחַצְצִים or מְחַצְצִים, part. Piel or Hiphil), by a jejune correction of a more uncommon form. — 2 Chron. 5:12, it is מְחַצְצִים, which appears to be a transcriptural error.

I. חָצַר an unused root. Arabic حَضَرَ, Æthiop. ሐፀረ: to surround to enclose with a wall, whence

חָצָר an enclosure, defence, castle. Kindred roots are חָצַר, and those given under the words חָצַר and חָצַר. Hence חָצַר, חָצַר No. I, and pr. n. חָצִיר.

II. חָצַר an unused root, i. q. حَضَرَ to be green, whence חָצִיר grass, which see. [The identity of this root with the preceding is maintained in Thes. "Etymologists have usually assumed here two different roots. But the connection of the ideas is shewn in the Greek *χόρος*, which, like חָצִיר, signifies first an enclosure, court, specially for cattle, and then a pasture, and by meton. pasture; i. e. grass, green herbage, etc. See Passow, h. v."]

[III. חָצַר (ק) Piel, 2 Ch. 5:13; Hiphil, 1 Ch. 15:24; 2 Ch. 5:12; 7:6; 13:14; 29:28, to blow with a trumpet; see חָצִיר and חָצִיר כ'.

חָצַר constr. חָצִיר with suff. חָצִיר, pl. חָצִירִים constr. חָצִירִים and חָצִירִים const. חָצִירִים comm. an enclosure, a place surrounded by a fence, specially —



(1) *a court, an enclosure before a building*, Neh. 8:16; Est. 5:2; especially before the holy tabernacle and temple, Ex. 27:9, seq. הַחֲצֵר הַפְּנִימִית the inner court, or court of the priests. 1 Ki. 6:36, הַחֲצֵר הַגְּדוֹלָה the great court, 1 Ki. 7:12.

(2) *a village, hamlet, country village*, such as are elsewhere called בְּנוֹת הָעֵיר, Josh. 13:23, 28; 15:32, seq.; Levit. 25:31. Also used of the *moveable villages* of Nomade tribes, consisting of tents, Gen. 25:16; Isa. 42:11 (compare Cant. 1:5).

Hence are the following names of towns or villages:—

(1) הַצֹּר-אֲדָר ("the village of Addar"), [Hazar-addar], a town on the borders of the tribe of Judah, Nu. 34:4; more briefly called אֲדָר, Josh. 15:3.

["(2\*) הַצֹּר נֹדָה ('village of good fortune'), [Hazar-gaddah], in the southern part of the tribe of Judah, Josh. 15:27."]

(2) הַצֹּר סוּסָה, Josh. 19:5, and הַצֹּר סוּסִים ("the village of horses"), [Hazar-susah, Hazar-susim], 1 Ch. 4:31, in the tribe of Simeon.

(3) הַצֹּר עֵינָן Eze. 47:17, and הַצֹּר עֵינָן ("the village of fountains"), [Hazar-Enan], Eze. 48:1; Nu. 34:9, 10, on the northern borders of Palestine.

(4) הַצֹּר שֹׁעַל ("the fox's village"), [Hazar-shual], Josh. 15:28; 19:3; 1 Ch. 4:28; Neh. 11:27, in the tribe of Simeon.

(5) הַצֹּר הַתִּיכוֹן ("the middle village"), [Hazar-hatticon], Ezek. 47:16, on the borders of Auranitis.

(6) plur. הַצֹּרוֹת [Hazeroth], a station of the Israelites in Arabia Petrea, Num. 11:35; 12:16; 33:17; Deu. 1:1.

הַצֹּר see הַצֵּר.]

הַצֹּרֶן ("enclosed," "surrounded by a wall"), [Hezron], pr. n. — (1) of a son of Reuben, Gen. 46:9; Exod. 6:14. — (2) of a son of Pharez, Gen. 46:12; Ruth 4:18. Gr. Ἑρώμ, Mat. i. 3. Patron. is הַצֹּרֶי Nu. 26:6. ["(3) of a town in the tribe of Judah, Josh. 15:3, 25."]

הַצֵּר (id.), [Hezrai], pr. name of one of David's captains, 2 Sam. 23:35 קרי In כתיב and 1 Ch. 11:37, הַצֵּר.

[הַצֵּרִים Hazerim, pr. n. Deu. 2:23.]

הַצֹּרֶמֶת ("the court of death"), [Hazar-maveth], pr. n. of a district in Arabia Felix, situated on the Indian sea, abounding in frankincense, myrrh, and aloes; but remarkable on account of the unhealthiness of the climate (whence its name); it is

still called by the Arabs حَضْرَمَوْت, Gen 10:26. See Abulfedæ Arabia, edit. Gagn. page 45 Niebuhr's Description of Arabia, page 283—294.

[הַצֹּר (כ) Piel part. 2 Ch. 5:12; see הַצֵּר.]

הַק see הִק.

הַק m. followed by Makk. הָקִי, with suff. הָקִי, ba הָקִי Lev. 10:13; הָקִים Ex. 5:14; plur. הָקִים, constr. הָקִי and הָקִי Ezek. 20:18, properly *that which is established or definite* (from the root הָקַק No. 3), e.g. הָקִי that which is appointed for me, Job 23:14. Specially—

(a) *an appointed portion of labour, a task*, Ex. 5:14; Pro. 31:15; of food, Pro. 30:8.

(b) *a defined limit, a bound*, Job 26:10; Prov. 8:29. הַק לְבִלִי הַק without limit, Isa. 5:14; 24:5.

(c) *an appointed time*, Job 14:13; 28:26.

(d) *an appointed law, a statute, an ordinance*, Gen. 47:26; Ex. 12:24; used of the laws of nature [as prescribed by God], Job 28:26; of laws given by God to man, Deu. 4:5, 8, 14; 6:24; 11:32; 12:1: *a decree of God*, Psa. 2:7; *a custom* observed as though it were a law, Jud. 11:39; *right, privilege*, observed as though it had been a law, Exod. 29:28 [This passage speaks of an actual ordinance of God].

הַקָּה unused in Kal, i. q. הָקַק pr. TO CUT INTO (hacfen, hauen), *to hack*; hence *to engrave, to carve* (Pual, No. 1); *to draw, to paint* (Pual, No. 2; see הָקַק, No. 2); also, *to hack up the ground* (aufhacken); see Hithpael.

Pual part. מְהַקֵּר — (1) *something carved, engraved*, 1 Ki. 6:35.

(2) *drawn, painted*, Eze. 8:10; comp. 23:14.

HITHPAEL, *to dig up, to hack up the ground*, aufhacken, einen Graben aufwerfen. I would thus, from the primary signification, explain Job 13:27, עַל-שָׁרְשָׁי רָגְלִי תַחְתְּמָקָה "around the roots of my feet thou hast dug up (the ground);" or, hast made a trench, so that I cannot go on, i. e. thou hast stopped up my way, compare Job 19:8; Lam. 3:7. It is commonly interpreted, around the roots of my feet thou hast delineated; i. e. hast marked out to my feet how far they shall go.

הַקָּה f. from הָק, *that which is established or defined* ["Sing. spoken always of a single law or ordinance; e.g. הַקָּה הַפֶּסַח "*law, ordinance of the passover*"; specially—(a) *law*, e.g. of heaven, of nature, Job 38:33; Jer. 31:35; 33:25; of God, Ex. 27:21, הַקָּה עוֹלָם "*an everlasting law*."—(b) *practice, custom*, e.g. of the Gentiles, i. e. idolatry. 2 Ki

17:8; Lev. 20:23, *right, privilege*, Ex. 29:9 [such a privilege being God's ordinance].

חִקּוּפָּה ("bent"), [*Hakupha*], pr. n. m. Ezr. 2:1; Neh. 7:53, from the unused root —

חִקַּף = حَقَفَ TO BEND ONE'S SELF.

חָקַק prop. TO CUT, TO CUT INTO, TO HACK, *hauen, einhauen*; compare the kindred roots, all of which are onomatopoeitic, חָקַק, חָקַק, and חָקַק to strike with a sword, *hauen*, then to stamp violently; also, to encounter violently; חָקַק and חָקַק id.; *hacken, to hack*. In passing, we may observe that especially in verbs geminate in the middle radical, there are many which are imitations of sound, and hence are common to many languages; as קָלַק *laden* [to lick], קָלַק *tappen*, קָלַק *hellen*, קָלַק *tinnio*, קָלַק *schallen*, קָלַק to beat, to beat to powder, etc.; and in the geminate forms, חָקַק *gargarizavit*, חָקַק *pipivit*, חָקַק *tintinnu edidit*, etc. Specially —

(1) *to carve out* a sepulchre, in a rock, Isaiah 22:16; *to engrave* letters and figures on a tablet, Isa. 30:8; Eze. 4:1.

(2) i. q. *γράφειν*, *to delineate, to paint*, Isa. 49:16; Eze. 23:14.

(3) *to decree, to ordain* (verbs of inscribing and writing are used in the sense of decreeing, since it is the work of a legislator to write or inscribe his laws), Isa. 10:1; *to determine, to appoint, to describe*, Prov. 8:27, 29. Part. חָקַק poet. for חָקַק a judge, Jud. 5:9.

PUAL part. חָקַק *what is decreed*, Pro. 31:5.

HOPHAL, fut. יִחָקַק for יִחָקַק (with the omission of Dag. forte) *to engrave, to inscribe*, Job 19:23.

POEL, i. q. Kal No. 3, *to decree*, Pro. 8:15. Part. חָקַק — (1) *a law giver*, Deut. 33:21; Isa. 33:22; *a leader*, Jud. 5:14; — (2) *a sceptre*, Num. 21:18; Ps. 60:9; Gen. 49:10.

Hence חָקַק, חָקַק, [חָקַק], and —

חָקַק m. only in pl. const. חָקַק *decrees, things determined*, Isa. 10:1; Jud. 5:15 (where it corresponds to a similar word, חָקַק, verse 16).

["חָקַק *Hukkuk*, pr. n. of a town on the borders of Asher and Naphtali, Josh. 19:34; called חָקַק 1 Ch. 6:60."] *חָקַק*

חָקַק fut. יִחָקַק (Job 13:9) TO SEARCH, TO INVESTIGATE. (The primary idea is perhaps that of searching in the earth by digging, so that kindred roots are חָקַק, חָקַק, see חָקַק Ps. 95:4.) Const. absol.

Deu. 13:15; Eze. 39:14; followed by acc. of person or thing, *to explore, search out*, as a country, Jud. 18:2; (to taste) food or drink, Prov. 23:30; wisdom, Job 28:27; the mind of any one, 1 Sa. 20:12; Ps. 139:1. Prov. 28:11, "a rich man seems to himself to be wise, חָקַק but a poor man who has understanding searches him." LXX. καταγνώσεται. Aqu. Theod. ἐξυμνάσει.

PIEL, i. q. Kal. Eccles. 12:9.

NIPHAL, pass. of Kal. Jer. 31:37. 1 Ki. 7:47, לֹא "the weight of the brass could not be searched out," comp. חָקַק.

Hence חָקַק and —

חָקַק (1) *searching, investigation*, Job 34:24. חָקַק that which cannot be sought out, Prov. 25:3; hence used of any thing that is innumerable, Job 5:9; 9:10; 36:26; also *deliberation*, Jud. 5:16.

(2) *that which is known by investigation, hidden, secret*. Job 38:16, חָקַק "the most secret recesses of the sea." Metaph. חָקַק Job 11:7, i. q. τὰ βάθη τοῦ θείου. [Prof. Lee questions the propriety of this comparison on the ground of the Hebrew construction.]

חָר m. only in plur. חָרִים, *noble, freeborn*, 1 Ki. 21:8, 11; Neh. 2:16; 4:13; once fully written חָרִים Ecc. 10:17. Root חָר No. 2.

חָר a hole, see חָר.

חָר see חָר.

[חָר see חָר.]

חָר or חָר an unused root. Arabic حَرَى

*to do one's easement*, a low word rather than a decent one. Hence whenever its derivative occurs in the sacred text, the Hebrew critics have placed [what they deemed] a more decent word in the margin. See חָרִים, and —

חָרִים m. plur. *dung, excrements*, Isa. 36:12. In the margin the more decent word חָרִים is found [as the חָרִים]; the vowels of which are subjoined to this.

חָרִים whence imp. חָרִים, and חָרִים future — (1) TO BE DRIED UP, spoken of water, rivers, earth. Gen. 8:13; Job 14:11; Isai. 19:6; Ps. 106:9. It differs ["as merely denoting the absence of water"] from חָרִים *to be dry, to become dried*, see Gen. 8:13, compare 14; also Isa. 19:6, where there is a gradation, וְנָהָר חָרִים וְנָהָר. Compare Reimarus, De Differentia Voc. Hebr. p. 64. (From the same stock is Gr. ἀρῆς to become dry, ἀρῆς dry.)



(2) *to be desolate, to be laid waste*, spoken of countries or cities, (dry places being desert, devoid of water, Isai. 42:15; 48:21; Isai. 34:10; Jer. 26:9; of sanctuaries, Am. 7:9; also *to be destroyed, wasted*, spoken of a people, Isa. 60:12; and trans. *to lay waste, to destroy*, Jer. 50:21. (Imp. חָרַב.)

(3) *to be amazed, astonished*, Jer. 2:12; compare the synonymous words נִשְׁמַם and נִשְׁעַר.

(Arab. حَرِب to be laid waste, Conj. II. to lay waste, to destroy; cognate to which is حَرْب I. II. IV. to wage war.)

NIPHAL—(1) pass. of Kal No. 2, *to be laid waste, desolated*, Eze. 26:19; 30:7.

(2) recipr. *to destroy one another, hence to fight*, 2 Ki. 3:23.

PUAL pass. of No. 1, *to be dried*, Jud. 16:7, 8.

HIPHAL—(1) *to dry up* ["as water"], Isa. 50:2.

(2) *to lay waste*, towns, countries, Ezekiel 19:7; Jud. 16:24; *to destroy* a people, 2 Ki. 19:17.

HOPHAL pass. of Hiphil No. 2, Eze. 26:2; 29:12. The derivative nouns all follow.

חֶרֶב Ch. i. q. Heb.

HOPHAL, *to be destroyed, laid waste*, Ezr. 4:15.

חֶרֶב adj. fem. חֶרְבָּה—(1) *dry*, Lev. 7:10; Prov. 17:1.

(2) *laid waste, destroyed*, Jer. 33:10, 12; Neh. 2:3, 17; Eze. 36:35.

חֶרֶב [in pause חֶרֶב, with suffix חֶרְבִּי, pl. חֶרְבוֹת, const. חֶרְבוֹת], f.—(1) *a sword* ["as laying waste; others, as having the signification *edge*, comp. חֶרֶב,

חֶרֶב, *to be sharp, acrid*, whence חֶרֶב edge of a sword"]. (Arab. حَرْب, Syr. حَرْب, whence Greek ἄρπη, see Bochart, Hieroz. ii. p. 760.) חֶרֶב לְפִי חֶרֶב *to smite with the edge of the sword; to kill with the sword*, Deut. 13:16; 20:13; Joshua 6:21; 8:24; 10:28.

(2) It is applied to *other cutting instruments*; e. g. a circumcising knife, Josh. 5:2, 3; a knife, or razor, Eze. 5:1; a graving tool, Ex. 20:25; an axe, Ezek. 26:9. Poetically used of the curved tusks of the hippopotamus, Job 40:19.

(3) *drought*, Deu. 28:22. [This meaning is not needed in this passage; so Thes.]

חֶרֶב & חֶרְבָּה ("dry," "desert"), pr. n. *Horeb*, a lower summit of Mount Sinai, from which one ascends Mount Sinai properly so called (جبل موسى).

*Jebel Músa*). Ex. 3:1; 17:6; Deut. 1:2, 6; 4:10, 15; 5:2; 18:16; 1 Ki. 8:9; 19:8; Mal. 3:22; compare Burckhardt's Travels, p. 873, seq.; 1077, seq. Germ. edit. ["But Horeb seems to have been a general name for a whole mountain, of which Sinai was a particular summit. See Hengstenberg, Auth des Pentat. ii. p. 896." Robinson.]

חֶרֶב m.—(1) *dryness, drought*, Jud. 6:37-39; hence, *heat*, Gen. 31:40; Job 30:30.

(2) *a desolating, laying waste*, towns laid waste, desolated, Isa. 61:4; Eze. 29:10.

חֶרְבוֹת plur. חֶרְבוֹת, with art. חֶרְבוֹת const. חֶרְבוֹת f. ["(1) *dryness, pl. dry places*, Isa. 48:21."] (2) *a desolation, a place laid waste, ruins*.

Lev. 26:31, נָתַתִּי אֶת־עִרְכֵּם חֶרְבָּה "I will lay your cities waste." חֶרְבוֹת חֶרְבוֹת to build up ruins or places laid waste. Eze. 36:10, 33; 38:12; Mal. 1:4; Isa. 58:12; 61:4. Job 3:14, "kings and counsellors of the earth הַבְּנוֹת חֶרְבוֹת לָמוֹ who have built ruins for themselves," i. e. splendid edifices, presently however to fall into ruins, q. d. die große Steinhäufen aufbauen. Synonymous with this is חֶרְבוֹת הַקֵּיִם Isaiah 44:26. חֶרְבוֹת הַקֵּיִם the ruins, i. e. the ruined houses of the rich, Isa. 5:17.

חֶרְבָּה (for חֶרְבָּה) *that which is dry, dry land*, Gen. 7:22; Ex. 14:21; 2 Ki. 2:8.

חֶרְבוֹן plur. constr. חֶרְבוֹנִי m. *drought, heat* [of summer], Ps. 32:4.

חֶרְבוֹנָא (probably Pers. خربان an ass driver), [Harbonah], pr. n. of a eunuch of Xerxes, Est. 1:10, spelled חֶרְבוֹנָה 7:9.

חָרַב ἀπαλεγοῦ. Psalm 18:46, *TO SHAKE, TO TREMBLE*. Ch. חֶרְבָּא fear, trembling. (The primary syllable is רַ, which equally with רַע denotes tremulous movements, see רָעוּ, רָעוּ). Loc. cit. מִמְּחֻבְּרוֹתֵיהֶם. "and they shall tremble out of their hiding places, i. e. (they shall go out from their fortified places with trembling) and shall deliver them up to me;" comp. Mic. 7:17; Hos. 11:11. Others, from a comparison with Arab. خَرَج to go out, translate *shall go out from their hiding places*, but it is weaker. In the parallel passage, 2 Sa. 22:46, there is חֶרְבָּרִי.

חֶרְבָּל an unused quadril. i. q. Arab. حَرَجَل to leap, to gallop as a horse, to spring as a locust. It is formed from the triliteral חָרַב to tremble, which is applied to leaping (see חָרַב). By the omission of ר from this root another triliteral is formed, חָרַל. Hence—

**חַרְגַּל** m. a locust, so called from its leaping (see the root, comp. *ἀρρακός, ἀρρελαβός*, from *ἄρρειν*), with wings and fit for food, Lev. 11:22. (Arab. *حرجلة* a troop of horses, also of locusts, *حرجوان*, *l* and *n* being interchanged, a kind of locust without wings).

**חָרַד** fut. **יִחַד**. — (1) TO TREMBLE, TO BE FRIGHTENED. (The unused **חָרַד** prob. had the signification of terrifying, compare **עָרַץ**, *ἀράσσω*.) Exod. 19:16; 1 Sa. 28:5; Isa. 10:29 ["ascribed to the heart, 1 Sa. 28:5"]; followed by **ל** of the cause, Job 37:1. Used in a pregnant sense, Gen. 42:28, **וַיַּחַדּוּ אִישׁ אֶל אָחִיו** "they were afraid (i.e. afraid they turned) one to another, saying."

(2) Followed by **אֵל** prop. to fear for any one, i.e. to take care of him, 2 Ki. 4:13 ["followed by **אֶחָדְךָ** to follow any one trembling, 1 Sa. 13:7"].

(3) To come trembling, to hasten (compare **תָּפַח** NIPHAL), followed by **מִן** from a place, Hos. 11:10, 11; **לִקְרַאת** to meet, 1 Sa. 16:4; 21:2.

HIPHAL, to terrify, to make afraid, Jud. 8:12; 2 Sa. 17:2; Lev. 26:6; Job 11:19; Isa. 17:2.

The derivative nouns follow with the exception of the pr. n. **חָרוֹד**.

**חָרִיד** adj. — (1) trembling, fearful, afraid, Jud. 7:3; followed by **עַל**, for that of which one is afraid, 1 Sa. 4:13.

(2) Applied to the fear of God and piety; reverence, Ezr. 10:3, **וַתִּחַדּוּ בְּמִצְוַת אֱלֹהֵינוּ** "those who fear (or reverence) the commandment of our God;" compare 9:4; Isa. 66:2, **חָרַד עַל דְּבָרִי** "who reverences my words," followed by **אֵל** verse 5.

**חֲרִידָה** f. constr. **חֲרִידַת** plur. **חֲרִידוֹת**, Eze. 26:16. —

(1) terror, fear. Gen. 27:33, "and Isaac feared a great fear." A genitive after this word sometimes refers to the person who is feared, as, **חֲרִידַת אָדָם** the fear of man, Prov. 29:25; sometimes to him who inspires fear, **חֲרִידַת אֱלֹהִים** terror, or fear, sent by God (a panic fear), 1 Sa. 14:15.

(2) care, concern, 2 Ki. 4:13.

(3) pr. n. of a station of the Israelites in the desert [*Haradah*], Nu. 33:24.

**חָרָה** fut. **יִחָרָה**, apoc. **יָחַר**.

(1) TO BURN, TO BE KINDLED, cogn. to **חָרַד**. Always spoken of anger, concerning which these expressions are used — (a) **חָרָה אַפּוֹ**, Exod. 22:23; followed by **בְּ** against any one, Gen. 30:2; 44:18; Job 32:2, 3; 42:7; less often followed by **אֵל** Nu. 24:10; **עַל** Zec. 10:3 — (b) without **לִי** **חָרָה לוֹ** (anger) was kindled

to him;" he was angry, Gen. 31:36; 34:7; 1 Sa. 15:11; 2 Sa. 19:43. — (c) **חָרָה בְּעֵינָיו** "anger) was kindled in his eyes;" since anger is visible in the kindling of eyes, and inflamed countenance, Gen. 31:35; 45:5.

These expressions sometimes rather denote sorrow than anger; and hence they are rendered by the LXX. by the verb *λυπέωμαι*, as Gen. 4:5; Jon. 4:4, 9; Neh. 5:6; compare as to the connection of the two ideas **וַעֲשֵׂם** NIPHAL, and **וַעֲצַב** HITHPAEL.

(2) to be angry, followed by **בְּ** Hab. 3:8.

NIPHAL (Cant. 1:6 [referred in Thes. to the root **חָרַד**]). part. **נִחָרִים** pl. i. q. Kal No. 2, to be angry, Isa. 41:11; 45:24; followed by **בְּ** against any one, Cant. 1:6 [but this should be referred to **חָרַד**].

HIPHAL **חָרָה** fut. **יִחָרַד** — (1) to make to burn, to kindle anger, Job 19:11; followed by **עַל**.

(2) to do any thing with ardour, to be earnest; followed by another finite verb, Neh. 3:20, **אֶחָדְרֵי הַחֵרָה**, "after him Baruch earnestly repaired (the wall)," or, emulating him, repaired, etc.

TIPHAL, fut. **יִתְחָרַה** (of the form **תִּתְקַטֵּל**) to emulate, to rival, Jer. 22:15; followed by **אֶת** with any one, Jer. 12:5.

HITHPAEL, to fret oneself, to be angry, Ps. 37:1, 7, 8; Pro. 24:19.

Derived nouns, **חָרוֹן**, **חָרִי**, **חֲרָא**.

[**חֲרָהִיָּה** (*Harhaiah*), according to other copies **חֲרִיהָ** ("who was dried up"), pr. n. of a man, Neh. 3:8.]

**חָרוֹד** ("fear," "terror"), [*Harod*], pr. n. of a fountain, or of a place near it. **עַל־ן חָרוֹד** Jud. 7:1. Hence Gentil. **חֲרוֹדִי** 2 Sa. 23:25.

**חֲרוּמִים** m. pl. strings of pearls, or other gems, or coral, Cant. 1:10; from the root **חָרו** which see.

Syr. **ܡܚܪܝܢ** and Arab. **خرز** a necklace composed of gems or pearls.

**חָרוֹל** m., Job 30:7; Zeph. 2:9; pl. **חָרוֹלִים** Prov. 24:31, the nettle, so called from its burning, from the root **חָרַל** = **חָרַד**. Comp. **אַחַלְחַל**: to singe, for **אַחַלְחַל**. See Celsii Hierobot. t. ii. p. 165.

[**חֲרוּמָפָה** (contracted from **חָרוֹם אָפָה** flat-nosed), [*Harumaph*], pr. n. of a man, Neh. 3:10].

**חָרוֹי** m. (from the root **חָרָה**) heat, burning, and conc. of something burning, Ps. 58:10.

There is often found the phrase **חֲרוֹן אָפָה** "heat of anger," Nu. 25:4; 32:14; 1 Sa. 28:18, and simpl. **חֲרוֹן** is used for *wrath*, Neh. 13:18; Ps. 2:5. Plur. **חֲרוֹנִים** *angers*, Ps. 88:17.



[בית חרון see חרון]

**חרון** (Kametz pure, see Amos 1:3), part. pass. from the root **חָרַץ** to cut into, to sharpen.—(1) *cut in, dug*, hence the ditch of a fortified city, Dan. 9:25. (Chald. **חָרִין**.) Compare the root No. 1, *b*, where the verb **נִכְתָּה** can only be referred to **חָרִין** by zeugma.

(2) *sharpened* (see the root No. 2), hence as a poet. epith. for a *threshing wain*, an agricultural instrument used for rubbing out corn; more fully **מוֹנֵה חָרִין** a sharpened threshing instrument, Isaiah 41:15; and hence used without the substantive in the same sense, Isa. 28:27; Job 41:22. Plur. **חַרוּצוֹת** Amos 1:3. As to the form of this instrument, see **מוֹנֵה**.

(3) *something decided*, hence *judgment* (see the root No. 3). Joel 4:14, **בְּעֵמֶק הַחָרִין** "in the valley of judgment," i. e. of punishment. LXX. ἐν τῇ κοιλάδι τῆς δίκης.

(4) poetically used for *gold*, Psalms 68:14; Prov. 3:14; 8:10; 16:16; Zec. 9:3; so called either from the sharp (bright) colour (see **חָפִיץ** No. 3), or else from its being eagerly desired by men (see **חָרַץ** No. 4, *b*). Arab. **حَرَص** to be eager, to covet, or else perhaps for some other reason; ["properly that which is dug out"]. It seems to answer to the Gr. **χρυσός**.

**חָרִין** (of a form which regularly receives dagesh, for **חָרִין**)—(1) *eager* (see the root No. 4, *b*), hence *diligent, sedulous*. Pl. **חָרוּצִים** Pro. 10:4; 12:24; 13:4; 21:5.

(2) [**Haruz**], pr. n. of the father-in-law of king Manasseh, 2 Ki. 21:19.

**חָרַז** an unused root, cognate to **חָרַץ** to puncture, hence to *perforate, to bore through*. Arab. **خَرَز** to perforate e.g. pearls or gems, in order to string them. Hence **חָרוּז**.

[**חַרְחַס** (**Harhas**), pr. n. m., 2 Ki. 22:14, written **חַרְחַר** 2 Ch. 34:22.]

**חָרַח** m. (from the root **חָרַר**)—(1) *inflammation, burning fever*, Deut. 28:22. LXX. ἐπιθιάμωσ. Vulg. *ardor*.

(2) [**Harhur**], pr. n. of a man, Ezr. 2:51; Neh. 7:53.

**חָרַט** an unused root. Syriac **ܫܚܬ** to cut in, to engrave, like the kindred root **חָרַץ**, **חָרַח**, **חָרַשׁ**, **חָרַס**, **חָרַט**. See more under the root **חָרַר**. Hence **חָרַט** a graving tool or chisel, and Arab. **خَرَط** to turn [as in a lathe]. [Hence **חָרִיט** and **חָרִיט**.]

**חָרַט** m.—(1) *a graving tool*, Ex. 32:4.

(2) *a style*, with which letters were inscribed on wood or stone; hence poetically used of a kind of writing, Isa. 8:1, **בְּחָרַט אָנִישׁ** "with the style of a man" (of the common people), i. e. with letters of the common sort, such as the common people might easily read.

**חָרַטִּים** m. only in plur. **חָרַטִּים** *sacred scribes*, skilled in the sacred writing (i. e. in the hieroglyphics), *ἱερογραμματεῖς*, a kind of Egyptian priests (see Jablonskii Prolegg., in Panth. Egypt., page 91, seq. Creuzer, Mythologie und Symbolik, i. p. 245). Gen. 41:8, 24; Exod. 7:11, 22; 8:3, 14, 15; 9:11; this name is also applied to the Babylonian magi, Dan. 1:20; 2:2. This word appears to me to be of Hebrew origin, whether it be derived from **חָרַט** a style, and **ח**-formative (comp. **חָרַט** from **חָרַח**, **חָרַשׁ** from **חָרַר**), or whether it be taken as a quadriliteral, formed from the trilaterals **חָרַט** and **חָרַם** to be sacred. But, however, it is not an improbable opinion that the Hebrews imitated in these letters a similar Egyptian word (comp. **אֲכַרְךָ**, **מִשָּׁה**, **אֲכַרְךָ**; thus, according to Jablonski (loc. cit., and Opuscul. ed. de Water, i. p. 401) **εἰσαγωγὴ** *thaumaturgus*, or according to Ignatius Rossius (in Etymol. Egypt., p. 366) **καπεκτηοῦ** i. e. guardian of secret things. On the other hand it seems altogether absurd to seek for this word, which occurs so frequently in the Pentateuch, another etymology when found in Daniel, by deriving it from the Persic; namely, from **خردمند** *chydredmand* (not *chardamand*), endued with wisdom. Besides Jablonski and Rossius, see Michaëlis Supplem. p. 920; Rosenmüller ad Bocharti Hieroz. ii. page 468; Pfeifferi Dubia Vexata, ad Exod. 7:11.

**חָרַטְמִין** Ch. pl. i. q. Heb. Dan. 2:10, 27; 4:4, 6; 5:11.

**חָרִי** m. with the addition of **אף** *heat of anger*, Ex. 11:8; Deu. 29:23; Isa. 7:4, etc. Root **חָרָה**.

I. **חָרִי** m. *white bread*, made of fine flour, from the root **חָרַר** No. I. It occurs once, Gen. 40:16, **סֵלִי חָרִי** Vulg. *canistra farinæ*; LXX. *κανὴ χορδοπιτῶν*. In the treatise of the Mishnah, Edaioth, iii. § 10, **חָרִי** is a kind of loaf or cake; Arab. **حَوَارَى** white bread, white flour.

II. **חָרִי** ("a troglodyte," "cave-dweller," from **חֹר** No. II, a hole, a cavern, and the termination **יָה**), [**Horite**], pr. n.

(1) of a people, who in very ancient time inhabited

Mount Sear (Gen. 14:6), afterwards expelled by the Edomites (Deu. 2:12, 22), Gen. 36:20—30.

(2) [*Hori*], pr. n. of several men—(a) Gen. 36:22.—(b) Nu. 13:5.

**חָרָא יוֹנִים** (from the root **חָרָא**), *doves' dung*, 2 Ki. 6:25 כְּחִיב. This may be taken in its proper sense, for it is not incredible that men oppressed by long-continued famine should have eaten doves' dung; (compare Celsii Hierob. ii. p. 32; Rosenmüller ad Bocharti Hieroz. ii. p. 582); but it is not less probable that this name should be applied to some kind of vegetable food, just as in Arabic the herb Kali is called *sparrows' dung* (حرو العصفار), and in the shops of the chymists [in Germany] assa foetida is called *Zeusefobref*. See Bochart, Hieroz. ii. page 44, seq.; comp. however Celsius, loc. cit., who rightly shews that Bochart has erred in saying that the Arabs are in the habit of calling fried beans, doves' and sparrows' dung. In קרי 2 Ki. loc. cit. is דְּבִיּוֹנִי, which see.

**חָרִים** m. pr. *something turned or carved* (from the root **חָרַם**); specially a conical *pouch or purse*, 2 Ki. 5:23; Isa. 3:22. Arabic خريطة. Compare Schroederus, De Vestitu Mulierum Heb. c. 17.

**חָרִיף** (Arabic خريف "autumnal showers," from **חָרַף** autumn), [*Hariph*], pr. n. of a man, Neh. 7:24; 10:20. Instead of this, there occurs in Ezr. 2:18, יָרֵה (also signifying autumnal showers).

**חָרִיץ** (a verbal noun, from the root **חָרַץ** to cut, to sharpen).

(1) *a cutting, piece cut off*, חָרִיץ. 1 Sam. 17:18, עֲשֵׂרֶת חָרִיצֵי הַחֶלֶב "ten cuttings of (thickened) milk (or of soft cheese)." LXX. τυρφαλίδες, i. e. according to Hesychius, τμήματα τοῦ ἀπαλοῦ τυροῦ. Vulg. decem formellæ casei. Arab. كس being changed into ك soft cheese.

(2) *sharpened*, i. q. **חָרִיץ** No. 2. Specially of a sharp threshing instrument, 2 Sam. 12:31; 1 Chr. 20:3.

**חָרִישׁ** (from the root **חָרַשׁ**) m. *plowing*, 1 Sam. 8:12, *plowing time*, ἀρόρος, Gen. 45:6; Ex. 34:21.

**חָרִישִׁי** adj. *silent, quiet*; hence *hot*, spoken of the east wind, Jon. 4:8.

**חָרַךְ** a root, ἀπαξ λεγόμεν. Pro. 12:27, prob. to *burn, to singe* (like Chald. **חָרַךְ** and Arab. حرق), hence to *roast* flesh. Prov. loc. cit., לֹא יִחָרַךְ בָּשָׂרָא לְיָדוֹ,

"the slothful man will not roast his prey," i. e. the lazy man will always be in want of wished-for gain; for nothing is to be procured without labour, der Träge brät kein Wildpret. אִישׁ רִ' רָבִיָּה LXX. οὐκ ἐπιτρέσεται θῆρα, pursues not prey. Chald. and Syr. **חָרַךְ** will take, will catch; but all these translators appear only to have given the sense freely. The signification of taking is indeed *doubtful*, unless the idea be connected with **חָרַךְ**. C. B. Michaëlis interprets, *will catch in a net*, making it thus, denom. from **חָרַךְ** net-work, lattice. [To this Gesenius accedes in Thes.]

**חָרַךְ** Chald. *to burn, to singe*, i. q. Arab. حرق. ITHPAEL, אִתְּחָרַךְ *to be singed*, Dan. 3:27.

**חָרָבִים** m. *lattices of windows, properly a net, net-work*, Cant. 2:9. LXX. δίκτυα. (Chaldee **חָרָבָא** a window.)

**חָרַל** see **חָרַל** [given as an unused root in Thes.].

**חָרַם** unused in Kal, properly *TO SHUT UP* (comp. **חָרַם** a net, No. 1.)—

(1) specially *to shut in, to contract the nose* (comp. **חָרַם**). Hence part. **חָרוּם** Levit. 21:18, *drawn in, or depressed at the nose*. Vulg. naso parvo. Arab.

**חָרַם** and **חָרַם** to bore through the cartilage between the nostrils of a camel and put in a ring, properly to draw down the nose.

(2) *to prohibit to common use; to consecrate to God* (opp. to **חָלַל**). Arabic **حَرَم** to prohibit, especially to common use. II. to render sacred. IV. to devote.

A sacred place, adytum, also women's apartment [*Haram*]. Æth. ርከረ: to account unlawful, ርከረ: to forbid, to prohibit. See HIPHIL.

HIPHIL, **חָרַם**—(1) *to consecrate, to devote* (Æth. ርከረ: to lay under a curse) to God, so that it could not be redeemed, Lev. 27:28, 29; Mic. 4:13. In the wars of extermination against the Canaanites, cities were thus devoted, so that when they were taken, both man and beast were one and all destroyed, and the city itself razed. Hence—

(2) *to extirpate, to destroy utterly*, cities (Luth. verbannen), Deut. 2:34; 3:6; 7:2; 20:17; Josh. 8:26; 10:28, 37; 11:21; 1 Sam. 15:3, seq.; Isaiah 34:2; 37:11. There is sometimes added **לְפִי חָרַב** Josh. 11:12; 1 Sa. 15:8. The phrase **אֶחָרִי** Jer. 50:21, seems to denote an enemy pursuing after those who are to be destroyed (comp. **אֶחָרִי** 1 Ki. 14:10; 21:21). Poetically, God himself is said to



devote any thing; i. e. utterly to destroy it as something so devoted. Isa. 11:15, <sup>לשון</sup> אֶת יְהוָה אֵת וְיִשְׂרָאֵל יִשְׁמְרוּ "and Jehovah will devote (i. e. will dry up) the bay of the Egyptian sea."

HOPHAL הִחַרְמֵם to be devoted, to be consecrated, Ezr. 10:8; when used of men, i. q. to be slain, Ex. 42:19; Lev. 27:29.

חָרֵם ("devoted," "sacred"), [Horem], pr. n. of a town in the tribe of Naphtali, Josh. 19:38.

חָרִים for חָרִים (i. q. חָרִים "flat-nosed"), [Harim], pr. n. of a man, Ezr. 2:32; 10:31; Neh. 3:11.

חָרֵם, once חָרֵם (Zec. 14:11), with suffix חָרְמִי, חָרְמָה pl. חָרְמִים.

(1) a net, of a fisherman or fowler, so called from shutting, see the root No. 1, Hab. 1:16, 17; Ezek. 26:5, 14; 47:10. Metaph. nets are used of the blandishments of women, Ecc. 7:26.

(2) the devoting of any thing to utter destruction, Mal. 3:24; Zec. 14:11. אִישׁ חָרְמִי a man devoted by me, 1 Ki. 20:42; Isa. 34:5.

חָרְמָה ("a devoting," a place laid waste), [Hormah], pr. n. of a royal city of the Canaanites, afterwards allotted to the tribe of Simeon, Num. 14:45; 21:3; Deut. 1:44; Joshua 12:14; 19:4; formerly called צִפְתָּ Jud. 1:17.

חֶרְמוֹן (i. q. <sup>56</sup> חֶרְמוֹן prominent summit of a mountain; properly it seems the nose of a mountain; compare <sup>56</sup> (أَنْف) Hermon, a spur of Antilibanus, Josh. 11:3, 17; Ps. 89:13; 133:3; near the spring of the Jordan; now called Jebel esh-Sheikh (جبل الشيخ) and towards the south Jebel el-Heish; it consists of several mountains, and is therefore spoken of in the pl. חָרְמָנִים Ps. 42:7. We learn from Deut. 3:9; 4:48, that these mountains were called by the Amorites שִׁנְיָר, by the Sidonians שִׁרְיֹן; and they were also sometimes called שִׁיאָן; but 1 Ch. 5:23, Senir and Sirion are distinguished from one another. The names applied to the mountains of this region appear sometimes to have been used in a wider, sometimes in a narrower, sense.

חֶרְמוֹשׁ quadril. prob. compounded of חֶרֶם to cut off, and חָרַשׁ to cut into. Hence—

חֶרְמֶשׁ m. a sickle, reaping hook, Deut. 16:9; 23:26.

חֶרֶן (i. q. Arab. <sup>56</sup> حَرَن a place dried up, or parched

with the sun), [Haran], pr. n.—(1) of a town of Mesopotamia, called in Gr. and Lat. <sup>56</sup> Κάρραι, Carræ,

Arab. and Syr. حَرَان, afterwards celebrated for the defeat of Crassus; Gen. 11:31; 12:5; 27:43; 2 Ki. 19:12; and Eze. 27:23 (in this passage, J. D. Michaëlis, who follows a false hypothesis as to this whole verse, understands some other city in Arabia Felix); see Gol. ad Alf. p. 249; Schult. Ind. Geogr. v. Charræ; J. D. Michaëlis, Suppl. p. 930.—(2) of a man, 1 Chr. 2:46.

חֶרְנַיִם ("two caverns," dual from חֶרֶן = חור), [Horonaim], pr. n. of a town of the Moabites, situated on the ascent of a hill, Isa. 15:5; Jer. 48:3, 5, 34. The Gentile noun is חֶרְנִי Neh. 2:10, 19 page cxvii, B, is altogether a different place

חֶרְנֶפֶר (perhaps for נְחֶרֶפֶר from נָחַר to snore, and נָחַץ to inhale, to pant), [Harnepher], pr. n. m. 1 Ch. 7:36.

חָרַשׁ & חָרַם an unused root.

(1) i. q. <sup>56</sup> حَرَش and حَرَش to scrape, to scratch and intrans. to be rough; <sup>56</sup> حَرِش a potsherd, so called from its being scratching, rough. Hence חָרַשׁ a sherd, and חָרָסוֹת, חָרָס.

(2) perhaps to be dry, arid, hot. The idea of roughness is applied to things which are dried up, arid, and thus to heat; see under the root חָרַר. Hence חָרָם the sun.

חָרַם m. [in pause חָרָם, root חָרַם].—(1) the itch, Deut. 28:27; so called from scratching (κράττειν von kraten).

(2) the sun, an uncommon word, mostly poetic [Qu. see the occurrences in prose]. Job 9:7; Jud. 8:13; with ה parag. חָרָם Jud. 14:18 (like אֶרְצָה, אֶרְצָה). It seems properly to signify heat, like חָרָם, see the root No. 2; unless it be preferred with Hitzig (whom I followed edit. 3 [Germ.]), to hold that חָרַם properly is the orb, or disc of the sun, die Sonnen-scheibe, from the idea of scraping or forming, as the Germ. Scheibe from the verb scheiben (see Adelung h. v.).—עֵר חָרָם, in Isa. 19:18 is found in sixteen codices, and in some editions, and is expressed by the LXX. Compl. (Ἀχερίς), Symm. (πόλις ἡλίου), Vulg. (civitas solis), Saadiah (قرية حرس), and is also confirmed by the Talmudists in Menachoth fol. 110 A.: this must, if we follow the certain and ascertained use of words, mean the city of the sun; i. e. Helio-

polis in Egypt; called elsewhere **בית נשקש**, what-ever may be thought of the authenticity of the words, **עיר החרם** and **נאמר לאחת**. [Nothing but *conjecture* can be opposed to their genuineness.] From the Arabic usage **حرس** to defend, to preserve, it may be rendered "one shall be called a city preserved," i.e. one of those five cities shall be preserved. Whichever rendering is preferred, this reading is better than the other **עיר החרם**, concerning which see p. CCXXII, B.

**חֲרָסוֹת** f. a pottery, potters' workshop, **ἄρσεν**, where earthen vessels are made (from **חָרַשׁ**). Hence **שַׁעַר הַחֲרָסוֹת** the pottery gate, Jer. 19:2, a gate of Jerusalem near the valley of Hinnom. ["See under **שַׁעַר**."] In **חֲרָסוֹת** there is **קרי**.

**חָרַע** an uncertain root ["Syr. Ethpael to be cunning"], see **פְּחָרַע**.

**חָרַף** fut. **יִחָרַף** (Job 27:6).

(1) TO GATHER, TO PLUCK OFF. (Arab. **خرب**.)

With this accord the Lat. *carpo*, and (with a prefixed sibilant) German *scarp*, *scharf*. The primary syllable **רַף** has also in other roots the signification of plucking (*rapienti*), as **זָרַף**, **זָרַב**, **זָרַב**, see **רָפָא**. Hence **חָרַף**, **חָרִיף** the time when fruits are plucked, autumn, and from this—

(2) denom. to pass the autumn (and winter), to winter, **χειμάζω**. Isa. 18:6, **וְכָל-בְּהֵמַת הָאָרֶץ עָלָיו חָתַרָה**, "and all the beasts of the field shall winter upon it," as rightly rendered by Chald., Jerome, Luth. Opp. to **קָיַן** to pass the summer (from **זָיַן**). The Arabic verb **خرب** has also many significations derived from **خرب** and denominative of it.

(3) figuratively, to carp at, to scorn, to reproach. Ps. 69:10; 119:42; Pro. 27:11; Job 27:6, **לֹא-יִחָרַף לִבִּי**, "my heart (my conscience) shall not reproach me as to any day of my life," i.e. I do not repent of any day.

PIEL **חָרַף**—(1) i.e. Kal No. 3, to reproach, to scorn, 1 Sa. 17:26, 36; 2 Ki. 19:22, 23; Ps. 42:11; 102:9, etc.; followed by **לְ** 2 Chr. 32:17; **בְּ** 2 Sam. 23:9. **חָרַף הָרָפָה** Ps. 79:12; 89:52.

(2) followed by **נַפְשׁוֹ** to scorn life, to count one's life as of little worth, i.e. to expose one's life to very great danger, especially in battle, **παραβάλλεσθαι**. Jud. 5:18, **וְזִבְלוֹן עִם חָרַף נִפְשׁוֹ לָמוֹת**, "Zebulun, the people despised their life (and cast it away) unto death." The Arabs make a similar use of the verbs **عرض**, **بذل**, **أهان**, see my Comment on Isa. 53:12.

It is not to be thought that Isa. 53:12, speaks of

merely exposing one's life to danger; it speaks of Him who laid down his life that he might take it again.]

NIPHAL, pass. of Piel No. 2, to be betrothed, speaking of a woman; prop. abandoned, i.e. given up, or delivered to a husband. Levit. 19:20, "a maid-servant **לְאִישׁ נְחָרְפָה** who is betrothed to a husband." So in the Talmud **חָרְפָה** is i. q. **אִרוּסָה** espoused. There is a similar use made of the Arabic verbs **رخص**, properly to esteem lightly, and then to deliver a wife to a husband; see Schultensii Opp. Min., p. 145, seq.

The derived nouns follow, with the exception of **חָרִיף**.

**חָרַף** ("plucking"), [*Hareph*], pr. n. m., 1 Chr. 2:51.

**חָרַף** m. autumn, the season in which fruits are gathered (see the root No. 1). Arabic **خريف**, see

Schultens on Job 29:4. It commonly includes also the winter, and thus **חָרַף** **זָמַן** summer and autumn make up the whole year, Gen. 8:22; Ps. 74:17; Zec. 14:8. **בֵּית חָרַף** a winter house, Am. 3:15. Metaph. used of mature age, manhood; compare Gr. **ἑσπέρα** Pind. Isthm. ii. 8; Nem. v. 11; **ῥῶπα**, Plato, Legg. viii. p. 415; *auctumnus*; Ovid Met., xv. 200. Job 29:4, **בְּיָמַי חָרַפִּי**, "in the days of my maturity," i.e. of my manly vigour; **ῥῶς ἀκμῆς μου**, the flower of my age.

[It may, I think, be questioned, whether **חָרַף** really means winter as well as autumn; the phrase **זָמַן חָרַף** will not prove it by any means; see Genesis 8:22. As to Pro. 20:4, it may signify "he will not plow by reason of the autumn," i.e. the abundance of autumn fruits. In Job 29:4, the metaphorical use appears to arise from the autumn having been regarded as the beginning, the prime of the year, see Thes.]

**חָרְפָה** f.—(1) reproach, scorn, contempt—(a) shewn to any one, Job 16:10; Ps. 39:9; 79:12, pass. Mic. 6:16, **חָרְפָה עָלַי**, "the reproach of my people," i.e. the reproach which the people cast upon me—(b) which rests upon any one. Isa. 54:4, "the reproach of widowhood," i.e. which rests on widows. Josh. 5:9, "the reproach of Egypt," i.e. the stigma resting on Israel from the time of their departure out of Egypt, Isa. 25:8; Jer. 31:19; Eze. 36:30.

(2) Figuratively a person or thing which is despised, Neh. 2:17; Psalm 22:7; Joel 2:17, **אֲנִי חָרְפּוֹת** Ps. 69:10; Dan. 12:2.

(3) *pudenda*, Isa. 47:3.



חָרַץ fut. חָרֵץ — (1) properly to cut, to cut  
into; kindred to חָרַת, חָרַשׁ. (LXX. sometimes render  
it *συντρίμνεν*, Prov. 21:5; Isaiah 10:23; 28:22.)  
Hence חָרֵץ a slice. Specially—(a) to cut skin deep,  
to wound slightly. (Arabic حَرَصَ to cut the skin,  
حَارَصَ to wound skin deep, حَرَصَةٌ such a wound on  
the head.) Part. חָרִיץ somewhat wounded, Levit.  
92:22.—(b) to dig, see חָרַץ No. 1.

(2) *to sharpen, to bring to a point* (comp. Arab. *ḥarṣa*) the point of a spear. Schult. on Prov. 21:5).

Only occurring in the proverbial expression, Exodus 11:7, לֹבֵל בְּנֵי יִשְׂרָאֵל לֹא יִחַרְץ בָּלָב לְשׁוֹנוֹ "against all the children of Israel not even a dog shall sharpen his tongue," i.e. no one shall oppose or provoke them however slightly. Vulg. *non mutiet canis*, Joshua 10:21; compare Judith 11:13 (19). Hence חֲרִיץ No. 2.

(3) This word is also figuratively used to *decide, to determine*. 1 Ki. 20:40, "this is thy sentence, אָתָּה הָרַצְתָּ thou thyself hast decided it." Job 14:5, אִם הָרוּצִים יָמִיו "seeing that his days are determined." Isaiah 10:22, בְּלֵיל הָרִצָּה "destruction is decreed." Compare NIPHAL, and הָרַץ No. 3.

(4) from the idea of sharpening; *to be sharp*, as applied to taste, *to be sour*, whence חֲרָצִים sour grapes [or grape stones]; and also—

(5) *to be eager*, i. e. strenuous, active, diligent (Germ. sich's fauer werden lassen). Hence adj. **עָרֵץ** eager, which see; and once as a verb. **2 Sa. 5:24**, **אֶזְרָחָהּ** "then be thou diligent," on the alert; i. e. hasten.

(Arab. حَرَصَ to long for earnestly; to be impelled by eagerness and desire. VIII. to desire, to long for, to be earnest about, حَرَصَ desire, pursuit.)

NIPHAL, part. **נִרְצָה** construed **נִרְצָה** *something determined, decreed*, especially in the phrase **כָּל־נִרְצָה** "destruction, and that which is decreed;" **וַיִּרְצָה** *he determined, decreed* (by God). Isa. 10:23; 28:22; Daniel 9:27; 11:36.—Daniel 9:26; **נִרְצוֹת** "desolations," i. e.] "the desolations decreed."

Derivative nouns תַּרְצִיִּים, תַּרְיִין I. and II., תַּרְיִין.

כִּיָּי Chaldee, *loin*, the lower part of the back, round which the girdle was bound, i. q. Hebr. חֲלָצִים, ל and ר being interchanged. In Chaldee this word is used in the singular. (Deut. 33:11; 2 Ki. 1:4 [Targums]); and in plural חֲלָצִי (Ex. 28:42; Job 40:11); so also in Syriac, in which the singular is ܚܠܥܝܐ

(Rish being omitted) is frequently used for *the back* (Rom. xi. 10; see Castelli Lex., Syr. ed. Michaëlis p. 316). So Dan. 5:6, *וְהָרַחֵץ מִן הַחֲסִידִים* "the bands of his loins were loosed," i. e. the joints of his back, the *vertebræ*.

**חָרַב** an unused quadril. root, i. q. Arab. transp  
**حَرَبَ** to bind a cord fast, comp. **حَصَر** and **حَظَر**  
 Hence—

**חֲרָצָב** pl. חֲרָצָבוֹת — (1) *bands tightly fastened*,  
Isa. 58:6.

(2) *pangs, griefs*, Ps. 73:4; comp. חבל and חבל. חָרָץ only in pl. חֲרָצִים *sour or unripe grapes*, compare the root חָרַץ No. 4; Nu. 6:4. Arab. Sam.

transp. <sup>ḥṣm</sup> חֶסֶם id. <sup>ḥṣmīyā</sup> חֶסֶםיָה food prepared from sour grapes. In the Talmud it is *grape stones* [and that this is the real import of the word, Gesenius shows in Thes.], likewise so called from sourness. See Mishnah; the treatise on the Nazarites, vi. § 2.

**חָרַק** fut. יִחָרֵק TO GNASH with the teeth, a non-matopoetic root (Arab. **حرق** Syr. **ܠܚܩ** id., **ܠܚܩܐ** gnashing of teeth. With this accords the Gr. **κρίζω**, Aor. **ἐκρίγον**, of which the root is **ΚΡΙΓ**). It occurs **בִּישָׁן חָרַק** Job 16:9; **חִי שִׁנָּיִם** Ps. 35:16; 37:12; 112:10; Lam. 2:16.

**חָרַךְ** (י) TO BURN. (Arab. حَرَّ to be warm, to glow; Æth. ሐረረ: to be hot. The signification of burning is found in the stock חֲרָה, comp. חָרָה, חָרָה, חָרָה, Lat. ardeo, urō, and Germ. har, heiz, fire; seerb, barstien, to roast. The primary idea is that of the shrivelled roughness of things that are dried or scorched; compare חָרַם, חָרַב). Used of hot metal, Ezek. 24:11; of bones which have been dried up with heat, Job 30:30; of men destroyed by heat, Isa. 24:6.

(2) i. q. Arab. حر for حر born of a noble race,  
to be free, to be freeborn, whence حر, Heb. חור,  
noble, freeborn, Syr. ܚܪ to set at liberty, ܚܪ free,  
freeborn. The primary idea appears to be that of  
the brightness and purity of a man obscured by no  
stain.

NIPHAL נִפַּח, and נִחַח (Psalm 69:4; 102:4, of the form נִחַח from נָחַח and נִחַח from נָחַח) fut. יִנַּח (Ezek. 15:5), *to be burned up*, Jer. 6:29; Ezek. 15:5; 24:10; *to be dried*, Ps. 69:4. [Also trop. *to burn*

with anger, Cant. 1:6, נְחִירֵי, See Thes. In Man. from חָרָה.]

PILPEL inf חָרַר to kindle (contention), Proverbs 26:21.

Derived nouns [חָרָר, חָרָר, חָרָר] and—

חָרָר m. pl. parched, or sunburnt places, Jer. 17:6

חָרַשׁ i. q. חָרַס which see. Hence—

חָרַשׁ m. a potsherd, Job 2:8; 41:22; Ps. 22:16; Eze. 23:34. כֵּל חָרַשׁ a vessel of earthenware, Levit. 6:21; 11:33; 14:5, 50; 15:12; instead of which, poetically, חָרַשׁ stands alone, Proverbs 26:23. A potsherd proverbially for anything of no value, Isa. 45:9 ["also for any thing very dry, Ps. 22:16"].

(Arab. خرس a wine jar, خرس to make an earthenware wine jar, Gol. ex Maruph.)

חָרַשׁ [fut. יַחְרֹשׁ and יַחְרֹשׁ]—(1) TO CUT INTO, TO INSCRIBE letters on a tablet, Gr. χαράσσω, χαράττω, Jer. 17:1. (Kindred roots are חָרַז, חָרַץ, חָרַץ, which see. Syr. سَحَف is, to cut some one's throat.)

(2) to fabricate, out of metal (1 Ki. 7:14), wood, stone (see חָרַשׁ), with an acc. of the material, 1 Ki. loc. cit. Metaph. to devise evil things, Prov. 6:14; 12:20; 14:22 (where alone by zeugma there is also (חָרַשׁ טוֹב); followed by עַל against some one, Proverbs 3:29. So in Lat. fabricari fraudem, Plaut. Asin. i. 1, 89; doli fabricator, Virg. Æn. ii. 264; κακὰ τεύχειν, δόλον τεύχειν, Hom., Hesiod., τεχνάζω to devise, τέκτων a deviser, τεκταίνεσθαι μῆτιν, Il. x. 19.

(3) fut. יַחְרֹשׁ to plow (Arab. حرث Eth. ለረሰ id., حَارِث a plowman, a husbandman, مَحْرَاث a plow); spoken of oxen plowing, Job 1:14; and of the plowman; with פָּ before the cattle, Deu. 22:10; Jud. 14:18; with an acc. of the field, 1 Ki. 19:19; Ps. 129:3, עַל נְפִי חָרַשְׁתִּי הָרָשִׁים "the plowers plowed upon my back," i. e. they furrowed my back with stripes, as the ground is furrowed with the plow. Metaph. to plow, or to plow in iniquity (Unheil einactern), as elsewhere to sow evil, to prepare it for time to come, opp. to, to reap calamity, Job 4:8; Hos. 10:13.

(4) fut. יַחְרֹשׁ to be deaf (compare חָרַשׁ deaf), Mic. 7:16, also to be dumb (which often is the result of deafness, and is thus connected with it), to keep silence. (Syr. سَمَف, Med. E., Arab. خرس id., دُمب dumb. The origin of this meaning lies in

cutting off, hacking, and חָרַשׁ properly is blunted, stumpf, stumpffinnig, like κωφός dumb and deaf, from κόπτειν, and Germ. stumm of the same origin as stumpf. Others regard חָרַשׁ as applied to one from whom speech and hearing are cut off.) ["But the examples show that חָרַשׁ implies only voluntary silence, and so differs from אָלֵם which refers to that which is involuntary."] Often used of God when not answering the prayers of men, i. e. not attending to them (opp. to עָנָה). Ps. 35:22, אֶל־תַּחַרֵּשׁ, "thou hast seen (all) O Jehovah, keep not silence." Psalm 39:13; 83:2; 109:1. Followed by מִן in a pregnant sense, Psalm 28:1, אֶל תַּחַרֵּשׁ מִמֶּנִּי, "be not silent from me," do not silently turn away from me.

(5) A trace of the Chaldee signification to be entangled, is found in the noun חָרַשׁ.

NIPHAL, pass. of No. 3, to be plowed, Jer. 26:18; Mic. 3:12.

HIPIHL—(1) i. q. Kal No. 3, to devise evil, 1 Sam. 23:9.

(2) i. q. Kal No. 4, to be deaf (properly, to act as if deaf), 1 Sa. 10:27, to be dumb (properly, to act as if dumb); to keep silence, Gen. 34:5; Ps. 32:3; 50:21. Followed by לֹ to bear silently, to pass by, Nu. 30:5, 8, 12, 15; followed by an acc. id., Job 11:3; followed by מִן to be silent from some one, i. e. to hear some one silently; followed by אֵל id., Isa. 41:1; to be silent about any thing (etwas verschweigen), Job 41:4. Like Kal, it often signifies to be quiet. Exod. 14:14, "the Lord will fight for you, וְאַתֶּם תִּהְיֶינָה שָׁקֵטִים and you shall keep quiet," or be still. Followed by מִן quietly to depart from some one, to desist from some thing, Jer. 38:27; 1 Sam. 7:8; followed by a gerund, quietly and inactively to omit doing something, 2 Sa. 19:11. Used of God; to be quiet as to sin, to pardon (opp. to punishing), Zeph. 3:17.

["Causat. to put to silence, to make one hold his peace, Job 11:3."] ]

HITHPAEL, to keep oneself quiet, Jud. 16:2.

The derivative nouns follow, except חָרִישִׁי [חריש], מַחְרֹשֶׁת, מַחְרֹשֶׁת.

חָרַשׁ (of a form which takes dagesh, for חָרַשׁ) constr. חָרַשׁ (Exod. 28:11; Isa. 44:12, 13; compare פָּרַשׁ constr. פָּרַשׁ Eze. 26:10)—

(1) an engraver, of stones, Ex. 28:11.

(2) an artificer, of iron, brass, stone, wood [a smith, mason, or carpenter], Exod. 35:35; Deu. 27:15; sometimes more fully, חָרַשׁ בָּרָזֶל an artificer of iron. Isa. 44:12, חָרַשׁ עֲצִים an artificer of wood, ib.



verse 13; 2 Sa. 5:11; 1 Ch. 14:1; 22:15. Metaph. חֲרָשִׁי מְשֻׁחִיחַ artificer of destruction, Eze. 21:36.

חֲרָשִׁי (of the form חֲרָשִׁי) adj. pl. חֲרָשִׁים *deaf* (see the root No. 4), Ex. 4:11; Lev. 19:14; Psa. 38:14. Metaphorically used of men who will not hear the prophets and obey the law, Isa. 29:18. [But see if this comment is required by the passage.]

חֲרָשִׁי m.—(1) *work of an artificer*. Hence חֲרָשִׁי the valley of craftsmen near Jerusalem, 1 Ch. 4:14; Neh. 11:35.

(2) *an artifice*, used in a bad sense of magic arts, like the Syr. חֲרָשִׁי, compare חֲרָשִׁי Chaldee חֲרָשִׁי a magician, an enchanter. Isa. 3:3, חֲרָשִׁים "oneskilled in artifices," i.e. in magic: there follows חֲרָשִׁי a skilful enchanter. So Ch.; on the other hand LXX., Vulg., Syr., Saad. understand, a skilful workman.

(3) *silence* (root No. 4), and adv. *silently*, Josh. 9:1.

(4) [*Heresh*], pr. n. of a man, 1 Ch. 9:15.

חֲרָשׁ m. pr. part. Kal of the verb חֲרָשׁ No. 1, 2, *cutting, fabricating*, hence a *cutting instrument, edged tool*. Gen. 4:22, חֲרָשׁ חֲרָשׁ "all kinds of tools of brass." [Eng. Vers. takes this word simply as a participle, and there does not appear any sufficient reason for making this occurrence of the word into a new substantive. E. V. gives decidedly the better sense.]

חֲרָשׁ m. a *thick wood*, ["either as being cut, or"] from the Chaldee verb חֲרָשׁ to be entangled, חֲרָשׁ a wood, חֲרָשׁ a thicket of trees, compare Sam. אֲרָצָה a wood, Isaiah 17:9; Eze. 31:3. With חֲרָשׁ 1 Sa. 23:16, which is also retained with a preposition. חֲרָשׁ verses 15, 18; pl. חֲרָשִׁים 2 Ch. 27:4.

חֲרָשָׁה (Chaldee "enchanter," "magician"), [*Harsha*], pr. n. m.—(1) Ezra 2:52.—(2) Neh. 7:54.

חֲרָשֶׁת f.—(1) *the working of wood, or stones*, Ex. 31:5; 35:33.

(2) חֲרָשֶׁת הַגִּיּוֹת [*Harosheth of the Gentiles*], pr. n. of a town in the north of Palestine, Jud. 4:2, 13, 16.

חֲרָת i. q. חֲרָשׁ No. 1, TO ENGRAVE, compare χαράσσω, χαράσσω. It occurs once, Exod. 32:16. (Chald. חֲרָת id.). [Hence in Thes.]—

חֲרָת (prob. i. q. חֲרָשׁ "wood" ["a cutting, hence i. q. חֲרָשׁ"], [*Hereth*], pr. name of a wood in the mountains of Judah, 1 Sa. 22:5.

חֲשׁוּפָה ("made naked"), [*Hasupha, Hashupha*], pr. n. m., Ezr. 2:43; Neh. 7:46.

חֲשׁוּפָה m. properly *separated* [as if *peeled off*], used of a little flock separated from others. 1 Kings 20:27, חֲשׁוּפָה לְחֵי LXX. δύο ποίμνια αἰγῶν. Vulg. duo parvi greges caprarum. Abulwalid MS. gives it well قطعان, an Arabic word which corresponds both in etymology and signification. ["But perhaps it may be from the idea of driving a flock; compare حَفَّ to drive a flock." This word is only found defectively حَفَّ.]

חָשָׁה fut. יִחְשֶׁה —(1) TO RESTRAIN, TO HOLD IN. (Syr. and Chald. حَصَب id. A kindred root is חָשָׁה.) 2 Sa. 18:16, "Joab restrained the people" from pursuing. Prov. 10:19, חָשָׁה שִׁפְתָיו "he who restrains his lips." Job 7:11; 16:5; Isa. 58:1, "cry aloud (with the throat), חָשָׁה keep not back (thy throat or mouth)." Followed by מִן to restrain from something, Gen. 20:6; 1 Sam. 25:39; 2 Sa. 18:16.

Hence—(2) *to preserve, to keep safely* from something, Prov. 24:11; Ps. 78:50; Job 33:18; and—

(3) *to withhold* something from any one, i.e. to deny it to him; followed by מִן of the person, and acc. of the thing, Gen. 39:9, 22:12; but verse 16 without מִן of person.

(4) *to spare, to be sparing of*—(a) things (Germ. sparen). Pro. 13:24, "he who spares the rod hates his son;" 11:24; 21:26.—(b) men (Germ. sparen). Isa. 14:6; 2 Ki. 5:20. Followed by לְ to reserve for something (für etwas auffahren), Job 38:23.

NIPHAL—(1) *to be restrained*, pass. of No. 1, Job 16:6.

(2) pass. of No. 4, *to be reserved* for any thing, Job 21:30.

חָשָׁה fut. יִחְשֶׁה a kindred root to חָשָׁה (which see)—

(1) TO STRIP OFF THE BARK, as of a tree. (Arab حَسَف and حَسَف). Joel 1:7.

(2) *to strip off* a covering, followed by an acc. of the covering. Isa. 47:2, חָשָׁה שִׁבְלָה "strip off the train." Jer. 13:26, with acc. of person, *to make bare or naked*, the covering being stripped off. Jer. 49:10; Isa. 52:10, "the Lord has made bare his holy arm." Eze. 4:7; Isa. 20:4, חָשָׁה שֵׁת "with the buttocks uncovered." *To make a tree bare*, i. q. to strip off its leaves, Ps. 29:9.

(3) *to draw* (as water), properly from the sur-

face, oben ab[sch]öpfen, Isaiah 30:14; Hagg. 2:16. (In Arabic **خسوف** is a perennial well of water in sandy ground; but the derivation of this word is to be sought elsewhere [from **خسف** to let down]).

Derivatives, **חֶשֶׁב**, **חֶשֶׁב** and pr. n. **חֶשֶׁב**.

[**חֶשֶׁב** s. **חֶשֶׁב**.]

**חֶשֶׁב** fut. **יִחְשַׁב** but **יִחְשַׁב** Ps. 40:18; **יִחְשַׁב** Ps. 35:20) — (1) TO THINK, TO MEDITATE. (Arab.

**حسب**, Syr. **سَعَد**, Æth. **ሐሐበ**: and **ሐሐበ**: id. The primary idea seems to be that of *computing, reckoning*, see Piel No. 1; hence, to reckon with; unless perhaps it be that of *mixing*, like Arab. **خشب** and **اشب**, whence **חֶשֶׁב** a weaver in coloured figures, properly, one mixing threads and colours). Isa. 10:7; Gen. 50:20. Followed by an acc. i. q. *to think out, to invent, to compose*, as songs [music], Am. 6:5; artificial work (compare **חֶשֶׁב**), Ex. 31:4; whence **חֶשֶׁב** an artificer, 2 Chron. 26:15; especially *poly-mitarus*, a weaver of damask adorned with figures (different from **רָשָׁע**) Ex. 26:1, 31; 28:6; 35:35; 36:8; 39:8. More frequently used in a bad sense; to devise evil, *to plot*, as **חֶשֶׁב** **אֵין** Ps. 10:2; 21:12; 35:20; 36:5; 52:4; **חֶשֶׁב** **רָעָה** על Genesis 40:20; Mic. 2:3; Nah. 1:11; **חֶשֶׁב** **מִחְשָׁבוֹת** על (against some one), Jer. 11:19; 18:11, 18; followed by **אֵל** Jer. 49:20; 50:45; followed by a gerund, to think, *to purpose to do something*, Ps. 140:5; 1 Sa. 18:25; Jer. 18:8; 26:3; 36:3; Job 6:26; Esth. 9:24 (where there is added **עַל** of the person).

(2) *to think, to take to be so and so*, followed by acc. and dat. (**λογίζεσθαι τινα εἶς τι**). Gen. 38:15, **וַיִּחְשַׁבְהָ לוֹנָה** “and he thought her (or, took her for) a harlot.” 1 Sam. 1:13; Job 13:24; 19:15; 33:10; 35:2; 41:19, 24; followed by an acc. and **כִּי** Job 19:11. Absol. *to make much account of, to esteem, to prize* (**achten** for **hochachten**). Isaiah 13:17, **וַיִּחְשְׁבוּ לֹא יִחְשְׁבוּ** “who do not regard silver.” Isa. 33:8; 53:3; Mal. 3:16.

(3) *to impute something to some one*; followed by **לְ** of pers. and acc. of the thing; e.g. sin, Psalm 2:2; 2 Sam. 19:20; a good deed, [which was not any work at all, but simply his believing God], Gen. 15:6.

NIPHAL — (1) pass. of Piel No. 1, *to be computed, reckoned*, 2 Ki. 22:7; *to be accounted*, followed by **לְ** to, Josh. 13:3; **עַל** 2 Sa. 4:2.

(2) pass. of Kal No. 2, *to be taken for*, — followed by an acc. Prov. 17:28, “even a fool while he is silent

**חֶשֶׁב** **חֶשֶׁב** is counted wise.” Gen. 31:15; Isa. 40:15. Followed by **כִּי** *to be reckoned equal to some one*, Job 18:3; 41:21; Hos. 8:12 (hence *to be like*, Isa. 5:28); followed by **לְ** id. 1 Ki. 10:21; Lam. 4:2 **כִּי** Isa. 2:22, **כִּי** **חֶשֶׁב** **הוּא** “to what shall he be made equal,” i.e. at how much is he to be estimated? followed by **עַם** Ps. 88:5.

(3) pass. of Kal No. 3, *to be imputed to some one*, followed by **לְ** Lev. 7:18; 17:4; Nu. 18:27; Psalm 106:31.

PIEL — (1) *to compute, to reckon*; (as to the primary signification of roots being very often preserved in Piel, see Lehrs. p. 242); with acc. (**etwas berechnen, ausrechnen**). Lev. 25:27, 50, 52; 27:18, 23, **אִתְּ** (**אִתְּ**) to reckon with any, 2 Ki. 12:16.

(2) *to consider, to think upon* (**bedenken**), Psalm 77:6; 119:59.

(3) *to think, to meditate*, i. q. Kal No. 1, absol. Ps. 73:16; followed by an acc. *to think out*, Prov. 16:9; in a bad sense, *to devise, to plot*, followed by **עַל** of pers. **חֶשֶׁב** **מִחְשָׁבוֹת** על Dan. 11:24; **אֵל** of pers. Nah. 1:9; Hos. 7:15. Metaph. of inanimate things, *to be as though it were* — Jon. 1:4, “the ship was as though it would be broken.”

HITHPAEL reflex. i. q. Niphal No. 1, *to reckon one's self with*. Nu. 23:9.

The derivatives follow, exc. **חֶשֶׁב**.

**חֶשֶׁב** Ch. i. q. Heb. No. 2, *to reckon, to take for* any thing, followed by **כִּי** Dan. 4:32.

**חֶשֶׁב** m. the girdle of the high priest, with which his **אֶפֶסֶד** was bound together, Ex. 29:5; Lev. 8:7; fully expressed **חֶשֶׁב** **הָאֶפֶסֶד** Ex. 28:27, 28; 39:20, 21; **חֶשֶׁב** **אֶפֶסֶדוֹ** Ex. 28:8; 39:5. So called from its woven work of various colours (see the root No. 1).

**חֶשֶׁב־דָּנָה** (for **חֶשֶׁב** **דָּנָה** “reason,” “thought in judging,” perhaps “wise judge”), [**Hashbadana**], pr. n. of a man, Neh. 8:4.

**חֶשְׁבָּה** (“estimated,” for **חֶשֶׁב** with the Aramæan article [i. e. the emphatic termination]), [**Hashubah**], pr. n. of a man, the son of Zerubabel, 1 Ch. 3:20.

**חֶשְׁבֹן** m. — (1) *reason, understanding*, Ecc. 7:25, 27; 9:10. Vulg. *ratio*.

(2) [**Heshbon**], pr. n. of a city, celebrated for its ponds (Cant. 7:5), formerly a royal city of the Amorites (Num. 21:26, seq.), situated on the borders of the territory allotted to the tribes of Gad and Reuben, and assigned to the Levites (Josh. 13:17, 1 Ch. 6:66), afterwards enumerated among the cities



of Moab (Isaiah 15:4; Jer. 48:2). The *Esbonite* Arabs are mentioned by Pliny H. N. 5:11. Abulfeda (Tab. Syrie, p. 11). It is now called حَسْبَان as mentioned by Seetzen and Burckhardt (vol. ii. p. 623, seq.).

חֲשָׁבוֹן plur. חֲשָׁבוֹנוֹת m. (Ecc. loc. cit.) ["prop. inventions"].

(1) *warlike engines*, specially for casting darts or stones (compare חֲשָׁב No. 1, comp. *ingenium*, which in mediæval Latin was used for a *ballista*, properly signifying a machine ingeniously constructed—hence the French *ingénieur* [and the English *engineer*]). 1 Ch. 26:15.

(2) *arts, devices*. Ecc. 7:29.

חֲשָׁבִיּוֹ, חֲשָׁבִיּוֹ (whom Jehovah esteems"), [*Hashabiah*], pr. n. of several Levites—(1) 1 Ch. 6:30.—(2) 1 Ch. 9:14; Neh. 11:15.—(3) 1 Ch. 25:3, 19; Ezr. 8:19.—(4) 1 Ch. 26:30; 27:17.—(5) Ezr. 8:24; Neh. 12:24.—(6) Neh. 3:17; 10:12; 11:22.

חֲשָׁבָה (i. q. the preceding, from which this seems to have originated, ' being changed into ב), [*Hashabnah*], pr. n. m. Neh. 10:26.

חֲשָׁבְנִיָּה (id.) [*Hashabniah*], pr. n. m.—(1) Neh. 3:10—(2) Neh. 9:5.

חֲשָׁה fut. יִחְשֶׁה—(1) TO KEEP SILENCE, TO BE STILL, (an onomatop. root; comp. under חָסָה). Ecc. 3:7; Ps. 107:29.

(2) *to be still, quiet, to rest*, often used of God refusing the looked for aid, Isa. 62:1, 6; 64:11; 65:6. Followed by מֵן to turn oneself silently away from any one, Ps. 28:1. Compare חָרַשׁ No. 4.

HIPIL חֲחִשָּׂה—(1) trans. *to make still, to quiet*, Neh. 8:11.

(2) intrans. *to be silent*, like Kal, (properly, to act silently, compare חֲחִישִׁים, חֲחִישִׁים, Jud. 18:9; 2 Ki. 2:3, 5; 7:9; Ps. 39:3.

(3) *to be quiet*, i. q. Kal No. 2, Isa. 57:11; 1 Ki. 22:3. As to the form חֲחִישׁ [from חֲחִישׁ Job 31:5, see Analyt. Ind.

חָשִׁיב ("understanding" ["considerate"]), [*Hashub, Hasshub*], pr. n. m.—(1) 1 Chr. 9:14; Neh. 3:23; 11:15.—(2) Neh. 3:11; 10:24.

חֲשֹׁךְ Chald. *darkness*, Dan. 2:22. Root חָשָׁךְ.

חֲשֹׁקִים see חֲשֹׁקִים.

חֲשָׁה Chald.—(1) *to be needful*. (Syr. حَسَب to be fit, usef.) Ezra 6:9; מִהֲחֲשָׁה "what things are needful."

(2) *to reckon needful*, followed by a gerund. Dan. 3:16. Hence—

חֲשָׁחוֹת f. *need*, what is needful, Ezr. 7:20.

חֲשִׁיכָה see חֲשִׁיכָה.

חֲשִׁים see חֲשִׁים.

חָשָׁךְ fut. יִחְשַׁךְ TO BE DARK, TO BE DARKENED, TO BE SURROUNDED WITH DARKNESS. (Syr. حَسَب id.), used of the light of the sun, Job 18:6; Isaiah 5:30; 13:10; of the earth, Exod. 10:15; of eyes becoming dim, Lam. 5:17; Ps. 69:24; of men, Ecc. 12:3.

HIPIL—(1) *to darken, to make dark*. Amos 5:8; יוֹם לַיְלָה חֲחִישָׁךְ "he makes the day dark (even unto) night;" followed by ? 8:9. Metaphorically Job 38:2; מִי זֶה מְחַשֵּׁךְ עֵצָה וּנְוִי "who is this, who darkens (my) counsel with unwise words;" i. e. strives to hinder it.

(2) intrans. *to be dark* (properly to make darkness), Ps. 139:12; Jer. 13:16.

[Derivatives, חֲשָׁךְ and the following words.]

חֲשָׁךְ pl. חֲשָׁכִים adj. ["dark, metaph."] *obscure, mean, ignoble*, Prov. 22:29. Chaldee חֲשֹׁכָא, חֲשִׁכָא id.

חֲשָׁךְ m.—(1) *darkness*, Gen. 1:2, seq.; Exod. 10:21, 22, etc.; hence spoken of a dark place, as of Hades, Ps. 88:13; compare Job 10:21; of an underground prison, Isa. 42:7; 47:5; 49:9. אוֹצְרוֹת חֲשָׁךְ treasures of darkness; i. e. hid in darkness, in underground cells, Isa. 45:3.

(2) metaph.—(a) *misery, adversity*. Isa. 9:1; Job 15:22; לֹא יִצְמִין שֹׁבֵב בְּכִי חֲשָׁךְ "he does not hope to return out of darkness (or destruction);" 23, 30; 20:26; 23:17; Mic. 7:8; Am. 5:18, 20; Ps. 18:29. Also used of *death*, Ecc. 11:8; compare אֵדָר used of life, verse 7.—(b) *ignorance*, Job 37:19 (comp. 12:15, and there verse 24).—(c) *sadness*, Eccles. 5:16.—["(d) *wickedness*, Prov. 2:13; comp. τὸ σκότος, John 3:19; also Rom. 13:12."]

חֲשִׁכָה fem. id. Gen. 15:12; Isa. 8:22; Ps. 82:5, also חֲשִׁכָה Ps. 139:12. Plur. חֲשִׁכִים Isa. 50:10.

חֲשִׁכָה or חֲשִׁכָה (with Tzere pure), constr. חֲשִׁכָת (without dagesh lene), Ps. 18:12.

חֲשִׁכָה f. id. *darkness*. Mic. 3:6; לָכֵן חֲשִׁכָה מִפְּנֵים "and darkness shall surround you, so that ye shall not divine." Some copies have חֲשִׁכָה, 3 pret. f. impers., "it shall be dark to you," but the former is shewn to be preferable by לָכֵן in the other clause

**חשל** unused in Kal i. q. **חָלַשׁ** to prostrate, to *u taken*.

**NIPHAL**, part. **חֲשֵׁלִים** the weakened, the wearied, Deu. 25:18.

**חשל** Chald. to make thin, hence to crush, to beat fine, i. q. **חָשַׁל**, Dan. 2:40. (Chald. and Talmud Jerus. to hammer out, to beat out thin, **חֲשֵׁלָא** crushed barley. Syr. **ܚܫܠ** to hammer out.)

**חשם** an unused root. Arab. **حشم** — (1) to be fat, transposed **חָשַׁם**. — (2) to have many servants (prop. to be rich, wealthy). Hence **חֲשֻׁמוֹנָה**, **חֲשֻׁמוֹנִים** [חֲשֻׁמוֹנִים], and —

**חשם** ("rich," "wealthy." Arab. **حشم** having many servants), [Hashum], pr. n. of a man, Ezra 2:19; 10:33; Neh. 7:22; 8:4; 10:19.

**חשם** see **חֲשֻׁמוֹנִים**.

**חשמן** ("fatness," "fat soil"), [Heshmon], pr. n. of a town in the tribe of Judah, Josh. 15:27.

**חשמונה** (id.) [Hashmonah], pr. n. of a station of the Israelites, in the desert, Nu. 33:29.

**חשמל** m. brass made smooth, i. e. polished, Eze. 1:4, 27; 8:2; supposed by Bochart (Hieroz. ii. page 877, seq.) to be compounded of **חָשׁ** for **חֲשֵׁשׁ** brass, and Chald. **ܡܠܠܐ** gold, so that it would answer to *aurichalcum*; [if this word had been (as is sometimes supposed) from *aurum*, but it is in Greek *ἀρείχαλκος*, see Thes.], but the word **חֲשֵׁשׁ** seems to be of very uncertain authority. As in chap. 1:7, there occurs in the same connection **חֲשֵׁשׁ** smooth brass, **חֲשֵׁשׁ** must, I think, be explained as having the same sense; and be taken as from **חָשׁ** (נ being rejected by aphæresis), and **מל**, a syllable which is shewn to have not only the signification of softness, but also that of smoothness and brightness, by many roots which commence with it, as **מָלַט**, **מָלַץ**, **מָלַח**, **מָלַח** *μαλάσσω*, *mulceo, mollis*, and with a guttural prefixed **מָלַח** (see **מָלַח**). LXX. translate it *ἤλεκτρον*. Vulg. *electrum*, which words are not to be understood as used for *amber*, but for a kind of metal of remarkable brightness compounded of gold and silver; see Pausan. v. 12; Plin. xxxiii. 4, s. 23. Buttmann über das Electron, in dessen Mythol. ii. 337, seq. Rev. 1:15, in a similar connection, occurs *χαλκολίβανον*, which I would explain *χαλκὸν λιπαρόν* = **חֲשֵׁשׁ**.

**חשמנים** m. pl. *ἄπαξ λεγόμεν*. Ps. 68:32, "those who are fat," i. e. rich, nobles; compare Arabic

**حشيم**, a great man with a large retinue. Well explained by the Hebrew interpreters, **אנשים גדולים** and **ונגידים**. More far-fetched and improbable is the opinion of Ewald (Hebrew Gram. p. 520) that this word comes from the Arabic **خشم** the nose, which may be applied to a prince, like **أنف** a nose, a prince. Indeed, the Arabic Lexicons do not acknowledge such a noun as **خشم** signifying nose, although **حشام** is a large-nosed man, **خشم** to break the cartilages of the nose. Compare under **חָרַם**.

**חשן** an unused root, i. q. Arab. **حسِن** to be fair, Conj. II. IV. to adorn. (In the western languages, perhaps, there accord with this Goth. *sceinan*, Germ. *schämen*, whence *ſten*, *ſchén*). Hence —

**חשן** m. ornament, used of the breastplate of the high priest, on the outside adorned with twelve precious stones, within hollow [?]; called more fully **חֲשֵׁן הַמִּשְׁפָּט** Exod. 28:15, seq.; 39:8, seq.; Levit. 8:8. Comp. **אֲוִירִים**. LXX. *λογείον*, Philo *λόγιον*, *λογεῖον κρίσεως*, Sir. 45:10.

**חֲשַׁק** — (1) properly to JOIN TOGETHER (comp. **חָקַק** No. 1, 2), and intrans. (for **חֲשַׁק**) to be joined together, to adhere, see **PIEL**. In Kal always metaphorically in the sense —

(2) to cleave to any one, i. e. to be attached with very great love, as though it were to be joined to any one, as Cic. ad Q. fratrem, iii. 1. Followed by **א** Genesis 34:8; Deu. 7:7, 10, 15; 21:11. (It corresponds to **عشق** to cleave to a girl, to burn with love for her.) There is a pregnant construction in the passage Isa. 38:17, **וְחֲשַׁקְתִּי נַפְשִׁי מִשִּׁחַת בְּלִי** "and thou hast loved my life (and hast drawn it up) from the pit of destruction."

(3) Followed by a gerund, to like to do something, 1 Ki. 9:19; 2 Ch. 8:6.

**PIEL** trans. of Kal No. 1, to join together, Exod. 38:28.

**PUAL** pass. of Piel *ibid.*, 27:17. Hence —

**חֲשֵׁק** suff. **חֲשֵׁקִי** m. desire, delight, 1 Ki. 9:1, 19. Isa. 21:4, **לַיְלַת חֲשֵׁקִי** "the night of my pleasure."

**חֲשֻׁקִים**, **חֲשֻׁקִים** m. plur. joinings, i. e. poles or rods, which were used to join together the tops of the columns of the court of the holy tabernacle, and from which the curtains or hangings were suspended, Ex. 27:10, 11; 38:10, seq.



**חֲשָׁקִים** m. pl. *the spokes of a wheel, by which the nave and the rim are joined*, 1 Ki. 7:33.

**חָשַׁר** an unused root. Arabic حَشَرَ to gather together. Hence—

**חֲשֵׁרָה** or **חֲשֵׁרָה** constr. **חֲשֵׁרָה** f. *the gathering together, collection of waters*, poet. used of the clouds, 2 Sam. 22:12. In the parallel passage, Ps. 18:12, there is **חֲשֵׁבָה**.

**חֲשֵׁרִים** masc. plur. *nave of a wheel* (Nabe des Rades), at which the spokes are *gathered together*, 1 Ki. 7:33.

**חֲשֵׁשׁ** an unused root. Arab. حَش is to give hay for fodder, but this is a denominative from حَشِيش hay, dry grass; the primary signification is in Conj. IV. to be dried up, to be dry, perhaps properly, to be wrinkled (comp. **חָשַׁשׁ**). Hence—

**חֲשֵׁשׁ** m. *dry grass, hay*. Isa. 5:24, **חֲשֵׁשׁ לִבְהֵמָה** "dry grass of flame," i.e. burning Isa. 33:11.

**חַתָּה** (from **חָתַת**) with suff. **חֲתָכֶם** (Gen. 9:2).

(1) adj. *broken* (as a bow), 1 Sam. 2:4; *con-founded, fearful*, Jer. 46:5.

(2) Subst. *fear, alarm*, Gen. 9:2; Job 41:25.

**חַתָּה** ("fear," "terror") [*Heth*], pr. n. of a Canaanite, Gen. 10:15, progenitor of the Canaanitish nation bearing the same name [*Hittites*], sometimes called **חַת** גְּזִי Gen. 23:3, seq.; 25:10 (**חַת** 27:46); sometimes **חֲתִי** plur. **חֲתִים**, inhabiting the neighbourhood of Hebron (Gen. 23:7); Gen. 15:20; Deu. 7:1; Josh. 1:4. **מֶלֶכֵי חֲתִים** 2 Kings 7:6, a name given to all the Canaanitish kings [?].

[“Fem. **חֲתִית** Eze. 16:3, plur. **חֲתִיּוֹת** 1 Ki. 11:1, also **בְּנוֹת חַת** Gen. 27:46.”]

**חָתַת** fut. **יִחַתֵּה** TO TAKE, TO TAKE HOLD OF, TO SEIZE (perhaps cogn. to **חָתַף**, whence by softening the third radical might be formed **חָתַת**). It is once applied to a man, Ps. 52:7; elsewhere always, to fire or burning coals. Isaiah 30:14, **לְחַתּוֹת** **אֶשׁ מִקִּיּוֹר** “to take away fire from a hearth.” Prov. 6:27; 25:22, pregn. const. **כִּי יִחַתֵּם אֶתְּהֵם** “for thou wilt take coals of fire (and heap them) on his head.” See under the word **חָתַל**.—Hence **חֲתָמָה** fire-pan, censer [and **חַתָּה**].

**חֲתָמָה** (from **חָתַת**) f. *terror, fear*, Gen. 35:5.

**חֲתָמָה** (from **חָתַל**) m. *a bandage for binding up a wound*, Eze. 30:21.

**חֲתָמָה** plur. **חֲתָמִים** adj. *timid, fearful*, Ecc. 12:5. Root **חָתַת**.

**חָתַת** see **חָתַת**.

**חֲתָמָה** (from **חָתַת**) f. *terror, alarm*, Eze. 32:23. 26. With suff. **חֲתָמֵיהֶם** their alarm, i.e. that which they cause. Eze. 26:17.

**חָתַךְ** properly TO CUT, TO DIVIDE, as in Ch. and Rabb. (cogn. to the roots which begin with **חָץ**, **קָט**, **קָשׁ**), hence to *decree, to determine*.

NIPHAL pass. Dan. 9:24, “seventy weeks **עָלֶיךָ** are determined (and shall come) upon thy people.” Theodor. and Gr. Venet. *συνετμήθησαν* *τέτμηται*. LXX. *ἐκρίθησαν*.

**חָתַל** TO WRAP UP WITH BANDAGES, TO SWADDLE a new-born child, Arab. **خَتَلَ**, properly, to cover, hence, to hide, to deceive.

PUAL and HOPHAL, pass. Eze. 16:4.

Derived nouns, **חֲתָלָה** [and the following words]—

**חֲתָלָה** f. *a bandage, a swaddling band*, Job 38:9.

**חֲתָלָה** (“a hiding-place,” “a place wrapped up”), [*Hethlon*], pr. n. of a town situated in Syria ad Damascus, Eze. 47:15; 48:1.

**חָתַם** fut. **יִחַתֵּם**—(1) TO SEAL, TO SEAL UP, TO SET A SEAL UPON. A kindred root to other verbs of shutting, as **חָסַם**, **אָסַם**, **עָסַם**. Arab. **حَمَم** id. Conj. IV. to lock up. The general sense of shutting is also found in some forms of the Ethiopic root **ሕጠ**: see Ludolph, p. 282. Construed absol. Jer. 32:10, 44; followed by **בְּ** of the signet ring, 1 Ki. 2:8; Est. 8:8; with an accus. Isa. 8:16, **חָתַם תּוֹרָה**, “seal up the oracle” [rather, the law]; also **בְּעֵד** Job 9:7 (compare **בְּעֵד** No. 3), and **בְּ** Job 37:7, **יִחַתֵּם** “he seals up the hand of every man,” i.e. restrains them from labour, hinders them from using their hands. Job 33:16, **בְּמִכְרָם יִחַתֵּם** properly “he seals up their instruction,” i.e. instructs them privately. (In this sense it answers to the Arab. **حَمَم** followed by **ب** to reveal to some one; see Schult. ad h. l.) Part. pass. **חֲתָמָה** sealed up, Cant. 4:12; Job 14:17. The ancients were accustomed to put a seal on many things for which we use a lock (Lips. ad Tac. Annal. ii. 2; Salmas. Exercitatt. cap. 45), Cant. loc. cit.; compare Daniel 6:18; Matt. 27:66. From a roll or letter when completed receiving a seal, the signification arises—

(2) to complete (like Arab. ختم to mark with a sign of conclusion, *finis*, to finish). Daniel 9:24, לְתַמּוֹם הַזֵּיווֹן וְנִבְיָא "until the predictions of the prophets be fulfilled," [too loose a rendering of the Hebrew].

NIPHAL pass. of No. 1, to be sealed, Est. 3:12; 8:8.

**PIEL**, to shut (see under Kal No. 1), followed by  $\text{לִּשְׁמֹרֶת}$  as though it were, to put a barrier, to set a lock on something. Job 24:16,  $\text{לִּשְׁמֹרֶת יוֹמָם}$  "in the day they hide themselves," properly "they shut up an enclosure around themselves."

HIPHIL, i. q. Piel, once occurs, Lev. 15:3, אוֹחֲזִים בְּשָׁרָם "whether he stop his flesh from flowing," i. e. the passage be so stopped that the issue cannot run freely.

Derivatives חֹתֶמֶת, חֹתָם.

חתם Ch. i. q. Heb. *to seal*, Dan. 6:18.

חֹתֶם see חוֹתֶם *a seal.*

חֲתָמָה f. id. Gen. 38:25.

**חַתָּן** (1) TO GIVE ONE'S DAUGHTER IN MARRIAGE (verheirathen). Hence part. Kal חַתָּן *a father-in-law, the wife's father* (a husband's father is called חָמ, who gives his daughter in marriage. חַתָּן מֹשֶׁה the father-in-law of Moses, Ex. 18:1; Jud. 19:4, seq. Fem. חַתְּנָה *a mother-in-law, wife's mother.* Deu. 27:23.

(2) to take in marriage, beyrathen. Hence **יָתַן**, **הִתְּנָה**.

HITHPAEL, *to give daughters in marriage to one another*, ["to give or receive a daughter in marriage"]; *to join affinity*, followed by אָן, with any one, Gen. 34:9; 1 Ki. 3:1; אָן Deut. 7:3; Josh. 23:12; 1 Sam. 18:22, 23, 26, 27; Ezr. 9:14; אָן 2 Ch.

18:1. (Arab. <sup>s</sup>ختن Conj. III. id., <sup>s</sup>ختن a son-in-law, connection by marriage ["father-in-law"].) ["Further this root signifies, Conj. I. to circumcise an infant; <sup>s</sup>ختان circumcision, place of circumcision

مختون, ختن a circumcised infant. These significations are shown to be joined together by a common bond, not only by Ex. 4:25 (see below in 177) but also by ختن Conj. I. to provide a nuptial feast, or

a feast at the circumcision of an infant, <sup>5-5-</sup> ختن, ختنه  
 a feast at a circumcision. The primary and genuine  
 meaning may be *to cut off, to circumcise*, another  
 trace of which is in <sup>5-5-</sup> ختن to diminish, a cutting  
 off (comp. the roots <sup>5-5-</sup> ختن, <sup>5-5-</sup> ختن, and others which begin  
 with the syllable <sup>5-5-</sup> kṭn; and then the word used for

the festival of circumcision was applied to that of a marriage." Thes.]

מִתֵּן m. he who takes any one's daughter in marriage, Gr. γαμβρός, hence with regard to the bride—

(1) *a bridegroom*, Ps. 19:6; Isaiah 62:5. It is not easy to explain now in what sense the new-born child, Ex. 4:25, should, when circumcised, have been called by its mother יְהוָה בְּרִידָה *bridegroom of blood* [see note above]. It seems to me that in this metaphorical appellation is contained a comparison of circumcision, as the sign of the covenant between God and the new-born child (Gen. 17:10, 13), with marriage; and for the same reason the Arabic verb

חֲתָן *to contract affinity*, has also the signification of *circumcising*, no doubt a secondary sense, derived from the former. [But see above]. Aben Ezra says, "It is customary for women to call a son when he is circumcised, bridegroom." Those who apply these words to Moses and not to the child, seem to have made a great mistake; see the observations of Pococke in Not. Miscell. ad portam Mosis, p. 52 Rosenm. on Ex. loc. cit.

(2) with regard to parents, *a son-in-law*, Gen. 19:12; Jud. 15:6.

(3) *a connection by marriage*, 2 Ki. 8:27.

חֲתָנָה f. *marriage, nuptials*, Cant. 3:11.

**חָתַף** i. q. **חָטַף** TO SEIZE, TO RAVIN, as a lion,  
Job 9:12. Hence—

חַתָּף *m. prey*, used poet. for אִישׁ חַתָּף *a robber* (like חַלָּף for אִישׁ חַלָּף 2 Sa. 12:4), Pro. 23:28.

**חָתַר** fut. יִחְתֹּר. TO BREAK OR DIG THROUGH a wall, followed by **בְּ** Eze. 8:8; 12:5, 7; with an acc. **חָתַר בְּתֵמִים** (the thief) breaks through houses, breaks into them, Job 24:16; *to break through into*, Am. 9:2, **אִם יִחְתְּרוּ בְּשָׁאֵל** "if they break through into Hades." Metaph. *to break through the waves in rowing, to row*. Absol. Jon. 1:13.

Derivative, מַחְתֶּרֶת.

**הָתַת**—(1) prop. TO BREAK (kindred to other onomatopoeic roots, **פָּתַת**, **פָּתַת**; **פָּתַת**, **פָּתַת**; **פָּתַת**, **פָּתַת**), see Niphal, Piel, Hiphil. In Kal only—

(2) intrans. *to be broken*, specially *to be broken down with fear, to be confounded*. (Many verbs which signify breaking are applied to fear, as פָּרַח Job 41:16; Arab. كَسَرَ, فَرَّقَ Schult. Opp. Min. p. 93. As those who are seized with great terror or fear



strike their knees together as if they were broken, *ſie brechen zuſammen.*) Job 32:15; Isa. 20:5; 37:27; Jer. 8:9; 14:4; 48:1, 20, 39; 50:2, 36. Often connected with the verb *בָּרַח*.

NIPHAL *נָתַת* (which is identical in form with Piel and Niphal of the verb *נָתַת*, fut. *נָתַת*, pl. *נָתְתוּ*—(1) pass. of Kal No. 1, to be broken, of a dominion, Isa. 7:8; of justice, or the salvation of God, Isa. 51:6.

(2) i. q. Kal No. 2, to be broken down with fear, to be confounded. Often with the synonym *יָרָא*, as Deut. 31:8, *לֹא תִירָא, לֹא תִתַּח*, “fear not, neither be confounded;” Deu. 1:21; Josh. 1:9; 8:1; 10:25. Followed by *בְּפָנַי* before the person, Jer. 1:17; Eze. 2:6; 3:9; *בְּפָנַי* before the thing, for fear of which one flies (compare *לִפְנֵי* No. 2, a), Isa. 30:31; 31:4; Jer. 10:2. To the former, as to sense, belongs Mal. 2:5,

and he feared my name,” stood in awe of it.

PIEL—(1) intrans. (but with an intensive power) to be broken (as a bow), Jer. 51:56.

(2) causat. of Kal No. 2, to frighten, Job 7:14.

HIPHAL *הִתַּת*, fut. *יִתַּת*, with suff. *יִתְּנִי*, once *יִתְּנִי* Hab. 2:17, for *יִתְּנִי* (see Lehrs. p. 369), rarely like regular verbs *הִתְּתִי* Jer. 49:37.—(1) to break, to break to pieces, Isa. 9:3.

(2) to frighten, to put to shame, Jer. 1:17; 49:37;

Job 31:34. (Arab. *أخبت* to be terrified, put to shame.)

Derivatives, *תִּתְּתִי, תִּתְּתִי, תִּתְּתִי, תִּתְּתִי*, pr. n. *תִּתְּתִי*, and —

*תִּתְּתִי* m.—(1) terror, Job 6:21.

(2) [*Hathath*], pr. n. of a man, 1 Ch. 4:13.

## ט

*Teth*, [*Teth*, LXX. in Lam. *תֵּת*, *טֵת*], the ninth letter of the alphabet; as a numeral, *nine*; whence *טו* 9+6 is written instead of *יה* 15. The name of this letter [“is uncertain. It is commonly explained to mean”]

*a serpent* (Arab. *طيط* a serpent), to which it has a resemblance in figure in several Phœnicio-Shemitic alphabets (see Kopp, Bilder und Schriften der Vorzeit, ii. § 336). [“Others make it *something rolled or twisted together*, *טֵת* from the root *טָוַה*, Arab. *طَوَّه*, so Lee; or perhaps it is Egypt. *tôt*, hand; all these views accord well enough with the figure of this letter in the Phœnician alphabet; see Monum. Phœn. p. 30.” Ges. add.]

As to the pronunciation of this letter, *ט* is *t* uttered with a certain roughness of the throat (appropriately written *t'*); different from *ת* whether aspirated (*th*, *θ*) or smooth (*t*, *τ*): in the same manner as *ק*, *k'* uttered at the back part of the palate towards the throat, differs in sound from *כ*, whether aspirated (*ch*, *χ*) or smooth (*k*, *κ*). The new opinion of Ewald, who holds *ט* to be really an aspirated letter (in Heb. Gramm. page 26), has been well commented on by Hupfeld in his review of Ewald's grammar (Hermes, vol. xxxi. p. 9, 10). He had brought forward—(1) the Greek *θ*, which both in name (*טֵת*, *θητα*) and its place in the alphabet agrees with *ט*, and is undoubtedly aspirated. But however much the Greek letters may answer to the Phœnicio-Shemitic, yet we cannot learn from their pronunciation the more minute particulars of Hebrew pronunciation; some of the letters

in Greek having so clearly changed both their power and nature (*η=E*; *η=H*; *υ=O*; *α=A*).

(2) Ewald refers to the *ט*, which has also a semi-guttural sound; this reference is quite correct, but this sound is not to be confounded with an aspiration. —The common opinion is fortified by the authority of the LXX. translators, who, with very few exceptions (I find a solitary one, 2 Sa. 5:6, cited by Hartmann, Ling. Einleitung, p. 63, and by Ewald, loc. cit.), constantly render *ט* by *τ*: *טָוַה* *Σαταῖα*, *טֹבִיָּה* *Τωβίας*, *טַרְפָּלְיָא* *Ταρφαλαῖοι*; and likewise it is supported by the converse usage in the Syriac versions, where for the Greek *τ* is always found *ܬ*, and for *θ*, *ܠ*, as *Τιμόθεος* *ܬܡܘܬܝܘܨ*, *Τίτος* *ܬܝܬܘܨ*.

To this letter there correspond in the Arabic alphabet *ط* and *ظ*, but more often the former; the latter, which is almost a *z*: ilant, commonly answering to the Hebrew *צ*. Compare the roots *טָוַה*, *טָוַה*, *טָוַה*.

It is changed—(a) with *צ*, see that letter.—(b) *טָוַה*, *טָוַה* to seize, *טָוַה*, *טָוַה* to kill, *טָוַה*, *טָוַה* to err.—(c) with *ר*, which see, page CLXXX, A.

*טָוַה* Ch. TO BE GLAD, followed by *עַל* Dan. 6

24. Syr. *ܬܘܬܐ* id. See *טָוַה* No. 3.

[*טָוַה* see *טָוַה* and also *טָוַה*.]

*טָוַה* Chald. *good*, i. q. Hebr. *טָוַה*. Dan. 2:32; Ezr. 5:17, *הֲוֵאֵלֵךְכֵּן* *טָוַה* “if it seem good to the king,” i. e. if pleasing. Compare *טָוַה* Est. 1:19; 3:9.

**טבאל** in pause **טבאל** ("the goodness of God," or, "God is good." Syriac form for **טבאל** comp. **טבאל**, [Tabeal, Tabeel], pr.n. Syriac — (1) of an unknown person, whose son the Syrians and Ephraimites intended to place on the throne of Jerusalem, Isa. 7:6. See my Commentary on this place. — (2) of a Persian governor in Samaria, Ezr. 4:7.

**טבב** an unused root. Syriac **ܬܒܒ** Aph. i. q. Hebr. **טבב** No. 2, also, in a good sense, to spread a good report. Hence **טבב**.

**טבולים** m. plur. *head-bands, tiaras, turbans*, Eze. 23:15. Commonly derived from **טבל** to dip, to which corresponds Arab. **طمل** to die. I prefer taking it from Æthiop. **ጠጠለ**: to twist round, to twist round with bands.

**טבור** m. *lofty place, summit*, from the root **טבר** i. q. **צבר**. Jud. 9:37, **יָרְדִים מֵעַם טַבּוֹר הָאָרְצִי** (verse 36, **רָאִשֵׁי הָהָרִים**) "they come down from the height of the land." Eze. 38:12, **יֵשְׁבִי עַל־טַבּוֹר הָאָרְצִי** "who dwell in the height of the earth," i. e. the holy land; which the Hebrews considered to be more lofty than other countries; comp. **יִשְׂרָאֵל** Eze. 6:2; 33:28; 35:12; 38:8. To this correspond Sam. **ḳṣṣ** Æth. **ጢር**: a mountain. LXX., Vulg., translate **טבור** *umbilicus*, as though it were the summit of the belly. Compare Talmud **טבבור** the navel.

**טבח** — (1) TO KILL (cattle), Ex. 21:37; specially for food, 1 Sa. 25:11; Prov. 9:2. As to killing in sacrifice, the cognate verb **זבח** is used, which see. (Æth. **ጠጠሐ**: to kill, to cut the throat. Arab. **طبخ** to cook, to roast, compare **אַבְרָהָם**.)

(2) to kill, to slay men, Ps. 37:14; Lam. 2:21; Eze. 21:15.

Derivatives, **מַטְבֵּחַ** and the following words —

**טבח** m. a slayer, hence —

(1) a cook, 1 Sa. 9:23, 24. Arab. **طباخ** id.

(2) an executioner, hence one of the king's guard, whose business it was in the East to inflict capital punishments. **רִב־טַבְּחִים** 2 Ki. 25:8, seq.; Jer. 39:9, seq.; and **שַׂר־טַבְּחִים** Gen. 37:36; 39:1; 40:3, 4; 41:10, 12, "the captain of the executioners," i. e. of the body guard; pretty much the same as the *Kapijji-Pasha* of the modern Turkish court. ["In Egypt he had a public prison in his house, Genesis 40:3; in Babylon, Nebuzaradan who held this office, commanded also a part of the royal army, Jer. 39:13; 52:15." Ges. add.]

**טבח** Chald. i. q. Hebr. No. 2, an executioner, hence one of the king's guard, Dan. 2:14.

**טבחה** m. suff. **טבחה** —

(1) a slaying of cattle, Prov. 7:22; Isa. 53:7; also slaughter of men, Isa. 34:2, 6; Jer. 48:15; 50:27.

(2) slain beasts, banquets so prepared, Prov. 9:2; Gen. 43:16; compare **זבח** No. 1.

(3) [Tebah], pr. n. of a son of Nahor, Genesis 22:24.

**טבחה** f. a cook, 1 Sa. 8:13.

**טבחה** f. i. q. masc. **טבח** — (1) a slaying of cattle, slaughter-house, Ps. 44:23; Jer. 12:3.

(2) slain beasts, and banquets prepared from their flesh, 1 Sa. 25:11.

**טבחת** [Tibhath], pr. n. of a town in Syria, 1 Ch. 18:8, which in the parallel passage, 2 Sa. 8:8, is written **בָּטַח**; see this latter word.

**טבל** fut. **יטבל** TO DIP, TO DIP IN, TO IMMERSE, followed by an acc. of the thing, and **ב** before the liquid, Genesis 37:31; Lev. 9:9; Deu. 33:24; Job 9:31; Ruth 2:14; also without an acc. Exod. 12:22; 2 Ki. 8:15. Intrans. to immerse oneself. 2 Ki. 5:14, "he went down **בַּיַּרְדֵּן** **שִׁבַּע** **פְּעָמִים** and dipped himself in the Jordan seven times." (Chald. **טבל**, Arab. **طمل** id.)

NIPHAL, pass. Josh. 3:15.

Hence **טבולים** and —

**טבליהו** ("whom Jehovah has immersed," i. e. "purified"), [Tebaliah], pr. n. masc., 1 Chr. 26:11.

**טבע** — (1) properly TO SINK, TO PRESS IN to any soft material such as clay, hence to impress a seal, to seal. (Arab. **طبع**), whence **טבעת** a seal.

(Kindred is **צבע**, **صبغ** to dip into, to immerse, Æth. **ጠጠዐ** id., also **טבל**. The primary syllable is **טב**, which has also in the languages connected with the German, the signification of *depth* and *dipping*; compare Goth. *diup*, Germ. *deep*, *tief*; also *doufan*, *taufen*, *stippen*, Ital. *tuffare*. In Gr. *δύπρω*, and by a softening of the labial, *δεύω*, besides, with the letters transposed, *βαθύς*, *βυθύς*. Compare Adelung, iv. 544.)

(2) intrans. to sink, to be dipped, plunged, as in clay, a ditch, followed by **ב**. Ps. 9:16; 69:3, 15; Jer. 38:6; Lam. 2:9, **בָּאֲרָץ** **שַׁעְרֶיהָ** "her gates are sunk into the earth." Figuratively, 1 Sa. 17:49.



והטבע האבן במצחו "and the stone sank (i. e. was infixed) in his forehead."

PUAL i. q. Kal No. 2, Ex. 15:4.

HOPHAL id., Jer. 38:22; used of foundations of the earth, the mountains, Job 38:6, Prov. 8:25.

טבעת plur. טבעות constr. טבעות f.

(1) *a seal, a seal-ring*, Gen. 41:42; Est. 3:10; see the root טבע No. 1.

(2) *a ring* of any sort, although without a seal, e. g. the rings with which the curtains of the holy tabernacle were joined together, Exod. 35:22, seq.; 37:3, seq.

טבעות ("rings"), [Tabaoth], pr. n. m., Ezra 2:43.

טבר an unused root, prob. i. q. צבר *to heap up*, hence טביר which see.

טברמון (for לרמון, "who pleases Rimmon" ["for רמון טב Rimmon is good"], as to רמון the Syrian Idol, see that word), [Tabrimmon], pr. n. of the father of Benhadad, king of Syria, 1 Ki. 15:18.

טבת (perhaps i. q. حَبْطٌ "renowned"), [Tabath], pr. n. of a town situated near Abel-Meholah, in the tribe of Ephraim, Jud. 7:22.

טבת the tenth Hebrew month; from the new moon in January to that in February, Est. 2:16. "The tenth month which is called by the Hebrews Tebeth, and by the Egyptians Τίβη (in la Croze Τώβη; in Cod. Vienn. Τήβη. Arabic طوبه, by the Romans January." Jerome, on Eze. 39:1. But the Egyptian month now mentioned, extended from the 20th of December, to the 20th of January.

טהור adj., constr. טהר sometimes טהר Job 17:9; Prov. 22:11 [separated in Thes., see טהר], *pure*, specially—(a) *clear*, opp. to filthy (as to a garment), Zech. 3:5.—(b) *unmixed, unalloyed*, e. g. as of gold, Exod. 25:11, seq.; 28:36.—(c) in a Levitical sense, as opposed to unclean, polluted, Levit. 13:17; hence applied to animals used in food, Gen. 7:2; 8:20.—(d) in a moral sense, Ps. 12:7; 19:10; 51:12, לב טהור "a pure heart;" Job 14:4.

Subst. *purity*, Pro. 22:11.

טהר fut. יטהר—(1) *TO SHINE, TO BE BRIGHT*, like the kindred roots יתר, צהר, ["Syr. ḡṣṣṣ noon, Ch. ṣṭṭṭṭ id.,"] Hence טהר No. 1, יטהר.

(2) *to be, or to become clean, or pure*—(a) in a physical sense (as opposed to the filth of leprosy),

2 Ki. 5:12, 14.—(b) in a Levitical sense, opp. to טמא Lev. 11:32; 12:8; 13:6, 34, 58.—(c) in a moral sense, Job 4:17; Pro. 20:9. (Arab. طهر to be pure, clean, specially from the catamenia; cogn. ظهر to be manifest, to be conspicuous. Æthiop. ለጥረ: to purify, to wash one's self in water.)

PIEL טהר, fut. יטהר—(1) *to purify, to cleanse*, [whether physically or Levitically, or spiritually,] as a land from dead bodies, Ezek. 39:12, 16; from the pollution of idols, Eze. 37:23; the temple from filth, 2 Ch. 29:15, 16; 34:8; the sky from clouds, Job 37:21; men from sins, like metal from dross, Mal. 3:3.

(2) *to declare* some one or something *clean*—(a) in a Levitical sense, Levit. 13:6, seq.; 14:7; 16:19.—(b) in a moral sense, Ps. 51:4.

PUAL, *to be cleansed* ["part. fem.,"], Eze. 22:24.

HITHPAEL הטהר and הטהר *to cleanse one's self*, Gen. 35:2; Lev. 14:4, seq.; Num. 8:7; Ezr. 6:20; Neh. 12:30; 13:22.

The derivatives follow, except טהור.

טהר m.—(1) *brightness, purity* of the air, or heaven, Ex. 24:10.

(2) *purification*, Lev. 12:4, 6.

["טהר (with Cholem pure) const. טהר i. q. טהר m. *purity*, Job 17:9; Pro. 22:11, קי."]

טהר m. *splendour, brightness, majesty*; compare the root No. 1. Ps. 89:45, הַשְׁבֵּת מִטְהָרוֹ "thou hast made his brightness (or majesty) to cease." The verb הַשְׁבֵּת with כֵּן following, is to be found Eze. 34:10; and in the same manner this passage may properly be rendered, "thou hast made to cease, that his brightness should be no more;" or, as I should prefer to take it, it is a pregnant construction for, "thou hast made to cease (and takest away) from his brightness." But as nouns of the form טהר are of uncertain authority, the learned may enquire whether the Sh'va should not be transposed, and thus we should have מִטְהָרוֹ, from the common word מִטְהָר. This appears to me now more suitable than that which I formerly supposed (Lehrg. page 87), following Abel. Ezra and Kimchi, regarding Dagesh in this word to be euphonic, and ט to be formative; so that מִטְהָרוֹ or מִטְהָרוֹ (as it is found in some copies) would be for מִטְהָרוֹ, from the noun מִטְהָר. [The pointing of this word varies in different copies. See De Rossi.]

טהרה fem.—(1) *purity* of heart, 2 Ch. 30:19.

(2) *purification, cleansing*, Lev. 13:35; 14:9. דְּמֵי טְהָרָה "blood of purification"=from which a woman who had been delivered of a child is to be cleansed, Lev. 12:4, 5.

**טוא** or **טוא** an unused root; prob. *to be miry, clayey*; whence Arabic طين clay. [This root is rejected in Thes., see טובט.] Hence —

PILPEL **טאטא** *to take away clay* (compare **דשן** to take away ashes, from **דשן**), as in the Talmud **טאטא** and **טיאט**, which latter may also be derived from **טט**. Isa. 14:23; **במטאטא השמר**, "I will sweep her (Babylon) away with the besom of destruction;" i.e. I will altogether destroy, as though her site had been swept clean; compare 2 Ki. 21:23. From this quadrilateral form, which may be called a secondary root, is derived the noun found in the same passage, **מטאטא**.

**טוב** pret. טבנ; (for the future, the form **יטב**, from **יטב** is used.)

(1) *TO BE GOOD* (Arab. طاب Med. Ye, to be good, pleasant, agreeable, especially used of a pleasant smell ["Ch. Syr. id.], compare **באיש**, **באיש**). Only used impersonally in the following phrases—(a) **טוב לי** *it is good for me*, it goes well with me, Deut. 5:30; 15:16; 19:13; Nu. 11:18; also, to be well, to be in good health, 1 Sa. 16:16. Followed by **אל** id. 1 Sa. 20:12. Job 13:9; **הטוב בי** *it is well for you that*.—As to the passage Job 10:3, see letter b.—(b) **טוב בעיני** *it is good in my eyes*, i.e. "it pleases me," Nu. 24:1. In the later books it is followed by **על** 1 Chr. 13:2. Est. 1:19; **אם-על-המלך טוב**, "if it please the king." Est. 3:9; 5:4, 8; 7:3; Neh. 2:5; compare Ezr. 5:17; once followed by **?** Job 10:3; **הטוב לך** "does it please thee?" So Vulg. Ch.

(2) *to be beautiful, pleasant*, Numbers 24:5; Cant. 4:10.

(3) *to be cheerful, merry* (a common meaning in Syriac), used especially of the heart, 1 Sa. 25:36; 2 Sa. 13:28; Est. 1:10.

HIPHIŁ **הטיב**—(1) *to do well, to do something rightly*, with an acc. 1 Ki. 8:18; 2 Ki. 10:30.

(2) *to do good to some one, to confer benefits*, Eze. 36:11.

(3) *to make fair, to adorn*, Hos. 10:1.

(4) *to make cheerful*, Eccl. 11:9. **היטיב**, from **טב**, is more commonly used.

[Derivatives, the following words, and pr. n. **טבאל**, and **טבדון**.]

**טוב** f. טובה adj.—(1) *good*, in various senses—(a) physically, as a *good* (i.e. fertile) *land*, Exod. 3:8; *a good tree*, 2 Ki. 3:19; *good gold*, i.e. pure, Gen. 2:12.

(b) *good, kind, upright*, Isa. 5:20; and

neutr. goodness, uprightness, kindness. **טובה** he acted well, he lived honestly, Ps. 34:15; 37:3; Eccl. 7:20. **טובה טוב עם** *to shew kindness to some one*, Gen. 26:29. **טוב לך** *to be kind towards some one*, Lam. 3:25. **טוב עין** a man of a kind eye, i.e. merciful, opp. to **רע עין**, Pro. 22:9, where see LXX. Vulg. **טוב לא** by *κατ' οὐκ*, wicked, evil, Prov. 18:5; 20:23. —Often used—(aa) of a *good*, i.e. a *happy lot*, compare No. 4. **היה טוב לי** "it is well with me," Eccl. 8:12, 13. **לחם** *לחם* that it may be well with us, or with them, Deut. 6:24; 10:13; Jer. 32:39 (properly for **?** *להיות טוב לי*, as in **?** *לחם*). **טוב לי** well for me! Ps. 119:71; Lam. 3:27. **טוב** in a good sense, for welfare (compare טובה), often in medial phrases, Psal. 119:122; Deut. 30:9.—(bb) **טוב בעיני** *good in the eyes of some one*, what *pleases* some one, Nu. 24:1; Deut. 6:18. Gen. 16:6, **עש-לה הטוב** *do to her that which seems good to thee*"=do with her as thou wilt, Gen. 19:8; Jud. 10:15; 19:24; also followed by **לפי** Ecc. 2:26; and **?** Job 10:3 [but see verb]; Deut. 23:17.—Adv. *well, very good*, 2 Sa. 3:13; Ru. 3:13, and subst. *something good, that which is good*, Job 7:7; placed as a genitive after a noun, as **ברכת טוב** a blessing of good, for a good blessing, Pro. 24:25.

(2) *goodly, fair, beautiful*, used of persons, Exod. 2:2; Gen. 6:2; and of things, Isa. 5:9; more often with the addition of **מראה** Gen. 24:16; Esth. 1:11; 2:3, 7.

(3) *pleasant, agreeable*, Gen. 3:6; Cant. 1:2; 7:10. Especially used of smell, **טוב** sweet smelling ointment, Ps. 133:2; Isa. 39:2; Cant. 1:3. **טוב קנה** sweet calamus, Jer. 6:20.

(4) *well off, prosperous, happy*, comp. No. 1, (aa); Isa. 3:10; Jer. 44:17. Ps. 112:5, **טוב-איש** "O happy man." Eccl. 5:4, 17; 7:18; compare Lam. 3:26; Am. 6:2. (Syr. **?** O the blessings of.—Often used for Heb. **אשר**, see Matt. 5:2, Pesh.)

(5) *distinguished, great, excelling*. Ps. 69:17, **טוב חסדך** "for great is thy loving-kindness."

Ps. 109:21 (comp. Ru. 3:10). Syr. **?** adv. very.

(6) *cheerful, merry*, Est. 8:17; 1 Kings 8:66; **טוב בלב** with a merry heart. Eccl. 9:7.

(7) [*Tob*], pr. n. of a region beyond Jordan, Jud. 11:3; 2 Sam. 10:6; apparently, i. q. *Τούβαιν*, LXX. Vat. *Τούβαιν*, 1 Macc. 5:13.

**טוב אדוני** [*Tob-adonijah*], pr. n. m. 2 Chr. 17:8.

**טוב** m.—(1) *goodness*. Ps. 119:66, **טוב טעם** "goodness of intelligence," good understanding;



the goodness, i. e. the kindness of God, Ps. 25:7; 27:13; 31:20; 145:7; Jer. 31:14.

(2) *concr. that which is good, or best of any thing*, i. e. the best part, Gen. 45:18, 20. טוב הארץ the best gifts of the land, Gen. 45:23; Isa. 1:19; Ezr. 9:12.

(3) *goods*, i. e. *wealth, property*, Deu. 6:11; precious things, Gen. 24:10; comp. verses 22, 30.

(4) *beauty*. Hos. 10:11; Zec. 9:17. Used of the divine glory, Ex. 33:19, אֲנִי אֶעֱבִיר בְּלִטְבוֹי. [But is this the sense of the passage? See No. 1.]

(5) *welfare, happiness*, Job 20:21; 21:16; Prov. 11:10.

(6) with the addition of לֵב *gladness, cheerfulness*. Deu. 28:47; Isa. 65:14.

טובה f.—(1) *that which is good*. לְטוֹבָה for good, Nehemiah 5:19, “remember me, O my God, לְטוֹבָה for good,” i. e. that thou also wilt do good to me. Neh. 13:31. Similarly used elsewhere for accurately defining medial expressions. Ps. 86:17; Jer. 14:11; 24:6; Ezr. 8:22.

(2) *the goodness, kindness of God*, Ps. 65:12.

(3) *goods, wealth*, Ecc. 5:10.

(4) *welfare, happiness*, Ps. 16:2; 106:5.

טוביהו & טוביה (i. q. טוב ליהוה “pleasing to Jehovah”), pr. n. *Tobiah*, [Tobijah].—(1) Neh. 2:10; 4:1.—(2) Ezr. 2:60; Neh. 7:62.—(3) Zec. 6:10, 14.

טוה—(1) i. q. Arab. طوى TO ROLL TOGETHER, TO TWIST, hence TO SPIN. Ex. 35:25, 26.

(2) *to suffer hunger, to fast*, i. q. Arab. طوى, whence طوى hunger, طاو hungry, famished. Properly, *to be twisted*, i. e. in the bowels. Thus the Arabs ascribe twisted, or entangled, bowels to those who are hungry, e. g. Hariri Cons. iii. p. 142, ed. Schult., طوى الاحشا على الطوى to have the bowels twisted from want of food. Compare Schultens in the book just referred to, p. 4, 136.

Derivatives, טנות, טנתה.

טוה TO SPREAD OVER, TO DAUB, as a wall with plaster, Lev. 14:42; 1 Ch. 29:4; followed by two accus. Eze. 13:10—15; 22:28; as eyes that they may not see, Isa. 44:18. (Arab. طاح Med. Ye II. to cover over with fat, see Kamûs, p. 328. Compare in the western languages, *tegyo*, *tingo*, *tünfen*.) Isaiah loc. cit. the pret. is טח for טח (as if from טחח).

NIPHAL pass. Lev. 14:43, 48.

Derivatives, טיח, טיחות.

טוט an unused root, see טיט. [“Arab. نوط to collect.” To this root in Thes. are referred טיט, טיט and טיט] ]

טוטפות pl. f. *bands, fillets*, especially those worn by the Jews at prayers (תפלות, *phylacteria*, Matt. 23:5), i. e. scrolls of parchment with sentences written on them out of the law of Moses (Ex. 13:1—10, 11—16; Deu. 6:4—9; 11:13—21), which the Jews have been accustomed to wear at prayers bound to the forehead and the left wrist, Ex. 13:16; Deu. 6:8; 11:18. [It requires proof that the Jewish phylacteries are here intended by these fillets or bandages.] (Ch. טוטפת, טוטפת a bracelet, a frontlet. This word is for טוטפת, like טוטפת for טוטפת, Syr. ܬܘܬܦܬܐ, Lelurg. p. 869 Root טוטפת, which see; and not טוטפת, to which the signification of binding has been hastily attributed.)

טול unused in Kal. Arab. طال Med. Waw, TO BE LONG.

HIPHAL הטיל to throw down at length, to prostrate (der Länge lang hinwerfen, comp. Isai. 22:17; to throw, to cast, as a spear, 1 Sa. 18:11; 20:33; to cast out as from a country, Jer. 16:13; 22:26; from a ship, Jon. 1:5, 12; to send forth a wind, Jon. 1:4.

HOPHAL, to be prostrated, Ps. 37:24; Job 41:1; to be cast as a lot, Prov. 16:33; to be cast out, Jer. 22:28.

PILPEL, טלטל i. q. Hiphal, to prostrate, to cast forth, Isa. 22:17.

Derivative, טלטלה.

טוה an unused root. Arab. طاف Med. Waw, to surround.

Hence טוטפות bands, as if girdles.

טור an unused root, like the kindred roots דור, חור to surround (see Hartmann's Linguist. Einleit. p. 82). Hence טורה [טורה, טור].

טור m.—(1) *a wall around about, a fence, an inclosure*. Eze. 46:23. (Arab. طور a boundary, طوار a fence.)

(2) *a row*, as of precious stones. Ex. 28:17, seq.; 39:10, seq. [“Or of hewn stone, 1 Ki. 7:12; also applied to a row of other things.”]

טור Ch. m. *a mountain, a rock*. Dan. 2:35, 45; i. q. Heb. צור. Syr. ܬܘܪ id. [“Arab. طور.”]

טוש TO FLY VIOLENTLY, TO SEEK FOR PREY, as an eagle, properly to dash upon, compare German

stoßen, a word appropriated to birds of prey, whence Stößer, Stoßvogel, the English word *to toss*. Job 9: 26, בְּנִשֵּׁר יָבוֹשׁ עָלַי אֶקֶל (With this corresponds Syr.

ܢܝܫܪܐ used of the flying of an eagle or vulture, for Hebrew דָּאָה Jer. 48:40; 49:22; Pael, Deut. 32:11;

Job 39:13; מַעֲלָא a lofty or vehement flight.)

טות Ch. f. *a fast*, adv. fasting, not having taken food, Dan. 6:19. Root טָוָה i. q. Heb. טָוָה No. 2, to fast, to abstain from food, which see. ["The form is like כָּנַח from כָּנָה"]

טָהָה unused in Kal, TO STRETCH OUT, TO EXTEND. Arab. طحا to spread out.

PILEL part. מְטַחֲוִיקָשָׁה those who draw the bow, i. e. archers, Gen. 21:16 [i. e. in this passage a *bow-shot*]. As to the form, comp. טָהָה, Hithp. הִשְׁתַּחֲוִה.

טָחֹן masc. *a mill*, worked by hand, Lam. 5:13; Root טָחַן.

מְטַחֲוִים m. pl. *tumours of the anus*, hæmorrhoidal *mariscæ*, protruding from the anus (see מְטַחֵר), protruding through tenesmus in voiding. 1 Sam. 6:11, 17; and Deu. 28:27; 1 Sa. 5:6, 9, in קָרִי for כְּחִיב which seems to have been thought a less decent word. Hence Syriac מְטַחֵר to suffer from tenesmus, מְטַחֵר tenesmus with flow of blood, Arabic زحيم.

מְטַחֹת pl f. according to the Hebrew interpreters *reins*, so called because of their being covered over with fat; from the root טָחַח II. to cover over with fat. Compare חָלָב No. 2. Used equally with לֵב and כְּלִיֹּת as the seat of the mind and thoughts. Ps. 51:8, "behold thou delightest in truth in the reins (of a man)." Job 38:36, "who taught the reins (this) wisdom," sc. so that thou knowest and understandest all these things; in the other clause of the verse there is שִׁכְנִי the mind. Whatever be the meaning ascribed to this passage, the word מְטַחֹת must have the same meaning as in Ps. loc. cit.

מְטַח (טח Isa. 44:18), see מָחַ.

טָחַן TO CRUSH SMALL, with an acc., Ex. 32:20; specially *to grind* in a hand-mill, Jud. 16:21; Nu.

11:8. (Arab. طاحن, Aram. مَسَحَ id. טָחַן id.) טָחַן פָּנַי "to grind the face ["person not face." Thes.] of the poor," i. e. to oppress him; Isa. 3:15. Compare רָכַח Job 31:10, לֹא אֶשְׁחֵט אִשְׁתִּי "let my wife

grind for another," be his mill-woman, i. e. his most abject slave and concubine (compare Ex. 11:5; Isaiah 47:2). LXX., Vulg., Chald., by comparison with verse 9, take "grind for another," in a figurative and obscene sense, for "let her be violated by another man," the Greek μύλλειν, Theocr. iv. 58, Lat. *molere, permolere*, used of connection with a woman, see Interpp. ad Petron. Sat. 23. Hor. Sat., i. 2, 35. Bochart, Hieroz. i. p. 188; but a word of this sense, is, in all the places, attributed to the man.

Hence טָחֹן and the two following words.

מְטַחֵה f. *a mill* worked by hand, Ecc. 12:4

מְטַחֲוִים pl. f. *those that grind, the grinders*, or *molar* teeth. Arab. طاحنة, Ecc. 12:3.

מְטַחֵר an unused root, which I suppose to have had the same meaning as מְטַחֵר (ה being changed into the harsher letter ח, ظير to be, or become conspicuous, *to shine forth*, hervor-, zum Vorschein kommen. [In Thes. the idea of groaning under pressure or suffering is that attributed to this root, comparing Syr. مَسَّ to pant under a load, also used of alvine straining, with derivatives in the same sense. Arab. طاعر id.]

Hence מְטַחֲוִים which see.

מְטַח m. *covering over, plaister*, Tünde, Eze. 13:12. Root טָחַח.

מִטָּה masc. — (1) *clay, loam*, Isa. 41:25; Nah. 3:14.

(2) *mud, mire*, Psalm 18:43; 69:15. (Æthiopic ጥፋ: *clay*, Arab. ضوطة clay collected in the bottom of a pond, from ضوط to gather.)

מִיֵּן Chald. m. CLAY, POTTERS' CLAY. Daniel 2:41, 43, חֲסָף מִיֵּנָה "earthenware." (Syriac and Arab. مِئِن, id., whence the denominative verb طان Med. Ye to daub with clay, to form out of clay.)

מִיֵּרָה fem. — (1) *a wall, a fence*, round about, Ringmauer, i. q. מִיֵּרָה No. 1, from the root מָרַח to surround.

(2) *a place fenced off by a wall or hedge*; hence — (a) *a fortress*, Cant. 8:9; *an enclosure*, a country village, an encampment of Nomadic tribes, Gen. 25:16; Num. 31:10; 1 Chr. 6:39; Ps. 69:26; Eze. 25:4.

מִלּוּ in pause מִלּוּ, suff. מִלּוּ m. *dew*, Gen. 27:28, 39; Exod. 16:13, 14; Deut. 32:2; Isaiah 26:19; Zec.



8:12. (Arabic <sup>طَلَّ</sup> light rain, Æthiop. <sup>ጠለ</sup>: dew.)  
Root טל No. I.

טל Chald. id. Dan. 4:12.

טל TO PATCH, TO SEW UP. (Chald. טל id.)  
Joshua 9:5, נָעֲלוּ מְטָלֹת "patched up shoes."  
[But this belongs to Pual.]

[Kal, pass.] Part. טל spotted, having large spots  
like patches on a garment (comp. Germ. <sup>flecken</sup>, which  
signifies both a spot and a patch, i. q. <sup>flecken</sup>, whence  
fleden). Gen. 30:32, seq.; Eze. 16:16.

[Pual part. Josh. 9:5; see above.]

טל see טל and טל.

טל an unused root, i. q. <sup>טל</sup> to be fresh, comp.

Gr. <sup>θάλλω</sup>.

Hence טל and—

טל m. a young lamb, 1 Sam. 7:9; Isa. 65:25.

(Arab. <sup>طال</sup> a young animal of any sort, especially  
a new born gazelle. Æth. <sup>ጠለ</sup>: a kid, Syr. <sup>ܬܠܐ</sup>  
a boy, <sup>ܬܠܐ</sup> a girl; [<sup>ταλιθα κοῦμι</sup>. Mark 5:41].

טל fem. a casting forth, Isa. 22:17. Root  
טל Pilp

טל i. q. טל, only in plur. masc. טל for טל  
(compare Lehrs. 575) young lambs, Isa. 40:11.

I. טל, Arab. <sup>طَلَّ</sup>, Æth. <sup>ጠጥለ</sup>: to moisten  
gently, as the earth with dew or showers.

Hence טל dew.

II. טל i. q. <sup>طَلَّ</sup> No. III. Arab. <sup>طَلَّ</sup> II. TO OVER-  
SHADOW, hence to cover over.

PIEL טל to cover, especially with beams or planks  
(elsewhere <sup>קרה</sup>, Neh. 3:15. Compare Gen. 19:8,  
<sup>צל קרתי</sup>).

PILPEL טל is from טל, which see.

טל Chald. i. q. Hebr. No. II.

APHEL טל to take shelter, Dan. 4:9.

טל an unused root. Aram. <sup>טלם</sup>, Arab. <sup>ظلم</sup>,  
Æth. <sup>ጠለፍ</sup>: to oppress, to do wrong to. Hence—

טל ("oppression"), [<sup>Telem</sup>], pr. n. of a  
town in the tribe of Judah, Josh. 15:24; in the  
opinion of Kimchi and others, the same as is called  
in 1 Sa. 15:4, טל (young lambs). [(2) pr. n. m.  
Eze. 10:24.]

טל ("oppressed"), [<sup>Talmion</sup>], pr. n. in  
Ezr. 2:42; Neh. 7:45.

טמא inf. טמא (Lev. 15:32)—(1) TO BE OR TO  
BECOME UNCLEAN, TO BE POLLUTED (Syr. <sup>ܬܡܐ</sup>,  
which follows the analogy of guttural verbs, to  
pollute, <sup>ܬܡܐ</sup> polluted, comp. Lat. <sup>contamino, attamino,</sup>  
<sup>intamino</sup>). Especially used of uncleanness in a  
Levitical sense both of persons and of animals (whose  
flesh was not to be eaten, see Lev. 11:1—31); also  
of things, as of buildings, vessels. Opp. to <sup>טהר</sup>. Lev.  
11:24, seq. Followed by <sup>א</sup> to be unclean by any  
thing. Levit. 15:32; 18:20, 23. ["Also to defile  
oneself, followed by <sup>א</sup> with any thing, Ps. 106:39;  
Eze. 22:4."]

NIPHAL טמא part. plur. <sup>נִטְמָאִים</sup> Eze. 20:30, 31,  
pass. of Piel, to pollute one's self, as a woman by adul-  
tery, Nu. 5:13, 14, 20, 27, 28; a people by whoredom  
or idolatry, Hos. 5:3; 6:10. Followed by <sup>א</sup> of the  
thing with which any one is defiled, as with idols,  
Eze. 20:43; 23:7, 30.

PIEL טמא—(1) to pollute, to defile, Lev. 15:31,  
hence—(a) to profane a land with wickedness  
Lev. 18:28; 20:3; the temple, Ps. 79:1; the high  
places (<sup>גְּבוּלוֹת</sup>) i. e. to destroy them, to take them  
away, 2 Ki. 23:8, 10, 13.—(b) to violate a woman,  
or virgin, Gen. 34:5, 13, 27; Eze. 18:6, 15.

(2) to declare any one unclean, as was done by  
the priest, Lev. 13:3, 8, 11, seq.

(3) to make be polluted, to cause to pollute one's  
self, Eze. 20:26.

PUAL part. polluted, Eze. 4:14.

HITHPAEL fut. <sup>יִטְמָא</sup> i. q. Niph. to pollute one's self,  
followed by <sup>א</sup> (Lev. 11:43; 18:30) and <sup>א</sup> (Lev. 11:  
24; 21:11) of the thing with which any one is  
polluted.

HOTHPAEL <sup>הִטְמָא</sup> id. Deu. 24:4.

[Derivatives the following words.]

טמא f. טמא adj. impure, unclean—(a) in a  
Levitical sense as to persons, animals, and things,  
Lev. 5:2; Deu. 14:19.—(b) in a moral sense, Job  
14:4. טמאת השם polluted of name, infamous, Eze.  
22:5.

טמא f. Mic. 2:10 [sometimes taken as inf. of  
verb], and—

טמא f. uncleanness, pollution, Lev. 5:3;  
7:21; also an unclean thing, Jud. 13:7, 14; 2 Ch.  
29:16. Plur. const. טמאות Lev. 16:19. [Used in  
Levitical and moral senses like the verb].

**טָמָה** i. q. טָמָא; at least some of the forms of this verb follow the analogy of verbs לָה. So—

NIPHAL נִטְמָנוּ Lev. 11:43, and Job 18:3, נִטְמָנוּ "we are unclean in your eyes," i. e. impious, compare Job 14:4. Some, however, of the Hebrew interpreters, without violence to the parallelism, take טָמָה to be the same as טָמָם, טָמָם to be stopped up, i. e. to be stupid. Vulg. *sordidus*.

**טָמַן** (cogn. to צָפַן) TO HIDE, Josh. 2:6; Job 31:33; specially under the earth, *to bury*, Gen. 35:4; Ex. 2:12; Josh. 7:21, 22; Jer. 43:10. לְטָמֹן פֶּחַל Psalm 140:6; 142:4; טָמַן רֶשֶׁת לְ Ps. 9:16; 31:5, to hide a snare or a net for any one, i. e. to plot against him, comp. Ps. 64:6; Job 18:10. נִפְלָה טָמֹן a hidden abortion, Job 3:16. Followed by לְ to hide for some one, to reserve for him. Job 20:26, טָמֹן לְפָנָיו "all darkness (or calamity) is hid (reserved) in his treasures." A play of words is here to be observed in the use of the cognate words טָמֹן and צָפַן. Similar is Deut. 33:19, שֶׁצֵּיטֵי טָמֹנוּ הָאֵל "the most secret of the hidden things of sand" (to be understood of glass [???]). Facetiously used, Proverbs 19:24, טָמֵן עֵצֶל יָדוֹ בְּצִלְהָהּ "the slothful man hides his hand in the dish." The hand of a lazy man is well described as being dipped slowly and deeply in the dish.

NIPHAL, *to hide one's self* underground, Isa. 2:10.

HIPHAL i. q. Kal, 2 Ki. 7:8.

[In Thes. the primary meaning is said to be that of *immersing*, as found in many roots beginning with the syllables טָמ, טַב.]

Derivative טָמֵן.

**טָנָה** an unused root, perhaps i. q. Arab. وَضَن

to twine, to weave, as a basket, whence مِصْنَدَة a basket. Hence טָנָה. [In Thes. this root is rejected, and the noun stands as a primitive.]

**טָנָה** [const. טָנָה] m. a basket. Deut. 26:2, 4. (Ch. צָנָה id.)

**טָנַף** unused in Kal. Aram. מָנַף to be soiled, to be dirtied.

PIEL, *to dirty, to soil*, Cant. 5:3.

**טָעָה** i. q. טָעָה TO GO ASTRAY, Aram. מָחָה טָעָה and Arab. طَعَا, طَعَى.

HIPHAL, *to lead astray*, Eze. 13:10.

**טָעַם**—(1) TO TASTE (as in all the cognate languages)—(a) *to try the flavour*, Job 12:11.—

(b) *to taste, to eat a little*, 1 Sa. 14:24, 29, 43; Jon. 3:7.—(c) *to perceive by the taste or flavour*, 2 Sa. 19:36. Metaph.

(2) *to perceive mentally* [or spiritually], Prov. 31:18. Psalm 34:9, יְהוָה בְּרִיכוֹב יִהְיֶה "taste (perceive) and see that Jehovah is good."

Hence the words immediately following, and מְטַעְמִים.

**טָעַם** Ch. id.

PAEL, *to give to taste*, i. e. to eat, Daniel 4:22; 5:21.

**טָעַם** m.—(1) *taste, flavour* of food, Nu. 11:8; Jer. 48:11; Job 6:6.

(2) metaph. *taste for judgment, discernment, reason* (as in Lat. *sapere, sapiens, sapientia*, and on the other hand *insipidus*), 1 Sa. 25:33; Ps. 119:66; Job 12:20. אִשָּׁה כֹּרֶת טָעַם "a woman without discernment," Prov. 11:22. טָעַם לְפָנָיו *to change one's reason*, i. e. to feign one's self mad, Psalm 34:1. מְשִׁיבֵי טָעַם who give an answer intelligently. Prov. 26:16.

(3) *the sentence of a king*; hence a royal decree, Jon. 3:7. See Chald.

**טָעַם** m. Ch. i. q. Heb. No. 3, a decree, mandate, Ezr. 6:14. More frequently used is—

**טָעַם** m. Chald.—(1) *taste, flavour*; specially, pleasant. Dan. 5:2, בְּטָעִים הַקְּרָא "in the taste of wine," i. e. in his cups, whilst drinking.

(2) *intelligence, reason*, Dan. 2:14. יָהֵב טָעָמָא to give account, Dan. 6:3. שׁוּב טָעַם לַעֲלֹ to regard any thing, make account of it, Dan. 3:12.

(3) *sentence, royal edict*, Dan. 3:10, 12, 29. טָעַם לְפָנָיו to give forth a mandate, Ezr. 4:19, 21; 5:3, 9, 13; 6:1; 7:13. Used of a cause to be judged, Ezr. 5:3. בֹּעֵל טָעַם holder of judicial authority, or rule, a royal prefect, Ezr. 4:8, 9, 17.

**טָעַן** TO PIERCE THROUGH with a sword. (Arab. طَعَن id., طَعِن pierced through, طَعْنَة stroke. Chald. Pael, id.)

PUAL pass. Isa. 14:19.

**טָעַן** TO LOAD beasts of burden, Gen. 45:17. (Aram. מָעַן, טָעַן to be laden. Arab. طَعَن VIII. to sit on a camel, طَعُون a loaded camel, طَعِينَة a camel's saddle. Compare طَعَن.)

**טָפָה** m. with suffix טָפָה collect. *little children, boys and girls*, so called from their brisk and trip-



ping gait (from the root טפח, compare עילל), Gen. 34: 29; 43:8; 45:19; 46:5; opposed to young men and virgins, Eze. 9:6; to men above twenty years of age, Exod. 12:37. Sometimes it extends to the *whole family*, and is opposed only to the head of the house. 2 Chron. 20:13, גִּם טַפָּם וְנִשְׁיָהֶם וּבְנֵיהֶם "also their families, (to wit) their wives and children." 2 Chr. 31:18. Gen. 47:12, לְפִי חֵטֶף "according to their family." Ex. 10:10; Nu. 32:16, 24, 26.

**טפח** unused in Kal. Syr. **ܬܦܚ** to spread out. Cogn. **ܬܦܚ**.

**PIEL טפח**—(1) TO SPREAD OUT, TO EXPAND, as the heaven, Isa. 48:13.

(2) to carry little children on the palms (in Latin it is expressed in *ulnis* [Engl. to carry in the arms]); denom. from טפח No. 1, Lam. 2:22.

Derivatives, **מְטַפֵּחַ**, and the words immediately following.

**טפח** m.—(1) properly, the open hand, the palm, in all its occurrences used as the measure of four fingers [a hand-breadth], 1 Ki. 7:26; 2 Chron. 4:5; comp. Jer. 52:21. Ps. 39:6, הִנֵּה הַיָּמִים מְטַפְּחִים תַּחְתֵּי יָדַי "behold, thou hast made my days as handbreadths," i. e. very short.

(2) in architecture, *mutuli*; i. e. projecting stones, on the tops of which beams rest (Stragsteine), 1 Ki. 7:9. LXX. τὰ γείσασα.

**טפח** m. i. q. טפח No. 1, a palm, a handbreadth, Ex. 25:25; 37:12; Eze. 40:5, 43.

**מְטַפְּחִים** m. plur. a verbal noun, from טפח No. 2, bearing in the arms, carrying children, Lam. 2:20.

**טפל** prop. (as in Talmudic) TO PATCH, TO SEW TOGETHER; figuratively, to frame lies, comp. δόλον ῥάπτειν, suere dolos, Ps. 119:69; Job 13:4. Elliptically, Job 14:17, וְתִטְפֵּל עָלַי עֲוֹנִי "and thou devisest (false things) upon my iniquity," i. e. thou increasest my sins with false charges. Compare a very similar passage, Deu. 1:1 [Targ.] Jon. נִקְרָא כְּלִי מִלִּי שְׁקָרָא "ye devise (and would add) upon him words of falsehood." (Arabic طفل to frame speech artfully, compare Gr. ῥάπτειν ἔπη, whence ψαψφός.)

**מְטַפֵּר** m. Jer. 51:27, plur. מְטַפְּרִים Nah. 3:17, a foreign word, a *satrap*, a *governor* of provinces and soldiers amongst the Assyrians and Medes. If a conjecture is to be made respecting this word from the modern Persic, we should compare with Lersbach and Bohlen (Syr. ib. p. 90), تاسر, a military leader, and

this is better than what Ewald supposes (Heb. Gram page 520), تابس prince of height, from تاب and سر ["Bohlen, in his posthumous sheets, compares Sanser adhipac'ara, king's legate."] In Targ. Jonath. Deut. 28:12, it is the name of a certain superior angel.

**טפף**, Arabic طَفَّ and تَفَّ TO BE BRISK OR NIMBLE in walking, TO TRIP ALONG (trippeln), to walk with short steps, used of the walking of children (hence טף), also of women loving display. It once occurs Isa. 3:16, הָלִיךְ וְטַפְפָה תְּלַכְכְּרָה, where Luther follows the sense happily enough: sie treten einher und schwänzen, i. e. to wag, to waddle, like Saad. تَحَطَّرْنَ.

Ch. בְּפִתְּהוּ מִקָּפוֹן. (Arab. طَفَّ and تَفَّ to be quick, as a horse, to amble; see Schröder, De Vest. Mulier. page 127. Kindred words are tappen, trappen, and its diminutive trippeln.)

[Derivative, טף.]

**טפר** Ch. pl. טַפְרִין m. i. q. Hebr. צַפְרֶן—(1) THE NAIL of a man, Dan. 4:30.

(2) the claw or hoof of beasts, Dan. 7:19.

**טפש** TO BE FAT; metaph. to be inert, stupid; compare πᾶχης, Lat. pinguis. Psa 119:70. (More frequently used in Chaldee.)

**טפת** ("a drop"=נְטֵפָה, root נָטַף), [Taphath], pr. n. of a daughter of Solomon, 1 Ki. 4:11.

**טרד** TO THRUST; Lat. trudo (which verb has the same radicals); hence to follow on continually one after another, Pro. 19:13; 27:15, דָּלַף טֶרֶד "a thrusting dropping," i. e. dropping continually, drop coming close upon drop. (Arab. طرد to thrust, to push forward, IV. one thing to follow another, see Schult. ad Prov. loc. cit.; Taur. ad Ham. page 516. Syr. and Chald. טַרַד i. q. Conj. I.)

Hence pr. n. מְטַרַד.

**טָרַד** Ch. to thrust out, to drive out, to cast out. Dan. 4:22, 29, 30.

**טרה** an unused root, i. q. טָלָה to be fresh. Arab. طَرَّ and طَرَّى id.; Æth. ጥረዖ: raw, undrest. The primary idea is perhaps that of plucking off, so that טָרָה (טָרַר, טָרַר), may be i. q. טָרַף, which see, No. 1, 2. Hence טָרַר.

**מְטָרוֹם** (מְטָרִים) i. q. טָרַם not yet, Ru. 3:14 בחיב.

**טרח** unused in Kal. Arab. طرح Conj. I. IV.   
 ⅴ III. TO CAST DOWN, TO THROW.

HIPHIL, Job 37:11, אֶפְרֵי יָרִיהַ עָב "also upon he showers (God) casts down a thick cloud;" words exhibiting the image of the clouds themselves being cast down (or seeming to be cast down) by the weight of the rain in them (Solfenbruch). But the Arab. طرح followed by على signifies also, to cast upon, to place upon something (compare טרח a load); so that it may be translated, "he loads the cloud with a shower." Symm. ἐπιβρίσκει.

**טרה** m. *burthen, trouble*, Deu. 1:12; Isa. 1:14. (Chald. טַרְהָ labour, weariness, טַרְה to be wearied; Æth. ሰርሐ: id.)

**טרי** adj. f. טַרְיָה *fresh*, used of a wound, Isa. 1:6; of a jaw-bone of an ass, Jud. 15:15. Root טרה.

**טרם** an unused root, prob. i. q. טָרַף to pluck off; compare טַרַם to cut off. Hence—

**טָרַם** pr. a cutting off, a part cut off (der Abschnitt, die Stelle, wo ein Zweig vom Baume frisch abgeschnitten ist); hence *beginning* ["although I do not lay this derivation down as certain"]. Always used as an adverb.

(1) **בְּטָרַם** prop. in the beginning, before the beginning, i. e. *before that, previously*, followed by a preterite, Ps. 90:2; Pro. 8:25; also, sometimes followed by a future in a future signification, Isa. 66:7. Job 10:21, בְּטָרַם אֶלֶךְ "before I shall go;" but more often in a past sense, Jer. 1:5, "I sanctified thee before thou camest forth." Ru. 3:14; 2 Ki. 2:9; followed by an inf. Zeph. 2:2, לְרַת בְּטָרַם. Ibid. twice pleonast. לֹא בְּטָרַם, comp. the Germ. *es er nicht kommt*. (The usage is similar of the particles

טָרַם and לֹא not yet, and אֲזַי then: a future seems to be placed with them for a preterite, because after these particles the action is contemplated as future.)

(2) **מִטָּרַם** i. q. **בְּטָרַם** properly from the beginning,

for *before the beginning*, Hag. 2:15. Compare מִן in the phrase מִבְּרֵאשִׁית מִטָּרַם Isa. 46:10.

(3) **מִטָּרַם** (in acc.)—(a) *not yet*, followed by a pret. 1 Sa. 3:7; but more often followed by a fut. applied to a past action, Gen. 2:5; Ex. 10:7; Josh. 2:8; 1 Sam. 3:3.—(b) i. q. מִבְּרֵאשִׁית *before that*, followed by a future, of a past action, Josh. 3:1; Ex. 12:34; of something future, Isa. 65:24.

**טָרַף** fut. יִטְרַף, once יִטְרַף Gen. 49:27.—(1) TO PLUCK OFF (kindred to טַרַה, טָרַם, comp. Gr. *θρῦπω*), hence Arab. طرف to be fresh (frisch abgebrochen), Heb. טָרַף, טָרַף No. 3.

(2) *to pull, tear, in pieces* as a wild beast, Gen. 37:33; 44:28; Deut. 33:20; Psal. 22:14; Nah. 2:13. Metaph. used of anger, Job 16:9; 18:4; and thus even of God, Psal. 50:22, מִן-טָרַף "lest I tear" like wild beasts. Hos. 6:1.

NIPHAL pass. of No. 2. Ex. 22:12; Jer. 5:6.

PUAL id. Gen. 37:33; 44:28.

HIPHIL, *to tear up food*, i. e. to make some one eat, to feed, Prov. 30:8. Hence the following words—

**טָרַף** adj. *fresh, newly plucked*, of a leaf. Gen. 8:11; see the root No. 1.

**טָרַף** m.—(1) *a green leaf, a leaf newly plucked*, so called from tearing off (compare Gen. 8:11). Eze. 17:9. (Ch. טַרְפָּא, Syr. *ṭarṭā* id.)

(2) *an animal torn in pieces, the prey of a wild beast*. Job 4:11; 29:17; 38:39. הִרְרִי טָרַף "mountains of prey," i. e. of depredators, thieves, whence they come forth for booty, Ps. 76:5.

(3) *food*, Prov. 31:15; Mal. 3:10; Psal. 111:5; comp. the verb in Hiphil.

**טָרַף** f. coll. *that which is torn in pieces, cattle torn* (by wild beasts), Gen. 31:39; Ex. 22:12; Lev. 7:24.

**טַרְפְּלִיָּא** Ch. [*Tarpelites*], Ezr. 4:9; the name of a nation, from which the Assyrian kings brought a colony into Samaria. LXX. Ταρφαλαῖοι.

**Yod**, the tenth letter of the alphabet; when used as a numeral denoting *ten*. There can be no doubt that the name of this letter יוד as well as the Heb. יָד signifies *hand* (comp. יָד pl. יָדַי from the unused יָד); and in the Phœnician and Samaritan writing, as well as on the coins of the Maccabees, this letter

presents the figure of a hand rudely drawn. In Æthiopic also it may be added that this letter has the name of *Yaman* (i. e. right hand).

A large portion of the roots whose first radical is Yod (יָד), are in Arab. and Æth. יָד, as grammarians have shown (see Lehrs. § 105, A), as יָד, יָד, יָד, יָד.



etc. As to the relation of verbs **ל** with other roots, especially verbs **ל** and **ל**, see Lehrs. § 112, 2.

**ל** TO DESIRE, TO LONG, followed by **ל**. Ps. 119:131. ["LXX. *ἐπιπόθουν*."] (Syr. **ل** and the quadrilateral **ل** id. Kindred roots are **ל**, **ל**).

**ל** TO BE SEEMLY, BECOMING, i. q. **ל**, **ל** (Ps. 33:1; Prov. 17:7). Impers. followed by **ל** to become some one. Jer. 10:7, **ל** "for it becometh thee." LXX. ed. Compl. *σοι γὰρ πρέπει*. (Syr. **ل**, suitable, seemly, followed by **ل** becoming, *πρέπον*.)

**ל** see **ל** a river.

**ל** ("whom Jehovah hears"), [*Jaazaniah*], pr. n. m.—(1) Jer. 35:3.—(2) Eze. 11:1.

**ל** (id.)—(1) 2 Ki. 25:23; contr. **ל** Jer. 40:8; **ל** Jer. 42:1.—(2) Eze. 8:11.

**ל** ("whom he (sc. God) enlightens" from **ל**), [*Jair*], pr. n. (Gr. *Ιάειρος*, Mark 5:22)—(1) of a son of Manasseh, Nu. 32:41.—(2) of a judge of the Israelites, Jud. 10:3.—(3) Est. 2:5. Patron. **ל** 2 Sa. 20:26; from No. 2.

I. **ל** prop. **ל** unused in Kal, TO BE FOOLISH, i. q. **ל** which see. ["The primary idea appears to be that of perverseness, i. q. **ל**."] NIPHAL **ל** to be foolish, Nu. 12:11; Jer. 5:4; to act as a fool, Isa. 19:13. Jer. 50:36, **ל** "the sword (is) upon the lying (prophets), and they shall act as fools" (comp. **ל** Job 12:17; Isa. 44:25).

II. **ל** unused in Kal, kindred to **ל**, **ל**, Arab. **ل** TO GO BEFORE, TO BE FIRST. [In Thes. the meaning of this root is given "properly to will, to wish."] HIPHAL **ל** to begin ["to wish, to will," Thes.], Deut. 1:5; Hos. 5:11; Josh. 17:12, **ל** "the Canaanites began to dwell together (to set their feet) in the land." Jud. 1:27, 35. Sometimes it is used with a more emphatic sense, to undertake, to endeavour, Gen. 18:27, 31; also of him who yields to the prayers of others, and does something, to be willing, to be pleased to do something, Jud. 17:11; 19:6, **ל** "be content now, and lodge." Ex. 2:21; 2 Sa. 7:29; 2 Ki. 5:23; Job 6:

9, 28. Construed with a gerund after it, Josh. 17:12; Jud. 1:35; or with a finite verb sometimes joined by a conjunction (Jud. 19:6), sometimes without one, *ἀσπιδεῶς* (Deu. 1:5; Hos. 5:11). [Note in Ges. add all these passages are referred to the idea of *to will*, to wish, either in the sense of undertaking what is wished, as Gen. 18:27, 31; Josh. 17:12; Jud. 1:27, 35; 1 Sa. 17:39; or in the sense of being willing to yield to another, as Job 6:28; 2 Ki. 6:3.]

**ל** & **ל** masc. A RIVER, an Egyptian word, in the Memphitic dialect **ל**, in the Sahidic **ل** (see Jablonskii Opuscc. ed. te Water, tom. i. page 93, 444; Champollion, l'Egypte, i. p. 137, 138; ii. 238); on the Rosetta stone ["as read by Dr. Young"] is found, lines 14, 15, **ل** (see Kosegarten, De Scriptura Vett. Egyptiorum, p. 14). It is used almost exclusively of the Nile. Gen. 41:1, seq.; Exod. 1:22: 2:3; 7:15, seq.; in one passage, of another river Dan. 12:5, 6, 7.

Plural **ל** rivers, channels, Job 28:10; Isa. 33:21; specially the arms and channels of the Nile, Eze. 29:3, seq.; 30:12; Ps. 78:44; hence **ל**, **ל** Isa. 7:18; 19:6; 37:25.

**ל** unused in Kal. Arabic **لأس** and transp. **لأس** to despair, to be cast down in spirit.

NIPHAL id., followed by **ל** to desist from any person or thing. 1 Sa. 27:1, **ל** "Saul will desist from me to seek me any more." Part. **ל** void of hope, Job 6:26. Neutr. to be without hope, to be in vain, Isa. 57:10; Jer. 2:25; 18:12.

PIEL inf. **ל** to give over to despair Ecc. 2:20.

**ל** (see the following word), [*Josiah*], pr. n. m., Zec. 6:10.

**ל** pr. n. ("whom Jehovah heals," from the root **ל** = **ל** to heal, and **ל**), [*Josiah*], king of Judah, 642—611 B.C., restorer of the observance of the law of Moses: slain in battle at Megiddo, by Necho, king of Egypt, 2 Ki. 23:23; 2 Chr. 34:33. Greek *Iwias*.

**ל** [*Jeaterai*] pr. n. m., 1 Ch. 6:6; for which there is in verse 26, **ל**.

**ל** unused in Kal.

PIEL, to exclaim, to cry out, Jud 5:28. (Arana. id.; specially used of joyful exclamations; found in the Targums for Hebr. **ל**, **ל**, Syr. also to blow

trumpet, שֹׁחֵב the sound of a trumpet. Arabic <sup>اب</sup> id.; especially of a battle-cry or shout; comp. (יבול).

Hence יִבְבּ pr. n.

יבול m. *produce* of the earth, from the root יבל, like תְּבוּאָה produce, from בוא. Lev. 26:4, 20; Deu. 11:17; 32:22; Jud. 6:4; Ps. 67:7; 85:13; Hab. 3:17; Job 20:28; יָבֵל יְבוֹל בֵּיתוֹ "the produce of his house shall rejoice," i.e. riches laid up in his house.

יְבוֹס (a place trodden down, as a threshing floor, from the root בוס), pr. n. *Jebus*, an ancient name of Jerusalem, used in the time of the Canaanites, Jud. 19:10, 11; 1 Ch. 11:4, 5. The Gent. noun is יְבוּסִי *Jebusite*, collect. *Jebusites*, a Canaanitish nation, who inhabited that city with the neighbouring mountains, conquered by David, still in existence in the time of Ezra, Gen. 10:16; 15:21; Nu. 13:29; Josh. 15:63; 2 Sa. 5:6; Ezra 9:1. This Gentile noun is sometimes put for the city itself (for עִיר הַיְבוּסִי Jud. 19:11); Joshua 15:8; 18:16; and poetically for Jerusalem, Zec. 9:7; like כְּשָׁדִים for Chaldaea.

יְבָרָה ("whom He (sc. God) chooses"), [*Ib-har*], pr. n. of a son of David, 2 Sa. 5:15; 1 Ch. 14:5.

יְבִין ("whom He (sc. God) considered"), [*Jab-in*], pr. n. of two kings of the land of Hazor—(1) Josh. 11:1.—(2) Jud. 4:2; Ps. 83:10.

יְבִישׁ see יָבֵשׁ.

יבול [unused in Kal]—(1) TO FLOW, especially copiously, and with some violence. (Arabic <sup>وبل</sup> to flow copiously, to rain, whence <sup>وبل</sup> <sup>وبل</sup> a shower.

Answering to this, is German *wallen*, whence *Belle*.) Hence יבול, יבול, יבול a river, shower, flood, deluge (in which Yod, like Nun elsewhere, is inserted in the next letter) [its omission being compensated by Dagesh].

(2) to run as a sore, whence יבול having a running sore.

(3) poetically to go, to walk, like the Germ. *wallen*, poet for to walk, a metaphor derived from water, comp. the French *aller*, which belongs to the same stock as *wallen*, as has been well observed by Adelung (iv. p. 1366); see HIPHIL.

HIPHIL הוֹבִיל (Syriac ܠܗܝܠ), causat. of No. 3, poetically for הִבִּיא —

(1) to lead, to bring, e.g. persons, Ps. 66:11.—108:11.

(2) to bear, to carry, as gifts, Ps. 68:30; 76:12, Zeph. 3:10.

(3) to produce, to bring forth, as the earth. Hence <sup>ובל</sup> <sup>ובל</sup> produce, <sup>ובל</sup> fertile or inhabited earth.

HOPHAL הוּבַל—(1) to be brought, led, Ps. 45:15, 16; Isa. 53:7; 55:12; Jer. 11:19.

(2) to be brought, carried, Isa. 18:7; Hos. 10:6; 12:2; to be borne, as to the grave, Job 10:19; 21:30, 32.

Derivatives, see Kal No. 1, and HIPHIL No. 3.

["יבול to rejoice, an onomatopoetic root, unused; hence יבול, יבול II."]

יבול Chald. i. q. Hebr.

APHEL הִיבֵל to carry, Ezr. 5:14; 6:5.

יבול m.—(1) river, stream. יבול-יבול Isa. 30:25; 44:4. Root יבול No. 1.

(2) pr. n. *Jabal*, the son of Lamech, the introducer of pastoral life, Gen. 4:20.

יבול fem. יבולת adj. *flowing out*, sc. with matter, suffering from ulcers; used of cattle, Levit. 22:22. Vulg. *populus habens*; and so in the phraseology of the Talmud, see Mishnah, Eruvin, x. § 13. Arabic <sup>ابله</sup> <sup>ابله</sup> *defluxus pilorum*.

יבולעם (from יבולע and עם, "devouring the people"), [*Ibleam*], pr. n. of a town in the tribe of Manasseh, Josh. 17:11; Jud. 1:27; 2 Kings 9:27; written 1 Ch. 6:55, <sup>בולעם</sup>.

יבם m. LEVIR, a husband's brother, who, by the law of Moses, was required to marry the wife of his brother who had died without children, Deut. 25:5—9. Hence the denominative—

יבם PIEL to act as the levir, to perform his duty, to marry the wife of a deceased brother, Deut. loc. cit.; Gen. 38:8.

יבמת with suff. <sup>יבמתו</sup> f. a sister-in-law, a brother's wife, Deut. 25:7, 9; also, the wife of a brother-in-law, Ruth 1:15.

יבנאל ("which God caused to be built"), [*Jabneel*], pr. n.—(1) of a town of the tribe of Judah, Josh. 15:11.—(2) of a town of the tribe of Naphtali, Josh. 19:33.

יבנה ("which God caused to be built"), [*Jabneh*], pr. n. of a town situated on the Mediterranean



sea, taken from the Philistines by Uziah, 2 Ch. 26:6; comp. Josh. 15:46, LXX. *Iapuria*, 1 Macc. 4:15, and *Iapuria*, 5:58; 2 Macc. 12:8. Strab. xvi. 2; Arab. *Yebna*, which name is now given to a village situated in the ruins of the ancient town.

**יבנה** ("whom Jehovah will build up," i.e. cause to prosper), [*Ibneiah*], pr. n. m. 1 Ch. 9:8.

**יבנה** (id.), [*Ibnijah*], ibid.

**יבץ**, an unused root; Arab. *وَصَّ* to shine. Hence pr. n. **יבץ**.

**יבֶּק**, *Jabbok*, pr. n. of a stream near Mount Gilead, on the northern border of the Ammonites, flowing into Jordan on the east, now called **وادی زرقا**, *Wady Zūrka*, i.e. blue river, Nu. 21:24; Gen. 32:23; Deu. 2:37; 3:16; Josh. 12:2; Jud. 11:13. See Burekhardt's Travels in Syria, p. 598; Germ. trans.; and my note on the place, in which I have rejected the error of Pococke and others, who confounded this stream with the Hieromix (Arab. **یبرعوک**). As to the etymology, Jo. Simonis, in *Onomast.* page 315, is not amiss in deriving **יבֶּק** from **יבֶּקֶן** to empty, by a Chaldaism, for **יבֶּק**; hence *pouring out, emptying*; Gen. 32:25, this name is however so alluded to as if it were from **יבֶּקֶן** from the root **יבֶּק**.

**יבֶּכְרִי** ("whom Jehovah blesses"), [*Jebe-rechiah*], pr. n. m. Isa. 8:2.

**יבֶּשֶׁם** ("pleasant"), [*Jibsam*], pr. n. m. 1 Ch. 7:2.

**יבֶּשׁ**, fut. **יִבֶּשׁ**, pl. **יִבְשׁוּ** inf. constr. **יִבֶּשׁ**, Gen. 8:7, TO BE DRIED UP, TO BE OR BECOME DRY; used of plants, trees, grass, Isaiah 15:6; 19:7; 40:7, 8; Joel 1:12; of tilled fields, Jer. 23:10; Isa. 27:11; Ezek. 17:9; of the earth, Gen. 8:14; of bones void of marrow, Ezek. 37:11; of a withered hand, 1 Ki. 13:4 (comp. Mark 3:1); hence, of vital strength, Ps. 22:16; **יִבֶּשׁ כְּכֶרֶשׁ בָּתִּי**, "my strength is dried up like a potsherd." Moisture itself is said also to dry up; hence it is used of rivers and the sea, Job 14:11;

Gen. 8:14; Joel 1:20. (Arab. **يَبَس** id.) As to its difference from **יָרַב** to be dry, see under that word.

PIEL **יָבַשׁ** to dry, to make dry, Job 15:30; Prov. 17:22; Nah. 1:4 (where **וַיִּבְשֶׁהוּ** is for **וַיִּבְשֶׁהוּ**).

HIPHIL **הוֹבִישׁ**—(1) to dry, to make dry, Josh. 2:10; 4:23.

(2) intransit. to become dry, used of plants, fruits,

the harvest, Joel 1:10, 12, 17; and metaph. ver. 12 "joy is dried up (i.e. has perished) from the children of men."

II. **יָבַשׁ** HIPHIL **הוֹבִישׁ**, with a signification taken from that of **בֹּשֵׁשׁ**—(1) to put to shame, 2 Sa. 19:6.

(2) intrans. i. q. **בֹּשֵׁשׁ** in Kal, to be ashamed, to be put to shame, made to blush, Jer. 2:26; 6:15; 8:12; especially used of a person whose hope has failed, Joel 1:11; Jer. 10:14; Zech. 9:5; poet. of cities overthrown (compare the Germ. zu Schanden werden), Jer. 48:1, 20; 50:2.

(3) to do shameful things, to act basely, Hos. 2:7.

**יָבֵשׁ**, adj. fem. **יָבֵשָׁה**—(1) dry, dried up, Job 13:25; Eze. 17:24; 21:3.

(2) [*Jabesh*], pr. n.—(a) of a town in Gilead, which also is written **יָבֵשׁ** 1 Sa. 11:1, 3, 5; Jud. 21:8. —(b) of a man, 2 Ki. 15:10, 13, 14.

**יָבֵשׁ** (an intensitive form) i. q. **יָבֵשׁ**, only in fem. **יָבֵשָׁה** that which is dry, **בֵּשָׁה יָבֵשָׁה** on the dry, dry footed, Ex. 14:16, 22, 29; Josh. 4:22. Hence used for dry land, as opposed to sea, Gen. 1:9; Ex. 4:9; Jon. 1:9, 13; 2:11; Ps. 66:6. So in Gr. *ἡ ξηρά* and *τὸ ξηρόν*, Matt. 23:15 (opp. *ἡ θάλασσα*), Sir. 37:3; Vorstius, De Hebraismis N. Test. ed. Fischer, cap. 2, § 2.

**יָבֵשׁ** f. id. Ex. 4:9; Ps. 95:5; Chald. emphat. st. **יָבֵשָׁה** Dan. 2:10.

**יָגָל** ("whom God will avenge"), [*Igeal*], pr. n. m.—(1) Num. 13:7.—(2) 1 Ch. 3:22.—(3) 2 Sam. 23:36.

**יָגַב** i. q. **יָגַב** TO CUT ["spec.], TO PLOW. Part. pl. **יֹגְבִים** plowmen, husbandmen, 2 Ki. 25:12 קרי Jer. 52:16. Hence—

**יָגַב** m. pl. **יָגְבִים** a field, Jer. 39:10.

**יָגְבֵה** with ה parag. **יָגְבֵהִי** ("lofty"), [*Jogbe-thah*], pr. n. of a town of the tribe of Gad, Nu. 32:35; Jud. 8:11.

**יָגְדָלִי** ("whom Jehovah shall make great"), [*Igdaliah*], pr. n. m. Jer. 35:4.

I. **יָגָה** unused in Kal, TO BE PAINED in mind, TO BE SAD. A kindred root is **יָגַע**.

PIEL **יָגָה** to grieve, to make sad. Fut. **יָגִיחַ** for **יָגִיחַ** Lam. 3:33. Compare **יָגַשׁ** Piel.

HIPHIL **הוֹגִיחַ** to grieve, to make sad, to afflict, Job 19:2; Lam. 1:5, 12; 3:32; Isa. 51:23.

NIPHAL **נִגְיַח** (for **נִגְיַח**), part. afflicted, grieved,

*sed*, Lam. 1:4. Zeph. 3:18, נִגַּע מִפְּנֵי "grieved (and excluded) from the holy convocation."

Derivatives, נִגַּע, נִגְעָה.

II. נִגַּה i. q. הִנֵּה No. II. *to be removed*.

HIPHIL הִנֵּה *to remove*, 2 Sa. 20:13. Arab. وَجَى

Conj. IV. id. ["Syr. <sup>ܐܢܝܢܐ</sup> to expel"]. [This passage should be construed, "when he had removed (him);" see *Thes.*]

נִגָּן m. *grief, sorrow*, Gen. 42:38; 44:31; Ps. 13:3. Root נִגָּה No. I.

נִגְרָה ("lodging," deriv. of the fut. from נָגַר), [*Jagur*], pr. n. of a town of the tribe of Judah, Josh. 15:21.

נִגַּע m. adj. *wearied, exhausted*, Job 3:17. Root נִגַּע.

נִגַּע (from the root נִגַּע) m.—(1) *labour, toil*, especially that which is wearisome, and thus *grief* (Job 39:11). Gen. 31:42, נִגַּע כַּפִּי "the labour of my hands."

(2) *product of labour*, hence *work done*, Job 10:3; more often *riches, wealth*. Isa. 45:14; 55:2; Jer. 3:24; 20:5; Eze. 23:29; Psalm 109:11; Neh. 5:13; especially that which arises from agriculture, Ps 78:46; 128:2. נִגַּע כַּפִּי Hag. 1:11, id.

נִגְעָה [def. נִגְעָה], f. *labour, weariness*. Ecc. 12:12.

נִגְלָה ("led into exile"), [*Jogla*], pr. n. m. Nu. 34:22.

נִגַּן an unused root. Arab. وَجَى *to beat abroad, to pound, to press*.

Hence נִגַּן (for נִגְנָה, נִגְנָה) a wine-press, like *prelum* (q. *premulum*) a *premo*. [This derivative is in *Thes.* referred to נִגַּן, a preferable arrangement.]

נִגַּע fut. נִגַּע—(1) *TO LABOUR*, especially with effort and toil, and so as to become weary. (Arab. وَجَى, *to be pained, compare* نִגַּע). Const.—(a) absol. Job 9:29, נִגַּע אֲנִי לָמָּה הָבָל "why then do I labour in vain?" Prov. 23:4; Isa. 49:4; 65:23. —(b) followed by אֵל of the thing in which one labours, Josh. 24:13; Isa. 47:12; 62:8; once in the same sense followed by an acc. verse 15.

(2) *to be fatigued, wearied out*, 2 Sa. 23:10; Isa. 40:31. Followed by אֵל of the thing, Ps. 6:7, נִגַּעְתִּי "I am weary with groaning;" Jer. 45:3; Ps. 69:4; also with אֵל of the person, Isa. 43:22, נִגַּעְתָּ בִּי "for thou art wearied of me, O Israel."

PIEL, *to weary*. Josh. 7:3; Ecc. 10:15.

HIPHIL, הִנֵּעַ *to weary* some one, *to be wearisome* to some one, followed by an accus. of the person and אֵל of the thing. Isa. 43:23, בְּלִבְנָה "I have not wearied thee with incense" (which I might have demanded). Verse 24, הִנֵּעַתָּנִי בְּעֲוֹנוֹתַי "thou hast wearied me with thy sins." Mal. 2:17.

Derivatives, נִינֵעָה, נִינֵעַ, and the words which immediately follow.

נִינֵעַ m. *fruit of labour, what is earned by labour*. Job 20:18.

נִינֵעַ verbal adj. *one who is wearied, tired, exhausted*. Deut. 25:18; 2 Sa. 17:2; Ecc. 1:8, בְּלִי נִינֵעַ "all words are wearied," are become weary (not as Winer renders it, tire, make weary), ["i.e. he is wearied who would declare all these things in words"].

[נִינֵעָה (the form actually occurring) see נִינֵעָה.]

נִגַּר an unused root. [Omitted in *Thes.* and the deriv. placed under נִגַּר.] Æth. 𐩢𐩣𐩨: to cast, to throw, to stone; 𐩢𐩣𐩨: a hill, a heap of stones. Kindred to which is the Heb. נִגַּר. Hence—

נִגַּר m. Ch. *a hill, a heap of stones*. Gen. 31:47. (Syr. <sup>ܢܝܓܪ</sup> id.)

נִגַּר 2 pers. נִגַּר i. q. נֹר No. 2, *to fear, to be afraid of*, followed by an acc. Job 3:25; 9:28; Ps. 119:39; and נִגַּרְתִּי Deu. 9:19; 28:60. (Arab. وَجَى id.)

נִגַּר part. or verbal adj. *fearing*, with the addition of the personal pronouns it forms a circumlocution for the finite verb, Jer. 22:25; 39:17.

יָד const. יָד with suff. יָדִי, but יָדְכֶם (for יָדְכֶם, יָדְכֶם), dual יָדַי const. יָדַי. Plur. יָדָיו; fem. (see however Eze. 2:9). [In *Thes.* this word is referred to the root יָדָה.]

(1) THE HUMAN HAND, once used of the feet of a lizard, as being like a human hand, l'rov. 30:28.

(Syr. <sup>ܝܕܐ</sup>, Arab. يَد id., Æth. ላይ). The principal phrases in which the proper signification of *hand* is retained are the following:—

(a) יָדִי עִם, אֶתֶּרֶף "my hand (is) with some one;" i.e. I help him, I take his part. 1 Sa. 22:17; 2 Sa. 3:12; 2 Ki. 15:19.

(b) יָדִי הָיְתָה בְּכִי "my hand is up on some one," i.e. against him (Gen. 16:12). I do violence and



harm to him, Gen. 37:27; 1 Sa. 18:17, 21; 24:13, 14; Josh 2:19. So הִיָּתָה יָד יי used of the hand of God in punishing and afflicting, Ex. 9:3; Deut. 2:15; Jud. 2:15; 1 Sa. 7:13; 12:15; rarely (in a good sense) aiding, favouring, 2 Chron. 30:12; Ezr. 9:2; to avoid the ambiguity of this medial phrase there is added לְרַעַה Jud. 2:15. The following expressions are used only in a bad sense, יָדוּ יי (of God) Ex. 7:4; and יָד יי רָחַם Ruth 1:13; in a good sense we find, Isa. 25:10, בְּיָד ה' הָיָה, "the hand of Jehovah shall rest on this mountain."

(c) In either sense (but more often in a good one) is this phrase used. הִיָּתָה יָד יי עַל פ' "the hand of God is upon some one," i.e. as bringing aid. Ezr. 7:6; אֱלֹהֵינוּ עָלָיו בְּיָד יי אֱלֹהֵינוּ "as the hand of Jehovah his God (was) upon him." Verse 28; 8:18, 31. Twice it is expressly said, הִיָּתָה יָד יי עָלָיו Ezr. 7:9; Neh. 2:8; also there is added לְטוֹבָה Ezr. 8:22. Also in a good sense there is said, Isa. 1:25, אֲשִׁיבָה יָדִי עָלָיו, but in a bad, Am. 1:8, הִשְׁבִּיתִי יָדִי עַל עֲרֹן, "I will turn my hand upon (against) Ekron;" and so followed by אֶל (for עַל) Eze. 13:9; and in New Test. Acts 13:11, χεῖρ Κυρίου ἐπὶ σε, καὶ ἔσθ' τυφλός κ. τ. λ.

(d) The phrase, *the hand of God is upon* (עַל) any one, is also used in this sense, *the Spirit of God is upon* a prophet, *begins to move him*, inasmuch as the Spirit of God was communicated to men with laying on a hand. Eze. 1:3; 3:14, 22; 37:1; 2 Ki. 3:15; followed by אֶל (for עַל) 1 Ki. 18:46. The same is עַל הַקֹּהֵן Eze. 3:14 (compare Isa. 8:11) and נִפְלָה עַל Eze. 8:1 (compared with Eze. 11:5, where for יָד there is רִיחַ). Thus may be understood Jer. 15:17, כִּפְנֵי יָדִי "because of thy hand," i.e. because of the Spirit of God by which I am moved.

(e) יָד יי לָתֵן *to give the hand*, i.e. to pledge the fidelity of the giver, 2 Ki. 10:15; Ezra 10:19; specially the vanquished giving the hand to the victor. Eze. 17:18; Jer. 50:15; Lam. 5:6; 2 Chron. 30:8, תָּנוּ יָד לַיהוָה "give the hand (submit) to Jehovah." (For a similar usage in Syriac, see Act. 27:15, Pesh. Lud. de Dieu, on the passage. To this usage also belongs the gloss of Arabic Lexicographers, يَد security by pledge, rendering subjection, χεῖρωσις.) Similar is יָד יי תָּתַתּ פ' to subject oneself to any one, 1 Ch. 29:24.

(f) *the hand*, κατ' ἐξοχήν (יָדִי) is sometimes used (a) *of the hand of God* (like הָיָה לַיהוָה for יָדִי הָיָה לַיהוָה). So Isa. 8:11, בְּיָד יי בְּתִקְוַת ה' (שָׁם יְהוָה). (comp. letter d) and Job 23:2, בְּיָד יי יְהוָה, "the hand of God (inflicting punishment) which is against me is heavy;" comp. letter b.—

(β) *of the hand*, i.e. the aid of man, hum., aid בְּיָד Job 34:20, and בְּאֶפְסֵי יָד Dan. 8:25, without any human power. Chald. בְּיָדָא Dan. 2:34, 45. Compare Lam. 4:6.

(g) יָד יי לְדָר from *hand to hand* (von Hand zu Hand), i.e. through all ages and generations, and, when accompanied by a negative particle, *never*. Pro. 11:21, יָד יי לֹא יִנָּקָה רַע "through all generations the wicked shall not be unpunished;" 16:5. In Persian a similar phrase is used, دست بدست, Schult. Anim-

advers. ad Prov. loc. cit., and Syr. اَبَوُ كَلْبُو is, *one by one*, one after another. To the same usage belongs the Arabic interpretation of يَد by succession.

(h) יָד יי לִפְּי hand *to the mouth*, sc. place, i.e. be silent, remain silent, Pro. 30:32 (compare Job 21:5; 29:9; 40:4; Mic. 7:16). Pers. دست بر دهان.

(i) שׁוּם יָד עַל רֹאשׁ 2 Sam. 13:19, die Hände über dem Kopf zusammen[schlagen], an action of one deeply bewailing, compare Jer. 2:37.

See other expressions under the verbs מָצָא, מָצָא, מָצָא, etc., and the adjectives חָזַק, חָזַק.

It is so used with prepositions as sometimes to lose altogether its force as a noun.

(aa) בְּיָדִי (a) *in my hand*, often for *with me*, after verbs of carrying or leading, as, *to bring with oneself*. 1 Sa. 14:34, וַיִּבְרֹךְ אִישׁ שׁוֹרוֹ בְּיָדוֹ "and all the people brought each one his ox with him." Jer. 38:10, קַח בְּיָדְךָ מִנִּי שְׁלִשִּׁים אָנָשִׁים "take with thee from hence thirty men." Gen. 32:14; 35:4; Num. 31:49; Deut. 33:3; 1 Sa. 16:2; 1 Ki. 10:29. Because I possess the things which I bring or carry *with me*, hence it is applied to possession, like אֶת, עִם; Lat. *penes*. Ecc. 5:13, "he begets a בְּיָדוֹ נִפְתָּר מִכֶּסֶּם who has nothing" (comp. Germ. nichts in der Hand haben, and Hebr. יָדִי מִצָּאָה דָּבָר the word מִצָּאָה). Chald. Ezr. 7:25, "the wisdom אֵלֵי God which is in thy hand," i.e. which thou possess.—(β) "into my hand, i.e. into my power, after words of delivering, Gen. 9:2; 14:20; Exod. 4:21; 2 Sam. 18:2.

Hence יָדִי צִאן הַצֹּאן the flock delivered into his hand, Ps. 95:7; and to the same usage are the words to be referred, Isaiah 20:2, בְּיָד יִשְׁעָהוּ, LXX. πρὸς Ἡσαΐαν, viz. being about to deliver a revelation to him.—(γ) *through my hand*, often for *through me, by means of me*, Nu. 15:23, "whatsoever God commanded you בְּיָדִי through Moses;" 2 Chr. 29:25; 1 Kings 12:15; Jer. 37:2, etc. Often thus after verbs of sending, 1 Ki. 2:25, "and king Solomon sent בְּיָדִי." Ex. 4:13; Prov. 26:6; 1 Sa. 16:20; 2 Sa.

12:25; comp. *Act.* 11:30; 15:23.—(δ) *at my hand*, i.e. *before me, in my sight*, i. q. לְפָנַי. (In this sense the Arabs are accustomed to use بين يدين between any one's hands; see *Koran* ii. 256, iii. 2; xx. 109. *Schult. Opp. Min.*, p. 29, 30; *ad Job.* p. 391. In Greek *ἐν χειρὶν*, *Apollon.*, *Rhod.* i. 1113; comp. *πρὸ χειρῶν*, Germ. *vorhanden*, *ἐὰν χειρῶν ἔχειν*, Lat. *hostes sunt in manibus*, i.e. *in sight*. *Cæs. Bell. Gall.*, ii. 19; *Sallust. Jug.*, 94; *Virg. Æn.*, xi. 311, *ante oculos interque manus sunt omnia vestras*, i. e. *πρὸ χειρῶν ἐστί.*) 1 *Sa.* 21:14, "he feigned himself mad *בְּיָדָם* in their sight." *Job* 15:23, "he knows *כִּי נֶכֶן בְּיָדוֹ יוֹם חֹשֶׁךְ* that the day of darkness is ready at hand to him."

(bb) *בֵּין יָדַיִם* *between the hands*, on the breast, the front of the body, *Zec.* 13:6. Comp. *בֵּין עֵינַיִם* on the forehead. [Is there no secret reason for making an especial rule as to *Zec.* 13:6? It surely must be taken without gloss.]

(cc) *בְּיָד* *according to the hand*, in the phrase *בְּיָד הַמֶּלֶךְ* *according to the hand of the king*, 1 *Ki.* 10:13; *Est.* 1:7; 2:18, i. e. *according to the bounty of the king*. The liberal and open hand of the king is signified. Others have taken it less appropriately *according to the power of the king*; for it is not *power* and *might* which are here ascribed to him, but *liberality*.

(dd) *מִיָּד* *out of the hand*, i. e. *out of the power of any one*, often put after verbs of asking, *Gen.* 9:5; 31:39; *Isa.* 1:12; of taking, *Gen.* 33:19; *Nu.* 5:25; of setting free, *Gen.* 32:12; *Ex.* 18:9; *Num.* 35:25; whence it is said, *out of the hands of the lion* and the bear, 1 *Sam.* 17:37; of dogs, *Ps.* 22:21; of the sword, *Job* 5:20; of Hades, *Psa.* 49:16; 89:49; the flame, *Isa.* 47:14.

(ee) *עַל יָד* *upon the hand*, or *hands*, of any one, after verbs of delivering, commanding, *Genesis* 42:37; 1 *Sa.* 17:22; 2 *Ki.* 10:24; 12:12; 22:5, 9; *Ezra* 1:8. So, to deliver *עַל יָד הַרֵב* into the hands of the sword, *Psa.* 63:11; *Jer.* 18:21. But in the same sense is also said, *עַל יָד יְהוָה* under any one's hands, *Gen.* 16:9; 41:35; *Isa.* 3:6.—(β) *עַל יָד* (*Ezr.* 1:8), more often *עַל יָדוֹ* *on or at the hands of any one*, i. e. *some one taking the matter in hand, or under his guidance* (an der Hand jemandes, *je-mandem zur Hand*). 1 *Chr.* 25:3, *עַל יְדֵי אֲבִיהֶם* "under the guidance (or superintendence) of their father," verses 2, 6; 7:29. (As it is said in Latin, *servus a manu, ad manum esse*.) Also used of one absent and dead, whom others follow as a guide or director. 2 *Chron.* 23:18, *עַל יְדֵי דָוִד* "by the guidance of David;" i. e. *as following David, according to the institution of David*, *Ezra* 3:10. Used of things,

2 *Chron.* 29:27, "the sounding of trumpets began *עַל יְדֵי כְלֵי דָוִד* according to the (musical) instruments of David;" i. e. the sounding followed the measures of the musical instruments appointed by David. Compare as to this idiom, *Lud. de Dieu*, on *Jer.* 5:31; *Criticæ Sacrae*, p. 240. (Arab. *عَلَى يَدَيْهِ* under any one's care or auspices, a phrase often found on Arabic coins connected with the name of the artist.) See also under No. 5.

(ff) *יָד* see No. 1, let. g, and No. 5.

Dual *יָדַיִם* a person's two hands, also used for the plural, *Job* 4:3; *Prov.* 6:17; *Isa.* 13:7.

(2) Plur. *יָדוֹת* *artificial hands*, or *handles*, also used of *things which resemble handles*.—(a) *tenons* of boards (*Запfen*), *Ex.* 26:17, 19; 36:22, 24.—(b) *the axles* of a wheel, 1 *Ki.* 7:32, 33. As to the distinction between the dual and plur. fem. in substantives which denote members of the body, see *Lehrg.* 540. (Arab. *يَد* handle, as of a hand-mill, or of an axe; Syriac plur. *ܝܕܝܬܐ* handles, hinges.) Comp. *כַּפּוֹת*.

(3) The hand being the seat of strength, metaph. *power, strength* (the proper force of the word being for the most part lost in such cases; compare above (1), *dd*). *בְּיָד* with force, or power, *Isa.* 28:2; *אל יָד* the power of God, *Job* 27:11. *Psalm* 76:6, "and all the men of might have not found *יְדֵיהֶם* their hands," i. e. have found themselves devoid of strength. (Vice versâ *Vit. Tim.* i. 44, "they found their hand and side," i. e. "they had all their strength ready.") Applied to one remarkable and wonderful work, *Ex.* 14:31 (comp. *manus*, *Virg. Æn.* vi. 688). Specially *aid, assistance*, *Deu.* 32:36, *יָד אֶזְלָת* "help is departed." (So Arab. *يد الصبا* the power of the east wind, *لا يد لك ب* thou hast no power in such a thing, *Syr.* *ܝܕܝܬܐ ܕܪܝܡܐ* the power of the Romans, *Pers.* *دست* power. As to the expression *a long or a short hand*, see under the word *קָצֵר*.

(4) The hand being used for smiting with, hence *a stroke*. *Job* 20:22, *כָּל יוֹם עֹמֵל תִּבְזָזֵנִי* "every stroke of the wretched comes upon him;" whatever usually falls upon the wretched. (Compare Latin *manus*, for a blow, with regard to gladiators.)

(5) *a side*, properly used of the sides of a person, where the hands and arms are situated (comp. Lat. *ad dextram, sinistram manum, ad hanc manum*, *Terent.* *Ad. iv.* 2, 31). Hence the dual *יָדַיִם* properly both sides, especially in the phrase *רַחֵב יָדַיִם* *broad of both*



*sides*, i.e. long and broad, widely extending, Gen. 34:21; Ps. 104:25; Isa. 33:21, etc. Used in the sing. of the *side* or *bank* of a river, Ex. 2:5; Deut.

2:37 (Syr. *ܫܥܪܐ* shore). With prepositions, *בְּיָד* 1 Sa. 19:3; 1 Ch. 18:17; 23:28; Prov. 8:3; *בְּיָד* 1 Sa. 4:18; *עַל יָד* 2 Sa. 14:30; 18:4; *עַל יָד* Josh. 15:46; 2 Sam. 15:2; 2 Ch. 17:15; 31:15; Job 1:14; Neh. 3:2, seq.; *עַל יָד* Num. 34:3; Jud. 11:26;

by the *side of*, *near* (Syr. *ܕܡܝܪܐ* near). 1 Ch. 6:16, *אֲשֶׁר הָעֲמִיד דָּוִיד עַל יְדֵי שִׁיר בֵּית יְהוָה* "whom David constituted for (by the side of) the singing of the temple;" like the German, er stellte ihn an bey dem Gesänge. See farther as to the particle *יָד* No. 1, cc.—Plur. *יָדוֹת* sides—(a) of a royal throne, *arms* as of a chair, lateral supports, 1 Ki. 10:19.—(b) *lateral projections* on bases, 1 Ki. 7:35, 36.

(6) *a place*, Deu. 23:13; Nu. 2:17, *אִישׁ עַל יָדוֹ* "each one in his own place." Isa. 56:5 (compare No. 8). Isa. 57:8, *יָד הָיִיתָ* "thou didst look thee out a place." Ezek. 21:24. Dual id. Josh. 8:20, *לֹא הָיָה בָּהֶם יָדוֹם לָנוֹם* "they had no place to flee."

(7) *a part* (perhaps properly a handful, a part of anything to be taken up whilst dividing). Jer. 6:3; Dan. 12:7. [Qu. as to the applicability of these two passages.] Plur. *יָדוֹת* 2 Ki. 11:7, *וְשֵׁנֵי הַיָּדוֹת בְּכֶם* "and two parts of you," opposed to the third part. Gen. 47:24, *אַרְבַּע הַיָּדוֹת* "four parts," opposed to *הַחֲמִישִׁית* the fifth part. Neh. 11:1. (Compare *פָּה*.) Also in the connection, Dan. 1:20, "and he found them *עֲשָׂר יָדוֹת* על פְּלִי-הַחֲרָטָאִים ten parts (i.e. ten times) wiser than all the magicians." Gen. 43:34; 2 Sa. 19:44.

(8) *a monument, trophy*, i. q. *יָד* (a hand being that which points and marks),—of victory, 1 Sa. 15:12;—sepulchral, 2 Sa. 18:18. Isa. 56:5, "I will give to them in my house *יָד וְשֵׁם* a memorial (or a portion) and a name." This name in Hebrew for a monument may be connected with the ancient custom of sculpturing on *cippi* or sepulchral columns, an open hand and arm. See Hamackeri Diatribe de Monumentis Punicis (Humbertianis, Lugduni asservatis), p. 20, and Reuvensii ad eadem Animadvers. p. 5, seq.

As to the *Dual*, see Nos. 1, 3, 5, 6.

As to the *Plural* *יָדוֹת* Nos. 2, 5, 7.

*יָד* Ch. emph. *יָדָא* Daniel 5:5, 24; with suff. *יָדִי*, *יָדֶיךָ*, Ezr. 5:8. Dual *יָדַי* Dan. 2:34, 45, i. q. Heb. *יָד* hand. *יָד* כֹּחַ from the hand, i.e. the power after a verb of liberating (compare Heb. *כִּי־יָד*, e. g. from the hand of the lions, Dan. 6:28. As to Ezr. 7:14, 25, compare Heb. No. 1, aa.

*יָדָא* Ch. i. q. Heb. *יָדָא*.

*APHEL*, to praise (God). Part. *מְהִלָּה* Dan. 2:23 constr. *מְהִלָּה* Dan. 6:11.

*יְדִלָּהּ* ("that which God has shown," for *יְדִלָּהּ*).

with a Syriac inflexion from *יָדָא* to show [So according to Simonis; "or, perhaps from a doubtful root *יָדָא* i. q. Arab. *يَدَّال* and *يَدَّال* to go softly and secretly"]. [*Idalah*], pr. n. of a town in the tribe of Zebulun. Josh. 19:15.

*יָדָשׁ* (perhaps "honied," compare *יָדָשׁ*, [*Idbash*], pr. n. m. 1 Ch. 4:3.

I. *יָדָד* i. q. *יָדָה* TO THROW, TO CAST, as a lot. Pret. pl. *יָדָדוּ* Joel 4:3; Nah. 3:10; Obad. 11.

II. *יָדָד* [an unused root], i. q. *יָדָד* to love. Arab. *يَدَد*.

Hence are *יָדִיד* beloved, *יָדִידוֹת* dearly beloved, and the proper names *יָדִידָה*, *יָדִידָר*, *יָדִידָה*.

[*יָדִידוֹת*] (the actually occurring form), see [*יָדִידוֹת*].

*יָדָה* TO THROW, TO CAST, i. q. *יָדָד* No. I.; kindred is *יָדָה*. *Æth.* *፲፻፲፱*; id. Imp. *יָדָה* Jer. 50:14. *PIEL*, i. q. *Kal*, to throw, as stones. Fut. *יָדָדוּ* for *יָדָדוּ* Lam. 3:53. Inf. *יָדָדוּ* Zec. 2:4.

*HIPHIL* הוֹדָה, fut. *יָדָה*, sometimes *יָהוּדָה* Ps. 28:7; 45:18; Neh. 11:17.

(1) to profess, to confess; perhaps properly, to show or point out with the hand extended; from the idea of the hand being cast forth, i.e. extended (see *Kal*; comp. *יָדָה* and *יָדָה*, *Kal* and *Hiphil*, to cast, and thence to shew by the extended hand). Arab. *يَدَى*, Conj. X.; Syr. Aph. id. Constr. followed by an acc. Pro. 28:12; and followed by *בְּ* (*concerning*), Ps. 32:5.

(2) to give thanks, to p. a. s. e. l. e. b. r. a. t. e., since thanksgiving and praise naturally follow the acknowledgment or confession of benefits received; followed by an acc. Gen. 29:35; 49:8; Psalm 7:18; 30:13; and *ל* of pers. Ps. 75:2; 1 Ch. 29:13; Ezr. 3:11. הוֹדָה to praise the name of Jehovah, 1 Ki. 8:33; Ps. 54:8; *יָדָה* id., Ps. 106:47; 122:4.

*HITHPAEL* הִתְהוֹדָה (Vav being taken in the place of Yod) i. q. *Hiphil*.

(1) to confess, prop. to confess concerning one's self, to shew one's self as guilty. *Æth.* *ለተገደለ*; to accuse, to criminate; properly, I believe, to object, cast against; (Germ. *vorwerfen* from the idea of casting; *Ῥῆξις*: an accusation, *vorwurf*), Dan. 9 4

followed by an acc. of the thing, Levit. 5:5; 16:21; 26:40; על of the thing, Neh. 1:6; 9:2.

(2) *to praise, to celebrate*, followed by ל 2 Chr. 30:22.

Derived nouns, [יד], הַיְדוּת, תּוֹדָה, and the proper names יְרוּתָן, יְדִיָּה, יְהוּדָה, and those which are secondarily derived from them, יְהוּד, יְהוּדִי, יְהוּדִיָּה, הַיְדוּת [also perhaps דָּת, דִּתָּן].

יְדוּ (for יְדוֹן, "loving," "given to love"), [Iddo], pr. n. m.—(1) 1 Ch. 27:21.—(2) Ezr. 10:43.

יְדוֹן ("a judge" ["or, 'whom God has judged'"]), [Jadon], pr. n. m. Neh. 3:7.

יְדוּעַ ("known"), [Jaddua], pr. n. m.—(1) Neh. 10:22.—(2) Neh. 12:11, 22.

יְדוּתָן & יְדוּתָן, 1 Chr. 13:38 ("praising," "celebrating," from the obsolete noun יְדוּת, praise, praisings; root יָדָה Hiphil, to praise, with the addition of the termination וֹן), [Jeduthun], pr. n. of a Levite, set by David as chief over a choir, 1 Chr. 9:16; 16:38, 41, 42; 25:1; also of his descendants, who were themselves musicians, 2 Chr. 35:15; Neh. 11:17; Ps. 39:1; 62:1; 77:1.

יְדָו [Jadau], pr. n. Ezr. 10:43 קרי.

יְדִיד (from the root יָדָה No. II), m.—(1) *beloved, a friend*, Isa. 5:1. יְדִיד יְהוָה beloved by the Lord, Ps. 127:2; applied to Benjamin, Deu. 33:12; in pl. to the Israelites, Ps. 60:7; 108:7.

(2) *pleasant, lovely*, Ps. 84:2. Plur. יְדִידוֹת, charms. Ps. 45:1, שִׁיר יְדִידוֹת, "a pleasant song." Others, "a song of loves," i.e. an epithalamium. (Syr. ܝܕܝܕܐ beloved.)

יְדִידָה ("beloved"), [Jedidah], pr. n. of the mother of king Josiah, 2 Ki. 22:1.

יְדִידוּת, fem. *delight, that which is loved*, Jer. 12:7.

יְדִידִיָּה ("the delight ['friend'] of Jehovah"), [Jedidiyah], a cognomen given to Solomon when newly born, by the prophet Nathan, 2 Sa. 12:25.

יְדִיָּה ("whom Jehovah has shewn" ["who praises God"]), [Jedaiyah], pr. n. m.—(1) 1 Ch. 4:37.—(2) Neh. 3:10.

יְדִיָּעַל ("known by God"), [Jediael], pr. n. of a son of Benjamin, 1 Ch. 7:6, 10, 11.

יְדִיתָן, see יְדוּתָן.

יְדִלָּה ("weeping"), [Jidlaph], pr. n. of a son of Nahor, Gen. 22:22.

יָדָה fut. יִדַּע, once יִדַּע (see Lehrs. 389), inf. אִבַּיְדָה, constr. יִדַּעַת, obviously corresponding to the ἰδόν, ὁρᾶν, to see; and hence, to perceive, to acquire knowledge, to know, to be acquainted. It includes the action of knowing both as commencing, das Kennenlernen, Erfahren, and as completed, das Kennen, Wissen, Weisesein. (The root is very widely extended in the Indo-Germanic languages, in the signification both of seeing and knowing; as Sanscr. *wid, budh*; Zend. *weedem*; Gr. *εἶδω, ἰδω, ὁρᾶν, δαίω*; Lat. *video*; Goth. *vitān*; Engl. *weat* [Qu. to wit]; Germ. *weten, wissen, weise*; and so also in the Slavonic tongues, as the Polish, *widze*, to see; Bohem. *wedeti*, to see.) The original signification is found in the following examples, Exod. 2:4, "and his sister stood afar off *לִרְאוֹתָהּ מָה יַעֲשֶׂה לוֹ* to see what would happen to him." 1 Sa. 22:3. Also, Isa. 6:9, *רְאוּ וְלֹא תִרְוּ*, "seeing ye shall see, and not perceive" (in the other member is, hearing ye shall hear, and not understand). These examples may be added to the primary signification of *seeing*: Deut. 34:10, *אִשֶּׁר יִרְעוּ*, "in the same connection elsewhere *רְאוּ וְלֹא תִרְוּ*" (in the same connection elsewhere *רְאוּ וְלֹא תִרְוּ* Gen. 32:31; Jud. 6:22; 2 Ki. 14:8, 11); Eccl. 6:5; Esth. 2:11, i. q. *יִרְעוּ וְלֹא יִשְׁלֹמוּ* Gen. 37:14. Sometimes *יִרְעוּ* to see, to observe with the eyes, is opposed to what we hear or observe with our ears. Isa. 40:21, *הֲלֹא תִרְעוּ אִם לֹא תִשְׁמָעוּ* "have ye not seen? have ye not heard?" Ver. 28; 44:18, *יִרְעוּ וְלֹא יִבְיִנוּ* "they see not, they do not understand, for their eyes are besmeared that they may not see, and that their hearts may not understand;" where *יִרְעוּ* is applied to the eyes, just as *הִשְׁכִּיל* to the heart or mind. *יִרְעוּ* then signifies that which results from seeing, unless any one be devoid of senses and mind, or has his understanding shut up. The following are its specific applications—

(1) *to know, to perceive, to be aware of* (wahrnehmen, gewahr werden), whether by the eyes (Isa. 6:9) or by the touch, Gen. 19:33; often by the mind, and hence *to understand*, Jud. 13:21; with the addition of *עַם לִבָּב* Deut. 8:5. Followed by *לָקַב* of the thing through which any thing is understood, Gen. 15:8, *כִּפְתָּה אֲרָע* "whence shall I understand?" Gen. 24:14; Ex. 7:17.

(2) *to get to know, to discover*, whether by seeing (see Ex. 2:4; 1 Sa. 22:3) or by hearing, Gen. 9:24; Deu. 11:2; Neh. 13:10; or, *to know by experience, to experience*, Job 5:25; Eccl. 8:5. So often in threatenings (Germ. *du wirst es schon gewahr werden, erfahren, fühlen*; Lat. *tu ipse videbis, senties*). Hos. 9:7, *יִרְעוּ יִשְׂרָאֵל* "Israel shall see." Job 21:9, *יִשְׁלַם אֵלָיו וְיִרְעוּ* (God) recompenses him that he may



see." Ex. 6:7. "and ye shall know that I am Jehovah your God," 7:5, 17; 11:7; Ezek. 6:7; Isa. 5:19; 9:8; Ps. 14:4. (In the Koran the expression is of frequent occurrence, سوف يعلمون then shall they understand, e. g. xxvi. 48; see Schult. Opp. Min. ad. Job 21:19.)

(3) to know, to become acquainted with any one (kennen lernen), Deu. 9:24; any thing (as a country), Num. 14:31. Often put by a euphemism for sexual intercourse.—(a) of a man; to know a woman, i. e. to lie with her, Gen. 4:17, 25; 1 Sa. 1:19, etc.; also as applied to crimes against nature, Gen. 19:5. (Verbs of knowing are frequently employed for this euphemism in other languages, both oriental and

occidental; see Syr. محبر, Arab. راي, Eth. ለለጋጋ; Greek γινώσκω, see Fesselii Adv. S. ii. 14; Pfochenius, De Purit. Styli N. Test. page 10; Lat. cognosco, Justin, v. 2; and thus Italian and French conoscere, connaître, although these have perhaps been borrowed from the phraseology of the Holy Scripture.)—(b) of a woman, ידעה איש "to have lain with man," Genesis 19:8; Jud. 11:39; more fully ידעה איש למשכב וקר Num. 31:17. Compare Ovid., Heroid., vi. 133, "turpiter illa virum cognovit adultera virgo."

(4) to know, to be acquainted with any one, with acc. of person, Gen. 29:5; Isaiah 1:3; of the thing, Gen. 30:29. ידע בישם to know by name, Ex. 33:12, 17; ידע פנים אל פנים to know face to face, Deu. 34:10. Part. act. plur. ידעים "those who know me," my acquaintances (meine Bekannten), Job 19:13. Part. Pass. ידוע known, followed by ל Deut. 1:13, "men ידעים לשבטיכם who are known to your tribes," without the dative, verse 15. Isaiah 53:3, ידוע חלי "known to sickness," i. e. bekannt, vertraut mit Krankheit, for the prose expression ידוע לחלי, according to others, known by sickness, as being remarkable for suffering sicknesses and calamities; an especial example of a man afflicted with calamities. (Compare Syr. ܝܕܥܐ, known, illustrious.)

(5) to know, to have a knowledge of any thing, with an acc. like ידע בינה (see בינה) to know knowledge (to have knowledge, understanding), Pro. 17:27, etc.; followed by the prepos. ב (German um etwas wissen), Genesis 19:33, 35; 1 Sa. 22:15; Jer. 38:24; על Job 37:16; followed by the naked inf. Jer. 1:6; 1 Sam. 16:18; by a gerund, Ecc. 4:13; 10:15; Eccl. 4:17, "they know well לעשות that they do evil," like the Germ. sie glauben nicht übel daran an thun; by a finite verb, Job 32:22, לא ידעתי אכנה

"I know not how to flatter;" 23:3; 1 Sa. 16:16; Neh. 10:29; conj. כי Genesis 3:5; also by a whole sentence, Gen. 43:22, "we do not know מי שם who put," etc. Also the accusative of the coject may be altogether omitted, as after verbs of calling. Cant. 1:8, לא לא ידעתי קר as in Lat. si nescis, wenn du es nicht weißt; קר is here redundant, as Job 5:27. Specially the phrases are to be noticed—(a) ידע "who knows;" followed by a fut., 2 Sam. 12:22; Joel 2:14; Jon. 3:9; more fully ידע אש Est. 4:14, "who knows whether," i. q. Lat. nescio an, haud scio an, for fortasse (comp. אש B. 2). As to Pro. 24:22, see No. 6.—(b) ידע טוב ורע "to know good and evil," Gen. 3:5, 22; i. e. to be prudent, to be wise, [no one who really believes in the fall of man can admit this explanation], whence ידע טוב ורע ib. 2:17, "the tree of wisdom [knowledge]." On this account little children are said not to know good and evil, Deut. 1:39; compare Isa. 7:15; and also decrepit old men, who have, as it were, sunk into second childhood, 2 Sam. 19:36. See Hom., Od., xviii. 223, οἶδα ἕκαστα, ἐσθλά τε καὶ χεῖρα, παρὸς δὲ τε νήπιος ἤν.

(6) to foresee, to expect any thing. Ps. 35:8, "let destruction come upon him לא ידע not expecting it," i. e. unexpected. Job 9:5, "(God) removes mountains," לא ידע (properly) "they expect it not," unexpectedly, suddenly. (Kor. xvi. 28, "God overthrows them לא ישערון, not expecting it." Lokm.

Fab. 28.) Cant. 6:12, לא ידעתי נפש שמתני, "I knew not," i. e. "when I did not expect, my soul made me," etc.; Jer. 50:24. So לא ידע who foresees? i. e. no one knows, or foresees, for suddenly, unexpectedly, Pro. 24:22; parall. פתאום.

(7) Often used of the will, to turn the mind to something, to care for, to see about. Germ. nach etwas sehen. Gen. 39:6, לא ידע מאומה "he took care of none of his things;" Prov. 4:14, 27:23; Job 9:21 (opp. to מאם). Job 34:4, ידעתי בינינו מה טוב, "let us see to it amongst ourselves what is good?" i. e. let us attend to, ידע investigate. In the other hemistich נבחרה. Followed by ב Job 35:15, לא ידע בפש "he does not regard iniquity." Specially used—(a) of God as caring for men; Psalm 144:3; Nah. 1:7; followed by מן Amos 3:2, "you only have I known (especially cared for) of all the nations of the earth." Gen. 18:19, ידעתי למען אשר, "him (Abraham) have I known (cared for chosen) that he may command," etc. Compare Ps. 1:6.—(b) of men regarding or worshipping God. Hos. 8:2; 13:4; Ps. 36:11; 9:11, ידעתי שמך, "those

who know (regard or worship) thy name." Job 18:21; **לֹא יִדַּע אֱל** (אָפֶסֶר) "who regards not God," an atheist, 1 Sa. 2:12.

(8) absol. *to be knowing*, or *wise*, Psalm 73:22; Isa. 44:9 18; 45:20; 56:10. Part. יָדָעִים i. q. חֲכָמִים Job 34:2; Eccles. 9:11. Hence יָדָעַת wisdom, or knowledge, which see.

NIPHAL נִידָע—(1) *to be, or to become known*, of persons, Ps. 76:2; Pro. 31:23; of things, Ex. 2:14; Lev. 4:14; Ps. 9:17. Followed by *ל* of the person to whom any thing is known, 1 Sam. 6:3; Ruth 3:3; Est. 2:22. Gen. 41:21; **וְלֹא נִידָע בִּירְכָאוֹ אֶל־קִרְבָּנָה**, "nor was it known (did it appear) that they had entered (been swallowed) into their bowels (belly)."

(2) pass. of Hiph. No. 2, *to be taught by experience*, i. e. *to be punished*, comp. Kal No. 2. Prov. 10:9, **כַּעֲשֵׂת דְּרָכָיו יִדָּע** "he who perverts his ways (acts perversely) shall be made to know," be taught, i. e. be punished. Jer. 31:19, **אַחֲרֵי הִדָּעִי** "after I was instructed." Well rendered by Luther, nachdem ich gewigtigt bin.

PIEL, causat. *to make to know*, *to shew* anything to any one; with two accusatives, Job 38:12.

PUAL, part. מִידָּעִי *known*, with suff. יָדָעִי my acquaintance, Psalm 31:12; 55:14; 88:9, 19. Fem. *something known*. Isa. 12:5 כְּחַיִּב.

POEL יִדָּע i. q. PIEL, *to shew*, with acc. of pers. 1 Sa. 21:3. But should it not be read הִדָּעִיתִי instead of יִדָּעִיתִי?

HIPHAL הִדָּעִי (imp. הִדָּע)—(1) *to cause* some one *to know* something, *to shew* something to some one, —(a) followed by two acc. Gen. 41:39; Ex. 33:12, 13; Eze. 20:11; 22:2. Used in threatening, 1 Sa. 14:12, **נִדָּעִי אֶתְכֶם דָּבָר** "we will shew you this thing."—(b) followed by acc. of the thing, and dat. of pers. Ex. 18:20; Deut. 4:9; Ps. 145:12; Neh. 9:14.—(c) followed by an acc. of pers. and an entire sentence, Josh. 4:22; 1 Ki. 1:27.—(d) followed by an acc. of the thing, Ps. 77:15; 98:2; Job 26:3.

(2) *to teach*, *to acquaint*, followed by acc. of pers. Job 38:3; 40:7; 42:4; dat. Prov. 9:9; specially, by experience, *to teach* any one by punishing, *to punish*. Compare Kal No. 2. Jud. 8:16, " (he took) the thorns of the wilderness and threshing instruments **וַיִּדָּע בָּהֶם אֶת אֲנָשֵׁי סִבּוֹת** and with them he taught the men of Succoth;" i. e. crushed them with iron threshing instruments laid upon thorns (see *רוּשֵׁת*). LXX. Vulg. *ἀλόγησεν*, *contrivit*, from the Hebrew *וַיִּדָּע*, which seems to me more suitable to the context than the common reading.

HOPHAL הִוָּדָע *to be made known*. Lev. 4:23, 28. Part. מוֹדָעִת Isa. 12:5 קרי

HITHPAEL הִתְדָּע *to make one's self known*, Gen 45:1; *to reveal one's self*, Nu. 12:6; followed by *אֶל*.

Derivatives יָדָעִי, דָּעָה, דָּעָה, דָּעָה, מוֹדָע, מוֹדָע, מוֹדָע, מוֹדָע, and the pr. n. יָדָעָה, יָדָעָה, יָדָעָה.

יָדָע Ch. fut. יִדָּע Daniel 2:9, 30; 4:14, i. q. Heb.; specially—

(1) *to perceive*, *to understand*, Dan. 2:8; 5:23.

(2) *to get to know*, *to learn*, Dan. 4:6; 6:11.

(3) *to know*, *to have knowledge of*, Dan. 5:22. Part. pass. לְהוֹא מְלִכָּה יָדָעִי *be it known to the king*. Ezr. 4:12, 13.

APHEL הוֹדָע fut. יְהוֹדָע part. מוֹהוֹדָע *to make known*, *to shew*, followed by dat. of pers. Daniel 2:15, 17, 28; with suff. Dan. 2:23, 29; 4:15; 5:15, 16, 17; 7:16

Derivative מוֹדָע.

יָדָע ("wise"), [*Jada*], pr. n. m. 1 Ch. 2:28, 32.

יָדָעִי ("for whom Jehovah cares"), [*Jedaiah*], pr. n. m. 1 Ch. 9:10; 24:7; compare Zec. 6:10, 14.

יָדָעִי m. pl. יָדָעִים—(1) properly knowing, wise, hence *a prophet*, *a wizard*, always used in a bad sense of false prophets. Lev. 19:31; 20:6; Deut.

18:11; 1 Sa. 28:3, 9 (comp. עַלִּם prop. knowing, a magician, like the Germ. *weiser Mann*, *fluge Frau*, used of wizards uttering words to the deluded people.)

(2) *a spirit of divination*, *a spirit of python* with which these soothsayers were believed to be in communication. Lev. 20:27; comp. אֹב.

יָה *Jah* a word abbreviated from יְהוָה *Jehovah*, or rather from the more ancient pronunciation יְהוֹה or יְהוּה [this rests on the assumption that one of these contradictory pronunciations is the more ancient], whence by apocope יָהוּ (as יִשְׁמָחוּ for יִשְׁמָחוּ) then by the omission of the unaccented ה, יָה, Lehrs. 157. Either of these forms is used promiscuously at the end of many proper names, as אֶלְיָהוּ, and אֶלְיָהוּ, יִשְׁעָהוּ, and יִשְׁעָהוּ, יִרְמְיָהוּ, and יִרְמְיָהוּ, the final ה in these compounds being always without Mappik. יָה is principally used in certain customary phrases, as הַלְלוּ יָה "praise ye Jehovah!" Ps. 104:35; 105:45; 106:1, 48; 111:1; 112:1; 113:1, etc. Besides e. g. Ps. 89:9; 94:7, 12; Isa. 38:11; Ex. 15:2, עָזִי יָה "my strength and my song is Jehovah." Ps. 118:14; Isai. 12:2; Ps. 68:5, בְּיָה שִׁמּוֹ "Jah is his name" (comp. בְּ let. D). Isa. 26:4. (In a few doxological forms this word is also retained in Syriac, as אֲסַמְּחִי לְיָהוּהָ glory to Je'ovah, Assem. Bibl. Orient. ii. 230; iii. 579.)



**יָהַב**, in Hebrew a rare and defective root; of frequent use in Chaldec, Syriac, Arabic, and Æthiopic (**יָהַב**, **يَهَب**, **ΠΟΥΝ**) i. q. **נָתַן** TO GIVE, TO PLACE, once in pret. Psalm 55:23, **הִשְׁלַח עַל-יְהוָה**, "commit to God (that which) he has given thee (or) laid on thee," i. e. thy lot, for **לְךָ יָהַב לְךָ**. The person to whom anything is given is often expressed by the pronoun suffixed to the verb; see **נָתַתְּנִי** Josh. 15:19; compare Arab. **أَعْطَى**, **نَاول**, and so **يَهَب** with two acc. of pers. and thing, although this construction is not sanctioned by grammarians. Others take **יָהַב** in this place as a subst. burden, grief.)

Found besides only in imper. **הַב** (Prov. 30:15); often with **ה** parag. **הַבְּהָה**, f. **הַבְּהָה** (Ruth 3:15) pl. **הַבְּהָה** — (1) *give, give here.* Genesis 29:21; Job 6:22; 2 Sam. 16:20, **הַבְּהָה לְכֶם עֲצָה**, "give counsel!"

(2) *place, put, set.* 2 Sa. 11:15; Deu. 1:13, **הַבְּהָה לְכֶם אֲנִי**, "set for yourselves men." Josh. 18:4.

(3) adv. of exhorting, *come! come on! come now, go on.* Gen. 11:3, 4, 7; 38:16; Ex. 1:10. (Arab. **يَهَب** give, grant.) — As to **הַבְּהָה** Hos. 4:18, see Analyt. Ind. Derivative **הַבְּהָה**.

**יָהַב** (Dan. 3:28) imp. **הַב** Dan. 5:17; part. act. **יָהַב**, pass. **יָהַב**, pret. pass. **יָהַבְתָּ** Dan. 7:11, 12; Ezr. 5:14; fut. and inf. are borrowed from **נָתַן**, comp. Syr. **يَهَب**, fut. **يَهَبُ** from **يَهَبُ** = **נָתַן** Ch. i. q. Heb.

(1) *to give.* Dan. 2:37, 38, 48, to deliver, to give over, Dan. 3:28; 7:11.

(2) *to place, to lay (a foundation),* Ezr. 5:16. **יְהוָה** fut. **יְהוָה**, part **יְהוָה** to be given, or delivered, Dan. 4:13; 7:25, etc.

**יָהַב**, a secondary verb, denom. from **יָהַב**. **יְהוָה** pr. to make one's self a Jew, i. e. to embrace the Jewish religion, Est. 8:17. The letter Yod, which, in the noun is a servile, becomes a radical; as in **יָהַב** from **יָהַב**, and from this again is formed **יָהַב** from **يَهَب**; see more instances of this kind in Reisk ad Abulf., Ann. ii. 510.

"So Arab. **يَهَب** to become a Jew, from **يَهَب** for **يَهَب** Kor. ii. 59; lxii. 6; Conj. II. to make a Jew." Thea.]

**יָהַב** (for **יָהַב** "whom Jehovah directs," from **יָהַב**, [**Jahdai**], pr. n. m., 1 Ch. 2:47.

**יָהַב** *Jehu*, pr. n. (perhaps i. q. **יָהַב** ["for **יָהַב**"] "Jehovah is He," like **יָהַב** for **יָהַב**). — (1) of a king of Israel, who, after exterminating the dynasty of Ahab, held the kingdom from 844 — 56, B. C.; he was very much opposed to [some kinds of] idolatry, but very cruel, 2 Ki. chap. 9 and 10. — (2) of a prophet living in the kingdom of Israel, in the time of Baasha, 1 Ki. 16:1; 2 Ch. 19:2; 20:34. — (3) of others of little note.

**יָהַב** masc. ("whom Jehovah holds fast"), [**Jehoahaz**], pr. n. — (1) of a king of Israel 856 — 840 B. C. the son of Jehu, 2 Ki. 13:1 — 9. — (2) of a king of Judah, 611 B. C. the son of Josiah, 2 Kings 23:31 — 35; 2 Ch. 36:1. This name is also spelled **יָהַב**. LXX. **Ἰωαχάζ**.

**יָהַב** ("whom Jehovah gave," **יָהַב** prob. from **יָהַב** to give), [**Jehoash**], pr. n. — (1) of a king of Judah 877 — 38 B. C., the son of Ahaziah, 2 Ki. 12:1; 14:13; also spelled **יָהַב** [**Joash**], *ibid.*; 11:2; 12:20. — (2) of a king of Israel 840 — 25 B. C. the son of Jehoahaz, 2 Kings 13:10 — 25; also spelled contractedly **יָהַב** *ibid.* verse 9. LXX. **Ἰωάς**.

**יָהַב** Chald. i. q. **יָהַב** the land of Judah, *Judæa*. (Arab. **يَهُود**, **يَهُود** collectively the Jews.) Dan. 2:25, **יָהַב דִּי יָהַב** "the captives of Judæa;" 5:13; 6:14; Ezr. 5:1, 8.

[("2) *Jehud*, a town of the Danites, Joshua 19:45."]

**יָהַב** (verbal from fut. Hoph. "praised," comp. Gen. 49:6), pr. n. *Judah*, borne by —

(1) the fourth son of Jacob, Gen. 29:35; 35:23; and the tribe springing from him (**יָהַב**), Num. 7:12; Josh. 11:21, etc., the boundaries of which are described, Josh. 15. **יָהַב** the mountain district of Judah; see **יָהַב** p. ccxxx. After the division of the kingdom, the name of this tribe was applied to one of the kingdoms which included the tribes of Judah and Benjamin with a portion of Simeon and Dan, and had Jerusalem for its metropolis; the other kingdom was either called **יָהַב** or (especially in the prophets) **יָהַב** the land of Judah, the kingdom of Judah, Isa. 19:17. **יָהַב** the (capital) of Judah, i. e. Jerusalem, 2 Ch. 25:28, i. q. 2 Ki. 14:20. After the carrying away of the ten tribes, and after the Babylonian exile, this name is applied to the whole land of Israel, Hag. 1:1, 14; 2:2. Where it signifies the land (Judæa) **יָהַב** is fem., Psalm 114:2; where the people (the Jews) for

tribe of Judah]] masc. Isa. 3:8; The same name was borne by—

(<sup>1</sup>) other more obscure persons—(a) Neh. 11:9.—(b) Ezr. 3:9; Neh. 12:8.—(c) Neh. 12:34.—(d) ib. verse 36.

יהודי, pl. יהודים, sometimes יהודיים Est. 4:7; 8:1, 7, 13; 9:15, 18, in כתיב—

(1) Gent. noun, a Jew—(a) one who belonged to the kingdom of Judah, 2 Ki. 16:6; 25:25.—(b) in the later Hebrew, after the carrying away of the ten tribes, it was applied to any Israelite, Jer. 32:12; 38:19; 40:11; 43:9; especially 34:9 (Syn. עברי). Neh. 1:2; 3:33; 4:6; Est. 2:5; 3:4; 5:13. Fem. יהודייה 1 Ch. 4:18.

(2) [Jehudi], pr. n. m. Jer. 36:14, 21.

יהודי Ch. a Jew, only occurring in pl. יהודאים emphat. יהודאים Dan. 3:8, 12; Ezr. 4:12; 5:1, 5.

יהודית f.—(1) f. Gent. n. יהודי adv. Jewishly, in the Jewish tongue, 2 Ki. 18:26; Neh. 13:24.

(2) pr. n. Judith, the wife of Esau, Gen. 26:34.

יהוה, Jehovah, pr. name of the supreme God (יהוהים) amongst the Hebrews. The later Hebrews, for some centuries before the time of Christ, either misled by a false interpretation of certain laws (Ex. 20:7; Lev. 24:11), or else following some old superstition, regarded this name as so very holy, that it might not even be pronounced (see Philo, Vit. Mos. t. iii. p. 519, 529). Whenever, therefore, this *nomen tetragrammaton* occurred in the sacred text (יהוה), they were accustomed to substitute for it יהוהי, and thus the vowels of the noun יהוה are in the Masoretic text placed under the four letters יהוה, but with this difference, that the initial Yod receives a simple and not a compound Sh'va (יהוה, not יהוהי); prefixes, however, receive the same points as if they were followed by יהוה, thus ליהוה, ביהוה, מיהוה. This custom was already in vogue in the days of the LXX. translators; and thus it is that they every where translate יהוה by *ὁ Κύριος* (יהוהי): the Samaritans have also followed a similar custom, so that for יהוה they pronounce שִׁיבָה (i. q. יהוה). Where the text has יהוה, in order that *Adonai* should not be twice repeated, the Jews read אלהים, and they write יהוה יהוה.

As it is thus evident that the word יהוה does not stand with its own vowels, but with those of another word, the inquiry arises, what then are its true and genuine vowels? Several consider that יהוה is the true pronunciation (according to the analogy of עֶלֶב,

פֶּלַע), rightly appealing to the authority of certain ancient writers, who have stated that the God of the Hebrews was called ΙΑΩ (Diod. i. 94: *ιστοροῦσι . . . τοὺς νόμους διδόναι—παρὰ δὲ τοὺς Ἰουδαίους Μωσῆν τὸν ΙΑΩ ἐπικαλούμενον θεόν.* Macrobian. Sat. i. 18. Hesych. v. Ὀξείας, intp. ad Clem. Alex. Strom. v. p. 666. Theod. quest. 15 ad Exod.: *καλοῦσι δὲ αὐτὸν Σαμαρεῖται ΙΑΒΕ* [יהוה] *Ἰουδαῖοι δὲ ΙΑΩ*); to which also may be added, that this same form appears on the gems of the Egyptian Gnostics as the name of God (Iren. adv. Hæres. i. 34; ii. 26. Bellermann, über die Gemmen der Alten mit dem Abraxasbilde, i. ii.). Not very dissimilar is the name ΙΕΥΩ of Philo Byblius ap. Euseb. præp. Evang. i. 9; and ΙΑΟΥ (יהוה) in Clem. Al. Strom. v. p. 562. Others, as Reland (decad. exercitatt. de vera pronunciatione nominis Jehova, Traj. ad Rh. 1707, 8.), following the Samaritans, suppose that יהוה was anciently the true pronunciation, and they have an additional ground for the opinion in the abbreviated forms יהו and יה. Also those who consider that יהוה was the actual pronunciation (Michaëlis in Supplem. p. 524), are not altogether without ground on which to defend their opinion. In this way can the abbreviated syllables יהו and יה, with which many proper names begin, be more satisfactorily explained. [This last argument goes a long way to prove the vowels יהוה to be the true ones.]

To give my own opinion [This opinion Gesenius afterwards THOROUGHLY retracted; see Thes. and Amer. trans. in voc.: he calls such comparisons and derivations, "waste of time and labour;" would that he had learned how irreverent a mode this was of treating such subjects!], I suppose this word to be one of the most remote antiquity, perhaps of the same origin as *Jovis, Jupiter*, and transferred from the Egyptians to the Hebrews [What an idea! God himself revealed this as his own name; the Israelites could never have received it from the Egyptians]; (compare what has been said above, as to the use of this name on the Egyptian gems [but these gems are not of the most remote antiquity; they are the work of heretics of the second and third centuries]), and then so infected by the Hebrews, that it might appear, both in form and origin, to be Phenicio-Shemitic (see מִשְׁה, בְּהִמּוּת).

To this origin, allusion is made Exod. 3:14; אֶהְיֶה אֲנִי, "I (ever) shall be (the same) that I am (to-day);" compare Apoc. 1:4, 8, *ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος*: the name יהוה being derived from the verb יהוה to be, was considered to signify God as eternal and immutable, who will never be other than the same. Allusion is made to the same etymology, Hos.



12:6, יהוה זקרו "Jehovah (i.e. the eternal, the immutable) is his name." [We have thus the authority of God in His word, that this name is derived from the idea of *being, existence*, and not from any relics of Egyptian idolatry.] With this may be compared the inscription of the Saitic temple, Plut. de Iside et Osiride, c. 9, *ἐγὼ εἰμι τὸ γεγονός καὶ ὄν καὶ εἰσόμενον*. [This shews how Pagans borrowed ideas from the true theology of God's revelation, and not that the latter borrowed any thing from the former.]

As to the usage of the word, the same supreme God, and the θεὸς ἑταίριος [God was in an especial sense the God of the Israelites, but no idea must be admitted for a moment which would even seem to localize the God whose name is Jehovah of Hosts] tutelary God of the Hebrews, is called in the Old Testament by his proper name יהוה, and by the appellative אֱלֹהִים, אֱלֹהֵינוּ (ὁ θεός, ὁ ἰσχυρός), sometimes promiscuously, and sometimes the one or the other is used according to the nature of the expressions, or the custom of the writers (see p. XLIX, B), as נָאֻם יְהוָה, בָּה אָמַר יְהוָה, רַחֵם יְהוָה, עֲבַד יְהוָה, etc. The use of the word is to be especially observed in the following cases.

(a) יהוה אֱלֹהִים i.e. *Jehovah God* (in apposition, and not, as some have maintained, *Jehovah of Gods*, sc. the chief), the customary appellation of Jehovah in Genesis chap. 2:3, elsewhere less frequent, see however Ex. 9:30; 2 Sam. 7:22; 1 Ch. 28:20; 29:1; 2 Ch. 1:9; 6:41, 42; Ps. 72:18; 84:12; Jon. 4:6; also יהוה אֱלֹהֵינוּ 1 Sam. 6:20; 1 Chron. 22:1, 19; 2 Chron. 32:16; Ne. 8:6. Very frequent, on the contrary, is the compound form followed by a gen., as יְהוָה אֱלֹהֵינוּ Jos. 7:13, 19, 20; 8:30; 9:18, 19, etc. יהוה אֱלֹהֵינוּ אֲבוֹתֵינוּ Deu. 1:21; 6:3; 27:3; יהוה אֱלֹהֵינוּ Deu. 21:31; 2:7; 4:5; 18:16; 26:14; and very frequently elsewhere.

(b) יהוה צְבָאוֹת "Jehovah (the God) of the (heavenly) hosts," see צְבָאוֹת.

(c) אֲדָרֵי יְהוָה (as to the points יהוה see above) 2 Sa. 7:18, 19; Isa. 50:4; Jer. 32:17; and continually in Ezekiel.

(d) As to the phrase לִפְנֵי יְהוָה see לִפְנֵי, under the word פְּנִים.

יהוֹזָבָד ("whom Jehovah gave") [*Jehozabad*], pr. n. m.—(1) 1 Ch. 26:4.—(2) 2 Ki. 12:22.—(3) 2 Ch. 17:18 [also contractedly יוֹזָבָד].

יהוֹחָנָן m. ("whom Jehovah gave"), [*Jehohanan, Johanan*], pr. n. of one of Jehoshaphat's captains, 2 Ch. 17:15; 23:1; also of others. Hence the Greek Ἰωαννᾶς and Ἰωάννης.

יהוֹיָדָע m. ("whom Jehovah cared for"), [*Jehoiada*], pr. n. of a priest who held great authority in the kingdom of Samaria [prop. in Judæa], 2 Ki. 11:4 [also contr. יוֹדָע].

יהוֹיָכִין ("whom Jehovah has established"), [*Jehoiachin*], the son of Jehoiakim, king of Judah, 600 B. C., 2 Ki. 24:8—17. יוֹיָכִין Eze. 1:2; יְכִיָּה Est. 2:6; Jer. 27:20; 28:4; יְכִיָּהוּ (for יְהוֹיָהוּ) Jer. 24:1; כְּתִיב and כְּנִיָּהוּ Jer. 22:24, 28; 37:1.

יהוֹיָקִים m. ("whom Jehovah has set up"), pr. n. *Jehoiakim*, the son of Josiah, king of Judah 611—600 B. C., previously called אֶלְיָקִים (which see). 2 Ki. 23:34; 24:1; Jer. 1:3.

יהוֹיָרִיב and יוֹיָרִיב m. ("whom Jehovah will defend," or "contend for"), [*Jehoiarib*], pr. n. of a distinguished priest at Jerusalem, 1 Ch. 9:10; 24:7; Ezra 8:16; Neh. 11:10; 12:6, 19. Hence Gr. Ἰωριβ, 1 Mac. 2:1.

יְהוּכָל (verbal of the fut. Hoph. from יָכַל, "able"), [*Jehuchal*], pr. n. masc., Jer. 37:3: written contractedly יֻכַּל 38:1.

יוֹנָדָב & יְהוֹנָדָב masc. ("whom Jehovah impels"), [*Jonadab, Jehonadab*], pr. n.—(1) of a son of Rechab, the ancestor of the Nomadic tribe of the Rechabites, who bound his posterity by a vow of abstinence from wine, 2 Ki. 10:15; Jer. 35:6. See רַכָּב.—(2) 2 Sa. 13:5, seq.

יוֹנָתָן & יְהוֹנָתָן m. ("whom Jehovah gave," Gr. Θεοδωπος, [*Jonathan*], pr. n.—(1) of a son of Saul, celebrated for his generous friendship towards David, 1 Sam. 13—31.—(2) of a son of Abiathar, 2 Sa. 15:27, 36; 1 Ki. 1:42, 43; also of others.

יוֹסֵף i. q. יוֹסֵף (this form is Chaldaic, and the other is not to be regarded as contracted), pr. name: *Joseph*, Ps. 81:6; but in this place it is used poetically of the nation of Israel. See יוֹסֵף.

יְהוֹעֲזָבָה ("whom Jehovah adorned"), [*Jehoadah*], pr. n. m., 1 Ch. 8:36; for which there is 9:42, יְעֲזָבָה.

יְהוֹעַדָּן [*Jehoaddan*], pr. n. f. 2 Ki. 14:2 (in כְּתִיב יהוידן); 2 Ch. 25:1.

יְהוֹזָדָק ("towards whom Jehovah is just," ["whom Jehovah has made just"]), pr. n. of the father of Joshua the high priest, Hag. 1:1, 12; Ezr. 3:2, 8; 5:2 [also יוֹזָדָק].

**יְהוָה** ("Jehovah is exalted," ["whom Jehovah upholds"]), *Jehorah*, or *Joram*, pr. n.—(1) of a king of Judah, from the year 891—884 B. C., son of Jehoshaphat, 2 Ki. 8:16—24.—(2) of a king of Israel, from the year 896—884 B. C., the son of Ahab. The name of both is also spelled **יֹרָם**.

**יְהוֹשֻׁבֵּעַ** ("whose oath is Jehovah," i. e. shew who swears by Jehovah, hence worships him, compare **אַלְשֻׁבֵּעַ**, [*Jehosheba*], pr. n. of a daughter of king Joram, the wife of Jehoiada the priest, 2 Ki. 11:2. This name is written **יְהוֹשֻׁבֵּעַת** in 2 Ch. 22:11.

**יְהוֹשֻׁעַ** & **יְהוֹשֻׁעַ** m. ("whose help [salvation] is Jehovah," comp. **אַלְשֻׁעַ**, the German Gotthelf), *Joshua* [*Jehoshua*], pr. n. borne by—(1) the son of Nun, the minister and armour-bearer [?] of Moses, afterwards his successor, and the leader of the Israelites, Ex. 17:9; 24:13; elsewhere called also **הֹשֻׁעַ** Num. 13:16 (see also **יְשׁוּעַ**).—(2) a high priest cotemporary with Zerubbabel, Zec. 3:1; Hag. 1:1, 12; see **יְשׁוּעַ**.—(3) 1 Sa. 6:14, 18.—(4) 2 Ki. 23:8. LXX. *Ἰησοῦς*. Vulg. *Josua*.

**יְהוֹשָׁפָט** ("whom Jehovah judges," i. e. whose cause he pleads), *Jehoshaphat*—(1) king of Judah, 914—889 B. C., son of Asa, 1 Ki. 22:41—51, from whom the valley between Jerusalem and the Mount of Olives received its name ["although that is not expressly stated"], Joel 4:2, 12; 2 Ch. 20.—(2) the recorder of king David, 2 Sam. 8:16; 20:24.—(3) 1 Ki. 4:17.—(4) 2 Ki. 9:2, 14.

**יָהִר** *lofty, swelling, proud* (root **יָהַר**, which is akin, perhaps, to the noun **יָהַר** ["Arab. **تَيَّور** a lofty heap of sand"], Prov. 21:24; Hab. 2:5. (Chaldee and Talmud id., **אֶתְיָהַר** to be proud; **יְהִירָה**, pride.)

**יְהִלְלָהּ** ("who praised God"), pr. n. masc.—(1) 2 Ch. 29:12.—(2) 1 Ch. 4:16.

**יָהֵם** m. a kind of *hard gem*, so called from the idea of striking (root **הָלַם**), Ex. 28:18; 39:11; Eze. 28:13. The ancient translators sometimes render this by diamond, sometimes by emerald, sometimes by jasper; but this last is certainly incorrect, for in Eze. loc. cit. it is joined with **יָשָׁפָה**, which can hardly be doubted to be the jasper. See Braun, *De Vestitu Sacerdotum*, ii. 13.

**יָהַץ** an unused root. Arab. **وهض** to trample, to tread down. Hence—

**יָהָץ** & **יָהֵץ** (i. q. **هَضَء**, a place trampled down, perhaps a threshing floor), *Jahaz*, pr. n. of a city of Moab, situated near the desert; afterwards a sacerdotal city in the tribe of Reuben, Nu. 21:23; Deut. 2:32; Josh. 13:18; Isa. 15:4; Jer. 48:21, 34.

**יָהִר** see **יָהִר**.

**יֹאבֵב** ("whose father is Jehovah"), *Joab*, pr. n. of David's general, 2 Sa. 2:24; 1 Ki. 2:5, 22; also of other men.

**יֹאחָז** ("whose brother (i. e. helper) is Jehovah"), *Joah*, pr. n.—(1) of a son of Asaph, Hezekiah's recorder, 2 Ki. 18:18; Isa. 36:3.—(2) of the recorder of king Josiah, 2 Ch. 34:8; also of others.

**יֹאחָז** see **יֹאחָז**.

**יֹאחָז** ("to whom Jehovah is God," i. e. worshipper of Jehovah), pr. n. *Joel*—(1) a prophet, son of Pethuel, Joel 1:1.—(2) the eldest son of Samuel, 1 Sa. 8:2.—(3) a son of king Uzziah, 1 Chron. 6:21; for which (by a manifest [transcriptural] error), there is, verse 9, **יֹאחָז**; also the name of others.

**יֹאשָׁשׁ** [*Joash*], pr. n.—(1) **יֹאשָׁשׁ** q. v.—(2) the father of Gideon, Jud. 6:11, etc.

**יֹב** [*Job*], pr. n. of a son of Issachar, Gen. 46:13; perhaps an incorrect reading for **יֹשִׁיב** Num. 26:24; 1 Ch. 7:1 **קרי**.

**יֹבָב** (probably i. q. **يَاب** "a desert," properly a crying out, a place where wild beasts cry out; from the root **יָבַב**, [*Jobab*], pr. n. of a region of the Joktanite Arabs, Gen. 10:29; 1 Ch. 1:23. A trace of this name may be found perhaps in Ptolemy, who mentions near the Sachalite on the Indian sea, the *'Iwṣapirai*, or, according to the conjecture of Salmasius and Bochart, *'Iwṣaḡirai* (ρ being changed into β). See Bochart, *Phaleg*. ii. 29.

["(2) pr. n. of an Edomite king, Gen. 36:33, 34; 1 Ch. 1:44, 45.—(3) of a Canaanite king, Josh. 11:1.—(4) 1 Ch. 8:9.—(5) 1 Ch. 8:18."]

**יֹבֵל** comm. (compare No. 2) an onomatopoeic word, signifying, if I judge aright, *jubilum* or a joyful sound, then applied to the sound of a trumpet, trumpet signal, like **יְהוֹשָׁפָה**, which see. There are allied roots, both as to sound and sense, signifying loud noise, a mark sometimes of joy sometimes of grief (since the two are often hardly to be distinguished, and they are expressed by the same verbs, comp



[“יִם” an unused root, apparently signifying *heat*, compare the kindred roots חָמַם, חוּם, יָחַם; חָמֵה ; the

being by degrees softened into (ה and ה) "Three roots are thus found with the softer letter יום, ימים, ימה. Hence יום, ימים." Thes.]

יום suff. יומי, יומך, dual יומים, pl. ימים (as if from sing. יום), constr. ימי m —

(1) *the day*. (Syr. ܝܘܡܐ, Arabic يوم id. The primary signification appears to me to be that of the heat of the day. For the roots יום and יון, or יון appear to have originated by softening the guttural, from the roots יום to be warm, and יון Arabic وحن

to glow with anger. Compare Arabic transp. وحن to be hot (as the day), and Gr. *laivw*.) Opp. to night, Gen. 7:4, 12; 8:22; 31:39. Adv. יום by day, in the day time, i. q. יומים Ps. 88:2 (see ביום, היום). יום Gen. 39:10; Ex. 16:5; יום יום Est. 3:4 (more fully יום בְּכָל־יוֹם ibid. 2:11). יום ביום (properly Tag an Tag, see ב letter B, No. 1); Neh. 8:18; יום ביום 1 Sa. 18:10; יום ביום 2 Ch. 24:11, *daily*.

*The day of any one* is specially—(a) in a good sense, *the festival day of any one*. Hos. 7:5, יום מלכותו "the day of our king," i. e. his birth-day, or that of his inauguration; 2:15, ימי הַבְּעֻלִים "the festival days of idols"; 2:2, יום יִזְרְעֵאל "the day of Jezreel," i. e. the day when the people shall be assembled at Jezreel. Used of a birth-day, Job 3:1 (not so 1:4).—(b) in a bad sense, *a fatal day, the day of one's destruction*. Obad. 12, יום אָחִיךָ "the day of thy brother's (destruction)." Job 18:20, "at his destruction (יום) shall posterity be astonished;" 15:32; Ps. 37:13; 137:7; 1 Sa. 26:10; Eze. 21:30.

(Arabic ܝܘܡ times, sc. unfortunate). Hence—(c) day of battle and slaughter. Isa. 9:3, יום מִדְּבָר "the day of the defeat of Midian." Comp. "dies Allienis, Cannensis;" Arab. يوم the day of the battle of Beder.—(d) "the day of Jehovah," i. e. the day of the judgment which God will hold upon the wicked, Joel 1:15; Eze. 13:5; Isa. 2:12. Plur. Job 24:1.

(2) *time*, like *hēmera*, a day. See the phrases היום, היום etc., under the letters a. b. d. e. f. g. More frequently in Pl. ימים No. 2.

With the article and prepositions prefixed—(a) *in this day, to-day*, Gen. 4:14; 22:14; 24:12; 30:32; 31:48, etc. (Arab. اليوم); *by day, in the day time* (opp. to הלילה, Neh. 4:16; Hos. 4:5, i. q. ימים; *at this time*, Deu. 1:39; 1 Sam. 12:17; 14:33; also, *at that time, then*, 1 Sam. 1:4; 14:1;

2 Ki. 4:8; Job 1:6 (where the common rendering is, *on a certain day, at some time*, i. q. *יום*, the force of the article being neglected).

(b) *יום* followed by inf. *in the day in which*, as Gen. 2:17, ביום אֲכָלְךָ "in the day in which thou eatest;" Lev. 7:36; *at that time in which*, i. e. *when*. Gen. 2:4, ביום עֲשׂוֹת יְיָ אֱלֹהִים אֶרֶץ וְשָׁמַיִם "when Jehovah God had made the earth and the heaven;" 3:5; Exod. 10:28; Isa. 11:16; Lam. 3:57. Followed by a pret. Lev. 7:35.

(c) *יום* by day, in the day time, Jer. 36:30; "in this very day," i. e. *at once, presently*, Pro. 12:16; Neh. 3:34; *in that day*, i. e. *late*, Jud. 13:10.

(d) *יום* in this day, at this time, now, Gen. 25:31, 33; 1 Ki. 1:51; Isaiah 58:4; where it refers to a future action: *before that*, 1 Sam. 2:16; 1 Ki. 22:5. Often also *יום* at this time, now, 1 Sa. 22:8, 13; *at that time, then*, of something past, Deu. 8:18; of something future, Deut. 2:30; 4:38; 1 Ki. 8:24.

Not greatly different is—(e) *יום* i. e. *to day*, 1 Sa. 9:13; Neh. 5:11 (immediately); *יום* at this time, now, Ezr. 9:7, 15; Neh. 9:10; *at that time, then*, Gen. 39:11, also *as at this time* (when *יום* has the power of comparison), Deu. 6:24; Jer. 44:22.

(f) *יום* from the time when—Ex. 10:6; Deu. 9:24.

(g) *יום*—(a) *in all days*, every day, *daily*, Psalm 42:4, 11; 44:23; 56:2, 3, 6; 71:8, 15, 24; 73:14 (parall. לְכָל־יּוֹם every morning); 74:22; 86:3; 88:18; 89:17. (LXX. sometimes καθ' ἡμέραν ἡμέραν).—(β) *all the day*, Isa. 62:6 (parall. בְּכָל־הַיּוֹם). Ps. 32:3; 35:28; 37:26; 38:7, 13. LXX. ἀσθενῶς ἡμέραν.—(γ) *in all time, perpetually* (ἀσθενῶς, immerbar). Ps. 52:3, חֶסֶד אֱלֹהִים "the mercy of God (is exercised) continually." Pro. 21:26, בְּלֹא־חֵן הַיּוֹם הַזֶּה "the wicked man) covets greedily continually;" 23:17; Isa. 28:24, "does the ploughman plough continually?" 65:5, אֵשׁ יִקְרַת בְּלֹא־חֵן "a fire continually burning." There is often added חֶסֶד Isa. 51:13; 52:5; Ps. 72:15. In the same sense there is frequently used in prose בְּלֹא־חֵן which see; the expression now under consideration is peculiar to poetry.

Dual *two days*, Ex. 16:29; 21:21; Num. 9:22; Hos. 6:2, מִיּוֹמִים בְּיוֹם הַשְּׁלִישִׁי "after two days, on the third day," i. e. presently [surely it ought to be taken in its exact meaning]; comp. Joh. 2:19, 20.

Plural *ימים* (as if from the singular יום), in the Chaldee form יָמִין Dan. 12:13; constr. יָמִי, poetically יָמֹת Deut. 32:7; Ps. 90:15 (compare Aram. יָמֹת,



לְמַעַן. — (1) *days*, e.g. שִׁבְעַת יָמִים seven days, Gen. 8:10, 12. יָמִים אֲחֵרִים some days, i.e. *some time*, for a while, Gen. 27:44. יָמִים put absolutely

has the same power as Arab. *إياماً* some days, some while, Syr. *ܐܝܡܐܢܐ* after some time (Barhebr. Ch. p. 391, 418). Neh. 1:4; Dan. 8:27; Gen. 40:4. וַהֲיוּ יָמִים בְּמִשְׁמָר "and they were for a while in custody." The space of time thus signified, which is often several months, and never an entire year, will appear clearly from the following examples. Nu. 9:22, יָמִים אוֹ חֹדֶשׁ אוֹ יָמִים "for two days or a month or a greater length of time." 1 Sa. 29:3, "he has been with me שָׁנִים אוֹ יָמִים אוֹ יָמִים now for several (or many) days, or rather years." מִכָּזֶּה יָמִים id., Gen. 4:3; 1 Ki. 17:7. [It is clear that the statement that יָמִים always means something less than a year is a mere *assertion*; the cited passages *prove* nothing of the kind. See No. 3.]

(2) *time*, without any reference to days, Genesis 47:8, יָמֵי שְׁנֵי הַיָּדָיִם "the time (period) of the years of thy life." יָמֵי אַבְרָהָם in the time of Abraham, Gen. 26:1; שְׁלֹמֹה בְּיָמֵי דָוִד 2 Sam. 21:1; 1 Ki. 10:21, *in the time*, or age, of David, of Solomon; i.e. during the reign of David, of Solomon. (Arab. *في أيام* في أيام during the reign of king N.N.). Exod.

2:11, "it came to pass בְּיָמֵים הָהֵם at that time." בְּכָל־הַיָּמִים in all time, perpetually, for ever, always. Deu. 4:40; 5:29; 6:24; 11:1; 12:1; 14:23 (and often in that book). Jer. 31:36; 32:39; 33:18; 35:19; 1 Samuel 1:28; 2:32, 35; 18:29; 23:14. Often—(a) specially it is *the time of life, lifetime*. בְּיָמֵים אֲדָנָה advanced in life, Gen. 24:1; Josh. 13:1; Job 32:7, יָמִים יִדְבְּרוּ "let days (of life) speak (die Jahre mögen reden, daß Alter mag reden), i.e. let the old speak. בְּכָל־הַיָּמִים through all the time of life, Gen. 43:9; 44:32. מִכָּזֶּה since thy days, i.e. whilst thou hast lived, 1 Sa. 25:28; Job 38:12. הָאָרֶץ יָמֵי לִיךָ to live long, to be long-lived, see אָרֶץ. Metaph. בְּכָל־הָאָרֶץ all the time of the earth, as long as the earth lasts. Gen. 8:22.—(b) יָמִים is often put in the acc. pleonastically after words denoting a certain space of time, as שְׁנַת־יָמִים two years of time, שָׁנָה Jahr, Gen. 41:1; Jer. 28:3, 11 (in German there is a similar pleonasm, *ein Jahr Zeit*), חֹדֶשׁ יָמִים [a month days], ein Monat Zeit, for einen Monat lang, Gen. 29:14; שְׁלֹשָׁה שָׁבָעִים יָמִים Deu. 21:13; 2 Ki. 15:13; Dan. 10:2, 3. See as to this idiom, Lehrg. p. 667. (Similarly in Arab there is added *زمان* time, and in

Æthiopic ወዓላል: days, just as in Hebrew, see As censio Jesaie ed. Laurence, i 11; xi. 7.)

(3) The signification of time is limited to a *certain space of time*, namely a *year*, as in Syr. and Chaldee *ܕܝܢܐ* signifies both *time* and a *year*; and in German also several words which designate time, weight, measure, etc., are applied to certain specific periods of time, weights, and measures (see *בְּבִרָה*). [Compare the English word *pound* from *pondus*.] Lev. 25:29; Jud. 17:10. יוֹבֵל הַיָּמִים an anniversary sacrifice. 1 Sa. 2:19. מִיָּמִים יָמִים yearly. Exod. 13:10; Jud. 11:40; 21:19; 1 Sa. 1:3 (comp. שָׁנָה שָׁנָה verse 7); 2:19. For שָׁנָה עַל־שָׁנָה Isa. 32:10; there is found in Isa. 29:1 שָׁנָה עַל־שָׁנָה. Also used in a plural sense for *years*, with the addition of numerals (as פָּנִים plur. Gesichter). 2 Ch. 21:19, בְּעֵת צֵאת הַפָּנִים לַיָּמִים שְׁנִים "at the end of two years." The interpretation of Amos 4:4 is doubtful, לְשָׁלֹשֶׁת יָמִים either "every third year," or else "every third day;" if it mean the latter, it is used in bitter irony.

יּוֹם m. Ch. i. q. Heb. *a day*. יוֹם בְּיוֹם every day, Ezr. 6:9. Emphat. יוֹמָא Dan. 6:11.

Plur. found in three [two] forms—(a) יוֹמִין const. יוֹמִי, emphat. יוֹמָא;—(b) const. יוֹמָת Ezr. 4:19 and —(c) as in Hebrew, const. יוֹמִי Ezr. 4:7. [This should have been omitted, for this verse (as is noticed in Thes.) is in Hebræw.] The same as in Hebrew עֵתִים in plur. denotes *time*, especially *life-time*, עֵתִים advanced in age, Dan. 7:22. [Much better as in the English version, *the Ancient of days*; it is not a reverential manner of speaking to use words as if God had grown old.]

יּוֹמִים adv. (from יוֹם and the adverbial termination -ים)—(1) *by day*. יוֹמִים וְלַיְלָה by day and by night, i.e. continually, Lev. 8:35; Num. 9:21. Like substantives—(a) it receives prepositions. בְּיּוֹמִים Neh. 9:19, and—(b) it is put in the genit. יוֹמֵם יָדִי daily enemies, Eze. 30:16.

(2) *daily*, see Ezek. l. c. (Syr. *ܕܝܢܐ* a day, *ܕܝܢܐ* daily.)

יָּ, an unused root, which appears to have had the sense of *boiling up*, or *bubbling up*, *being in a ferment*, whence יָּ clay and יָּ wine, just like יָּ mire, clay, and יָּ wine, from יָּ to boil up, to ferment. Cognate roots have been given under יָּ.

יָּ. [Javan], pr. n.—(1) *Ionia*, from this province being more to the east, and better known than the rest of Greece to the Orientals, its name became applied in their languages to the whole of Greece

this has been expressly remarked by Greek writers themselves (*Æschyl. Acharn. 504*, *ibique Schol. Pers. 176, 561*). Gen. 10:2; Dan. 8:21; Isaiah 66:19; Ezek. 27:13; Zech. 9:13. (Syriac ܝܘܢܐ, ܝܘܢܐ, ܝܘܢܐ.)

Greece; Arab. ܝܘܢܐ a Greek.) The patron. is ܝܘܢܐ.

Hence ܝܘܢܐ ܕܝܘܢܐ sons of the Greeks, *viz* 'Αχαιων. Joel 4:6.

(2) Eze. 27:13 is perhaps a city of Arabia Felix, compare ܝܘܢܐ ܕܝܘܢܐ *Jawan*, a city of Yemen, *Kamûs*.

ܝܠ m. const. ܝܠ *mire, clay*. Psalm 69:3; 40:3, ܝܠ *mire of clay*, comp. Dan. 2:41. Root ܝܠ.

ܝܠ see ܝܠܢ.

ܝܠ f. pl. ܝܠܝם — (1) *a dove*, Genesis 8:8, seq. ܝܠܝ my dove, a gentle term of endearment, Cant. 2:14; 5:2; 6:9; 1:15, ܠܝܠܝ ܝܠܝם "thy eyes (are) doves," i. e. like to doves' eyes. Cant. 4:1. ܝܠܝ young doves, Lev. 5:7. (As to the etymology I give no opinion. [In Thes. "a libidinis ardore quæ in proverbium abiit ita dictam censeo."] Some derive it from ܝܠܝ to be weak, gentle, and thus it would properly be, feeble and gentle bird.)

(2) [*Jonah*], pr. n. of a prophet, Jon. 1:1; 2 Ki. 14:25.—Another ܝܠܝ see under ܝܠܝ.

ܝܠܝ see ܝܠܝ No. 1.

ܝܠܝ m. Isa. 53:2, and ܝܠܝܢܐ f. properly sucking, figuratively *a sucker* of a tree, as if it sucked nourishment from a mother. Job 8:16; 14:7; 15:30; Eze. 17:22; Hos. 14:7. By a similar figure applied from animals to plants, a sucker is called in Greek *μύσχος*, and *pullulare* is used of plants.

ܝܠܝܢ [*Jonathan*], — (1) see ܝܠܝܢܐ. — (2) others bore this name only in its contracted form. — (a) 1 Ch. 2:32. — (b) Jer. 40:8 all.

ܝܠܝܢ m. *Joseph*, pr. n. — (1) of the youngest son of Jacob, with the exception of Benjamin; who was sold by his brethren into Egypt, and afterwards rose to the highest honours. See Gen. chap. 37—50. — Gen. 30:23, 24, allusion is made to a double etymology, as though it were — (a) ܝܠܝܢ *he takes away*, and — (b) fut. Hiph. apoc. from ܝܠܝܢ *he shall add*, which latter is confirmed by the Chaldaic form ܝܠܝܢ. Ps. 81:6. The two sons of Joseph, Ephraim and Manasseh, having been adopted by their grandfather, and becoming the ancestors of two of the tribes of Israel, the name ܝܠܝܢ and ܝܠܝܢ is used — (a) of these two tribes Jos. 17:17; 18:5; Jud. 1:23, 35;

also the same ܝܠܝܢ Jos. 14:4. — (b) poet. of the Ephraimite kingdom, i. q. ܝܠܝܢ No. 2. Psal. 78:67; Eze. 37:16—19; Zec. 10:6. — (c) of the whole nation of Israel [?] Ps. 80:2; 81:6; Am. 5:6, 15; 6:6.

(2) of several other men — (a) 1 Ch. 25:2, 9. — (b) Neh. 12:14 — (c) Eze. 10:42.

ܝܠܝܢܐ ("whom Jehovah will increase"), [*Josiphiah*], pr. n. m. Eze. 8:10.

ܝܠܝܢܐ (perhaps for ܝܠܝܢܐ "he helps" ["perhaps for ܝܠܝܢܐ Jehovah aids him"]), [*Joelah*], pr. n. m. 1 Ch. 12:7.

ܝܠܝܢ ("for whom Jehovah is witness"), [*Joed*], pr. n. m. Neh. 11:7.

ܝܠܝܢ ("whose help is Jehovah"), [*Joezer*], pr. n. m. 1 Ch. 12:6.

ܝܠܝܢ [*Joash*] (i. q. ܝܠܝܢ), pr. n. m. 1 Ch. 7:8. — (2) 27:28.

ܝܠܝܢ see ܝܠܝܢܐ.

ܝܠܝܢ — (1) *a potter*, see ܝܠܝܢ. — (2) Zec. 11:13, ܝܠܝܢ (perhaps ܝܠܝܢ, i. q. ܝܠܝܢ *treasury* of the temple; formed by a change of letters according to the Aramaean pronunciation (as in ܝܠܝܢ, ܝܠܝܢ). The true interpretation was seen by the copyists, and also partially expressed; some having written ܝܠܝܢ *house*, and others ܝܠܝܢ *treasury*. Of the ancient versions, the Syriac rightly gives it a treasury. [This is wrong altogether; the word certainly means a *potter* in this place; the Syriac translator made a mistake, and this mistake is taken as a sufficient ground for contradicting the New Test. !]

ܝܠܝܢ (contr. from ܝܠܝܢܐ), [*Jokim*], pr. n. m. 1 Ch. 4:22.

ܝܠܝܢ [*Jorah*], pr. n. m. Eze. 2:18."

ܝܠܝܢ m. — (1) part. act. Kal of the root ܝܠܝܢ, *pr. watering, sprinkling* (Hos. 6:3), hence the *former rain* which falls in Palestine from the middle of October to the middle of December, preparing the earth to receive the seed. Deu. 11:14; Jer. 5:24.

(2) pr. n. see ܝܠܝܢ. [This should be ܝܠܝܢ; see above.]

ܝܠܝܢ (for ܝܠܝܢ "whom Jehovah teaches"), [*Joachim*], pr. n. m. 1 Ch. 5:13.

ܝܠܝܢ ("Jehovah is exalted"), [*Joram*], pr. n. m. 2 Sa. 8:10, for which 1 Ch. 18:10 is ܝܠܝܢ.

ܝܠܝܢܐ ("whose love is returned") [*Jashab-heshed*], pr. n. m. 1 Chr. 3:20.



יִשְׁבִּיָּה ("to whom Jehovah gives a dwelling"), [Josibiah], pr. n. m. 1 Ch. 4:35.

יֹשָׁה [Joshah], pr. n. m. 1 Ch. 4:34.

יֹשִׁיָּה ("whom Jehovah raises up"), see the root יָשָׁה ["for יִשְׁבִּיָּה"], [Joshabiah], pr. n. m. 1 Ch. 11:46.

יֹתָם ("Jehovah is upright"), [Jotham], pr. n. — (1) of a son of Gideon, Jud. 9:5, 7. — (2) a king of Judah, the son of Uzziah, 759—43 B. C. 2 Ki. 15:32—38.

יֹתֵר & יֹתֵר (1) pr. part of the root יָתַר: remainder, hence gain, emolument. Ecc. 6:8.

(2) Adv. — (a) more, farther. (Chald. and Rabb. יוֹתֵר ["Syr. ܝܘܬܪ"], followed by מִן more than), Ecc. 2:15; 7:11; 12:12. — (b) too much, over. Eccl. 7:16. — (c) besides, like יוֹתֵר Esther 6:6; יוֹתֵר מִמֶּנִּי besides me. יוֹתֵר conj. inasmuch as. Ecc. 12:9; יוֹתֵר שֶׁהִיא קֹלֶהֶת חֶכֶם "and inasmuch as Koheleth was wise."

יֹתֵר [only found defect. יוֹתֵר, f. of the preceding word, that which is redundant, hanging over, specially יוֹתֵר על־הֶפֶכֶר Ex. 29:13; Lev. 3:4; יוֹתֵר הֶפֶכֶר Ex. 29:22 and יוֹתֵר מִן הֶפֶכֶר Lev. 9:10, "the greater lobe of the liver," as though it were the redundant part of the liver; something added to it.

LXX. λοβὸς τοῦ ἥπατος, Saad. ܝܘܬܪ id. and of the same origin as the Hebr. from יָתַר; i. q. יֹתֵר. See Bochart, Hieroz. vol. i. p. 498, seq. Vulg. reticulum hepatis; according to which, some later writers understand omentum minus hepatico-gastricum; but this could hardly have been used in sacrifice, as being devoid of fat.

יָוָה, an unused root. Arab. ڤى; to gather selves together. Hence —

יְיָאֵל ("the assembly of God"), [Jeziel], pr. n. m. 1 Ch. 12:3.

יִזֶּה (contracted from יִזְּה and יֶה, "who exults because of Jehovah," ["whom Jehovah sprinkles, expiates"], see the root יָזַה, [Jeziak], pr. n. m. Ezr. 10:25.

יִזִּי ("whom God moves," "to whom God gives life and motion"), [Jaziz], pr. n. m. 1 Ch. 27:31.

יִזְלִיָּה ["whom God draws out," i. e. "will preserve," Jeziiah], pr. n. m. 1 Ch. 8:18, from the unused root יָזַל.

יִזְרָח with art. 1 Chr. 27:8, [Izrahite], stands for יִזְרַח.

יִזְרַחִיה ("whom Jehovah brought to light," see the root יָרַח, No. 2), [Izrahiah], pr. n. m. — (1) 1 Ch. 7:3, see יִזְרַחִיה. — (2) Neh. 12:42.

יִזֵּם, a fictitious root, which some have adopted on account of the form יִזְמִי Gen. 11:6, which is from the root יָזַם, which see.

יִזֶּן an uncertain root, see יִזֶּן Hophal. [In Thes. Pu. part. is given under this word; see יִזֶּן]

יִזְנִיה, see יִזְנִיה.

יִזַּע an unused root, Arab. ڤى; to flow, to run (as water), Amhar. ፬ዛ; for ፬ዘ፬: to sweat. Hence —

יִזַּע m. sweat, i. q. ִזָּה, ἁπαλὸς λεγόμεν. Eze. 44:18.

יִזְרַעַל & יִזְרַעַל ("that which God planted"), pr. n. [Jezreel]. — (1) of a town in the tribe of Issachar (Jos. 19:18), where stood the palace of Ahab and his successors, 1 Ki. 18:46; 21:1; 2 Ki. 9:15; whence יִזְרַעַל דָּמִי Hos. 1:4, the blood of Jezreel is used of the blood there shed by the dynasties of Ahab and Jehu. Near the city there was a great valley יִזְרַעַל Jos. 17:16; Jud. 6:35 (afterwards called Ἐσδρήλωμα, now ܐܝܢ ܥܡܪ, Burckhardt's Travels

p. 334, Germ. ed. vol. ii. p. 579), in which Hos. 1:5, predicts that there shall be a great slaughter (יִזֵּם Hos. 2:2). The same prophet gives to his eldest son, then newly born, the name of Jezreel (1:4), and he afterwards with his brother Lo-Ammi and his sister Lo-Ruhamah (2:24, 25) are made types of the people, when after their punishments and dispersions they are brought back to their own land (2:2), and endowed with new blessings. It is thus that the words are to be understood, which have been so much twisted by expositors, 2:24: "the earth shall answer the corn and new wine and oil, and these (gifts of the earth) shall answer Jezreel;" i. e. the earth, made fruitful by Heaven (verse 23), shall again render its produce to Jezreel. The prophet goes on with the allusion made to Jezreel, verse 25; יִזְרַעֲתִי בְּאֶרֶץ "I will sow him again in the land, and I will again love Lo-Ruhamah (not beloved), and a people will I call Lo-Ammi (not a people);" i. e. the whole people of Israel, who were typified by the three children of the prophet, I will again plant, love, and appropriate as my own. יִזְרַעַל in this passage is construed as fem. being taken collectively, so Ephraim, Isa. 17:10, 11, etc. [In this passage, the force of my people, and not

*my people, must also be remembered.*]—The Gentile noun is יִרְעָאֵל 1 Ki. 21:1, f. יִרְעָאֵלִית, יִרְעָאֵלִית 1 Sam. 27:3; 30:5.

(2) a town in the mountains of Judah, Joshua 15:56; 1 Sa. 29:1.

(3) pr. n. m.—(a) of a son of Hosea; comp. No. 1, Hos. 1:4.—(b) 1 Ch. 4:3.

[“יִחְבֵּה” (‘hidden,’ i.e. ‘protected,’ verbal of Pual), [Jehubbah], pr. n. of a man, 1 Chron. 7:34. Root יִחְבֵּה.]

יָחַד fut. יִחַד (cogn. אָחַד, אָחַד), TO BE JOINED, UNITED TOGETHER, TO JOIN ONESELF; followed by יָחַד Gen. 49:6; followed by יָחַד (אָחַד) Isa. 14:20. (Arab.

وحد and وحد.)

PIEL, to unite, to join together, Ps. 86:11. Hence יָחַד and —

יָחַד m.—(1) union, junction, 1 Ch. 12:17.—(2) elsewhere adv.—(a) together, in one place, 1 Sa. 11:11; 17:10; at once, 2 Sa. 21:9; יָחַד לָכֵן all together, all at once; Job 34:15, כָּל בָּשָׂר יָחַד “all are alike flesh,” i.e. mortal; Isa. 22:3, and then without לָכֵן id.; Job 3:18; 24:4; 38:7, בְּרוֹחַ יָחַד בֹּקְבֵי בָקָר “when all themorning stars sang together,” Deu. 33:5. Absol. without a noun, Job 16:10, יָחַד עָלַי יְהוֹמָאִן “they have together (i.e. all) assembled against me,” 17:16; 19:12. With a negative particle, no one, Hos. 11:7.—(b) wholly, altogether, Job 10:8; Ps. 141:10. Of the same signification, and also rather more used is —

יָחַד, יָחַד, prop. those joined together, they together, like יָחַד.—(1) together, in one place, Gen. 13:6; 22:6; 36:7; Deu. 25:5.

(2) together at one time, Ps. 4:9.

(3) with the addition of לָכֵן all together, all at once, Ps. 14:3; 1 Ch. 10:6; also without לָכֵן Job 24:17.

(4) i. q. mutually, with one another, e.g. יָחַד יָחַד they strove together, Deu. 25:11; comp. 1 Sa. 17:10.

יָחַד (for יָחַד “united,” [“his union”]), [Jah-do], pr. n. m. 1 Ch. 5:14.

יָחַדִּיאל (“whom God makes glad,” from the root יָחַד, [Jahdiel], pr. n. m. 1 Ch. 5:24.

יָחַדִּיהוָה (“whom Jehovah makes glad”), [from the root יָחַד], [Jedeiah], pr. n. m.—(1) 1 Ch. 24:20.—(2) 1 Ch. 27:30.

יָחַדִּיאל (“whom God preserves alive,” for

יָחַדִּיאל, from יָחַד No. 2 = יָחַד), [Jehiel], pr. n. m. 2 Ch. 29:14.

יָחַדִּיאל (“who looks to God” [“whom God watches over”]), [Jahaziel, Jahziel], pr. n. of several men, 1 Ch. 12:4; 16:6; 23:19.

יָחַדִּיהוָה (“who looks to Jehovah,” [“whom Jehovah watches over”]), [Jahaziah], pr. n. m. Ezr. 10:15.

יָחַדִּיאל (for יָחַדִּיאל, “whom God will strengthen,” Pathach in the shortened syllable being changed into Segol, see Heb. Gramm. ed. 10, § 25, note 1, like יָחַדִּיאל Ex. 33:3, for יָחַדִּיאל), [Ezekiel, Jehezkeel], pr. n. of a very celebrated prophet, whose writings stand third in order; he was the son of Buzi the priest. After he was carried away captive together with king Jechoniah, he lived in the Jewish colony on the river Chebar, and there prophesied until the sixteenth year after the destruction of Jerusalem by Nebuchadnezzar (see Eze. 29:17); Eze. 1:3; 24:24. The LXX. write this name Ἰεζεκιήλ and so Sir. 49:8 (10). Vulg. Ezechiel [which has been adopted in the English version] (compare יָחַדִּיאל, יָחַדִּיאל, Ezechias), Luther has imitated the Greek, Ἰεζεκιήλ.

יָחַדִּיאל m. i. q. יָחַדִּיאל, which see.

יָחַדִּיאל [Hezekiah], pr. n. m. 2 Ch. 28:12.

יָחַדִּיהוָה (“whom God brings back,” fut. Hiph. parag. from Ch. יָחַד to return), [Jahzerah], pr. n. m. 1 Ch. 9:12. I should prefer to read יָחַדִּיהוָה.

יָחַדִּיאל (probably for יָחַדִּיאל “whom God preserves alive,” [“‘God liveth,’ according to Simonis”]), [Jehiel], pr. n. of several men, as of a son of Jehoshaphat, 1 Ch. 21:2. Patron. יָחַדִּיאל 1 Chron. 26:21, 22.

יָחַדִּיהוָה m. i. q. יָחַדִּיהוָה f. (from יָחַד).—(1) only, especially only begotten, only child, Gen. 22:2, 12, 16; Jer. 6:26; Zec. 12:10; Pro. 4:3; and fem. יָחַדִּיהוָה Jud. 11:34.

(2) solitary; hence forsaken, wretched, Ps. 25:16; 68:7.

(3) f. יָחַדִּיהוָה only one, hence that which is most dear, that which cannot be replaced, poet. for life, Ps. 22:21; 35:17; [does not this pervert both the passages?] comp. בָּבוֹד.

יָחַדִּיהוָה (‘Jehovah lives’), [Jehiah], pr. n. m. 1 Ch. 15:24.”

יָחַדִּיאל m. expecting, waiting, hoping, Lam. 3:26 Root יָחַד.



**יחל** ulused in Kal, i. q. חל No. 7, TO REMAIN, TO DELAY. Compare חל No. 7.

**PIEL יחל**. — (1) causat. to cause to hope for something; followed by על Ps. 119:49; by a gerund, Eze. 13:6.

(2) to expect, to hope, to wait, absol. Job 6:11; 13:15; 14:14; 29:21; followed by ל of the person or thing expected, Job 29:23; 30:26; followed by על Isa. 51:5; Ps. 130:7; 131:3. There often occur לאלהים Ps. 31:25; 33:22; 69:4; יחל ליהוה Ps. 130:7; 131:3.

**HIPHI** הוחל i. q. Piel, to expect, to wait for, 1 Sa. 10:8; 13:8; 2 Sa. 18:14; followed by ל Job 32:11; followed by ליהוה [it should have been said לאלהים], Ps. 42:6.

**NIPHAL** נוחל, fut. ינוחל i. q. Piel and Hiphil, but properly to be caused to hope, Gen. 8:12; Eze. 19:5.

Derived nouns, נוחל, נוחלת [and in Thes. the following pr. n.].

**יחלאל** (for יחלה אל "whom God has made sick" ["hoping in God"], [Jahleel], pr. n. of a son of Zebulun, Gen. 46:14. Patron. יחלאל Nu. 26:26.

**יחם** unused in pret. (in which tense there is used the form חם from חם fut. יחם, compare טוב fut. יטב, יחם fut. יחם, 1 Ki. 1:1, and יחם (see the note), Deu. 19:6; Eze. 24:11; plur. יחמו Genesis 30:39; 3 plural masc. יחמנה (in the Chaldee and Arabic form for the common תחמנה, see Lehrgeb. p. 276) i. q. חם to be hot (Arabic وحם to be hot, as the day; V. to be warm, of sexual desire in cattle). Eze. 24:11; specially with wrath, Deu. loc. cit., and with sexual desire, hence to conceive (speaking of sheep), Genesis 30:38, 39. [These two passages in Thes. are referred to חם.] Impers. יחם לו Ecc. 4:11; and יחם לו 1 Ki. 1:1, to become hot. [See חם.]

**Note.** Above at חם I have followed the common arrangement, and referred the forms יחם, יחם to the root יחם; however, let grammarians inquire, whether they should not all be referred to חם; compare the form יחמי Hosea 7:7.

**PIEL יחם** l. יחם to be warm, with sexual desire, as cattle; to have sexual intercourse, Gen. 30:41; 31:10. Hence to conceive, used also of a woman. Psalm 51:7, יבנתני יחמי, "and in sin did my mother conceive me." as יחמי for יחמיני Jud. 5:28.

Hence יחם for יחמי.

**יחור** Dent. 14:5; 1 Ki. 5:3. Arabic حمر kind of deer, of a reddish colour (see the root חמר).

No. 2), with serrated horns, probably *ceruus dama*. See Bochart, Hieroz. P. i. p. 913. (T. ii page 284. Leipsic edit.) Oedmann, Verm. Sammlungen, fasc. i p. 30, seq.

**יחמי** (for יחמיה "whom Jehovah guards"), [Jahmai], pr. n. m. 1 Ch. 7:2.

**יחף**, an unused root, to be barefoot. (Arab.

حفي id., Syr. حَفِي unshod, حَفِي to take one's shoes off. The stock lies in the syllable חף, and the primary idea is that of rubbing off, as if peeling, or barking, see the root חפף No. II. Hence חفي is also, to have the hoof worn down, speaking of cattle, to have the skin galled as a horse. IV. to shave the moustache, to trim the beard.)

**יחף**, m. unshod, barefoot, 2 Sam. 15:30; Isaiah 20:2, 3, 4; Jer. 2:25.

**יחזאל** ("whom God allots"), [Jahzee], pr. n. of a son of Naphtali. Gen. 46:24; in 1 Ch. 7:13 it is written יחזאל. Gent. noun יחזאל Nu. 26:48.

**יחר** i. q. יחר TO DELAY, TO TARRY. Found once 2 Sam. 20:5 כתיב ייחר (read ייחר). יחר is Hiph. in a Chaldee form from the root יחר.

**יחש**, an unused root; see the following word.]

**יחש** m. a word of the silver age, A RACE, A FAMILY. Found once Neh. 7:5 ספר יחש pedigree, genealogy (Chald. יחש is used in the Targums for Heb. משרתה and תולדות. Simonis also compares nature, origin; but this word properly signifies brass, i. q. נחשת and the phrase كريمة النحاس of a liberal and generous disposition, is figurative, and properly signifies of fine brass). Hence there is formed a denom. verb in—

**HITHPAEL** התיחש to cause one's name to be recorded in genealogical tables, ἀπογραφῆσθαι, to be enrolled, 1 Chron. 5:1, 7, 17; 9:1; Neh. 7:5. Inf. התיחש is often used as a noun, and signifies register, table of genealogy, 1 Ch. 7:5, 7, 9, 40; 2 Ch. 31:16, 17; 2 Ch. 12:15, "the acts of Rehoboam—are recorded in the commentaries of Shemaiah—להתיחש so that the particulars are related in the manner of a genealogical table."

**יחת** (perhaps "union," contr. from יחנת) [Jathath], pr. n. m. 1 Ch. 4:2; 6:5, 26 all.

**יָטַב** i. q. טוב, only used in the fut. **יִטֵּב** (once **יִטְבֵּי** Nah. 3:8; in pret. use is made of the verb טוב).

(1) *to be good*, Nah. 3:8. Mostly used impers. — (a) **יִטֵּב לִי** "it will be well for me." Gen. 12:13; 40:14; Deu. 4:40. — (b) **וַיִּטֵּב בְּעֵינַי** "it was good in my eyes," i. e. "I was pleased." Gen. 41:37; 45:16; Lev. 10:19, 20; more rarely followed by **לִפְנֵי** Est. 5:14; Neh. 2:5, 6; followed by **?** Ps. 69:32.

(2) *to be merry, joyful*, of the mind (לב). Jud. 19:6; Ruth 3:7; Ecc. 7:3.

HIPHIŁ **יִטֵּב** fut. **יִטְבֵּי**, once **יִטְבֵּי**.

(1) *to do well, or rightly* (any things which have been done), Deut. 5:25, **הֵיטִיבוּ כָּל-אֲשֶׁר דִּבְּרוּ** "they have done well (as to) whatever they have said," i. e. they have well spoken. Deu. 18:17. Followed by a gerund. Jer. 1:12, **הֵיטִבְתָּ לְרֵאוֹת** "thou hast seen rightly." 1 Sa. 16:17, **מִיִּטֵּב לָנֶנּוּ** "who can play well," i. e. skilfully; without **?** poetically Isa. 23:16. Inf. absol. **הֵיטֵב** *in doing well, or rightly, adv. well, accurately, fitly*. Deu. 9:21; 13:15; 17:4; 19:18; 27:8. **הֵיטֵב יִדְרְכוּ** Jer. 2:33; 7:3; 5; **הֵיטֵב יִחַלְלוּ** Jer. 35:15, *to act, or live, well, or honestly*, without accus. elliptically, Jerem. 4:22, **וְהֵיטֵב לֹא יָדָעוּ** "they know not to do well." Jer. 13:23. Inf. adv. *honestly, rightly*. Jon. 4:9.

(2) *to do good* to any one, followed by a dat. Gen. 12:16; Ex. 1:20; followed by an acc. Deu. 8:16; 30:5; followed by **עִם** Gen. 32:10, 13; Nu. 10:32.

(3) *to make merry*, Jud. 19:22.

(4) *to fit, to adjust (to trim)*, Germ. zurechtmachen (Syr. **يَتَبَّح**), as lamps, Ex. 30:7; to adorn the head, i. e. to put the locks in order, 2 Ki. 9:30.

(5) intrans. *to be good*, Mic. 2:7; hence followed by **אֵל** *to please*, as in Kal, 1 Sa. 20:13.

Hence **יִטְבַּח** [and **יִטְבַּחָהּ**].

**יָטַב** fut. **יִטֵּב** Chald. id., followed by **עַל** *to seem good* to any one. Ezr. 7:18

**יִטְבַּחָהּ** ("goodness," as if Agathopolis), [*Jotbath, Jotbathah*], Nu. 33:33; Deut. 10:7, pr. n. of a station of the Israelites in the wilderness, abounding with water. **יִטְבַּח** [*Jotbah*], 2 Ki. 21:19, seems to be a different place.

**יָטָה** & **יִטָּה** ("stretched out," or "inclined," verbal fut. Hoph. from **יָטָה**), [*Juttah*], pr. n. of a town in the tribe of Judah. Josh. 15:55; 21:16. [Now Yutta, **يُتَّا** Rob. ii. 190.]

**יִטָּר** (prob. i. q. **יָטָה** "an enclosure," "an encampment of Nomades," from the root **טָר** of the

form **יָטָה**), pr. n. *Jetûr*, a son of Ishmael, Genesis 25:15; 1 Ch. 1:31; and his descendants the *Ituræans*, dwelling beyond Jordan, near the foot of Hermon, and on the eastern shore of the sea of Galilee, 1 Ch. 5:19, 20, the region which was afterwards the province of Ituræa (Luc. iii. 1; Relandi Palæstina, p. 106), at present the district of *Jeidûr* (**جيدور**, Burckhardt's Travels in Syria, p. 447). More has been said on this subject by Ilgen on the book of Job, p. 93, 94, and Fr. Münster in Progr. de Rebus Ituræorum ad Luc. iii. 1; Hafnia, 1824, 4to.

**יָיִן** const. **יָיִן**, once **יָיִן** Cant. 8:2; with suff. **יָיִי** m.

(1) *wine*, perhaps so called from bubbling up and fermenting, see **יָיִן**, unless it be deemed better to regard it as a primitive. (Arab. **وَيْن** collect. clusters be-

coming black, with the noun of unity **وَيْنة**, Eth. **ወይን**: a vineyard, wine, Greek *oînos*, Latin *vinum*, Armen. **գինի** *gini*). **בֵּית יָיִן** house of wine, Cant. 2:4, poet. for **בֵּית מִשְׁתֶּה** Est. 7:8; convivial room, and the words in the cited place, **וַהֲבִיאֵנִי אֶל-בֵּית יָיִן** "he brought me to the house of wine," for he intoxicated me with love, **μεθύσκειν** *ēρωσι*. Vulg. *cella vinaria*. Others understand it to mean a vineyard, which in this context would be frigid.

(2) meton. effect of wine, *intoxication*, Gen. 9:24; 1 Sa. 1:14; 25:37.

**יָיִן** 1 Sa. 4:13 **כְּחֵיב**, by a manifest error of transcribers, for **יָיִן** (a side), which is in the **כְּרִי**.

**יָכַח** unused in Kal, prob. i. q. **יָכַח** TO BE IN THE FRONT, IN THE FOREPART; hence figuratively, *to be in the sunshine, to be clear, manifest, to appear*, like the Arab. **وَجَّحَ** ["i. q. **وَجَّحَ**"] IV. *to make clear, to demonstrate, to prove*, see HIPHIŁ.

HIPHIŁ **הוֹכִיחַ**—(1) *to argue, to shew, to prove* anything (beweisen). Job 13:15, **אֶדְרְכִּי אֶל-פְּנֵי אוֹכִיחַ**, "yet my ways I will argue before him:" I will declare, I will defend. Job 19:5, "prove against me my reproach," i. e. shew that I have acted basely.

(2) *to argue down* any one, *to confute, to convict*, Job 32:12. Followed by a dative, Pro. 9:7, 8; 15:12; 19:25; absol. Eze. 3:26; Pro. 25:12; Am. 5:10; Isa. 29:21. Especially with the idea of censure; hence *to reprove, to rebuke* any one (*verruefen*). Job 6:25, **מִהֲיוֹכִיחַ הוֹכַח מִכֶּם** "what does your re-proving prove?" i. e. your censure. Job 13:10; 40:2, **מוֹכִיחַ אֱלֹהִים** "reprover of God." Gen. 21:25, **וְהוֹכִיחַ אֶבְרָהָם אֶת-אַבְרָהָם** "and Abraham reproved



Abimelech;" also, more strongly, *to upbraid*, 2 Ki. 19:4; Isa. 37:4; and thus—

(3) *to correct* by punishment, *to punish*; especially used of God dealing with men in discipline for their amendment, Job 5:17; Prov. 3:12; Psa. 6:2; 38:2; 94:10; 105:14; 141:5. In this sense it is often joined with יָסַר.

(4) *to judge, to decide*, syn. שָׁפַט Isa. 11:3; followed by לְ Isa. 2:4; also, *to do justice* to any one (like שָׁפַט, 11:4; followed by בֵּין *to be arbiter* between—Gen. 31:37; Job 9:33; followed by a dat. *to adjudge* for any one, Gen. 24:14, 44.

(5) *to dispute, to altercation* with any one; prop. to argue down, to try to convince (compare שָׁפַט, גִּדּוֹן, and Niphal); followed by an accus. Job 22:4; followed by אֶל Job 13:3; followed by לְ 16:21.

HOPHAL pass. of No. 3, Job 33:19.

NIPHAL נוֹכַח—(1) pass. of Hiph. No. 2, *to be argued down, to be convicted*. Gen. 20:16, וְנִכְחַת "and she (Sarah) was convicted," she had nothing by which she could excuse herself.

(2) recipr. *to dispute* with any one, Job 23:7; Isa. 1:18.

HITHPAEL הִתְנוֹכַח i. q. Niph. No. 2, Mic. 6:2.

Derived nouns, תּוֹכַחַת, תּוֹכַחָה.

יְבִילִיָּה [*Jecoliah*], 2 Ch. 26:3 כתיב יְבִילִיָּה.

יָכִין ("whom God strengthens," "found"), [*Jachin*], pr. n.—(1) of a son of Simeon, Gen. 46:10; for which there is 1 Ch. 4:24, יָרִיב.

(2) of the right hand column before the porch of Solomon's temple, 1 Ki. 7:21. Patron. of No. 1 is יָכִיני Nu. 26:12.

יָכַל, rarely יָכֹל 2 Chron. 7:7; 32:14; fut. יָכִיל (properly, fut. Hophal, *to be made able*, see Lehrg. page 460; for that this is not fut. Kal, as formerly was thought, and is still repeated, is clear from the fact, that the pr. n. יָכֹל Jer. 38:1, is also spelled יְהוֹכֵל 37:3), pl. יִכְלוּ, inf. const. יִכְלֶה.

(1) TO BE ABLE, CAN. (A cognate root is כָּוַל to take, to hold, to contain, to sustain, fassen, tragen fónnen, comp. letter a.) Const. followed by an acc. Job 42:2; more frequently followed by a gerund (Germ. vermögen zu), Gen. 13:6, 16; 45:1, 3; Exod. 7:21, 24; by a naked inf. Exod. 2:3; 18:23; also by a finite verb, Est. 8:6, אֵיכְרָה אֲכַל וְיָאִמְרִי "how shall I be able to see," etc. Specially it is—(a) *to be able to bear* (comp. כָּוַל), Isa. 1:13; Psalm 101:5; more fully יָכֹל Jer. 44:22; Pro. 30:21; or הָכִיל Am. 7:10.—(b) *to be able to bring oneself* to do anything. Gen. 37:4, "they could not (bring themselves to

speak) friendly to him." Job 4:2. Hcs. 8:5, ellipt. עַד-מָתַי לֹא יִכְלוּ נָגִין "how long will not they be able (to practise) innocency?" i. e. are they not able to: resolve to act uprightly?—(c) to be able lawfully, i. e. *to be lawful, or permitted* to any one. Gen. 43:32, "the Egyptians could not eat with the Hebrews," i. e. they could not lawfully, it was not permitted to them. Nu. 9:6; Deu. 12:17.

(2) *to be powerful, to prevail*, whether in fighting or in anything else, Hos. 12:5; Jer. 3:5; 20:7; 1 Ki. 22:22. Followed by לְ of the pers. to prevail over any one in fighting, Gen. 32:29. With a verbal suffix (whether it be taken as a dative or an accus.), Jer. 20:10; Psa. 13:5. With a dative of the thing, metaph. *to be master* of anything difficult, i. e. to comprehend it, Ps. 139:6.

Derived proper names, יוֹכָל, יְכָלָה.

יָכַל Ch. fut. יָכִל Dan. 3:29; 5:16; and the Hebr. form יִכְלֶה 2:10—(1) *to be able, to be powerful*, followed by a gerund, Dan. 2:47; 3:17; 4:34.

(2) *to prevail, to overcome*, followed by a dat. of pers. Dan 7:21.

יְכָלָהּ & יְכָלָהּ ("for whom Jehovah shews himself strong," ["strong by means of Jehovah"]), [*Jecoliah, Jecholiah*], pr. n. of the mother of king Uzziah, 2 Ki. 15:2, and 2 Ch. 26:3 קרי.

יְכָנִי see יְהוֹכָנָן.

יָלַד (Arabic يَلَد, Æth. ወለደ), 1 pers. יֹלֶדְתִּי, but with suff. יֹלֶדְתִּי Jer. 15:10; יֹלֶדְתִּי 2:27 (which some would take from יָלַד, without any need), inf. absol. יֹלֶד constr. לָרָה Isa. 37:3; Hos. 9:11; יֹלֶדְתִּי, once לָרָה 1 Sam. 4:19; with suff. לָרָה, fut. יֹלֶד, part. יֹלֶדֶת and יֹלֶדְתָּ Gen. 16:11; Jud. 13:5, 7.

(1) *to bring forth, to bear*, as a mother, Genesis 4:1, 22; 16:1, 15, etc.; used of animals as well as persons, Gen. 30:39; also *to lay eggs*, as a bird, Jer. 17:11. Part. fem. יֹלֶדְתָּ one who brings forth, poetically for a mother, Prov. 17:25; 23:25; Cant. 6:9. Sometimes the accusative children is omitted by ellipsis; Genesis 6:4, וְיֹלְדוּ לָהֶם "and they bare (children) to them;" 16:1, וְיֹלְדָה לוֹ "and Sarai Abraham's wife bare him no (children);" 30:3 (comp. Niphal and Pual). Metaphorically, to bring forth fraud, iniquity (opp. to הָרָה to conceive, to plan), Job 15:35; Ps. 7:15; compare Isa. 33:11. by a similar metaphor, Pro. 27:1, "thou knowest not what a day may bring forth;" Zeph. 2:2.

(2) *to beget*, as a father (like the Greek τέλει

γεννᾶν, Lat. *parere*, used of either sex, whence *oi rekonentes*, parentes), Gen. 4:18; 10:8, 13. Used of God, to *create*. Deu. 32:18, "thou hast forgotten the rock that begat (created) thee." Jerem. 2:27, "(idolaters) say to a stock, thou art my father, thou hast begotten (i. e. hast created) me." (Compare No. 3.) Thus light will be thrown on the passage Ps. 2:7, where God says to the king (the son of God, comp. No. 8, b), "thou art my son, this day have I begotten thee;" i. e. I have created or constituted thee king, giving thee the divine spirit. Those who maintain that this word must necessarily be taken in a physical sense, as implying generation, and that in this passage the eternal generation of Christ is taught, do not appear to have considered (besides the passages in Deut. and Jer.) the words of the apostle, 1 Cor. 4:15, ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα. [Whatever difficulty might have been found in Psalm 2:7, it is all cleared away by the New Test.; where we learn, that it speaks of the resurrection of Christ, when He, the eternal son of God, became the first begotten of the dead; the passage 1 Cor. 4:15, refers to believers in the risen son of God, who are themselves "begotten again to a lively hope" by His resurrection, or, as is said in another place, "begotten by the word of truth."]

NIPHAL נולד *to be born*. Gen. 4:18, ויולד לחנוך "and unto Enoch was born Irad;" 21:5; 46:20; Num. 26:60. Ellip. as in Kal No. 1. Gen. 17:17, הֲלֵבֶן מֵאֵה שָׁנָה יוֹלֵד "shall (a child) be born to him that is an hundred years old?" 1 Chr. 3:5; 20:8, for נולדו Lamed is doubled נולדו.

PIEL ילד *to aid a woman who brings forth*, Ex. 1:16. Part. f. מילדת *a midwife*, Exod. 1:15; Gen. 35:17.

PUAL ילד and יולד Jud. 18:29; Ruth 4:17—(1) *to be born*, i. q. Niphal, Gen. 4:26; 6:1. Impers. e.g. 10:21, וְגַם יוֹלֵד נִשְׁהוּא "and to Shem even to him was born," i. e. children were born.

(2) *to be created*, Ps. 90:2.

HIPHAL הוליד—(1) *to cause a woman to bring forth* (spoken of God), Isa. 66:9; *to beget* children by any one, to impregnate a woman, 1 Chron. 2:18; 8:8; *to make* (the earth) *fruitful* (as showers), Isa. 55:10.

(2) *to beget*, as a father, i. q. Kal No. 2, Gen. 5:4, 7, 10, 13, seq.; 11:11, seq. Metaphorically *to beget* wickedness, Isa. 59:4 (nor is it needful in this passage to ascribe to Hiphil the sense of bringing forth).

(3) *to create*. Job 38:28, מִיְּהוּדִים אֲנִלִּי-קֵץ "who hath begotten (created) the storehouses of dew?"

HOPHAL, properly to be caused to be born, hence *to be born*. Inf. הולדת Gen. 40:20, and הולדת Eze 16:4, 5, *birth*. Genesis loc. cit., יוֹם הֵלֵדָת אֶת־פַּרְעֹה, "Pharaoh's birth day," prop. the day of Pharaoh's being born. As to the use of accusatives with passive verbs, see my Grammar, edit. 9, p. 233 [§ 140, ed. 11]. Olshausen, Emendationen zum A. T. p. 24, 25.

HITHPAEL, *to declare one's self to be born*, to cause one's name to be inscribed in the genealogical tables, Nu. 1:18. In the books of a later age, the expression used is התיחשׁ.

Derivative nouns, besides those which immediately follow, מולדת, מולדת, מולד, מולד, and pr. n. מוליד, אֶלְמוֹלֵד, מולד, מולד.

ילד m. plur. constr. ילדי and ילדי (Isa. 57:4)—

(1) *one born, a son*, poetically i. q. בן. Hence ילדי נכרים *sons of strangers*, poet. for strangers (compare No. p. CXXV, B.), *sons of wickedness*, for the wicked, Isaiah 57:4. Used kar' ἑξουσίαν, of the king's son [rather, the son of God, himself the mighty God], Isa. 9:5. Plur. comm. children, i. q. בנים 1 Sam. 1:2; Ezra 10:1; also of the young of animals, Isa. 11:7; Job 38:41.

(2) *a child*, sometimes one recently born, Genesis 21:8, seq.; Ex. 1:17; 2:3, seq.; sometimes one older, *a young man*, Gen. 4:23 (in the other hemistich אִישׁ). Ecc. 4:13; 1 Ki. 12:8 (opp. to זקן).

ילדה [pl. ילדות], f. *a girl*, Gen. 34:4; Joel 4:3; Zec. 8:5.

ילדות (denom. from ילד), f.—(1) *youth*, as a period of life, Ecc. 11:9, 10.

(2) *youth, young men*, Ps. 110:3.

ילוד verbal adj. *born*, i. q. יולד, Ex. 1:22; Josh. 5:5; 2 Sa. 5:14.

ילון ("passing the night," "tarrying," from לון), [Jalon], pr. n. m. 1 Ch. 4:17.

יליד—(1) verbal adj. *born*, especially in the phrase ילד בית " (a slave) born in the house of his owner," verna, Arab. تليد, id. Gen. 14:14; 17:12, 13, 23; Lev. 22:11.

(2) subst. *a son*; ילדי הענק the sons of Anak, Nu. 13:22, 28; ילדי הרפא 2 Sam. 21:16, 18, the sons of Raphah, i. q. רפאים.

ילך TO GO, TO WALK; see הלך.

ילל an onomatopoeic root, unused in Kal, ילל, YELT, TO WAIL. See for similar words under ובל.



page CCCXXXIX, B; also Arm. ܠܠ *lal*, Germ. lullen, Low Saxon, *lilauen*.

HIPIL *הִיפִּיל*, fut. יִהְיִיל (Isa. 52:5), יִילֵל (Lehrg. p. 389).

(1) *to cry out, to lament, to howl*. Isa. 13:6; 15:3; 23:1, 14; Jer. 25:34; Am. 8:3; הִיפִּילוּ שִׁירוֹת הַיָּדָל "the songs of palaces shall howl" (shall become sad, shall be mournful).

(2) Once used of the joyful voices of proud conquerors, Isa. 52:5; so ܠܠ of the sound of war, Barhebr. p. 411, 413, Gr. ὀλοῦσθαι of a joyful outcry, Æschyl. Septem ante Theb. 831; Agam. 281; and on the contrary ἀλαλάειν for lamentation, Eurip. Phœn. 358. Also מְרוֹחַ, הֶרֶע, רָנוּ are used for outcry of either kind.—There seems to be a trace of the form הוֹלֵל (compare ܠܠ and the noun תוֹלֵל), Ps. 78:63, where for הוֹלֵלוּ the parallelism requires us to read הוֹלִילוּ (are lamented). [Few, I believe, will approve of any such alteration; the passage needs none.] Derivatives, תוֹלֵל and—

לָל m. *yelling or howling* of wild beasts, Dan. 32:10; comp. Arab. يَبَاب *yelling*, for خراب يباب a desert where wild beasts yell (Willmet's Lex. Arab. s. v.), and Hebr. אֵיִים.

לָל const. state ילֵל f. *howling, yelling*, Isa. 15:8; Jer. 25:36; Zec. 11:3.

לָל i. q. לָעַה [i. q. לָעַה Thes.], Arab. لَعِيَ to utter anything rashly (Syn. ܠܠܬ), Pro. 20:25. In Arabic the verb لَعِيَ is used of rash oaths, Kor. Sur. ii. 225. As to the power of the syllable לָל see under לָל.

[Hence תוֹלֵעַ and תוֹלֵעַ in Thes.]

לָל, an unused root. Arabic وَلَف Conj. III. to adhere firmly. Hence—

לָל f. a *scab, an itching scab*, so called from sticking fast, Levit. 21:20; 22:22; LXX. λειχίν, Vulg. *impetigo*.

לָל, an unused root, i. q. לָלַק to lick, to lap, to lick up, to browse upon, like cattle (comp. לָחַק Nu. 29:4). Hence—

לָל m. a species of *locust*, with wings (Nah. 3:16) and hairy (Jer. 51:27), Ps. 105:34; Joel 1:4; 2:25; see Bochart, Hieroz. P. ii. p. 443.

לָל a *bag, a purse*, so called from collecting (root לָל), 1 Sa. 17:40.

ים const. יָם, more rarely יַם; with suff. יָמָה Jer 51:36; with הַ parag. יָמָה, pl. יָמִים m.—

(1) THE SEA (Arab. يَم, Syr. ܝܡܐ and ܝܡܐ but the latter word is generally used for a lake; Ægypt. ܝܡ id. A derivation is scarcely to be sought; however it may be conjectured that it properly denotes, *the boiling, foaming* of the sea; compare יָם and יָמִים; [referred in Thes. to the unused root יָמִים]). Used either of the ocean or any of its parts, or of inland lakes (Job 14:11, Syr. ܝܡܐ). So יָם-בְּרִיַת the lake of Tiberias, Nu. 34:11; יָם-הַמֶּלַח Gen. 14:3 (the salt sea), יָם-הַעֲרֵבָה (sea of the desert) Deu. 4:49, יָם הָרְמוֹת (eastern sea) Joel 2:20; Zec. 14:8, *lacus Asphaltites*, or the Dead Sea; יָם-סוּף (the weedy sea, see סוּף) and יָם-מִצְרַיִם Isa. 11:15, the Red Sea; הַיָּם הַגָּדוֹל the great sea, Nu. 34:6, 7, and הַיָּם הַחֲדָשִׁי the hinder, i. e. the western sea, Deu. 11:24, for the Mediterranean sea; הַיָּם with art. used (as shewn by the context) of the Mediterranean sea, Josh. 15:47; the sea of Galilee, Isa. 8:23; the Red Sea, Isa. 10:26; the Dead Sea, Isa. 16:8; יָם הַמֶּן wealth of the sea, is the wealth of maritime and trans-marine nations (הָאֵיִם) procured by sea voyages; Isa. 60:5, i. q. הָיָם אֲנִי אֵם תִּנֵּן כִּי וְגו' Deu. 33:19; Job 7:12, "am I a sea, or a sea monster, that," etc., i. e. am I untamed like the sea? Lam. 2:13, הָיָם כְּגֵדְךָ "thy ruin is great like the sea." Plur. יָמִים seas, poet. for the sing., e. g. for the prose הַיָּם Gen. 32:13; 41:49; poet. is said יָמִים Gen. 49:13; Job 6:3; Jud. 5:17; Ps. 78:27. Figuratively and hyperbolically יָם-הַחֲדָשִׁי the sea of brass was the name of the great laver in the inner court of Solomon's temple, 2 Ki. 25:13; 1 Ch. 18:8. The name of sea is also applied to—

(2) a great river, as the Nile, Isa. 19:5; Nahum 3:8; the Euphrates, Isa. 27:1; Jer. 51:36; pl. of the arms of the Nile, Eze. 32:2. (So Arab. يَم and بحر compare Diod. i. 12, 96. More instances have been given on Isa. 19:5.)

(3) the west, the western quarter, from the Mediterranean sea being situated to the west of Palestine; יָם רֶמֶח the west wind, Exod. 10:19; פָּאֵת-יָם the west side, Ex. 27:12; 38:12; יָמָה westward, Gen. 28:14; Exod. 26:22 (also to the sea, Ex. 10:19, for which there is more frequently יָמָה); מִיָּם from the west, Gen. 12:8; קִיָּם on the west of any place, Josh. 8:9, 12, 13. Twice (Ps. 107:3; Isa. 49:12) יָם is joined with the north (צָפוֹן); and on this account some suppose it, at least in these places, to signify the south:

but elsewhere, also quarters which are not opposite but near together are spoken of in the same connexion; compare Am. 8:12; Deu. 33:23.

ים, emphat. יָמָה Ch. *the sea*. Dan. 7:2, 3.

יָמָה, an unused root, which appears to have signified *heat, warmth*; kindred words are יָמִים, יָמָה, which itself follows the analogy of this root; יָמָה = יָמִים, יָמָה, to be hot (as the day). See under יָמִים. [Hence the three following words—]

יָמוּאֵל ("the day of God," יָמָה = יָמִים comp. יָמוּאֵל i. q. יָמָה a man), [Jemuel], pr. n. of a son of Simeon, Gen. 46:10, called erroneously יָמוּאֵל Nu. 26:12.

יָמוֹת pl. of the noun יָמָה, which see.

יָמִים id. see ibid.

יָמִים m. pl. ἀπαξ λεγόμεν. Gen. 36:24, prob. according to Vulg. *aquæ calidæ, thermæ, hot springs*, such as are actually found in the country spoken of in the passage, to the east of the Dead Sea. That which Jerome says in Quæst. ad loc. cit. "Nonnulli putant aquas calidas juxta punice lingue viciniam, quæ hebrææ contermina est, hoc vocabulo significari," is not to be despised, nor is it devoid of etymological reasons; see those which have been given under יָמִים and יָמָה. In the Samaritan copy of the Pentateuch it is יָמִים Emims or giants, and so it is understood by Onkelos and Pseudo-Jonathan. By a very unhappy conjecture made from the context, some Jewish writers and Luther [also the English version] understand it to mean *mules*.

יָמִימָה (i. q. יָמָה "dove"), [Jemimah], pr. n. of a daughter of Job, Job 42:14.

יָמִין subst.—(1) m. ["com. but mostly fem."] *the right side*, the right quarter. (Arab. يَمِين). When

put in the genitive after other nouns it has the force of the adj. *right* (יָמִינִי). יָמִין שֶׁל הַיָּמִין the thigh of the right side, i. e. the right thigh; יָמִין עֵינִי the right eye, 1 Sa. 11:2; יָמִינוּ יְיָ Genesis 48:14; יָמִינִי his, my right hand, Ps. 73:23; Jer. 22:24. (Compare Syr. ܝܡܝܢ the right hand). Also—(a) *on the right* is יָמִין על Job 30:12; מִיָּמִין 1 Kings 7:39, 49; יָמִין (acc.) Job 23:9.—(b) *on the right of any person or thing* is יָמִין על Neh. 8:4; Zec. 4:11; יָמִין דָּבָר 1 Sa. 23:24; מִיָּמִין Ps. 109:31; Isaiah 63:12; מִיָּמִין Gen. 48:13; Ps. 16:8; Ezek. 10:3; Zec. 4:3; מִיָּמִין 2 Ki. 23:13; מִיָּמִין 2 Sa. 24:5.

—(c) *on or at the right* (after verbs of motion) יָמִין Neh. 12:31; of some one יָמִין Psalms 110:1. יָמִינִי "sit thou at my right hand."—(d) *towards the right* is יָמִין על 2 Sa. 2:19; Isa. 9:19; יָמִין Ezek. 1:10; מִיָּמִין Gen. 13:9, and יָמִין 1 Sam. 6:12; Nu. 20:17; 22:26; often in proverbial phrases, סָר מִיָּמִין to turn to the right or left, Deu. 2:27; 5:29; 17:20; Josh. 1:7, 23:6.—*To stand on the right hand of any one* is the same as *to aid him*, Ps. 16:8; 109:31; 110:5; 121:5; [The passages Ps. 109:6, Zec. 3:1, show that this cannot be always the meaning of the phrase; the context and subject must be carefully heeded.] Those on whom special honour is conferred are said to sit on the right hand of a king, as the queen, 1 Ki. 2:19; Ps. 45:10; the friend of the king, and minister of the kingdom, Ps. 110:1 (where see the interpreters); comp. Jos. Arch. vi. 11 § 9. [No one who believes in the divine authority of the N. Test. can doubt the application of Ps. 110:1 to Him, as risen from the dead, and ascended into the Father's presence, "from henceforth expecting till His enemies shall be made His footstool."]

(2) i. q. יָמִין יְיָ the right sc. hand, Gen. 48:18; Ex. 15:6; Ps. 21:9; 44:4, etc. In this signification, like יָ, it is joined with a feminine verb (Ps. 137:5), more rarely with a masculine (Prov. 27:16).—Psa. 80:18, אִישׁ יָמִינִךָ "the man of thy right hand," i. e. whom thy right hand conducts, [rather, the man who is there seated, even Christ himself].

(3) *the southern quarter, the south*, compare the remarks on אַחֲרֵי No. 2. 1 Sa. 23:19, מִיָּמִין הַיַּשְׁמוֹן "from the south of the desert." Verse 24. 2 Sam. 24:5.

(4) The right hand in Hebrew, the same as in Greek, is connected with the idea of success, and thus denotes *prosperity*, like the Arab. يَمِين, see pr. n. מִיָּמִין Gen. 35:18. [It appears to be a mere assumption to assign this meaning or this idea to the Hebrew word.]

(5) [Jamin], pr. n. of a son of Simeon, Genesis 46:10 all.

Hence patron.—

יָמִינִי [Jaminites], Nu. 26:12.

יָמִינִי —(1) i. q. יָמִין *right* (opposite to left), only found 2 Ch. 3:17; Eze. 4:6 כְּחֵיב.

(2) יָמִינִי and ellipt. יָמִינִי a Benjaminite, Gentile noun from מִיָּמִין see page cxxviii, B.

יָמִלָּהּ & יָמִלָּהּ ("whom he, sc. God, will fill up"), [Imla, Imlah], pr. n. of the father of Micaiah the prophet, 1 Ki. 22:8, 9.



**ימלך** ("whom God makes to reign"), [*Jamlech*], pr. n. of a leader of the tribe of Simeon. 1 Ch. 4:34.

**ימם** an unused root, see **ימיקה**. ["(1) .. q. **ימם** and **ימם** to make a noise; hence **ימם** sea.

(2) i. q. **ימם**, **ימם** to be hot, whence **ימם** day, applied to love, whence **ימיקה**. Thes.]

**ימין** unused in Kal; ["kindred to **ימין**"]. Hiphil **ימין** and **ימין** 2 Sam. 14:19, denom. from **ימין**.

(1) to go to the right, to turn to the right. Gen. 13:9; Eze. 21:21. Comp. **ימין** No. II.

(2) to use the right hand. Part. **ימין** 1 Ch. 12:2.

Derived or cognate nouns, **ימין**, **ימין** No. 1. **ימין** and—

**ימנה** ("prosperity," i. q. **ימנה**), [*Jimna, Imna*], pr. n. of a son of Asher, Gen. 46:17 all.

**ימני** m. **ימני** f. adj. **ימני** (opposite of left), Ex. 29:20; Levit. 8:23. Formed as from **ימין**, **ימין** the right side.

**ימנע** ("whom God retains," i. e. preserves), [*Imnah*], pr. n. m. 1 Ch. 7:35.

**ימרה** unused in Kal, i. q. **ימרה** to exchange. Hence— Hiphil **ימרה** to change, to exchange, Jer. 2:11. Hitpa'el **ימרה** to exchange oneself with any one, i. e. to change places with any one (compare Arab. **بدل** to change, to exchange, Conj. V. to take the place). Isa. 61:6 **ימרה** **ימרה** "for their brightness be ye substituted." So Saad. and Jarchi, Others, as Vulg., Chald., Syr., "in their brightness ye shall glory," as though it were the same as **ימרה**.

**ימרה** ("stubborn," from **ימרה**), [*Imrah*], pr. n. m., 1 Ch. 7:36.

**ימוש** i. q. **ימוש**, unused in Kal.

Hiphil, Jud. 16:26 in **ימוש**, כתיב **ימוש** let me feel.

**ימרה** fut. **ימרה**—(1) TO ACT VIOLENTLY, TO OPPRESS. ["The primary idea is that of heat, kindred to **ימרה**, also **ימרה** etc."] Part. **ימרה**, **ימרה** "the oppressing city." In other passages it is used as an epithet for a sword. **ימרה** the oppressing or violent sword, Jer. 46:16; 50:16; and without

**ימרה** probably id.; 25:38, **ימרה** "the wrath of 'he oppressing," i. e. sword, as it has been well taken by Schnurrer, unless, perhaps, with LXX., Chald., and some MSS. we ought to read **ימרה**. Psalm 74:8, **ימרה** "let us oppress (i. e. let us destroy) them all."

Hiphil **ימרה** fut. **ימרה** i. q. Kal, than which it is oftener used, specially of civil commotions, i. q. **ימרה** Exod. 22:20; Levit. 19:33; Eze. 18:7, seq.; Isa. 49:26; used of fraud and cheating in buying and selling, Levit. 25:14, 17; followed by **ימרה** to cast out, from possession, Ezek. 46:18. (Chaldee Aph. **ימרה** id.) Compare **ימרה**.

**ימרה** ("rest"), [*Janoah*], pr. n. of a town on the borders of Ephraim and Manasseh, 2 Kings 15:29. With **ימרה** local **ימרה** Josh. 16:6, 7.

**ימרה** ("sleep"), Josh. 15:53 כתיב, for which in קרי there is **ימרה** ("flight"), [*Janum*], pr. n. of a town in the tribe of Judah.

**ימרה** an uncertain root, ["a spurious root"], whence the Hiphil **ימרה** is commonly derived. But see for this form the root **ימרה**.

**ימרה** f. i. q. **ימרה** a sucker, a shoot, Eze. 17:4. Properly, sucking, from the root **ימרה**, pass. form, but with active power. To this word corresponds Ch. **ימרה**, **ימרה**, Syr. **يَمْرَه** suckling.

**ימרה** fut. **ימרה** ["Ch. **ימרה**, Syr. **يَمْرَه**] TO SUCK, Job 3:12; properly a mother's breast, followed by acc., Cant. 8:1; Joel 2:16; but used also of other things, as Job 20:16, "he sucked the poison of asps." Figuratively Isaiah 60:16, "thou shalt also suck the milk of the Gentiles and the breasts of kings thou shalt suck," i. e. thou shalt be enriched with the wealth of nations and kings. Deu. 33:19, **ימרה** **ימרה** "for they shall suck the abundance of the seas," i. e. of transmarine nations; Isa. 66:11, 12. Part. **ימרה**—(a) suckling, Deu. 32:25; Ps. 8:3.—(b) a shoot, a sucker, see under the word **ימרה**.

Hiphil **ימרה** to give suck, to suckle, as a mother a child, Genesis 21:7; Ex. 2:7, 9; 1 Sa. 1:23; also used of cattle, Gen. 32:16. Part. **ימרה**, with suffix **ימרה** 2 Ki. 11:2. Plural **ימרה** Isaiah 49:23 (a woman), giving suck, subst. a nurse. As things which are sweet and pleasant to the taste are sucked, hence to cause to taste, to give to eat, any thing sweet, Deu. 32:13.

Derivatives, **ימרה**, **ימרה**.

**ימרה** m. and once **ימרה** (Isa. 34:11), an unclean bird, probably aquatic or living in marshes; Levit

11:17; Deut. 14:16, an inhabitant of deserts or marshes, Isa. loc. cit. LXX. and Vulgate render it *ibis*, i. e. the Egyptian heron. Chald., Syr., *noctua*, *ulula*; and so Bochart (Hiero. P. II, p. 281, seq.), who supposes it to be so called from twilight (לַיָּלָה). It seems to me to be a kind of *heron* or *crane*, such a one as utters a sound like the *blowing* of a horn, like the *ardea stellaris* (Rohrdommel), *ardea Agami* (ber Trompetervogel), *grus vulgaris*; this opinion being in accordance with the etymology from לָשַׁף to *blow*. In the list of unclean birds, Levit. loc. cit. this bird is followed by תַּנְשֵׁמֶת, which is almost from the same root (תַּנְשֵׁם = לָשַׁף).

**יִסַּד** ["Inf. with prefix יִסַּד Isa. 51:16; יִסֵּד (as if from a verb יִסַּד), 2 Ch. 31:7. The primary and monosyllabic root is *sad*, Sanscrit to sit, Lat. *sedere*, Goth. *satjan*, to place; compare Eng. *to set*." See Thes.]—(1) TO FOUND (a building), ["to place a building, hence to found"], Ezra 3:12; Isa. 54:11. However, this proper and original signification is more frequent in Piel; in Kal commonly poetically used of God as founding the heaven or the earth, Psalm 24:2; 78:69; 89:12; 102:26; 104:5; Job 38:4; Am. 9:6. Also ["to place"] to pile up a heap, appoint, ordain, 2 Chr. 31:7.

(2) Metaphorically to constitute, to establish, as laws. Psal. 119:152; Hab. 1:12, להוֹכִיחַ יִסְדָּתוֹ "thou hast ordained it (the Chaldean people) for punishment," i. e. hast sent, hast called for it; in the other hemistich לְמִשְׁפָּט יִסְדָּתוֹ Ps. 104:8, "unto the place which thou hast appointed for them," hast assigned. Isaiah 23:13, "behold the land of the Chaldees ... אֲשֶׁר יִסְדָּהּ לְצִיִּים" "Assyria appointed it for the inhabitants of the desert," i. e. for the Chaldees; compare my Commentary on the passage.

**NIPHAL** נִסְדָּה—(1) to be founded, as a kingdom ["to sit down, settle as men in any country"], Ex. 9:18; Isa. 44:28.

(2) to support oneself, to lean, or rest on one's arm; used of men reclining on a couch or cushion, especially as deliberating and consulting together; hence to take counsel together: [This mode of arriving at this sense is rejected in Thes. Gesenius there takes up the idea of to sit together in council], Ps. 2:2; 31:14. Hence כֹּסֶד for יִסֵּד prop. a cushion, a couch, [in Thes. a sitting together], hence a council; and, on the contrary, Arab. دِيوان prop. deliberation, sitting together; hence a couch, on which those who consult recline.

**PIEL** יִסֵּד.—(1) i. q. Kal, to found (a building), ["to place a foundation stone"], with acc., Joshua

6:26; 1 Ki. 16:34; Zec. 4:9; Isa. 14:32; 28:16. Followed also by another acc. of the material. 1 Ki. 5:31, לְיִסֵּד הַבַּיִת אֲבָנֵי נֹחַ "to lay the foundation of the house with hewn stone." Figuratively, Ps. 8:3, יִסְדָּתָּ עָלַי "thou hast founded glory" for thyself (comp. the usage of the Arabs, who compare glory to a firm and strong edifice; see Muntinghi on the passage).

(2) to appoint, to ordain, with an acc., 1 Ch. 9:22; followed by עַל Est. 1:8.

**PUAL** יִסְרָה to be founded, 1 Ki. 6:37; followed by an acc. of the material, 1 Ki. 7:10.

**HOPHAL** i. q. Pu. Inf. הִסְדָּה subst. a foundation, being founded, Ezr. 3:11; 2 Ch. 3:3. Part. מְסֻדָּה (with dag. forte euphon.) founded. Isai. 28:16, מְסֻדָּה מְסֻדָּה a founded foundation, i. e. firm, comp. הִפֵּשׁ מְסֻדָּה Ps. 64:7; מְסֻדָּה Ex. 12:9.

Derivatives besides those immediately following, כֹּסֶד, מְסֻדָּה, מְסֻדָּה, מְסֻדָּה, מְסֻדָּה [and pr. n. מְסֻדָּה]

**יִסַּד** m. foundation, metaph. beginning. Ezr. 7:9.

**יִסֵּד** m. a foundation, base, as of the altar, Ex. 29:12; Levit. 4:7, seq.; of a building, Hab. 3:13. Pl. יִסְדִּים Mic. 1:6; יִסְדִּים Lam. 4:11. Metaph. used of princes (comp. שְׂתִתּוֹ). Eze. 30:4.

**יִסְדָּה** f. foundation, Ps. 87:1.

**יִסֹּר** m. a corrector, a reprover, verbal subst. of the form מְבַדֵּל from the root יִסַּד Job 40:2, רֹבֵד, עִם-יִסְדֵּי יִסֹּר "shall the reprover (of God contend) in contending with the Almighty?" רֹבֵד is inf. absol. from the root יִסַּד used instead of the finite verb, compare Jud. 11:25, וְעִם-יִסְדָּהּ רֹבֵד where a finite verb is added. Various separate interpreters have rightly explained the single words of this verse (see as to יִסֹּר Junius and Tremell., as to the form רֹבֵד see Aben Ezra and Kimchi): but I have not found any who have rightly understood the whole. The interpretation which I have given above, was suggested in my larger lexicon [1810], and has been approved by Umbreit, Winer, de Wette, but neglected by Rosenmüller.

**יִסֹּר** m. drawing back, withdrawing, verbal fut. from כֹּסֶד (as רֹבֵד from יִסַּד). Jer. 17:13, נִסְדִּים מִמֶּנִּי "those who depart from me," for יִסְדִּים, as יִסִּים for קָמִים.

**יִסַּד** an uncertain root, i. q. יָסַד to pour out, but intrans. to be poured (comp. יָסַם and יָסַם). Once found Ex. 30:32, יִסַּד "shall be poured." But perhaps the reading should be יִסַּד. [This is not inserted as a root in Thes.]



יִסְכָּה ("one who beholds, looks out," from יִסְכָּה, [Iscah], pr. n. of the sister of Lot, Gen. 11:29.

יִסְכָּהּ ("whom Jehovah props up"), [Is-machiah], pr. n. m. 2 Ch. 31:13.

יִסַּף in Kal and Hiph. fut. יוֹסֵף, apoc. יוֹסֵף, conv. יוֹסֵף (fut. Kal unused), inf. הוֹסִיף; part. יוֹסֵף for יוֹסֵף (Isa. 29:14; 38:5), and מוֹסִיף Neh. 13:18 (compare note).

(1) to add, (Syr. and Chald. Aph. אוֹסַף, אִסְפַּף). Followed by an accus. of the thing added, and עַל of that to which it is added. Lev. 5:16, וְאֵת חֲמִישִׁיתוֹ, יוֹסֵף עָלָיו "and he shall add a fifth part thereto." Levit. 22:14; 27:13, seq.; Deu. 19:9; followed by אֵל 2 Sa. 24:3. The accusative of the thing to be added is however often omitted, Deu. 13:1, לֹא-תִתֶּנּוּ, עָלָיו וְלֹא תִנְדַּע מִפְּנֵי "neither add thereto nor take therefrom (any thing whatever)." Proverbs 30:6; Ecc. 3:14.

Hence—(2) to add (something) to—, i. e. to increase any thing, comp. the Fr. *ajouter à*, and Lat. *dehaurere (aliquid) de laudibus alic.* Followed by עַל Ps. 71:14, וְהוֹסַפְתִּי עַל-בְּרִיתִי, "and I will add to (increase) all thy praise." Ps. 115:14; Ezr. 10:10; followed by אֵל Eze. 23:14; followed by לְ Isai. 26:15; followed by an acc. Lev. 19:25. Job 42:10, וַיִּסַּף יְהוָה אֶת-כָּל-אֲשֶׁר לְאִיִּב לְמִשְׁנָה "and Jehovah increased twofold all things which Job had." Ecc. 1:18; Prov. 1:5; 9:9; 10:27; 16:21; 19:4; Job 17:9; Isa. 29:19. To increase any thing to any one sometimes means i. q. to give more, plentifully. Ps. 120:3, כִּי-יִשְׁוֹן לִי וְיִבְרַח יוֹסֵף לִי "what shall one give to thee, or what shall one increase to thee, O deceitful tongue?" compare Lev. 26:21; Eze. 5:16. Elsewhere to increase, is i. q. to surpass. 2 Ch. 9:6, יִסְפָּתָה עַל הַשְׁמוּעָה "thou hast increased the fame," i. e. thou hast surpassed the fame, comp. 1 Ki. 10:7.

(3) To add to do anything, followed by an inf. either naked or else with לְ prefixed, more rarely with a finite verb, (the copula either added or omitted, Prov. 23:35; Isa. 52:1; Eccl. 1:6) is—(a) to do again, and in Latin [or other language which resembles it in this particular] it is commonly expressed by an adverb, *iterum, rursus*. Genesis 4:2, וַתִּסַּף לָרֶגֶת "and she bare again." Gen. 8:10, 12; 18:29, וַיִּסַּף עוֹר לְדָבָר "and he spoke yet again." Genesis 25:1; Exod. 10:28, 29.—(b) to do something afterwards, to come in to do anything, to do it any longer. Genesis 4:12, לֹא-תִתֶּנּוּ תַת־יָדָהּ לָךְ "the (earth) shall no more yield to thee her strength."

Num. 32:15; Josh. 7:12; 1 Sam. 19:8; 27:4; Isa. 47:1, 5.—(c) to do more. Genesis 37:5, וַיִּסְפוּ עוֹד, "and they hated him yet more;" 37:8 1 Sam. 18:29; 2 Sam. 3:34.—Sometimes the action which is either to be repeated or continued, is omitted, and is only to be gathered from what precedes. Job 20:9, עֵינִי שֶׁנִּפְתָּה וְלֹא תוֹסִיף "the eye has seen him, but it shall not add," sc. לִשְׁוֹן i. e. shall see no more. Job 34:32, "if I have sinned, I will not continue," sc. to sin. Job 38:11; 40:5, 32. Ex. 11:6, "such as never was before וְלֹא-תִתֶּנּוּ (sc. לְהֵיחֵל) neither afterwards will there be." Num. 11:25, "and when the Spirit came upon them they prophesied יִסְפוּ וְלֹא (sc. לְהֵתְנַבֵּא) but (from that day) never any more," as is well rendered by the LXX. and Syr.

Note. In the future for יוֹסֵף there is sometimes written יִסַּף. Ex. 5:7; 1 Sa. 18:29; and on the contrary יוֹסֵף, יוֹסֵף Ps. 104:29; 2 Sam. 6:1, for יִסַּף from יִסַּף. For the imp. there occurs twice יִסַּף, but this is more correctly referred to the root יִסַּף.

NIPHAL נוֹסַף—(1) to be added, followed by עַל Nu. 36:3, 4, reflect. to join one's self, Ex. 1:10.

(2) to be increased, sc. in wealth. Prov. 11:24. Part. נוֹסָפוֹת Isa. 15:9, additions, increases, sc. of calamities, i. e. new calamities.

Derived pr. n. יוֹסֵף, יוֹסֵף, יוֹסֵף.

יִסַּף Ch. unused in Kal.

HOPHAL (as in Hebrew) הוֹסַף to be added, Dan. 4:33.

יִסַּר, rarely occurring in Kal, fut. אִסַּר Hos. 10:10; Isa. 8:11 [This passage is omitted in Thes.]; part. יִסַּר Pro. 9:7; Ps. 94:10. Elsewhere in—

PIEL יִסַּר, fut. יִסַּר, inf. also יִסַּר Lev. 26:18, יִסַּר Ps. 118:18.

(1) TO CORRECT by blows or stripes, TO CHASTISE, Deu. 22:18. 1 Ki. 12:11, 14, "my father chastised you with whips;" especially used of children who are corrected by their parents, Prov. 19:18; 29:17; of men corrected by God, Levit. 26:18, 28; Psal. 6:2; 38:2; 39:12; 118:18; Jer. 2:19; 10:24. (Aeth. ገሠሠ: to correct, to reprove, to instruct; the palatal being changed into the harsher ጸ.)

(2) to correct by words; hence—(a) to admonish, to exhort, Prov. 9:7; Job 4:3 (comp. Hos. 7:15). Ps. 16:7, אֶף-לֵילוֹת יִסְרוּנִי בַלְיָוִי "also by night my reins admonish me," to praise God. Followed by לְ, to dissuade from anything, Isa. 8:11. Often used of the discipline which children receive from their parents, Deu. 21:18; or men from God, Deu. 4:36 8:5; Psal. 94:12.—(b) to instruct, to teach. Isa

28:26, יִרְנֶנּוּ, "he will instruct him according to the right, his God will teach him." Followed by two acc. Pro. 31:1.—Often joined with the synonymous word הוֹכִיחַ, which differs from this verb in applying primarily to the milder discipline of admonition and reproof, and being thence transferred to the more severe as that of stripes and punishment;—this verb, on the other hand, properly signifies the more severe discipline, and is transferred to that which is milder. Like the former is Gr. παιδεύειν, Germ. züchtigen (from zucht, ziehen, erziehen), like the latter is Heb. לָמַד.

["Hiphil i. q. Kal and Piel. Once אִסְיִיר Hos. 7:12."]

NIPHAL נוֹסֵר to be corrected, to be admonished, to receive discipline, Ps. 2:10; Jer. 6:8; Pro. 29:19; Eze. 23:48.—נוֹסְרִי Eze. loc. cit. is Nithpael (see Lehrs. p. 249) for נִתְּוֹסְרִי. The common analogy is however preserved, if the word be written with other vowels, נוֹסְרִי.

Derivatives, מוֹסֵר, מוֹסֵר, מוֹסֵר.

עֵ [pl. יַעֲשִׂים] m. a shovel for taking away ashes, from the root יָעָה to take away, Exod. 27:3; 38:3; Nu. 4:14; 1 Ki. 7:40, 45. Vulg. forceps. (In Arabic many nouns derived from the root عى signify a vessel, but in this root the Arabic appears to differ from the Hebrew.)

יָעַב [Jabez], pr. n.—(1) of a man, 1 Chr. 4:9, 10; where it is so stated as if it were put for יַעֲצֵב (he causes pains).

(2) of a town of the tribe of Judah, 1 Chr. 2:55.

יָעַד fut. יַעֲד.—(1) TO POINT OUT, TO DEFINE, TO APPOINT, especially a place, Jer. 47:7, and time, 2 Sa. 20:5; also, a punishment, Mic. 6:9.

(2) to espouse, a wife or concubine, Ex. 21:8, 9. (Arab. وعد to point out anything before, especially good; but also sometimes, to threaten some harm. III. to appoint a time or place.—Apparently cognate is הוֹדִיעַ to cause to know, to point out.)

NIPHAL נִתְּוֹר—(1) to meet with any one at an appointed place, to come with him to such a place; followed by לְ Ex. 25:22; 29:42, 43; 30:6, 36; followed by אֵל Nu. 10:4.

(2) recipr. to come together at an appointed time or place, Neh. 6:2, 10; Job 2:11; Am. 3:3; also generally, to come together, Josh. 11:5; 1 Ki. 8:5; followed by עַל against any one, speaking of confederates, Nu. 14:35; 16:11; 27:3.

HIPHAL הוֹעִיר to appoint any one to meet at a certain time or place, specially for judgment; to

summon to a court, to call on to plead. Job 9:19, מִי יוֹעִידֵנִי "who shall cite me?" Jer. 49:19; 50:44.

HOPHAL—(1) to be appointed, set, Jer. 24:1.

(2) to be turned, as the face, Eze. 21:21.

Derivatives, מוֹעֵד, מוֹעֵד, מוֹעֵד, מוֹעֵד, and pr. n. מוֹעֵדָה.

יָעִד [Iddo], m. 2 Chron. 9:29 in קרי (for which יָעִד כְּחַיִּי, pr. n. m.; elsewhere יָעִד, which see.

יָעָה a root, ἀπαξ λεγόμεν. Isaiah 28:17, ["to SNATCH AWAY"], TO REMOVE, TO TAKE AWAY. Arab. عى = أَصَف to gather, IV. to lay up; perhaps, to take away, to snatch away; whence عى a shovel, and—

יָעִיאל & יָעִיאל (perhaps "treasure of God"), [Jeuel, Jeiel, Jehiel], pr. n. of several men—(1) of the captain of the Reubenites, 1 Ch. 5:7.—(2) of the builder of the city of Gibeon, 1 Chr. 9:35.—(3) of the scribe of king Uzziah, 2 Ch. 26:11, all.

יָעִין ("counsellor," part. fut. from עוּן), [Jeus], pr. n. m. 1 Ch. 8:10.

יָעִיר pl. woods, i. q. יָעִיר Eze. 34:25 כְּחַיִּי.

יָעִישׁ (verbal, from fut. of the verb עוּשׂ, "whom God hastens"), [Jeush, Jehush], pr. n.—(1) of a son of Esau, Gen. 36:18; for which there is יָעִישׁ, verse 5, 14 כְּחַיִּי.—(2) of a son of Rehoboam, 2 Chr. 11:19, also of others.

יָעַז unused in Kal, prob. i. q. עָזַז to be hard, firm, robust.

NIPHAL, Isa. 33:19, עָזַז נִתְּוֹר "a hard (or obstinate) people;" or, as well rendered by Jerome, impudens. Symm. ἀναιδέης.

יָעִיז (whom God comforts, from the root עָזַי to comfort), [Jaaziel], pr. n. m. 1 Ch. 15:18; for which there is, verse 20, יָעִיז.

יָעִיזָה ("which Jehovah comforts"), [Jaaziah], pr. n. m. 1 Ch. 24:26, 27.

יָעִיר & יָעִיר ("which Jehovah aids"), [Jaazer, [Jazer], pr. n. of a town in the tribe of Gad, near the land of the Ammonites, long subjected to the rule of the Moabites; its site was in the spot where now are the ruins called Sār. As to the sea of Jazer (יָעִיר Jer. 48:32), which is of very doubtful authority, see my observations on Isa. 16:8.—Nu. 21:32; 32:1. Greek 'Iaζήρ, 1 Macc. 5:8. Compare Eusebius, De Locis Heb. v. 'Iaζήρ.



**יַעַט** a root, *ἄραξ λεγόμεν*. i. q. **עָטָה** TO CLOTHE, *Isa. 61:10*.

**יַעַט** Chald. i. q. Hebr. **יָעַן** TO COUNSEL. Part. **יָעֵן** (for **יַעַט**), A COUNSELLOR of a king, *Ezra 7:14, 15*.

**יִתְפַּאֵל**, to consult together, *Dan. 6:8*.

Derivative, **עָטָה**.

**יַעִיָּאל** [*Jeiel, Jehiel*], see **יַעֲוָאל**. [Also used when not in כְּחַיִּב as *1 Ch. 5:7; 15:18, 21*.]

**יַעִיר** ("whom God stirs up"), [*Jair*], pr. n. of a man, *1 Ch. 20:5* קָרִי, in כְּחַיִּב there is **יַעִיר**. In the parallel place, *2 Sa. 21:19*, there is instead of it **יַעִירִי**, but **אֲרִיִּים** appears to be a spurious reading taken by mistake from the following **מְנוּרֵי אֲרִיִּים**.

**יַעֲכָן** ("troubled," see **עָכָן**), [*Jachan*], pr. n. m., *1 Ch. 5:13*.

**יַעַל** unused in Kal—(1) TO ASCEND ON HIGH, TO RISE ABOVE; kindred to **עָלָה**. (Arab. **وَعَلَ**, to rise above. V. to ascend a mountain, to stand on the summit, <sup>5</sup>وَعَل, a noble, a prince.) Hence **יַעַל** ibex.

(2) to excel, to be useful, compare **יַעַל** in the compound word **בְּרַעַל**.

**HIPIHIL הוֹעִיל**—(1) to be useful, to profit, to aid, absol. *Pro. 10:2; 11:4; Jerem. 2:8; יִתְּנוּ עֵלָיִם* "they follow those who profit (or are worth) nothing," (i. e. false gods). Followed by dat. of pers. *Isa. 30:5; Jer. 23:32*; or of the thing. *Job 30:13; יִתְּנוּ עֵלָיִם* "they help my fall," with suff. **יִתְּנוּ עֵלָיִם** *Isa. 57:12*.

(2) intrans. to be benefited, to receive help from any thing. *Job 21:15; מִהֲנוּעִיל* "what should we be benefited (in this thing)?" *15:3*, "words לא בָּם יִתְּנוּ עֵלָיִם in which there is no profit," *35:3; Isa. 47:12; 48:17*. Hence—

**יַעַל** m. pl. **יַעֲלִים** const. **יַעֲלִי**—(1) the ibex, perhaps also the chamois. Arab. **وَعَلَ** and **وَعَل**, *Ps. 104:18; Job 39:1*. Comp. *Bochart, Hieroz. P. I, p. 915, seq.* **צִבְרֵי הַיַּעֲלִים** the rocks of the wild goats, near the desert of Engedi, *1 Sa. 24:3*.

(2) [*Jacl*], pr. n.—(a) of a judge [?] or heroic person of Israel, before the time of Deborah, *Jud. 5:6*. [This is surely the same as the next.]—(b) of a resolute woman, the wife of Heber the Kenite, *Jud. 4:17, 18; 5:24*. Some understand the same to be spoken of *5:6* [of course they are the same.]

**יַעֲלָה**—(1) f. of the preceding, the female ibex, or chamois. *Pro. 5:19, יַעֲלָה הָאֵשֶׁת* "the graceful chamois;" an epithet applied to a beautiful woman. The Arabs say proverbially *أزهي من الوعل* more beautiful than an ibex; *Bochart, i. 899*.

(2) [*Jaalah, Jahala*], pr. n. m., *Ezra 2:56; Neh. 7:58. [יַעֲלָה]*.

**יַעֲלָם** ("whom God hides"), [*Jaalam*], pr. n. of a son of Esau, *Gen. 36:5, 14*.

**יַעַן** an unused root. Syriac **ܝܥܢ** [ܝܥܢ] to be greedy, voracious, **ܝܥܢܐ** greedy, voracious. Hence probably **יַעַן** and **יַעֲנָה** the ostrich, so called from its greediness.

**יַעַן** (for **יַעֲנָה**) prop. subst. purpose, intent (from the root **יַעַן** **עָנִי** to propose any thing by words, to signify), always used as a particle:—

(1) as a prep. on account of, *Eze. 5:9; Hag. 1:9*; followed by an inf., *Isa. 37:29*.

(2) as a conj., because, in that, *Nu. 20:12; 1 Ki. 20:42; 2 Ki. 22:19*; more fully **יַעַן אֲשֶׁר** *Gen. 22:16; 1 Sa. 30:22; 1 Ki. 3:11*, etc.; more rarely **יַעַן** *Nu. 11:20; Isa. 7:5*; each followed by a pret. Followed by a fut. **יַעַן אֲשֶׁר** it is, that, *Eze. 12:12*. It is three times emphatically doubled **יַעַן וְיַעַן** because and because, because that (*bierit*), *Levit. 26:43; Eze. 13:10*; and without the copulative **יַעַן** *ibid.*, *36:3*. Compare **יַעַן**.

**יַעַן** an ostrich, so called from its greediness and gluttony; see the root **יַעַן**. Once found in plur. **יַעֲנִים** *Lam. 4:3* in קָרִי; and there it is used *ἰακύνθω*, of the female ostrich, for **יַעֲנָה**. *LXX. ὡς στρουθίων. Vulg. sicut struthio.* (As to the sense compare *Job 39:17*). Of much more frequent use is—

**יַעֲנָה** f. of the preceding (as to the form compare **יַעַל** fem. **יַעֲלָה**, not **יַעֲלָה**), everywhere joined with **בִּתְּהֵינָה** the daughter of the female ostrich, i. e. the female ostrich herself; according to *Bochart, Hieroz. ii. 230*, opp. to **בִּתְּהֵינָם** the male ostrich, *Levit. 11:16; Deut. 14:15*. In the plural, however, **יַעֲנָה** is, without doubt, used for either sex, *Isa. 13:21; 34:13; Mic. 1:8; Job 30:29* (in these passages they are said to inhabit the deserts, and to utter a doleful cry). The Arabs, at least, call an ostrich without any distinction of sex **نَعَام** (a word which I judge kindred to the Hebrew, **נִינְת נְעָמָה**, **נְעָמָה**). Others have badly rendered **יַעֲנָה** an owl, from **יַעֲנָה** to cry out (?)

in opposition to the context and the authority of the ancient interpreters.

יעני ["whom Jehovah answers"], [*Jaanaï*], pr. n. m., 1 Ch. 5:12.

יער, fut. ייער. — (1) i. q. Arab. *غف*, to go swiftly, to run. See HOPHAL, and the derived nouns יערה and תועפות.

(2) to be fatigued, wearied out (compare יערה), whether in running, Jerem. 2:24, כְּבִקְשֶׁיהָ לֹא יִיָּעֲפוּ "those who seek her will not be weary." Luth. die sie suchen, dürfen nicht weit laufen. Isa. 40:30, 31; or with heavy labour, Isa. 40:28; 44:12; Hab. 2:13; or with grief, Isa. 50:4. [But this is the next word, the derivative יערה.]

HOPHAL, part. wearied. Daniel 9:21, יָעֲרָה בִּיָּעָרָה "wearied in flight." LXX. *τάχει φερόμενος*. Others, following Theod., Vulg., Syr., take מוֹעָרָה from the root עור, and translate it *flying*, but this is unsuitable to that which follows יערה.

Derivatives, תועפות and the following words.

יער, m. *fatigued, wearied, tired*, Isa. 40:29 ["of a people"]; 50:4.

יער, masc. *a swift course, "weariness, arising from swiftness of course"*, Dan. 9:21.

יעץ, fut. ייעץ, for imp. there is twice עצי (from the root עוצ) [perhaps primarily to command. See Thes. as to this, and also as to the cognate roots], Jud. 19:30; Isa. 8:10. — (1) TO GIVE COUNSEL, 2 Sam. 17:11, 15; more fully יעץ עצה 16:23; 17:7. Followed by dat. of pers., Job 26:3, by a suff., Exod. 18:19; 1 Kings 1:12; 12:8, 13. Part. יועץ subst. *a counsellor, adviser*, Prov. 11:14; 24:6; especially *the counsellor, or minister of a king*, 1 Ch. 27:32, 33; Ezra 7:28; 8:25, (compare 7:24, 25). Plural יועצים *chiefs, leaders*, of a land and state, Job 3:14; 12:17; Isa. 1:26.

(2) to take counsel, to decree, followed by a gerund. Ps. 62:5, יַעֲצֵנוּ לְהַרִּים "they have decreed to cast (him) down from his height;" followed by על against any one, Isa. 7:5; 19:17; 23:8; followed by אל Jer. 49:20. יעץ זמות to devise evil counsels, Isa. 32:7.

(3) to consult for any one, i. e. to provide for. With suff. Ps. 16:7; 32:8, אֶנְעִיזָה עָלֶיךָ יְיָ, pregn. for אֶנְעִיזָה וְאֶשְׁכְּמָה עָלֶיךָ "I will care for thee, and will set my eye upon thee," i. e. I will favour thee. יועץ one who consults, i. e. cares for, protects, Isa. 9:5. [The part. in all its other occurrences means a giver of counsel; why should it not be the same here? So Thes.]

(4) 1. q. Arab. *ظ*, to predict, to declare future things, Nu. 24:14; Isa. 41:28.

NIPHAL נועץ — (1) reflect. to let oneself be counselled, to receive advice, Pro. 13:10.

(2) recipr. to consult one another, i. e. to hold a consultation, to deliberate, Ps. 71:10; 83:6; followed by עם 1 Ch. 13:1; or את Isa. 40:14; 1 Ki. 12:6, 8, to deliberate with any one.

(3) to consider with oneself; also to decree, command, or advise, as the result of deliberation. Followed by אל 2 Ki. 6:8, וַיִּנְעֹץ אֶל עֲבָדָיו לֵאמֹר, "and he commanded his servants, saying." 2 Chr. 20:21; 1 Ki. 12:6, 9, מָה אַתֶּם נֹעֲצֶתֶם "what do ye advise?"

HITHPAEL, i. q. Niphal No. 2, Ps. 83:4.

Derivatives, מועצה, עצה.

יעקב ("taking hold of the heel, supplanter, layer of snares," comp. Gen. 25:26; 27:36; Hosea 12:4), pr. n. *Jacob*, the younger of the twin sons of Isaac; also called *Israel* (יִשְׂרָאֵל); the ancestor of the nation of Israel, Gen. 25 — 50. אֱלֹהֵי יַעֲקֹב the God of Jacob, i. e. Jehovah, Isaiah 2:3; Ps. 20:2. בֵּית יַעֲקֹב and simply יַעֲקֹב the house or family of *Jacob*; poetically used of the people of Israel, i. q. יִשְׂרָאֵל, יִשְׂרָאֵל, בְּנֵי יִשְׂרָאֵל. Used of the *land of Israel*, Gen. 49:7; elsewhere used of the whole people regarded as one person, e. g. Isa. 41, 43, 44, 45, etc.; rarely used of the kingdom of Ephraim, Hos. 12:3; Mic. 1:5; Isa. 17:4; or even, as also Israel is used in the later books, of the kingdom of Judah, Obad. 18; Nah. 2:3.

יעקבה [*Jaakobah*], (id.), pr. n., 1 Ch. 4:36.

יעקן see יעקן.

יער, an unused root, i. q. Arab. *وعر*, prop. to boil, to boil up, to boil over; the idea of which is applied to any sort of redundancy or abundance, as the luxuriant growth of plants. Hence the following words.

יער [with suff. יערו] masc. — (1) *redundancy of honey*; honey spontaneously and freely flowing from the combs, which was called by the Greeks and Romans *ἀκτρον μέλι*, *mel acetum* (Plin. N. H. xv. 11). Cant. 5:1; more fully יַעֲרֵת הַדְּבַשׁ 1 Sam. 14:27. Some have carelessly and inaccurately rendered this *favus mellis*, meaning the cells of wax, the comb in which the honey is contained, and out of which the purest honey oozes, (see Ovid, Fast., iv. 152, *expressis mella liquata favis*). It is rather i. q. נָפֶת צוֹפִים the dropping of honey combs, the German Honigseim, Psalm 19:11. This very German word, of frequent occurrence in Luther's translation of the Bible, is



erroneously explained by some to mean the honey-comb (Honigzelle, Honigscheibe), while it rather signifies liquid honey, as if *saliva mellis* (Seim, i. q. Schleim, saliva).

(2) *a thicket of trees*, so called from the luxuriant growth of trees and shrubs, see the root (Syr. **ܚܢܐ**) thicket of briers, Arab. **وعر** rugged place, whence the verb **وعر** to be rugged, difficult of passage, spoken of a region), Isaiah 21:13; Eze. 21:2, 3; hence any *wood or forest*, Deu. 19:5; Josh. 17:15, 18. **בֵּית הַיָּעַר** the house of the forest, Isa. 22:8; fully **בֵּית יַעַר** the house of the forest of Lebanon, 1 Ki. 7:2; 10:17; it was the armoury of king Solomon, elsewhere (Neh. 3:19) called **גִּזְעַל**, its name arose from the cedar wood, of which it was built. Used of *a rugged rough country* (see Syr.), Hosea 2:14. Metaph. of a troop of enemies, Isa. 32:19; comp. 10:18, 19, 34.

(3) pr. n. probably i. q. **קִרְיַת יַעֲרִים** Ps. 132:6.

**יַעְרָה** [*Jarah*], pr. n. m., 1 Chr. 9:42; probably a wrong reading, see **יְהוֹעֲרָה**.

**יַעְרָה** see **יַעַר** No. 1.

**יַעֲרֵי אֲרָנִים** see **יַעַר**.

**יַעֲרֵיהֶם** ("whom Jehovah nourishes," from the unused root **עָרַשׁ**, Syr. **ܚܢܐ** to fatten), [*Jare-siah*], pr. n. m., 1 Ch. 8:27.

**יַעֲשֵׂי** (abbreviated from **יַעֲשֵׂיהֶם** "whom Jehovah made"), pr. n. masc., Ezra 10:37 **יַעֲשֵׂי קְרִי**, נְחֻיב [*Jaasau*].

**יַעֲשֵׂאל** ("whom God made"), [*Jaasiel, Ja-siel*], pr. n. of one of David's captains, 1 Ch. 11:47; compare 27:21.

**יַפְדֵּיהֶם** ("whom Jehovah frees"), [*Iphedeah*], pr. n. m., 1 Ch. 8:25.

**יָפָה** fut. **יִפְּהָ** — **יָפָה** —

(1) properly TO SHINE, TO BE BRIGHT, cogn. root **יָפַע**, compare **יָנַע** **יָנָה** and **יָנָה**. Hence **יָפָה** No. 1, and *an illustrious deed, a miracle*.

(2) *to be beautiful*, used of a woman, Cant. 4:10; 7:2, 7; Eze. 16:13; of a tree, 31:7.

**PUL**, to make beautiful, to adorn, to deck (with gold), Jer. 10:4.

**PUAL**, with the two first radicals doubled **יָפִיפָה** to be very beautiful, Psalm 45:3. But this form is altogether without analogy, nor is there any example found of first radicals which are doubled; examples

of doubling the latter radicals, such as **קַחְחַר**, can hardly be compared with this, since this latter usage, instead of increasing the signification, diminishes it. To give my own opinion, I think that an error may exist in this word, and that the letters **יפ** at the beginning may be spurious, as having arisen from the practice of copyists; of this, which has been a constant source of errors, I have treated in Thes. i. p. 64; Anecd. Orient. i. 68.

**HITHPAEL**, to adorn oneself (of a woman), Jer. 4:30.

Derivatives, besides those which follow next, **יָפִי**, **יָפִי**, and probably **יָפִי**.

**יָפָה** adj. m., constr. **יָפָה**; f. **יָפָה** constr. **יָפָה** —

(1) *fair, beautiful*, used of persons, both men and women, Gen. 12:14; 2 Sa. 13:1; 14:25; Cant. 1:8; 5:9; often with the addition of **יָפָה** 1 Sa. 17:42; or **יָפָה** Gen. 29:17; also used of animals, 41:2, seq.; of pleasant countries, Psalm 48:3; of a pleasant tuneful voice, Eze. 33:32.

(2) *good, excellent*, καλός. Ecc. 3:11, "God made all things beautiful;" καλῶς, 5:17.

**יָפָה-פִּיהִי** adj. f., Jer. 46:20, *fairish*; from masc. **יָפָה** (of the form **קַטְלֵל**, Lehrs. 497), the letter **ה** quiescing in the middle of the word (Lehrs. p. 48). In consequence of this word appearing to be too discrepant from ordinary usage, in very many MSS. and editions it is found divided into two.

**יָפֹה** ("beauty"), [*Japho, Joppa*], Jon. 1:3; Josh. 19:46; 2 Ch. 2:15, and **יָפוֹה** Ezr. 3:7; pr. n. Gr. Ἰόπη, a maritime city of the Danites with a celebrated port on the Mediterranean; now called *Jāfa* (يَافَا), and noted for its port. Relandi Palestina, p. 864.

**יָפַח** i. q. **נָפַח**, **פָּנַח** TO BLOW, TO BREATHE, TO PUFF, unused in Kal.

**HITHPAEL**, to pant, to sigh deeply, Jer. 4:31. Hence —

**יָפַח** adj. *breathing out*; Ps. 27:12, **יָפַח הָרָע** "and breathing out wickedness;" compare **הִפְיִחַ**.

**יָפִי** Eze. 28:7, and **יָפִי** in pause **יָפִי**; with encl. **יָפִי** m.

(1) *splendour, brightness* (see the root No. 1), of a king, Isa. 33:17; of a city, Psalm 50:2; Ezek. 27:3, 4, 11.

(2) *beauty, gracefulness*, of a woman, Ps. 45:12; Isa. 3:24; Eze. 16:25.

יָפִיעַ ("splendid"), [*Japhia*], pr. n.—(1) of a town in the tribe of Zebulun, Josh. 19:12.

(2) Of several men.—(a) of a king of the city of Lachish, Josh. 10:3.—(b) of a son of David, 2 Sam. 5:15.

יָפִילָהּ ("whom God frees"), [*Japhlet*], pr. n. m. 1 Ch. 7:32, 33. Patron. with the addition of the syllable יָ, Josh. 16:3.

יָפִיָּהּ (perhaps "for whom a way is prepared"), pr. n. m.—(1) the father of Caleb, Nu. 13:6; 14:6.—(2) 1 Ch. 7:38.

יָפֵעַ unused in Kal, TO SHINE, TO BE BRIGHT, cognate root יָפָה.

HIPHIŁ הוֹפִיעַ.—(1) to cause to shine, used of God, Job 37:15.

(2) to give light, to be bright, (prop. to scatter, or bestow light, like הִאִיר), Job 3:4; 10:3; especially used of Jehovah as appearing in very bright light, Deu. 33:2; Ps. 50:2; 80:2; 94:1.

Derivatives, the pr. n. יָפִיעַ, יָפִיעַת and—

יָפֵעָה fem. beauty, splendour of a city, Ezek. 28:7, 17.

יָפֶת, a spurious root, which some have invented on account of the noun מוֹפֶת. But this comes from יָפָה.

יָפֶת pr. n. *Japheth*, the second [query eldest] son of Noah (Gen. 5:32; 7:13; 9:18, seq.), whose descendants (Gen. 10:2—5) are stated to have especially occupied the western and northern regions of the earth; this accords well enough with the etymology of the name, which has the sense of *widely-extending*, from the root פָּתָה; see Gen. 9:27, LXX. *Ἰάφεθ*.

יָפֶתָה (prob. "whom, or what God sets free," see the root פָּתָה Isa. 14:17), pr. n.—(1) [*Jiphtah*], a town in the tribe of Judah, Joshua 15:43.—(2) [*Jephtah*], a judge of Israel, celebrated for having, in compliance with a vow, sacrificed his daughter, Jud. 11:12; 1 Sa. 12:11; Greek *Ἰεφθα*, *Ἰεφθάε*, Vulg. *Jephthē*.

יָפֶתְחָהּ ("which God opens"), [*Jiphtah-el*], pr. n. of a valley in the tribes of Zebulun and Asher, Josh. 19:14, 27.

יָצָא pret. once without א: יָצִיָּהּ Job 1:21; fut. יֵצֵא, imp. יֵצֵא, with הִי parag. יֵצֵאָהּ Jud. 9:29; pl. once ἀνομαλῶς יֵצֵאָהּ Cant. 3:11; inf. absol. יֵצֵא, const. יֵצֵאָהּ, part. יֹצֵא, f. יֹצֵאָהּ for יֵצֵאָהּ and without א: יֵצֵאָהּ Deu. 28:57; Ps. 144:14.

TO GO OUT, TO GO FORTH (Eth. ጠልፈ: id. In Syriac and Chaldee the word which radically corresponds, יֵצֵא to germinate, to expand, as a plant, they use in the sense of going out, when speaking of men and other things יֵצֵא, יֵצֵאָהּ as the Arabs do (خرج).

Const. followed by מִן of the place, whence any one goes out, Gen. 8:19; Job 3:11; also followed by an accus. like the Latin *egredi urbem*; Gen. 44:4, הָם יֵצְאוּ מִן הָעִיר "hi egressi erant urbem;" Ex. 9:29, 33; Job 29:7; Deu. 14:22, יֵצֵא הַשָּׂדֶה "that which goes out from the field," its produce; Jerem. 10:20, יֵצְאוּנִי "my children have gone out from me," i. e. have forsaken me; Am. 4:3, מִן הַפְּרָצִים יֵצְאוּ "go out through the breaches." Part. יֹצֵא [שַׁעַר] הָעִיר; Gen. 34:24, compared with 9:10. Once with accus. of that which goes out in great plenty, or pours itself out (comp. Heb. Gramm. ed. 10, § 135, 1, note 2, and the verbs עָלָה Pro. 24:31; יָרַד Lam. 3:48; Am. 5:3, הָעִיר הַיּוֹצֵאת אֶלֶף "the city which poured forth thousands;" מִן is prefixed to the gate by which one goes out, Jud. 11:31; and יֵצֵא Jer. 17:19; Neh. 2:13.

Specially to go out, to go forth, is used—(a) of soldiers—(a) to war, 1 Sa. 8:20; Job 39:21; Isa. 42:13; Zechariah 14:3 (and similarly shepherds against wild beasts, 1 Sa. 17:35).—(β) out of a city in order to surrender it, Isa. 36:16.—(c) merchants and sailors for purposes of trade, Deut. 33:18.—(d) slaves manumitted by their owners, Ex. 21:3, 4, 11; Lev. 25:41, 54; more fully in this sense יֵצֵא חֶפְשִׁי Ex. 21:5; and יֵצֵא לְחֶפְשִׁי verse 2, to go out as free, manumitted (figuratively applied to estates which were to be delivered gratuitously to the original possessor in the year of jubilee, Lev. 25:28, 30).—(e) children, descendants are said to come forth from their father, or the ancestor of the race; Gen. 17:6, יֵצְאוּ מִמֶּךָּ מְלָכִים "kings shall come forth from thee," shall be amongst thy descendants. More fully יֵצֵא מִבֶּטֶן, מִיֶּרֶךְ פ' to come forth from the womb, from the loins of any one, Job 1:21; Gen. 46:26.—(f) those who are delivered from danger are said to come forth; followed by an accus. Ecc. 7:18, יֵרָא אֶלֶּהֶם יֵצֵא אֶת־בָּלָם "he who fears God shall come forth from all these" (similarly of any one who escapes being taken by lot, opp. to יִלְכָּד 1 Sa. 14:41).

It is applied to inanimate things. So—(g) the sun is said to go forth, i. e. to rise, Gen. 19:23; Ps. 19:6; the stars, Neh. 4:15; the morning, Hos. 6:6.—(h) to plants which spring forth, 1 Ki. 5:13; Isa. 11:1; flowers, Job 14:2; compare Syr. يَظْ to shoot



ap, and the noun צִאָצָאִים—(h) water flowing, gushing forth from a fountain, Gen. 2:10; Deut. 8:7; מִצְאָה מִים Isa. 41:18. It is used also—(i) of a boundary, terminus, *running on, running through*, Josh. 15:3, 4, 9, 11.—(k) of money which is *laid out, expended*, 2 Ki. 12:13 (like the synonyms in Syriac, Arabic, and Ethiopic).—(l) of things which go forth to the people, *are promulgated*; of an edict, Hab. 1:4; of the sentence of a judge, Ps. 17:2; compare Gen. 24:50.—(m) of the *outgoing*, i. e. the end of a period of time; Exod. 23:16, בְּצֵאת הַשָּׁנָה “at the end of the year,” Ezek. 7:10; hence of the end, the destruction of a city, Eze. 26:18.

HIPHIL הוֹצִיא causat. *to cause to go out, or come forth*, hence of animate beings; *to lead out*, e. g. the people from Egypt, Ex. 12:51; 16:6; of inanimate beings, *to carry out*, Gen. 14:18; *to draw out, to take out*, Ex. 4:6, 7; Job 28:11; *to take out* as from a case, Gen. 24:53. Specially it is—(a) causat. of Kal, letter *g*, *to put forth* plants (as the earth), Gen. 1:12, 24; Isa. 61:11.—(b) causat. of Kal letter *k*, *to cause to lay out, to exact* money, followed by וְעַל; *to lay on* a tribute, 2 Ki. 15:20 (comp. Arab.

خراج, خراج tribute).—(c) causat. of Kal letter *l*, *to publish* a report, followed by וְעַל of the pers. concerning whom the report is spread, Nu. 14:37; Deu. 22:14, 19; *to report* words, followed by וְעַל of the pers. to whom they are brought, Neh. 6:19; *to promulgate* doctrine, Isa. 42:1, הוֹצִיא לְנוֹרָא מִשְׁפָּט “he shall promulgate a law to the Gentiles” [far better literally, “he shall bring forth judgment to the Gentiles”]; Isa. 42:3.—(d) *to produce* as an artisan, Isa. 54:16.—(e) *to lead forth*, i. e. to separate, Jer. 15:19.

HOPHAL, *to be brought forth, to be taken out*, Eze. 38:8; 47:8.

Derivatives, הוֹצִיא, מוֹצֵא, מוֹצֵאָה, תוֹצֵאוֹת, הוֹצֵאִים, צֵאָה, צֵאוֹת [and in Thes. צוֹא].

צֵאָה Ch. unused in Kal.

SHAPHEL שִׁצַּח and שִׁצַּח in the Targums is, *to bring something to an end, to finish*.

Hence in the Scripture שִׁצַּח *finished*, Ezr. 6:15.

צָב [unused in Kal] *TO SET, TO PUT, TO PLACE*, i. q. נָצַב, from which Niphal, Hiphil, and Hophal, and also many derivative nouns are formed.

HITHPAEL—(1) *to set oneself, to take a stand* (sich hinstellen, hinstreten), Ex. 2:4; 19:17; 34:5; Nu. 11:16; 22:22; 1 Sa. 17:16, “and took his stand (for the fight) forty days.” Job 33:5, followed by לִפְנֵי Ex. 8:16 and וְעַל of pers. הַמַּלְאָכִים used of the angels as presenting themselves before God, Gr. παραστήναι,

Luke 1:19. Job 1:6, Zec. 6:5, comp. Prov. 22:29 The same phrase in a hostile sense, *to stand up against* God, Ps. 2:2.

(2) *to stand* (stehn, dastehn), followed by לִפְנֵי before any one, i. e. to minister to him, Prov. 22:29; *to stand firm* before any one (bestehn vor jem.), whether a victor before an enemy, followed by לִפְנֵי Deu. 9:2; Job 41:2; לִפְנֵי Deut. 7:24; 11:25; Josh. 1:5; 5:2 Ch. 20:6; or a just person before a judge, followed by לִפְנֵי Ps. 5:6. Absol. 2 Sa. 21:5.

(3) *to stand up for, to stand by* any one (beistehn), followed by וְעַל of pers. Ps. 94:16.—Ex. 2:4, ἀνομαλῶς, for ἡθιχ, see Lehrs. p. 386.

צָב Ch. unused in Pe. to be firm, sure.

PAEL, *to speak that which is true, certain*, Dan. 7:19; comp. 16. Hence adj. צָבִי.

צָבָה unused in Kal, but cogn. to the roots צָב, נָצַב, וְעַל, and צָבָה Hiphil.

HIPHIL הִצִּיב (in the manner of verbs פָּרַח pr. *to make to stand*, hence—

(1) *to place, to set* (hinstellen) persons, Gen. 43:9; 47:2; Judges 7:5; Jer. 51:34; Job 17:6; things, Gen. 30:38; Deu. 28:56. Trop. *to establish*, Am. 5:15, “establish right in the gate.”

(2) *to put, to place*, Jud. 6:37.

(3) *to leave, to let stay* (stehn lassen) Gen. 33:15. HOPHAL הִצִּבָּה pass. of Hiph. No. 3. Ex. 10:24.

צָהָר (from the root צָהַר to shine, compare יָהָר No. 2), m.

(1) *oil*, especially fresh and new, Nu. 18:12; Deu. 12:17; 14:23; 2 Ki. 18:32. It is often joined with תִּירֵשׁ must, and it appears to differ from נֶחֱמַן, as תִּירֵשׁ does from יָן. צָהָר : צָהָר : ons of oil, i. e. anointed ones, Zec. 4:14. Hence denom. הַצְהִיר [see צָהָר].

(2) [Izhar], pr. n. of a son of Kohath, Ex. 6:18; Nu. 3:19. Patron. ends in צָהָר, Nu. 3:27.

[צָהָר] subst. see צָהָר part. Paul.]

צָחָק (“sporting,” as if it were part. fut. from the root צָחַק, to which etymology allusion is made, Gen. 17:17, 19; 18:12, seq.; 21:6; 26:8), pr. n. Isaac (LXX. Ἰσαάκ), a patriarch, the son of Abraham and Sarah, Gen. 21—28. In the poetical books it is sometimes written צָחָק (Syr. اَصْحَف, Arab. اِسْحَق) Ps. 105:9; Jer. 33:26; Am. 7:9, 16; and in Am. loc. cit. poetically used for the nation of Israel, i. q. יִשְׂרָאֵל.

יצר see צר No. 3.

יצא m. verbal adj. pass. (but of active significance), from the root יצא; *gone forth, come out*, 2Ch. 32:21.

יצב m. Ch. adj.—(1) *established, firm, valid*. Dan. 6:13.

(2) *true, trustworthy*. Dan. 2:45; 3:24. צר יצב adv. *certainly*, Dan. 2:8.

יצע TO SPREAD OUT. (Arab. *ضَع*, to place, to spread out. Cognate roots are *יצב, יצנ, יצק*.) Part. pass. יצוע subst. [simply taken as such in Thes.]

(1) *a bed, a couch*, Psalm 63:7; 132:3; Job 17:13; used of a marriage bed, Gen. 49:4.

(2) *a story, floor*. Vulg. *tabulatum*. 1 Kings 6:5, 6, 10 (יציץ קרי). Const. fem. verse 6 (*ter*) and masc. verse 10. In the temple of Solomon, loc. cit., this name was given to the three stories of side chambers (יצלעות) on three of the sides of the temple, five cubits in height one above another; יצוע fem. Verse 6 is used of the single stories; in verses 5, 10 (where it is masculine) it is used collectively of the whole of this part of the temple. Aug. Hirt (der Tempel Salomo's, p. 24, 25), makes these three stories to have risen to the full height of the temple; in this he follows Josephus, but it is in contradiction to the express words of the Hebrew text, verse 18, ויבן את היצוע על-בית המזבח ואת קומתו.

HIPHAL, pass. יציע to spread out, to spread under. Ps. 139:8, ונציעה שאול "and (if) I spread out Hades beneath me," i.e. make (it) my bed, Isaiah 58:5.

HOPHAL, pass. Isa. 14:11, תחתיד יצע רמה "the worms are spread under thee," are for thy bed, Est. 4:3; compare Isa. 14:11.

Derivative מצע.

יצק fut. יצק, pl. יצקו (once fut. E. ויצק 1 Ki. 22:35 [in some copies], and there intransitive), imp. צק 2 Ki. 4:41, and יצק Eze. 24:3; inf. יצקה.

(1) TO POUR, TO POUR OUT, liquids, Gen. 28:18; 35:14; Ex. 29:7; 2 Ki. 4:4; to cast metal, such as brass, Exod. 25:12; 26:37; 36:36. Part. pass. יצוק *cast*, 1 Kings 7:24, 30; hence *hard, firm*, like cast metal, Job 41:15, 16. Metaph. Ps. 41:9, דבר בלעל יצוק בו "a wicked purpose is poured out upon him."

(2) *to pour self out, to flow out*, 1 Ki. 22:35; Job 38:38, בצקת עפר למוצק "where dust flows into a molten mass," i.e. it becomes wet with rain water, like a molten mass.

PIEL, to *pour out*. Part. מוצקת 2 Ki. 4:5 כתוב.

HIPHAL הוציק id. 2 Ki. loc. cit. קרי, but in another form—

HIPHAL הציץ is to place, to set, i. q. הציני (the ideas of pouring, casting, placing, being connected), Josh. 7:23; 2 Sa. 15:24.

HOPHAL הוצץ.—(1) *to be poured out*, Lev. 21:10; Ps. 45:3.

(2) *to be cast from metal*, 1 Ki. 7:23, 33; Job 37:18. Metaph. בוצץ *firm, fearless*, Job 11:15. Derivatives, מוצקה, מוצץ, [מוצקת], and—

יצקה f. *a casting* (of metals), 1 Ki. 7:24

I. יצר fut. וייצר, ויצר, also יצר Isa. 44:12 (so also Isa. 42:6; 49:8; אצרך which, in my Commentary, I have with others incorrectly derived from יצר); see No. 2.

(1) TO FORM, TO FASHION, as a potter, clay (see יצר a potter), Gen. 2:7, 8, 19; an artist, statues, Isa. 44:9, 10, 12; arms, Isa. 54:17. Often used of God as the Creator, Ps. 94:9, ויצר עין "he who formed the eye," Ps. 33:15; 74:17; 95:5; Isa. 45:7, 18, in which sense it is often joined with ברא. Part. יצר as a subst. is—(a) *a potter*, Ps. 94:9, 20; whence יצרי a vessel of earthenware, Ps. 2:9; 2 Sa. 17:28. —(b) *an artist, a maker of statues*, Isa. 44:9.—(c) *creator*, Isa. 43:1; 44:2, 24. As to the word יצר Zec. 11:13, see p. CCCXLIII, B. [The use made of the passage in the New Test. proves that the word here simply means the potter.]

(2) Followed by ל to form for any thing, to *destine* for any thing; Isa. 44:21, יצרתיד לעבד לי "I have formed thee, that thou mayest be my servant;" Isa. 42:6, אצרך ואמנך לברית עם "I have formed thee, and made thee the author of a covenant of the people;" Isa. 49:5, 8; 45:18 (fin.). Often used of things predestined, predetermined by God, (opp. to their event, result), Isaiah 22:11; 37:26; 43:7; 46:11.

(3) *to form in the mind, to devise, to plan*, 2 Ki. 19:25; against *על* against any one, Jer. 18:11; Ps. 94:20; Jer. 1:5 (קרי).

NIPHAL, pass. of Kal No. 1, *to be formed, created*, Isa. 43:10.

PUAL יצר pass. of Kal No. 3, *to be predestined*, Ps. 139:16.

HOPHAL, i. q. Niphal, Isa. 54:17.

Derivatives, יציר, יצרים.

[In Thes. this root is not divided into two parts.]

II. יצר i. q. צר, but intrans. TO BE STRAITENED TO BE NARROW, (comp. Gramm. § 76, I (hrg. § 112)



Only found in fut. יצַר, pl. יִצְרוּ. Pro. 4:12; Isa. 49:19; Job 18:7. Elsewhere impers. לוֹ יִצַּר *it was narrow to him* (in pret. לוֹ יָצַר, i.e.—(a) to be in distress, Judges 2:15; 10:9; Job 20:22.—(b) to be in perplexity, Gen. 32:8 (and so in f. לוֹ יִתְצַר 1 Sa. 30:6).—(c) to be grieved (et naħm et fid naħe), 2 Sam. 13:12.

יָצַר m. with suff. יִצְרוֹ.—(1) *frame, formation*; Ps. 103:14, כִּירוֹא יָדַע יִצְרוֹ "for he knoweth our frame," i.e. knows how or whence we have been formed; hence, *a thing framed*, as *earthenware*, Isa. 29:16; specially *an idol*, Hab. 2:18.

(2) *Metaph. a meditation, thought*, more fully לֵב יָצַר Gen. 8:21; 6:5; Deu. 31:21; יָצַר כְּמוֹתָ "a firm mind," a firm soul, i.e. a man of firm mind, Isa. 26:3 (comp. Ps. 112:8).

(3) [*Jezer*], pr. n. of a son of Naphtali, Genesis 46:24. Patron. יָצַר Nu. 26:49; which latter word is also pr. n. of another man, 1 Ch. 25:11 (for which there is in verse 3 יָצַר).

יָצַרִים m. pl. Job 17:7; prop. *things formed*, poet. for *members*; as it is well rendered by the Vulg. Others take it for the features of the face.

יָצַח only found in the fut. יִצַּח; pl. in pause יִצְחוּ. יָצַחוּ.

(1) TO SET ON FIRE, TO KINDLE, followed by כִּי Isa. 9:17.

(2) pass. *to be set on fire, to be burned*, i. q. Niph. Isa. 33:12; Jer. 49:2; 51:58.

NIPHAL, pret. נִצַּח.—(1) *to be burned, to be destroyed by fire*, Nehem. 1:3; 2:17; Jer. 2:15; 9:9, 11.

(2) *to kindle* (as anger), followed by כִּי against any one, 2 Ki. 22:17.

HIPHAL, pret. הִצַּח 2 Sam. 14:30 כְּחִיב; elsewhere הִצִּיתָ i. q. No. 1, *to set on fire*, Jer. 51:30; with the addition of הִצִּיתָ אֵשׁ Josh. 8:19; Jer. 32:29; כִּי הִצִּיתָ אֵשׁ to kindle a fire in any thing, Jer. 17:27; 21:14; followed by לָלַךְ Jer. 11:16.

יָקַב an unused root, *to make hollow*, like قَاب Med. Waw; whence وَب, a cave in a rock. Cognate roots are קָבַב to bore, חָבַב Ch. to make hollow, and others which are to be found under the root קָבַב.

יָקַב with suff. יִקְבֵּי (without dagesh lene), Deut. 15:14; 16:13; pl. const. יִקְבֵּי Zec. 14:10, m.

(1) *the vat of the wine press*, ἀπολήμιον, the reservoir into which the must squeezed out in the press

(flows, Joel 2:24, Pro. 3:10. It was commonly dug into the earth, or else cut out in the rock.

(2) *the wine press itself*, Job 24:11; 2 Ki. 6:27. יִקְבְּצָאֵל ("what God gathers"), [*Jekabzeel*],

Neh. 11:25, and קַבְצֵאֵל [*Kabzeel*], Josh. 15:21; 2 Sa. 23:20, pr. n. of a town in the south of Judea.

יָקַד fut. יִקְדַּר Isa. 10:16, and יִקְדַּר Deu. 32:22, TO BURN, TO SET ON FIRE, Isa. 65:5 (Arab. قَد, id., Syr. قَد). Part. pass. יָקִיד "that which is kindled," i.e. the fuel burning on the hearth, Isa. 30:14.

HOPHAL הִוָּקַד *to be kindled*, to burn, Lev. 6:2, 5, 6; trop. of anger, Jer. 15:14; 17:4.

Derivatives, יָקִיד, מִוָּקַד.

יָקַד Ch. id. Part. fem. יִקְדָּתָא and יִקְדָּתָא *burning*, Dan. 3:6, 11, 23, 26.

יָקַדָּא f. Ch. *a burning*, Dan. 7:11.

יָקַדְעָם ("burning of the people;" [In Thes. "possessed by the people, from the root יָקַדָּה"], [*Jokdeam*], pr. n. of a town in the mountains of Judah, Josh. 15:56.

יָקַח an unused root. Arabic وَتَى V. to reverence; VIII. to fear God, to be pious.

[Hence pr. n. יָקֹחַ, יָקֹחַתָא.]

יָקַח ("pious"), [*Jakeh*], pr. n. m. Prov. 30:1; compare יָקֹחַתָא.

יָקַח an unused root. Arabic وَتَى to obey. Hence—

יָקַח fem. only const. st. יָקֹחַת (with Dagesh forte euphon.), *obedience, submission*, Gen. 49:10; Pro. 30:17.

יָקַד m. *a burning*, Isa. 10:16.

יָקִים m. *whatever lives* (in the earth), from the root קָיָם in the signification of living, in which it is used in the Samaritan, Gen. 7:4, 23; Deu. 11:6.

יָקַשׁ Hos. 9:8, and יָקִישׁ Psal. 91:3; Prov. 6:5. Pl. יָקִישִׁים Jer. 5:26, m. *a fowler*. Root יָקַשׁ. Of these forms, the former is properly intransitive; the other of a passive but intransitive power.

יָקֹחַתָא (perhaps, "the fear of God," from the subst. יָקֹחַ, from the root יָקַח, of junction, and אֵל), [*Jekuthiel*], pr. n. m. 1 Ch. 4:18.

יָקָטן ("small"), [*Joktan*], pr. n. of one of the descendants of Shem, a son of Heber, Gen. 10:25, 26; to whom many of the tribes of southern Arabia refer their origin. In the Arabian genealogies he is

also called *قحطان* *Kahtân*. See Bochart, Phaleg. iii. chap. 15; Pococke, Spec. Hist. Arab. page 3, 38; A. Schultens, Histor. Imperii Joctanidarum in Arabia Felice, Harderov. 1786, 4to.

יָקִים ("whom God sets up"), [*Jakim*], pr.n.m.  
—(1) 1 Ch. 8:19.—(2) 1 Ch. 24:12.

יָקָר *adj. dear*, Jer. 31:20. Root יָקַר.

קָרִי adj. Chald.—(1) *heavy, hard, difficult*,  
Dan. 2:11.

(2) *honoured, mighty, powerful*, Ezr. 4:10.

יְקַמֶּיָּה (for יְקַמֶּה, "whom Jehovah gathers"), [Jekamiah], pr. n. m.—(1) 1 Ch. 2:41.—(2) 1 Ch. 3:18.

יְקָמֵעַם ("who gathers the people together,"  
for יְקָמֵהָ עַם), [*Jekameam*], pr. n. m. 1 Chr. 23:19;  
24:23.

יִקְמָעַם ("gathered by the people," root קָמַה), [*Jokmeam*], pr. n. of a Levitical town in the tribe of Ephraim, 1 Ki. 4:12; 1 Chron. 6:53. For this in Josh. 21:22, there is יִקְמָצִים, of nearly the same signification.

יְקִנְעָם ("possessed by the people," for יְקִנָּה  
(עַם), [*Jokneam*], pr. name of a town in the tribe of  
Zebulun, Josh. 12:22; 19:11; 21:34.

**יָרַק**, only in fut. **יִרָק** i. q. **נָקַע** TO BE TORN OFF, TO BE TORN AWAY; hence—

(1) *to be dislocated*, as a limb, Gen. 32:26.  
 (2) *metaph. to be alienated* from any one, Jer. 6:8; Eze. 23:17, 18; followed by מן and מעל.

HIPHIL הִקְשִׁי *to hang upon a stake, to fix to a stake*, a punishment by which the limbs were dislocated: [Perhaps simply *to hang*, in which the neck is dislocated], Nu. 25:4; 2 Sa. 21:6, 9.

HOPHAL pass. 2 Sa. 21:13.

יָצַץ, used only in fut. יִצֹץ, יִצֵּץ, once יָצַץ Gen. 9: 14; TO AWAKE, TO BE AROUSED, Gen. 28:16; 41: 4, 7. For the preterite is used the form יָצַץ Hiphil, from יָצַץ. (Arab. يَجِظ id.)

יָדָהּ, fut. יִדֹּהּ 2 Ki. 1:13; יִדֹּהּ Ps. 72:14, and יִדֹּהּ  
Ps. 49:9.

(1) TO BE HEAVY. (Syriac <sup>ܡܚܝܪ</sup>ܡܚܝܪ, Arabic <sup>ثَقِيل</sup>ثَقِيل, id.)  
Metaph. *to be hard* to be understood, Psal. 139 : 17,  
compare Dan. 2 : 11.

(2) *to be precious, dear*, Ps. 49:9. Followed by  
and יָצִיץ *to be precious or dear to any one*, 1 Sa.

26: 21, **אֲשֶׁר יָרָדָה נַפְשִׁי דְּעֵינִיד**, "because my life was precious to thee," because thou hast spared it. 2 Ki. 1: 13, 14; Psa. 72: 14; also, followed by **מַעַל** *to be highly estimated by any one* (compare **מִן** **יָצַד**, **רָשַׁע מִן**). Zec. 11: 13, "**אֲשֶׁר יָרָדָה נַפְשִׁי** at which I was estimated by them," i.e. reckoned worth.

(3) *to be heavy*, i.e. *honoured*, 1 Sam. 18:30.  
Compare כָּבֵד.

HIPHIL הִקִּיר *to make rare* (compare adj. No. 5),  
Isa. 13:12; Pro. 25:17.

Derivative, besides those which follow immediately,  
יקיר.

יָקָר m. יְקָרָה fem. adj. prop. *heavy*, see the verb;  
hence—

(1) *precious*. אֶבֶן יָקָר collect. *precious stones*, gems, 1 Ki. 10:2, 10, 11; also, of the better kinds of stone used in building houses, as of marble, of stones cut square, 2 Ch. 3:6; plur. אֶבֶן יָקָרִים 1 Ki. 5:31; 7:9, seq. Metaph. Psal. 36:8, מִהַיָּקָר תִּסְדֵּךְ אֱלֹהִים, "how precious is thy lovingkindness, O God!" Ps. 116:15, compared with 72:14.

(2) *dear*. Psa. 45:10, "the daughters of kings are amongst thy dear ones," i.e. amongst thy damsels. בְּיָרֵחַיָּךְ by a Syriacism for בְּיָרֵחַיָּךְ, with Dag. forte euphon.

(3) *heavy*, i. e. *honoured*, Ecc. 10:1.

(4) *magnificent, splendid*, Job 31 : 26. Subst. magnificence, beauty. Psa. 37 : 20, פִּימָר פָּרִים "like the beauty of the pastures," i. e. grass.

(5) *rare*, 1 Sa. 3:1.

(6) Prov. 17:27, יְסִירוֹתָּ in קרי, perhaps "with a quiet spirit," compared with Arab. وقِر to be quiet, meek. In וְסָר רִיחַ it is וְסָר רִיחַ.

קֶרֶן m. (with Kametz impure).—(1) *preciousness, costliness*. קֶרֶן: כֶּלִי a *precious vessel*, Pro. 20:15. Concr. כֶּלִי: קֶרֶן whatever is precious, Job 28:10; Jer. 20:5.

(2) *honour*, dignity, Ps. 49:13, 21; Est. 1:20.

(3) *magnificence*, Est. 1:4.

(4) *price* (Preis), Zec. 11:13.

קִי m. Chald.—(1) *precious things*, Dan. 2:6; compare with Isa 3:17; 10:3. Targum.

(2) *honour, dignity*, Dan. 2:37; 4:27, 33.

**יָקֹשׁ** (*yākōsh*) 1 pers. יִקְשֶׁי i. q. יָקֹשׁ and יָקֹשׁ (which see), TO LAY SNARES, TO BE A BIRDCATCHER. Part. יָקֹשׁ a fowler, 124:7. Followed by לְ of pers., Jer. 50:24; and more fully יָקֹשׁ פֶּה לְ to lay snares for, i. e. to plot against any one. (Fut. יִקְשֶׁן, Isa. 29:21, is from יָקֹשׁ.)



NIPHAL נִקְשָׁן, *to be snared, to be taken in a noose*, Isa. 8:15; 28:13; Pro. 6:2. Metaphorically *to be snared, or seduced by avarice*, Deu. 7:25.

PUAL, part. מִיקְשָׁן for יִקְשָׁן Ecc. 9:12.

Derivatives, יִקְשָׁן, מִקְשָׁן, and—

יִקְשָׁן ("fowler"), [Jokshan], pr. n. of the second son of Abraham and Keturah, ancestor of the Sabæans and Dedanites, Gen. 25:2, 3.

יִקְתָּל ("subdued by God," for יִקְתָּל from the root קָתַל = נָטַל to serve), [Joktheel], pr. n. — (1) of a town of the tribe of Judah, Josh. 15:38. — (2) the name which king Amaziah gave to Sela the metropolis of Arabia Petræa, which he took, 2 Ki. 14:7.

יָרָא pret. pl. יִרְאֻם Deut. 5:5, and יִרְאֻם Josh. 4:14; fut. יִרְאָה, יִרְאָה, plur. יִרְאֻה and יִרְאֻה, 2 Ki. 17:28; imp. יִרְאָה, plur. יִרְאֻה, by a Syriacism for יִרְאֻה, Lehrs. p. 417. 1 Sam. 12:24; Psa. 34:10; inf. יִרְאָה Josh. 22:25; with pref. לִירְאָה for לִירְאָה 1 Sam. 18:29; elsewhere fem. יִרְאָה, prop. TO TREMBLE. For this root is softened from יִרְעָה, יִרְעָה to tremble, comp.

יִרְעָה Aramaean יִרְעָה to sow, יִרְעָה and יִרְעָה to swallow greedily, יִרְעָה and יִרְעָה to hide. Hence—

(1) *to fear, to be afraid*. It is construed—(a) absol. Gen. 3:10; 18:15. אֶל-יִרְאָה, אֶל-יִרְאָה, *fear not*, Gen. 15:1; 21:17; 26:24; and often elsewhere. — (b) followed by an acc. of pers. or thing, that we fear, Num. 14:9; 21:34; Job 9:35; also בֵּן and בֵּן Deut. 1:29; 5:5; Psa. 3:7; 27:1; Josh. 11:6 (prop. to fear from [or before] some person, or thing, in the same manner as verbs of fleeing; compare בֵּן No. 2, a). — (c) followed by לְ to fear for any person or thing. Josh. 9:24, לְנַפְשֵׁינוּ בְּפָנֶיךָ, "and we feared greatly for our lives because of you;" Pro. 31:21. — (d) followed by לְ and בֵּן with an inf. to fear (to hesitate) to do any thing. Genesis 19:30, לְשִׁבְתָּ בְּצֹר, "for he feared to dwell in Zoar;" 46:3; Ex. 3:6; 34:30. — (e) followed by לְ to fear lest any thing may be done, like *deidō* μη, Gen. 31:31; 32:8.

(2) *to fear, to reverence*, as one's parents, Lev. 19:3; a leader, Josh. 4:14; the sanctuary, Levit. 19:30; an oath, 1 Sa. 14:26.

Specially אֶת-אֱלֹהִים — (a) to fear God, prop. Ex. 14:31; 1 Sam. 12:18. — (b) to reverence him, as the avenger of wrong; hence to be *godly, upright*. e.g. Lev. 19:14, 32; 25:17; Exod. 1:17; Pro. 3:7, "fear God, and fly from evil;" Job 1:19. Followed by מִלִּפְנֵי Ecc. 8:12, 13. Once without the name of

God, Jer. 44:10. In like manner in Syr. and Arab. verbs of fearing are applied to religion and piety; as Conj. III. وحش, رهب, ورع, وحش.

(3) *to tremble* for joy, like the synonym. יִרְעָה. Isa. 60:5, where the more correct copies have יִרְעָה i. q. יִרְעָה, not יִרְעָה. [In Thes. this meaning is expressly repudiated; and in Isaiah 60:5, the reading יִרְעָה is preferred; so LXX., Vulg., Targ., Syr., Saad.]

NIPHAL נִקְשָׁן *to be feared*, Psa. 130:4. Part. נִקְשָׁן δεινός.

(1) *terrible, dreadful*, used of the desert, Deu. 1:19; 8:15; of the day of judgment, Joel 2:11; 3:4.

(2) *venerable, august*, Gen. 28:17; Psa. 99:3; Job 37:22; Eze. 1:22.

(3) *stupendous, admirable*, Psa. 66:3, 5; Ex. 15:11. Plural נִקְשָׁן *wonderful, or illustrious deeds*, of men, Ps. 45:5. [But the man here spoken of is "God with us"], especially the deeds of God [always], Deu. 10:21; 2 Sam. 7:23; adv. in a *wonderful manner, wonderfully*, Ps. 65:6; 139:14 (like נִקְשָׁן).

PIEL יִרְעָה *to terrify, to put in fear*, 2 Sa. 14:15; 2 Ch. 32:18; Neh. 6:9, 14.

Derivatives the following words, and מִירְעָה.

יִרְאָה m. constr. יִרְאָה fem. יִרְאָה constr. יִרְאָה (Prov. 31:30); verbal adj. —

(1) *fearing, reverencing*; with personal pronouns it forms a periphrasis for the finite verb, as אֲנִי יִרְאָה I fear, Gen. 32:12; אַתָּה יִרְאָה thou fearest, Jud. 7:10; אֲנִי יִרְאָה we fear, 1 Sa. 23:3; יִרְאָה he does not fear, Ecc. 8:13. Followed by the case of the verb אֶת-יְהוָה fearing God, 2 Ki. 4:1; elsewhere followed by a genitive, יִרְאָה אֱלֹהִים *religious, pious* [one who fears God], (*timidus Deorum*, Ovid.); Gen. 22:12; Job 1:1, 8; 2:3.

(2) *fearful*, Deu. 20:8.

יִרְעָה f. — (1) prop. inf. of the verb יִרְעָה *to fear, to reverence*. Neh. 1:11, יִרְעָה אֶת-שִׁמְךָ "to fear thy name." 2 Sa. 3:11, מִירְעָה אֶתוֹ "because he feared him;" Deu. 4:10; 5:26; 6:24; 10:12; 14:23.

(2) subst. *fear, terror*. Jon. 1:10, הֶאֱנִשְׁנוּ יִרְעָה "and the men were seized with great fear." Followed by a genitive of the subject, i. e. of him who fears, Ps. 55:6; Job 4:6; and of the object, i. e. of that which is feared, (compare as the double sense of the phrase *metus hostium*, Gell. N. Att. ix.10). Hence יִרְעָה תִּירָה thy fear. Deu. 2:25; Isaiah 7:25, יִרְעָה תִּירָה "fear of thorns and briars." Compare Eze. 1:18, יִרְעָה לָהֶם "terror (was) in them;" i. e. they caused terror.

(3) *reverence, holy fear*, Ps. 2:11; 5:8. **יִרְאָה** *irah*; reverence towards God, *piety*. Pro. 1:7, **יִרְאָה**; **יְהוָה רִאשִׁית דַּעַת**, Job 28:28; Isa. 11:2; Ps. 34:12; 111:10; meton. the precepts of religion or piety [rather the revealed will of God], Ps. 19:10; without **יְהוָה** Job 4:6; 15:4.

**יִרְאָה** ("timid," "pious" ["piety?"]), [*Iron*], pr. n. of a town in the tribe of Naphtali, Josh. 19:38.

**יִרְאֵיהָ** ("whom Jehovah looks on"), [*Irijah*], pr. n. m. Jer. 37:13, 14.

**יִרְבֵּ** Hosea 5:13; 10:6; commonly taken as a substantive, see under the root **רִב** [רִב] an ad-verse king].

**יִרְבַּעַל** m. (contr. from **יִרְבַּעַל** "with whom Baal contends," see Jud. 6:32), a cognomen of Gideon, the judge of the Israelites, for which there is **יִרְבַּעַת** [*Jerubbesheth*], ("with whom the idol contends"), 2 Sa. 11:21. LXX. Ἰεροβάαλ. Compare **אִישׁ בִּשְׁתֵּ** and **אִשְׁשֻׁעַל**.

**יִרְבֵּעַם** ("whose people are many"), *Yaro-beam* (for so it should be pronounced, not *Yorobe-am*), [*Jeroboam*], pr. n. of two kings of the ten tribes, the former of whom, the son of Nebat, was the founder of the kingdom of Ephraim and of Moscholatry; he reigned 975—54, B. C., 1 Ki. 12—14; the other was the son of Jehoaz, 825—784. 2 Ki. 14:23—29.

**יִרַד** fut. **יִרְדַּ**, **יִרְדַּ**, in pause **יִרְדַּ**, imp. **רַד**, **רַדָּה**, **רַדָּה** (Jud. 5:13), inf. absol. **יִרַד** (Gen. 43:20), const. **יִרַדְתִּי**, with suff. **יִרַדְתִּי**, once **יִרַדָּה** Gen. 46:3.

(1) TO GO DOWN, TO DESCEND. (["*Æth.* 𐤓𐤊𐤓"] In Arabic the word which literally corresponds to this is **وَرَد**, to go for drink, for water, so used because one goes down to the spring: the word in common use is **نَزَلَ**). One is said to descend, not only in going down from a mountain (Ex. 34:29), but generally whoever goes from a loftier place or region to one less elevated, specially those who go to a *spring* or *river*, Genesis 24:16, 45; Exod. 2:5; Josh. 17:9; 1 Ki. 18:44; to the *sea*, Isa. 42:10; Ps. 107:23 (as the land is elevated above the surface of the water), those who disembark from a ship, Eze. 27:29; those who go out from a city, (cities, for the sake of strength, being mostly built on mountains), Ruth 3:3, 6; 1 Sa. 9:27; 2 Ki. 6:18; those who go from a mountainous and lofty country to one more flat, as from Jerusalem [the land of Canaan rather] into Egypt, Gen. 12:10; 26:2, seq.; 46:3; into Philistia and the sea coast (**שְׁפֵלָה**) Gen. 38: ; 1 Sa. 13:20; 23:6, 8,

11; into Samaria 1 Kings 22:2; 2 Ki. 8:29; 10:13; those who go into southern countries (as the ancients supposed the northern regions of the earth to be the more lofty, see Intpp. ad Virg. Georg. i. 240—43. Herod. i. 95. 1 Macc. 3:37; 2 Macc. 9:23), 1 Sam. 25:1; 26:2. Compare Chr. B. Michaëlis Diss. de Notione Superi et Inferi, reprinted in Comment. Theol. a Velthusenio aliisque editis, v. p. 397, seq.

The place whither one goes down has prefixed to it the particle **אֵל** 2 Sa. 11:9, 10; **לְ** Cant. 6:2; or is put in the accusative (**הָ** paragogic either added or omitted). Ps. 55:16, **יִרְדּוּ שְׂאוֹל הַיָּם** "let them go down alive into Hades." Job 7:9; 17:16; 33:24. Part. **יִרְדִּיכוֹר** those who go down to the grave. Prov. 1:12.

It is often used also of inanimate things, as of a river flowing downwards, Deut. 9:21; of showers, Ps. 72:6; of a way and of boundaries which are in a direction downwards, or to the south, Nu. 34:11, 12; Josh. 18:13, seq.; of the day closing in, Jud. 19:11.

Like other verbs of flowing (see Hebr. Gramm. § 135, 1, note 2, ed. 10.), poet. it takes an accus. of the thing which is sent down in great abundance; and thus has the transitive signification of sending down, to *let fall down*. Lam. 3:48, **פָּלַגְי מִיַּם תַּרְדַּ**, **פָּלַגְי** "my eye pours down rivers of waters." Lam. 1:16; Jer. 9:17; 13:17; 14:17; Psalm 119:136. The same phrase is commonly used in Arabic **لَعِنَ**

**وَرَدَتِ الْبَا** my eye pours out weeping (in great abundance), see Schult. Orig. Hebr. p. 99. There is a different turn of expression, Isa. 15:3, **יִרַד בִּבְכִי** " (weeping) to flow down with weeping."

(2) to be cast down, to fall (as if to go down against one's will, compare **נָפַל**, **נָפַל**, used of men or beasts slain (fallen), Isa. 34:7; of those who from prosperity and affluence are cast down into poverty, Deu. 28:43; also of inanimate things, as of a wall, Deu. 28:52; of a wood cut down, Isa. 32:19; Zec. 11:2; of a city destroyed, Deu. 20:20.

HIPHIŁ **הוֹרִיד** to make some person or thing come down, in whatever way, Genesis 42:38; 44:29, 31; hence—

(1) when relating to persons, to bring down (**hin-abführen**, —bringen), Gen. 44:21; Jud. 7:4; to let down, as by a rope, Josh. 2:15, 18; to send down (to Hades), 1 Sa. 2:6; Eze. 26:20; and when done violently, to cast down, e. g. of God casting down a people, Ps. 56:8; to pull down (kings from their thrones), Isa. 10:13, compare Obad. 3, 4; to subdue (nations), 2 Sa. 22:48.

(2) when relating to things, to carry down, Gen.



37:25; 43:11, 22; to send down (herunter nehmen), Gen. 24:18, 46; Nu. 4:5; to cause to flow down, 1 Sa. 21:14; Joel 2:23; and, when connected with force, to cast down, Hos. 7:12; Prov. 21:24.

HOPHAL pass. of Hiph. Gen. 39:1; Isa. 4:11, seq.

Derivatives, the following nouns and מוֹרֵד.

יָרַד ("descent"), [Jared], pr. n. m.—(1) Gen. 5:15. Gr. Ἰαρέδ, Luke 3:37.—(2) 1 Ch. 4:18.

יָרֵד in prose always with the art. הַיָּרֵד (as an appellative, river, so called from descending, flowing down; like the Germ. Rhein, from the verb rinnen, compare יָרֵד a lake, sea), Jordan, Gr. ὁ Ἰορδάνης, the largest river of Palestine, rising at the foot of Antilibanus, and flowing into the Dead Sea, where it is lost, Gen. 13:10, 11; 32:11; 50:10.

Arab. العُردن el-Urdun, and also now it is called العُشيرة esh-Sher'ah, i. e. the ford (as having been of old crossed by the Israelites), [or rather, the watering place]. אֶרֶץ יַרְדֵּן the country near Jordan, Ps. 42:7.—Job 40:23, Jordan is put for any large river [?] (like Cicero, a Cicero, for a great orator); and this marks a writer as belonging to Palestine: [not necessarily, any more than such a use of the name Cicero would mark a writer to be a Roman].

יָרַח inf. יָרַח, and יָרַח 2 Chron. 26:15, imp. יָרַח, fut. יָרַח [1 pers. pl. with suff. יָרַח].

(1) to CAST, Ex. 15:4; e. g. a lot, Josh. 18:6; an arrow, 1 Sa. 20:36, 37; Ps. 11:2; 64:5; Num. 21:30. Part. יָרַח an archer, 1 Ch. 10:3.

(2) to lay foundations (compare Gr. βάλλεσθαι εἶναι, for to lay the foundations of a city; Syr. ܝܪܚܐ to cast, to place a foundation), to found. Job 38:6, "who laid (or founded, or placed) its corner stone." Gen. 31:51, "behold the pillar יָרַח which I have founded," i. e. placed, or raised.

(3) to sprinkle, to water (pr. to throw water, to scatter drops, compare יָרַח), Hos. 6:3. Hence part. יָרַח the former rain, see above, page CCCXLIII, B.

NIPHAL, pass. of No. 1, to be shot through with darts or arrows. Fut. יָרַח Ex. 19:13.

HIPHAL הוֹרֵחַ, fut. יָרַח, with Vav convers. יָרַח.

(1) i. q. Kal, to cast, Job 30:19; specially arrows, 1 Sa. 20:20, 36. Fut. apoc. יָרַח 2 Ki. 13:17. Part. מוֹרֵד an archer, 1 Sam. 31:3. Written by an Arameism in the manner of verbs לָא, 2 Sam. 11:24, וַיִּרְאוּ הַמּוֹרֵדִים "and the archers shot," comp. 2 Ch. 26:15.

(2) to sprinkle, to water. Part. מוֹרֵד i. q. יָרַח "the former rain," Joel 2:23; Ps. 84:7.

(3) to send out the hand (like יָרַח), especially for pointing out. Hence to show, to indicate, Gen. 46:28. Prov. 6:13, מוֹרֵד בְּאֶצְבָּעָיו "showing (i. e. giving signals) with his fingers," followed by two accusatives, of the person and of the thing, Ex. 15:25.

From pointing out or shewing it is—(4) to teach, to instruct (comp. Gr. δεικνύω, ἀναφαίνω), Ex. 35:34; Mic. 3:11; followed by an acc. of pers. to instruct any one, Job 6:24; 8:10; 12:7, 8; followed by an acc. of the thing, Isa. 9:14; Hab. 2:18. Hence followed by two accusatives, of the person and of the thing, Ps. 27:11; 86:11; 119:33; followed by 2 of the thing (properly to instruct in something), Job 27:11; Psa. 25:8, 12; 32:8; more rarely followed by אֶל (prop. to teach or conform to something) 2 Ch. 6:27; or כֵּן (to instruct concerning) Isa. 2:3; Mic. 4:2. Followed by a dative of pers. and acc. of the thing, Deu. 33:10; Hos. 10:12.

Derived nouns, מוֹרֵד, יָרַח, [also יָרַח, יָרַח, יָרַח, יָרַח].

יָרַח ἀπαξ λεγόμεν, in my judgment, kindred to the roots יָרַח, יָרַח, pr. TO TREMBLE; hence to be frightened, like the Arabic يَرع. Hence יָרַח (2 Codd.

יָרַח, Isa. 44:8, i. q. יָרַח. LXX. μὴ πλανᾷσθε. All the other versions express the signification of fearing, as though it were the same as יָרַח.

יָרַח ("people," or "habitation of God," see יָרַח ["founded by God"]), [Jeruel], pr. n. ["of a town and"] desert, 2 Ch. 20:16.

יָרַח (i. q. יָרַח "moss"), [Jaroah], pr. name, m. 1 Ch. 5:14.

יָרַח, m. that which is green, Job 39:8. Root יָרַח.

יָרַח & יָרַח ("possessed, sc. by a husband"), [Jerusha], pr. n. of the mother of king Jotham, 2 Ki. 15:33; 2 Ch. 27:1.

יָרַח (as found sometimes, though rarely, in the books of Chronicles, 1 Ch. 3:5; also on some of the coins of the Maccabees, although others of them have the name spelled defectively, see Eckhel, Doctr.

Numm. Vett. iii. page 466, seq.), commonly יָרַח, anciently (Gen. 14:18) and poet. (Psal. 76:3) יָרַח pr. n. Jerusalem (Gr. Ἱερουσαλήμ and Ἱεροσόλυμα), a royal city of the Canaanites (Josh. 10:1, 5; 15:8) and from the time of David and onward the me

tropolis of the Hebrews, and the royal city of the house of David; situated on the borders of the tribes of Judah and Benjamin.

Interpreters differ as to the etymology and orthography. As to the first of its compounded parts, Reland (Palestina, p. 832, seq.), and lately, Ewald (Heb. Gramm. p. 332), consider that יְרוּשָׁלַם stands for יְרוּשָׁלַם the possession of peace, one ש being excluded; but this does not agree well with analogy: for, in Hebrew, the former of doubled letters is not in such a case usually excluded, but is commonly compensated with Dagesh forte; as in יְרוּבֶלֶל for יְרוּב, בְּעֶלֶל besides the form יְרוּשָׁלַם with the meaning of possession (= יְרוּשָׁה) neither occurs separately nor yet in composition. I prefer regarding יְרוּ as a segolate

noun (of the form יְרוּחִי, יְרוּחִי), i. q. Arabic رى, *men*, and יְרוּשָׁלַם *men* or *people of peace*; or perhaps, *house* or *habitation of peace*; just as, on the contrary, بیت and أهل are transferred from the house to the inhabitants. The same word is found in the pr. n. of a desert, יְרוּחָל, which may be more suitably rendered *house of God* than *people of God*; and the same interpretation of this name is found in Saadiah, who translates مدينة and دار السلام *house of peace, city of peace*: [In Thes. Gesenius takes the former part of this name יְרוּ from the root ירה, signifying *foundation*, and thus יְרוּשָׁלַם the *foundation of peace*]. As to the latter of the compound parts of this name, some suppose יְרוּשָׁלַם and יְרוּשָׁלַם to be the dual of יְרוּשָׁה *quiet*, and they think that a city in two parts was designated by this name, referring to 2 Sam. 5:9 (Ewald, loc. cit.): but no mention is made in the cited passage of a double city; and it may be pretty certainly concluded that in this word is originally radical, not servile; as shewn by the forms יְרוּשָׁלַם, Arab. شلم, شلم, Chald. יְרוּשָׁלַם, Gr. Σόλυμα, Ἱεροσόλυμα. It appears to me that whenever it is written defectively יְרוּשָׁלַם, it should be pronounced יְרוּשָׁלַם the dwelling of peace: and at length the later writers regarded יְרוּ as an ancient form of the Dual, and on this account every where have read יְרוּשָׁלַם, even in those places where it is written defectively in the text; [It is written with the Yod in very few places]. In like manner, Samaria was called in Hebrew and anciently שֶׁמְרֹן, Ch. שְׁמֶרֶן, and hence as if it were a dual, שְׁמֶרֶן; compare Lehrs. page 538.

ירושלם, Gr. Σόλυμα, Ἱεροσόλυμα. It appears to me that whenever it is written defectively יְרוּשָׁלַם, it should be pronounced יְרוּשָׁלַם the dwelling of peace: and at length the later writers regarded יְרוּ as an ancient form of the Dual, and on this account every where have read יְרוּשָׁלַם, even in those places where it is written defectively in the text; [It is written with the Yod in very few places]. In like manner, Samaria was called in Hebrew and anciently שֶׁמְרֹן, Ch. שְׁמֶרֶן, and hence as if it were a dual, שְׁמֶרֶן; compare Lehrs. page 538.

ירושלם & יְרוּשָׁלַם, Chald. id. Dan. 5:2; 6:11; Ezr. 4:8.

יְרוּ an unused root, probably (as noticed by Maurer), i. q. יָרַק *to be yellow*; י and פ being interchanged." Hence]—

יְרוּ m. THE MOON; a word prob. primitive [but see above], Gen. 37:9; Deu. 4:19; Josh. 10:12, 13; Ps. 72:5, יְרוּ לְפָנַי "before the moon," i. e. as long as the moon shall shine.

יְרוּ m. (comp. Lehrs. p. 512, note 11); pl. יְרוּיִם, const. יְרוּיִם.

(1) *a month*, which amongst the Hebrews was lunar, (compare Germ. Mond and Monat, Gr. μήνη and μήν, a month), i. q. יָרַח, but a rarer word, and one used by the older writers (Ex. 2:2), and by poets (Deut. 33:14; Job 3:6; 7:3; 29:2; 39:2; Zech. 11:8); see however 1 Ki. 6:37, 38; 8:2.

(2) [*Jerah*], a people and region of Arabia, of the race of the Joktanites, Gen. 10:26; Bochart (Phaleg. ii. 19) remarks, not unsuitably, that this name is Hebrew, but a translation from an Arabic name of the same signification. On this assumed ground he understands this people to be the *Alilai*, living near the Red Sea in a district where gold is found (Agatharchides c. 49, Strabo xvi. p. 277); their true name he conjectures to have been *بنی هلال* children of the moon, so called from the worship of the moon, or *Alilat* (Herodot. iii. 8). As to a tribe bearing this name, near Mecca, see Niebuhr in Deser. of Arabia, p. 270. A more probable opinion, however, is that of J. D. Michaëlis in Spicileg. ii. p. 60, understanding this to be *the coast of the moon* (غيب القمر) and *the mountain of the moon* (جبل القمر), near Hadramaut; for יְרוּ Gen. loc. cit. is joined with the country of Hadramaut.

יְרוּ Chald. *the moon* [*a month*, so expressly corrected in Thes.], Ezr. 6:15.

יְרוּחָה Num. 22:1; also יְרוּחָה Josh. 2:1, 2, 3, and יְרוּחָה 1 Ki. 16:34; *Jericho*, a well known city of Palestine, situated in the neighbourhood of the Jordan and the Dead Sea, in the territory of Benjamin, in a very fertile district; LXX. Ἱεριχώ, Strabo Ἱερικὸς, xvi. 2, § 41, Arabic ريجا, ريجا *Riha*, see Relandi Palestina, p. 383, and 829, seq. (If the primary form be יְרוּחָה, it may be rendered *city of the moon*, from יְרוּחָה and יָ, as in the words יְרוּחָה, שִׁלֹּחַ, if יְרוּחָה, it signifies *a fragrant place*, from the root ירחם.)

יְרוּחָה ("who is loved" ["who will find mercy"]), [*Jeroham*], pr. n. m.—(1) 1 Sa. 1:1.—(2) 1 Chron.



pp. 12.—(3) 1 Ch. 27:22.—(4) 2 Ch. 23:1.—(5) Neh. 11:12 all.

**יֶרַחְמֵאל** ("whom God loves"), [*Jerahmeel*], pr. n. m.—(1) 1 Ch. 2:9, 25, 26, 42.—(2) 1 Chron. 24:29.—(3) Jer. 36:26; From No. 1, there is patron. in יֶרַחְמֵאלִים [*Jerahmeelites*], 1 Sa. 27:10.

**יֶרַחֵע** [*Jarha*], pr. n. of an Egyptian slave, 1 Ch. 2:34, 35. ["As to the etymology I can say nothing."] **יֶרַחֵע**

**יֶרַחֵע** fut. יֶרַחֵע.—(1) TO THROW any one HEAD-  
LONG, TO PRECIPITATE, TO CAST DOWN (Arabic  
II. id. **يَرَحِي**, a precipice, destruction). Job 16:11,  
עַל-יְדֵי יֹשְׁעִים יֶרַחֵעֵנִי "he has cast me into the hands  
of the wicked." Well rendered by the Vulg. *manibus  
inipiorum me tradidit*, LXX. ἐπὶ χειρῶν τοῦ κακοῦ (to be marked  
with the line Metheg) for יֶרַחֵעֵנִי. [Taken as Piel in  
Thes.]

(2) Intrans. *to be destructive, perverse*, Num.  
22:32. In the Samaritan Pentateuch there is given  
an interpretation הרע (הֶרַע).

[PIEL, Job 16:11; see above.]

Derivative מֶרַחֵע [in Thes. referred to **יֶרַחֵע**].

**יֶרִיאֵל** ("people of God"=**יֶרִיאֵל** ["founded, i. e.  
constituted by God"]), [*Jerieh*], pr. n. m. 1 Chron.  
7:2.

**יֶרִיב**—(1) m. *an adversary*, from the root רִיב,  
Ps. 35:1; Jer. 18:19; Isa. 49:25.

(2) [*Jarib*], pr. n. m.—(a) see יֶרִיב No. 1.—(b)  
Ezr. 8:16.

**יֶרִיבִי** (from יֶרִיב with the adj. termination יִ),  
[*Jeribai*], pr. n. m. 1 Ch. 11:46.

**יֶרִיָּה** & **יֶרִיָּהוּ** "people of Jehovah;" see יֶרִיָּה  
["either 'founded by God,' (or else), i. q. יֶרִיָּהוּ 'whom  
Jehovah regards'"], [*Jerijah*], pr. n. m. 1 Ch. 23:19;  
24:23; 26:31.

**יֶרִיחוֹ**; see יֶרִיחוֹ.

**יֶרִימוֹת** [*Jerimoth*]; see יֶרִימוֹת.

**יֶרִימוֹת** ("heights"), [*Jeremoth*], pr. n. m. 1 Ch.  
7:8.

**יֶרִיעָה** f. *a veil, curtain*, so called from tremulous  
motion (see the root יָרַע No. 1); specially of a tent,  
Isa. 54:2; Jer. 4:20; 49:29; of the holy tabernacle,  
Ex. 26:1, seq.; 36:8, seq.; of the palace of Solomon,  
Cant. 1:5. (Syr. **يَرِيح** the curtain of a tent, and the  
tent itself).

**יֶרִיעוֹת** ("curtains"), [*Jerioth*] pr. n. f. 1 Ch.  
2:18.

**יֶרֶךְ** an unused root, perhaps of the same or a  
similar meaning as the cognate root יָרַךְ *to be soft,*  
*tender*. Hence—

**יֶרֶךְ** const. יֶרֶךְ, with suff. יֶרֶכִי f. (Nu. 5:21); dual  
יֶרֶכִים.

(1) *the thigh*, perhaps so called from softness (see  
the root), Gr. *μυρός*. (Arab. **يَرْح**, *thigh, haunch,*  
*buttocks*.) Wherein it differs from מֶתְנִים *the loins,*  
*osopus*, is seen both from the words, Ex. 28:42, "make  
for them linen breeches to cover their nakedness  
from the loins even to the thighs," and also from the general use of the word. For thus  
מֶתְנִים signifies the lower part of the back, יֶרֶךְ dual  
יֶרֶכִים the double thick and fleshy member extending  
from the bottom of the spine to the legs (שׁוֹמֵרִים) i. e.  
the two thighs with the buttocks. פֶּה הַיֶּרֶךְ the socket  
of the thigh, where the thigh is joined to the pelvis,  
Gen. 32:26, 33. On the thigh (עַל יֶרֶךְ) soldiers wore  
their swords, Exod. 32:27; Jud. 3:16, 21; Ps. 45:4;  
men smote their thigh in mourning and indigna-  
tion, Jer. 31:19; Eze. 21:17 (compare Iliad xii. 162;  
xv. 397; Od. xiii. 198; Cic. cl. Orat. 80; Quinctil.  
xi. 3), those who swore put the hand under the thigh;  
Gen. 24:2, 9; 47:29; to have come forth from the  
thigh of any one, is to be descended from him, Gen.  
46:26; Ex. 1:5; Jud. 8:30 (comp. Kor. Sur. iv. 27;  
vi. 98). The buttocks are to be understood, Num.  
5:21, 27; in animals, the thigh, the haunch (*Keule,*  
*Schinken*), Eze. 24:4.

(2) Figuratively applied to inanimate things (in  
which sense however the feminine form יֶרֶכָה is more  
used; [query, the existence of such a form, see Thes.]),  
it is—(a) *that part of the holy candlestick in which  
the shaft (קֶנֶה) divided into three branches*, Ex. 25:31;  
37:17.—(b) *the side of a tent*, Ex. 40:22, 24; of the  
altar, Lev. 1:11; 2 Ki. 16:14.

Dual יֶרֶכִים *both thighs*, Ex. 28:42 (see above),  
Cant. 7:2.

**יֶרֶכָה** [*Jerka*] Thes.] f. i. q. יֶרֶךְ No. 2, *the hinder  
part, or side* (of a country), Gen. 49:13. Compare  
שָׁמַר, שָׁמַר.

Dual יֶרֶכָה constr. יֶרֶכָהִי, properly *both sides,*  
*the haunches, the buttocks*, but always used of  
inanimate things—

(1) *the hinder part, the back, the rear*, Exod.  
26:23; of the temple, 1 Ki. 6:16; Eze. 46:19.

(2) *in the interior area, the parts farthest in, the  
extremities, inmost recesses*, as of a house,

Ps. 128:3, of a saip, Jon. 1:5; of a cave, 1 Sam. 24:4; of a sepulchre, Isa. 14:15; Eze. 32:3. Hence יִרְכָּתִי לְבָנוֹן the recesses of Lebanon, i. e. the extreme and inaccessible parts of that wood. Isa. 37:24; and Jud. 19:1, 18, יִרְכָּתֵי הַר אֶפְרַיִם "the inner recesses of the mountains of Ephraim." Hence—

(3) *the most remote regions.* [Is not this meaning wholly needless?] יִרְכָּתֵי צִפּוֹן the extreme regions of the north, Isa. 14:13. [But see Ps. 48:3, where the same phrase is applied to Jerusalem, and belongs to the description of its site; although Gesenius contradicts this in Thes., applying it to some other place.] יִרְכָּתֵי הָאָרֶץ the extreme regions of the earth, Jer. 6:22; 25:32 (comp. הָאָרֶץ בְּנִפְּוֹת).

יִרְכָּה f. Chald. *the thigh, the haunch*, Dan. 2:32.

יִרְם an unused root, probably i. q. יָרַם, *to be high, lofty*. Hence—

יִרְמוֹת ("high"), [Jarmuth], pr. n. of a town in the plain country of the tribe of Judah; formerly a royal city of the Canaanites, Josh. 10:3; 12:11; 15:35; Neh. 11:29. [Prob. now Yarmūk, יִרְמוֹק Rob. ii. 344.]

יִרְמוֹת ("high places"), [Jeremoth], pr. n. m. —(1) 1 Chron. 8:14. —(2) Ezra 10:26. —(3) Ezra 10:27. —(4) 1 Ch. 23:23; for which there is יִרְמוֹת 4:30. —(5) 25:22; verse 4. —(6) Ezra 10:29 כְּחִיב קִרְיָהּ.

יִרְמִי ("dwelling in high places"), pr. n. m., Ezr. 10:33.

יִרְמְיָהּ & יִרְמְיָהּ (יהו) יִרְמְיָהּ probably "whom Jehovah has appointed," from רָמָה in the Chald. usage), *Jeremiah*. LXX. Ἰερემίας, pr. n. —(1) of a very celebrated prophet, son of Hilkiah the priest, Jer. 1:1; 27:1; Dan. 9:2, etc. —(2) 1 Chr. 12:13. —(3) 2 Ki. 23:31; comp. Jer. 35:3. —(4) 1 Ch. 5:24. —(5) 12:4. —(6) 12:10. —(7) Neh. 10:3; 12:1.

יִרַע —(1) properly *TO TREMBLE*. (This signification lies in the primary syllable רַע, compare the roots רָעַד, רָעַל, רָעַם, רָעַשׁ, and the remarks made under the root רָעַד.) Once, thus, in the verb, Isaiah 15:4, בָּכְשׁוּ יִרְעָה לוֹ "his soul trembles for him (Moab)," for fear, terror. (The same signification of fearing, being terrified, belongs to the Arabic يَرْع, يَرَع. In the same sense in Hebrew יָרָא is commonly used, which is formed from this root, the letter ע being somewhat softened. Compare יָרָא.)

(2) i. q. רָעַע *to be evil* (prop. *to rage, to make a noise, to be tumultuous*, see the root רָעַע). It occurs

only in fut. יִרַע (the other forms, as pret. רַע, Hiphil רָעַע are from רָעַע, from which also the fut. itself of יִרַע may be taken, as יָרַע from יָרַע, יָרַע from יָרַע; but comp. pret. מָלַח fut. יִמָּלַח). [The fut. is taken from רָעַע expressly in Thes.] These phrases are especially to be observed — (a) יִרַע לִי it will be ill for me, will go ill, Psa. 106:32. — (b) וַיִּרַע בְּעֵינַי and it displeased me, Gen. 21:11; 38:10; 48:17; 1 Sa. 8:6; also followed by לְ Neh. 13:8; and with the addition of רָעָה נְדוּלָה, to increase the force of the sentence, Neh. 2:10; Jon. 4:1. Impers. used 1 Ch. 21:7, וַיִּרַע בְּעֵינַי הָיָה "and God was displeased because of this thing." Farther, *to be evil* is also i. q. *to be injurious*, 2 Sa. 20:6, followed by לְ; used of the eye, i. q. *to be envious, malignant*, Deu. 28:54; of the face, i. q. *to be sad, morose*, Neh. 2:3; of the heart, id. 1 Sa. 1:8; Deut. 15:10, לִבְךָ לֹא יִתְּנֶה לְךָ "let it not go ill with thee (be grievous to thee) to give to him."

יִרְפָּא ("which Jehovah heals"), [Irpeel], pr. n. of a town of the Benjamites, Josh. 18:27.

I. יִרַק —(1) *TO SPIT*, i. q. רָקַץ (Ch. רָקַץ, Aeth. ሰፈፈ: id.). Pret. Num. 12:14; Deut. 25:9. Inf. absol. Nu. loc. cit. The fut. is taken from רָקַץ.

II. יִרַק an unused root; *to be green*, as an herb, a plant. Arab. يَرِق, to come into leaf, as a tree. IV. *to shoot forth*; both ideas arising from that of verdure. Hence the following words [also יִרַק].

יִרַק masc. adj. *green*, neutr. *that which is green, verdure*, 2 Ki. 19:26; Isaiah 37:27. Specially *an herb*. הַיִּרְקִים זֶן הַגַּדֵּן a garden of herbs, Deu. 11:10; 1 Ki. 21:2. אֶרְבַּת יִרְקִים a portion of vegetables, Pro. 15:17. (Syr. ܝܪܩܐ, ܝܪܩܐ herb.)

יִרְקָ m. *greenness*. כָּל-יִרְקָ עֵשֶׂב all greenness of herb, Gen. 1:30; 9:3. יִרְקָ דִּשְׁאָה greenness of grass, i. e. green grass, Psa. 37:2. Elsewhere concr. *anything green* (das Grüne), of the fields and trees, Ex. 10:15; Nu. 22:4; Isa. 15:6.

יִרְקוֹן m. χλωρότης, ὥχροτης — (1) of persons, *palleness of face*; that lurid greenish colour in the countenance of men when smitten with great terror, Jer. 30:6.

(2) of grain, *yellowness, paleness, mildew*, Deu. 28:22; 1 Ki. 8:37; Am. 4:9. (Arab. يرقان id.)

["*paleness of the people?*"], Jorkeam, pr. n. of a town of Judaea, 1 Ch. 2:44.]



ירקון plur. fem. ירקוני (1) adj. *greenish, yellowish*, *χλωπίζων*, used of the colour of leprosy seen in garments, Lev. 13:49; 14:37.

(2) subst. *yellowness, paleness, tawinness* (of gold), Psa. 68:14. (Æth. ፬ረቅ; denotes gold itself. Arab. <sup>سل</sup>نق, money, coins.)

ירש (Jer. 49:1) & ירש fut. ירש imp. רש Deu. 1:21; רש ib., 2:24, 31; and fully ירש with ה parag. רשתי 33:23; inf. רשת suff. רשתו.

(1) TO TAKE, TO TAKE POSSESSION OF, TO OCCUPY, especially by force, 1 Ki. 21:16. (This, and not to *inherit*, is shewn to be the primary signification, by the derivatives רשת a net, so called from taking or catching; and תירש must, new wine, from its affecting (taking possession of) the head. This root is kindred to other verbs of seizing, ending in רם, רץ, רץ, such as הרם which see. In Arabic and Syriac there is

a secondary sense of inheriting in the verbs <sup>س</sup>ر, <sup>س</sup>ر; and perhaps the Lat. *heres, heredis*, is of the same stock, unless, indeed, it be from *αἰρέω*, capio). Constr.—(a) followed by an acc. of thing, and used most commonly of the occupation of the Holy Land, Lev. 20:24; Deut. 1:8; 3:18, 20; Psa. 44:4; 83:13.—(b) followed by an acc. to take possession of any one, i. e. to take possession of his goods; to expel, to drive him out from the possession, to succeed in his place. Deu. 2:12, וַיִּשְׁמְדוּם מִבְּנֵיהֶם, “and the Edomites expelled them (the Horites) and destroyed them before them.” Verses 21, 22. 9:1; 11:23; 12:2, 29; 18:14; 19:1; 31:3; Pro. 30:23, “a handmaid when she expels her mistress,” succeeds in her place; Isaiah 54:3; Jer. 49:2. The following passages exhibit the proper force of this verb, Deu. 31:3, “the Lord will destroy those nations before thee, וַיִּרְשֶׁם and thou shalt occupy their possession.” Jud. 11:23, “Jehovah drove out the Amorites before his people, וַיִּתְּנֵם and wilt thou occupy their land?”

(2) to possess, Lev. 25:46; Deu. 19:14; 21:1; and frequently. The phrase is of very frequent occurrence, רש ארץ, to possess the (holy) land, spoken of a quiet occupancy in that land, which had been promised of old to the Israelites, and was regarded as the highest happiness of life, Ps. 25:13; 37:9, 11, 22, 29 (Matt. 5:5).

(3) Specially to receive an inheritance, with an acc. of the thing, Num. 27:11; 36:8; also with acc. of pers. (compare No. 2), to inherit any one's goods, Gen. 15:2, 4. Absol. Gen. 21:10, “the son of the

bond-woman shall not inherit with my son, ever with Isaac.” Part. ירש an heir, Jer. 49:1.

NIPHAL, to be dispossessed of one's possessions (pass. of Kal No. 1, b); reduced to poverty, Gen. 45:11; Pro. 20:13. In this signification it is kindred to רוש to be poor.

PIEL רש i. q. Kal No. 1, with an acc. of the thing, Deu. 28:42; with an acc. of the pers. i. q. to cast out of possession, to make poor. Jud. 14:15, where there is ירשני which I prefer placing here rather than under Kal. Inf. Kal would be לרשנני.

HIPIL הורש—(1) to give the possession of any thing to any one, followed by two acc. Jud. 11:24; 2 Chr. 20:11; Job 13:26, וְהוֹרִישֵׁנִי עֲוֹנוֹתַי, “and makest me to possess the sins of my youth,” i. e. now imputest them to me. Followed by ל of the pers. Ezr. 9:12.

(2) i. q. Kal No. 1, to occupy—(a) followed by an acc. of the thing, e. g. land, Nu. 14:24; a city, Josh. 8:7; 17:12; mountain-land, Jud. 1:19.—(b) followed by an acc. of pers. to possess the property of any one, i. e. “to expel him from possession.” Ex. 34:24; Nu. 32:21; 33:52; Deu. 4:38. Figuratively applied also to inanimate things, Job 20:15, “God shall drive them out from his belly” (the riches swallowed up). Hence to dispossess of goods, to reduce to poverty; 1 Sa. 2:7. Comp. Niph.

(3) to blot out, to destroy, Nu. 14:12.

Derivatives, מורש, מורש, מורש, מורש, מורש, and pr. n. ירשא or ירשא [מורשת].

ירשה f. Nu. 24:18, and—

ירשה f. a possession, Deut. 2:5, 9, 19; Joshua 12:6, 7.

[“ (a) inheritance, Jer. 32:8.”]

ירשה see יצחק.

ירשאל (“whom God makes,” i. e. creates), [Jesimiel], pr. n. m. 1 Ch. 4:36.

ירש—(1) i. q. לים TO SET, OR PLACE. Hence ירש Jud. 12:3 כתיב.

(2) intrans. to be set, placed (compare יצר and יצר). Fut. וירש Genesis 50:26, and 24:33 כתיב, where the קר is ירש, Hoph. from שים.

ירשאל (“contender,” “soldier of God,” from ירש to fight, and אל, Gen. 32:29; 35:10; comp. Ho. 12:4), Israel, pr. n. given by God to Jacob the patriarch (Gen. locc. citt.), but used more frequently of his descendants, i. e. of the Israelitish nation (comp. יעקב).—ירשאל or ירשאל signifies—

(1) all the descendants of Israel, or Israelites

Gen. 34:7; 49:7. **יִשְׂרָאֵל** 1 Sa. 13:19; 2 Kings 6:23; Eze. 27:17; and **יִשְׂרָאֵל** f. Isa. 19:24, the land of Israel, i. e. Palestine. Emphatically **יִשְׂרָאֵל** is sometimes used of those really worthy of the name of Israelites (*ἀληθῶς Ἰσραηλίται*, John 1:48), as being righteous, Isa. 49:3; Ps. 73:1; according to Romans 9:6, *ὃ γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι Ἰσραὴλ*; also lovingly, as elsewhere **יִשְׂרָאֵל** (which see). Hos. 8:2, **יִשְׂרָאֵל** "we know thee, we (are thy) Israel," compare Ps. 24:6.

(2) From the time of the dissensions, after the death of Saul, between the ten tribes and Judah, the ten tribes, following Ephraim as their leader, took to themselves this honourable name of the whole nation (2 Sa. 2:9, 10, 17, 28; 3:10, 17; 19:40—43; 1 Ki. 12:1); and this after the death of Solomon was applied to the kingdom founded by Jeroboam, so that from that time the kings of the ten tribes were called **מְלָכֵי יִשְׂרָאֵל**, while David's posterity, who ruled Judah and Benjamin, were called **מְלָכֵי יְהוּדָה**. Other names of the ten tribes were **אֶפְרַיִם** (which see), taken from the more powerful tribe, and **שִׁמְרֹן** (which see), from the capital city. The prophets of that period, principally of Judah, occasionally use both names, Judah and Israel, in poetical parallelism of the kingdom of Judah [?], see Isa. 1:3; 4:2; 5:7; 10:20; Mic. 1:14.

(3) After the Babylonish exile, the whole people, although chiefly consisting of the remains of Judah and Benjamin, again took the name most delighted in by the nation when flourishing, (1 Macc. 3:35; 4:11, 30, 31; and on the coins of the Maccabees, which are inscribed **יִשְׂרָאֵל**): whence it is, that in the Chronicles **יִשְׂרָאֵל** is even used of the kingdom of Judah, 2 Chron. 12:1; 15:17; 19:8; 21:2, 4; 23:2; 24:5.

The Gentile noun is **יִשְׂרָאֵלִי** 2 Sam. 17:25; fem. **יִשְׂרָאֵלִית** Lev. 24:10. *Israelite*.

[**יִשְׂרָאֵלִי**, pr. n. m. 1 Ch. 25:14, see **יִשְׂרָאֵל**.]

**יִשְׂשַׁכָּר** [*Issachar*], pr. name of the fifth son of Jacob by Leah, Genesis 30:18; whose descendants (**בְּנֵי יִשְׂשַׁכָּר**) dwelt in the region near the sea of Galilee, Josh. 19:17—23. — This name, as it now stands in the editions (like **יְהוֹרָם**, etc., see Simonis, *Analys. Lect. Masoreth. in Pref.*), takes the vowels belonging to a continual **יִשְׂכָּר** (bought with wages or price, see Gen. 30:16). The more full reading in **יִשְׂכָּר** may be read in two ways, either **יִשְׂכָּר** *he is wages*, or **יִשְׂכָּר** (for **יִשְׂכָּר**) *he brings wages*, *er bringt den Lohn*.

**יִשְׂכָּר** followed by a Makkaph, **יִשְׂכָּר**—(1) prop. subst.

*esse, being, existence* (see **יִשְׁה**); whence *that which is present, ready*; *ousia*, wealth (compare **עֲתִידוֹת**). So prob. Prov. 8:21, **יִשְׂכָּר** "to cause those who love me to inherit substance."

(2) By far the most common use of the word is its being put for the *verb substantive*, without distinction of number or tense (Aram. **אִיִּי**, which see, id.; Arab. **أَيْس**). Opposed to **אֵין**, **אֵין**, there is not).

Specially, therefore, with a sing. *is, was, will be, may be*. Gen. 28:16, **יִשְׁה** *Jehovah is in this place.* 2 Ki. 10:15, **יִשְׁה** "truly it is so." Nu. 22:29; Jer. 31:6. With plur. *are, were, will be*, 2 Ki. 2:16; Ezr. 10:44; 2 Chron. 16:9. **יִשְׁה** *there are those who, there will be those who*

(Syr. **أَيْس**), Neh. 5:2, 3, 4. **יִשְׁה** *there is to me, I have*, Genesis 43:7; 44:20; hence **יִשְׁה** *whatsoever he had*, Gen. 39:5.

(3) especially, to be *present, ready, to exist*, Ru. 3:12; Jer. 5:1. Ecc. 1:10, **יִשְׁה** "there is anything of which it may be said." Ecc. 2:21; 7:15; 8:14. Pro. 13:7, **יִשְׁה** "there are those (who) feign themselves rich." Pro. 11:24; 18:24. Comp. Num. 9:20, **יִשְׁה** "there was, when there was," etc., i. e. there was sometimes, like Ch. **אֵית רְהוּ**.

If the subject be contained in a personal pronoun, this is expressed by a suffix, as **יִשְׁה** *thou art*, Jud. 6:36; **יִשְׁה** *ye are*, Gen. 24:49; **יִשְׁה** *he is*, Deut. 29:14. The verb substantive, when thus expressed, stands often in conjunction with a participle for the finite verb, Jud. 6:36, **יִשְׁה** *"if thou savest."* Gen. 24:42, 49.

**יִשְׁב** fut. **יִשְׁב**, inf. abs. **יִשְׁב** (1 Sa. 20:5), constr. **יִשְׁב**, with suff. **יִשְׁבְּתִי**, imp. **יִשְׁב**, **יִשְׁבְּתִי**.

(1) TO SIT, TO SIT DOWN; absol. Gen. 27:19; followed by **יִשְׁב** of place, Ps. 9:5; Pro. 9:14; Job 2:13; and with a dative pleon. Gen. 21:16, **יִשְׁב** *"and she sat down."* Also, to be seated, to be sitting, followed by **יִשְׁב** (Gen. 19:1; 2 Sa. 7:1); **יִשְׁב** (1 Ki. 2:19), and poet. also with an acc. of the place on which any one sits. Ps. 80:2, **יִשְׁב** *"he who sits upon the cherubim,"* i. q. sits on a throne upborne by cherubim. Ps. 99:1; Isa. 37:16. Psa. 122:5, **יִשְׁב** *"for there they (judges) sit on for judging,"* commonly, but incorrectly, taken as, *there sit*, i. e. are placed, *thrones*; (Aram. **יִתְב**, id. Arab. verb **ثَب**, has the signification of *sitting* only in the dialect of the Himyarites; see the amusing story in Pococke, in Spec. Hist. Arab. page 15, edit



White; but this sense is found in the substantives וְיָתֵב, a sitting down, habitations, places, וְיָתֵב, a throne, a bed. In the vulgar Arabic the verb is commonly used in the sense of lying in wait, springing on the prey, and leaping in general).

Specially, to sit is used of—(a) judges, where they sit to give judgment, Ps. 9:5; kings sitting on their thrones, Ps. 9:8; 55:20. Hence, Isa. 10:13, יֹשְׁבֵי “those who sit on (thrones),” i.e. kings.—(b) of those who *lie in wait* for others, Psal. 10:8; 17:12; Job 38:40. Followed by לָּ Jer. 3:2. Comp. Gr. λόχος, ambush; λοχέω, λοχίζω, to lie in ambush, from λέγω, to sit down; σῆθ legen, and Arabic يَتَّب (see above).—(c) of an army, which sits down in a place, and holds possession of it (einen Ort besetzt haben), 1 Sa. 13:16.—(d) of mourners, Isa. 47:5; Job 2:13. (e) of those who sit down idly, do nothing, are slothful, Isa. 30:7; Jer. 8:14.—(f) *To sit with any one*, followed by עִם is to associate with him, Ps. 26:4, 5; compare Psal. 1:1, and הָלַךְ עִם.—As to the phrase, “to sit at the king’s right hand,” see above, page CCCLi, B [and see the note added there].

(2) *to remain, abide*, Gen. 24:55; 29:19. Followed by an accus. of place, Gen. 25:27, יֹשֵׁב אֶת־לֵּים, “remaining in the tents,” i.e. staying at home. With a dative pleonast. Gen. 22:5, יָשָׁב לְכֵם פֹּה “remain here.” Followed by a dat. of pers. *to remain for some one*, i. q. to expect him, Ex. 24:14. Also used of inanimate things, Gen. 49:24, וְיָשָׁב בְּאַיְתוֹ, “but his bow remained strong.”

(3) *to dwell, to dwell in, to inhabit*, Gen. 13:6, 7, 12; 19:29; followed by מִן Deut. 17:14, and עַל of the place or land which one inhabits, Levit. 25:18; also followed by an acc. Gen. 4:20. Poet. Ps. 22:4, יֹשֵׁב תְּהִלֹּת יִשְׂרָאֵל “dwelling amongst the praises of Israel,” in the temple, where the hymns of Israel from around sound in thy ears. Ps. 107:10. Part. יֹשֵׁב *an inhabitant, a dweller*, Gen. 19:25; Jud. 1:21; 3:3. But יָשָׁב followed by an accus. is also to dwell *near, by anything*, to be neighbour (comp. נֶדָּר). יֹשְׁבֵיהָ those who dwell near her, sc. the city, Eze. 26:17. Gen. 4:20, יֹשֵׁב אֶת־לֵּים וּמִקְנֶהָ “those who dwell in tents and amongst flocks.”

(4) *pass. to be inhabited*, as a place, city, country, Isa. 13:20; Jer. 17:6, 25; Ezek. 26:20. In like manner יָבֵן and Greek *vaiw, vaueraw*, signify both *to inhabit* and *to be inhabited*.

NIPHAL יִשְׁבַּע *to be inhabited*, Exod. 16:35, and often in other places.

PIEL יָשַׁב *to place, to make to sit down*, Ezek. 25:4

HIPHAL הִשְׁבִּיחַ (1) causat. of Kal No. i, *to cause to sit down*, 1 Sa. 2:8; 1 Ki. 21:9.

(2) causat. of Kal No. 3, *to cause to inhabit*, Psal. 68:7; 113:8; followed by מִן of place, Gen. 47:6; 2 Ki. 17:26. Also, *to cause a woman to dwell with one*, i.e. to take in marriage (compare Kal, Hos. 3:3; Æthiop. ወሰለ Conj. IV. to take a wife), Ezr. 10:2, 10, 14, 17, 18; Neh. 13:27.

(3) causat. of Kal No. 4, *to cause a land to be inhabited*, Eze. 36:33; Isa. 54:3.

HOPHAL.—(1) *to be made to dwell*, Isa. 5:8.

(2) *to be inhabited*, Isa. 44:26.

Derivatives, מִשְׁכָּה (for יִשְׁכָּה), מִשְׁכָּב, מִשְׁכָּח, and the pr. names which follow.

יִשְׁבַּע בְּשֵׁכֶת (“dwelling tranquilly” [“sitting on the seat”]), pr. n. of one of David’s captives, 2 Sa. 23:8; in the parallel passages יִשְׁכָּע.

יִשְׁכָּבֶאב (“father’s seat”), [Jeshebeab], pr. n. 1 Ch. 24:13.

יִשְׁבַּח (“praising”), [Ishbak], pr. n. m. 1 Ch. 4:17.

יִשְׁרֵי כִנּוֹב (“his seat is at Nob”), pr. n. m. 2 Sam. 21:16 כְּחִיב כִנּוֹב, קְרִי (“my seat is at Nob”), [Ishbi-benob].

יִשְׁבִּי לֶחֶם [Jashubi-lehem], pr. n. m. 1 Ch. 4:23.

יִשְׁבֵּעַם I. Yashov'am, like יִרְבֵּעַם (“to whom the people turn”), [Jashobeam], pr. n. m. 1 Ch. 11:11; 27:2.

יִשְׁבַּק (“leaving behind”), [Ishbak], pr. n. of a son of Abraham and Keturah, Gen. 25:2.

יִשְׁבַּקֶּשָׁה (“a seat in a hard place”), [Jashbekashah], pr. n. m. 1 Ch. 25:4, 24.

יִשָּׁה a root unused in Hebrew, but found very widely spread through ancient languages, whence the noun יִשָּׁה *esse, being*, and הַיִּשָּׁה *a setting upright* (aid), *uprightness, truth*. Prop. *to stand, to stand out, to stand upright*; hence *to be*. (With this agree Sanscr. *as*, to be, Pers. هستن, Latin *esse*.) Kindred in signification is כָּן *to stand*, whence כָּן *to be*. Other traces of this root are found in the pr. names יִשָּׁה, יִשָּׁה.

יִשְׁוֹב (“turning oneself”), [Jashub], pr. n.—(1) of a son of Issachar, Nu. 26:24.—(2) Ezr. 10:29. From No. 1 is the patron. יִשְׁוֹבִי Nu. loc. cit.

יִשְׁוֹה (“even,” “level”), [Ishua, Isua], pr. n. of a son of Asher, Gen. 46:17.

ישן. (id.), [*Isui, Ishui, Jesui*], pr.n.—(1) of a son of Asher, Gen. 46:17.—(2) of a son of Saul, 1 Sa. 14:49.

ישוהיה ("whom Jehovah casts down"), [*Jeshokaiah*], pr.n. m. 1 Ch. 4:36.

ישוע [*Jeshua*], a contracted form of the pr.n. יְהוֹשֻׁעַ used in the later Hebrew, Gr. Ἰησοῦς.—(1) of Joshua, the leader of the Israelites, Neh. 8:17.—(2) of a high priest of the same name; see יהוֹשֻׁעַ No. 2, Ezr. 2:2; 3:2; Neh. 7:7.—(3) pr.n. of other men, mentioned in the books of Chronicles, Ezra, and Nehemiah.

[("4) a city of Judah, Neh. 11:26.]

ישועה f. with ה parag. poet. יְשׁוּעָה Ps. 3:3; 80:3 (from the root יָשַׁע).

(1) Verbal adj. f. *that which is delivered, safe*, Isa. 26:1, 18.

(2) Subst.—(a) *deliverance, help*; יְשׁוּעָה יהוה "aid vouchsafed by God," Ex. 14:13.—(b) *welfare*, Job 30:15.—(c) *victory*, 1 Sa. 14:45; 2 Ch. 20:17; Hab. 3:8.

יָשַׁח an unused root. Arab. transp. وحش *to be void, empty*, used of a desert and desolated region, and of a famishing belly. Conj. IV. *to be famished*, hungry, وحش, fasting, having taken no food. Hence—

יָשַׁח m. found once Micah 6:14; *hunger*, prop. emptiness of stomach.

יָשַׁח only found in HIPHIL הוֹשִׁיחַ *TO STRETCH OUT*, Est. 4:11; 5:2; 8:4. (Syr. and Ch. اَسَمَح, اَسَمَح id.)

יֵשָׁע (perhaps "wealthy," see יֵשׁ No. 1). pr.n. *Jesse*, a shepherd of Bethlehem, the father of King David, who, as being of humble birth, was called contemptuously by his enemies יְדִישִׁי 1 Sa. 20:27, 30, 31; 22:7, 8; 2 Sam. 20:1; 1 Ki. 12:16 (1 Sam. 16:1, seq.); *the stem of Jesse*, Isa. 11:1; poet. used of the family of David, and *the root*, i.e. the shoot of Jesse, ib. ver. 10, used of the Messiah. [Compare Rev. 22:16, "I am the root and offspring of David;" root can never be put for shoot as suggested by Gesenius, but the Lord Jesus Christ, son of God and son of David, was both.] LXX. Ἰεσσαί.

יֵשִׁי ("whom Jehovah lends"), [*Ishijah, Ishaiak*], pr.n.—(1) 1 Ch. 7:3.—(2) Ezr. 10:31; also the name of several Levites.

יֵשִׁי (id.), [*Jesaiak*], pr.n. m. 1 Ch. 12:6

יֵשִׁי m. *a waste, a desert*, Ps. 68:8; 78:40. 106:14. Root יָשַׁח.

יֵשִׁיחַ pl. f. *desolations, destruction*, Psalm 55:16 כתוב; Root יָשַׁח; compare pr.n. of the town בִּיתֵי־יֵשִׁיחַ p. cxvii, B.

יֵשִׁישׁ m. *an old man*, properly hoary, (from the root יָשַׁח); a word altogether poetic, Job 12:12; 15:10; 29:8; 32:6. In the cognate languages these correspond to this יֵשִׁישׁ, תִּישִׁישׁ, the letter ' being changed into the hardest of the palatals (see under the letter כ).

יֵשִׁישׁ ("descended from an old man"), [*eshishai*], pr.n. m. 1 Ch. 5:14.

יָשַׁח i. q. שָׁמַח *TO BE LAID WASTE, DESOLATED*. Hence fut. יָשַׁח Genesis 47:19; Ezek. 12:19; 19:7 (which however may come from שָׁמַח itself, like יָשַׁח from יָשַׁח, see Hebrew Grammar § 66, note 3); plur. יָשַׁחוּ Eze. 6:6.

Derived nouns, יֵשִׁימוֹת, יֵשִׁימוֹת and—

יֵשִׁמָּה ("wasteness"), [*Ishma*], pr.n. m. 1 Ch. 4:3.

יֵשִׁמְעָאל ("whom God hears"), *Ishmael*, pr.n. borne by—(1) the son of Abraham, by Hagar his concubine, the ancestor of many Arabian tribes, Gen. 25:12—18. Hence patron. יֵשִׁמְעָאֵל 1 Chron. 2:17; 27:30; pl. יֵשִׁמְעָאֵל Arabs descended from Ishmael, trading with Egypt (Gen. 37:25, 27; 39:1), wandering as nomades from the east of the Hebrews, and from Egypt as far as the Persian gulf and Assyria (i.e. Babylonia), Gen. 25:18, which same limits are elsewhere (1 Sa. 15:7) assigned to the Amalekites, Jud. 8:24 (compare verse 22); Ps. 83:7.—(2) the killer of Gedaliah, Jerem. 40 and 41.—(3) several others, 1 Ch. 8:38; 2 Ch. 23:1; Ezr. 10:22.

יֵשִׁמְעִיָּה ("whom Jehovah hears"), [*Ishmaiah*], pr.n. m. 1 Ch. 12:4. A different person is יֵשִׁמְעִיָּהוּ 1 Ch. 27:19.

יֵשִׁמְרִי (for יֵשִׁמְרִיָּה, "whom Jehovah keeps"), [*Ishmerai*], pr.n. m. 1 Ch. 8:18.

יָשַׁן & יָשַׁן fut. יָשַׁן, inf. יָשַׁן Ecc. 5:11, pr. *TO BE LAQUID, WEARY* (schläff, müde seyn), hence—

(1) of persons, *to fall asleep*, Gen. 2:21; 41:5; Ps. 4:9; *to sleep, to be sleeping*, Isa. 5:27; 1 Ki. 19:5. (Arab. رَسَن *to begin to sleep, to slumber*, schlummern; سَنَ the beginning of sleep. *As to sleep*



itself, they commonly use the verb נָם, which on the contrary is used in Hebrew of slumbering, see נָם. Persons are said, poetically, to sleep who are—(a) idle, doing nothing, whence ἀνθρωπομάρφως, Psalm 44:24, “why sleepest thou, O Jehovah?” Psalm 78:65.—(b) dead. Job 3:13; concerning whom the idea is more fully expressed with an accus. following, יָשָׁן מָוֹת Jer. 51:39, 57, and יָשָׁן מָוֹת Ps. 13:4.

(2) used of inanimate things, *to be flaccid, dried, hence to be old* (opp. to fresh or new), compare נָבֵל, נָבֵלָה. So adj. יָשָׁן, and—

NIPHAL נִישָׁן—(1) *to be dry*, used of old [last year's] corn, opp. to what is fresh. Lev. 26:10.

(2) *to be old, inveterate*, of leprosy, Lev. 13:11; of a person who has long dwelt in any country, Deu. 4:25.

PIEL, causat. of Kal No. 1, *to cause to sleep*, Jud. 16:19.

Derivatives, שָׁנָה, שָׁנָה and those which follow immediately.

יָשָׁן m. יָשָׁנָה f. adj. *old*, opp. to recent, fresh, used of corn of the past year, Levit. 25:22; Cant. 7:14. (Luth. firm), of an old gate (opp. to a new), Neh. 3:6; 12:39; of the old pool, Isa. 22:11.

יָשָׁן f. יָשָׁנָה Pl. const. יָשָׁנִי Dan. 12:2.—(1) part. and verbal adj. *sleeping*, 1 Sa. 26:7; Ps. 78:65. It serves in the same manner as participles in periphrastic expressions for the finite verb. 1 Ki. 3:20, יָשָׁנָה אֲמָתְךָ “thy handmaid was sleeping.” Cant. 5:2.

(2) [*Jashen*], pr. n. m. 2 Sa. 23:32; for which 1 Ch. 11:34, there is יָשָׁשׁ.

יָשָׁנָה (“old”), [*Jeshanah*], pr. n. of a town of the tribe of Judah, [in the kingdom of Samaria rather]. 2 Ch. 13:19.

יָשָׁע unused in Kal, Arab. يَسَعَ TO BE SPACIOUS, AMPLE, BROAD, figuratively *to be opulent*, kindred to שָׁע. See Jeuhari in A. Schultens, Orig. Heb. tom. i. p. 20. The signification of *ample space* is in Hebrew applied to liberty, deliverance from dangers and distresses (compare רָחֵב, רָחֵב), as on the other hand narrowness of space is frequently used of distresses and dangers (comp. צָרָה, צָרָה). Hence—

HIPHIL הוֹשִׁיעַ fut. יוֹשִׁיעַ, the ה rarely retained הוֹשִׁיעַ Ps. 116:6, apoc. יוֹשִׁיעַ, יוֹשִׁיעַ.

(1) *to set free, to preserve*, followed by כִּן Ps. 7:2; 34:7 44:9; יוֹשִׁיעַ Jud. 2:16, 18; 3:31; 6:14, 15, 31, 36.

(2) *to aid, to succour*. Const. absol. Isa. 45:20, followed by an acc. Ex. 2:17; 2 Sam. 10:19; and Josh. 10:6; Eze. 34:22; most commonly used of God giving help to men, followed by an acc. Ps. 3:8; 6:5; 31:17; by a dative, Ps. 72:4; 86:16; 116:6. As victory depends on the aid of God, it is i. q. *to give victory*, followed by a dat. Deu. 20:4; Josh. 22:22; 2 Sa. 8:6, 14.—A phrase frequently used is, הוֹשִׁיעָה לִי יְדִי “my own hand has helped me,” [saved me] or, הוֹשִׁיעָה לִי זְרָעִי “my own arm has helped me,” i. e. “by my own valour (without the aid of any one) have I gained the victory.” Jud. 7:2; Job 40:14; Ps. 98:1.—Ps. 44:4; Isa. 59:16; 63:5. In another sense and construction, 1 Sa. 25:26, הוֹשִׁיעַ לְךָ “to help thyself with thy own hand,” i. e. to take private vengeance, 1 Sa. 25:33. יְדִי and יְדִי 1 Sa. 25:33, is the accusative of instrument which is also elsewhere coupled with this verb (Psalm 108:7); with regard to which see Heb. Gramm. ed. 10, § 135, 1. note 3.

NIPHAL—(1) *to be freed, preserved*, followed by כִּן Nu. 10:9; Ps. 33:16.

(2) *to be helped*, Isa. 30:15; 45:17; *to be safe*, Ps. 80:4, 8; also *to conquer*, [Is it not saved in the alleged passage?] Deu 33:29. Part. נִישָׁע conqueror, Zec. 9:9 [In this passage of course it refers to Christ as bestowing salvation]; Ps. 33:16.

Derivatives, besides those which immediately follow, מוֹשָׁעוֹת, and the pr. n. מוֹשָׁעוֹת, הוֹשִׁיעַ, הוֹשִׁיעַ, הוֹשִׁיעַ, הוֹשִׁיעַ [also מוֹשָׁע and מוֹשָׁע].

יָשָׁע & יָשָׁע with suff. יָשָׁעִי, יָשָׁעִי Ps. 85:8.

(1) *deliverance, aid, [salvation]*, Ps. 12:6; 50:23. Used like verbals with the case of the finite verb, Hab. 3:13, לִישָׁע אֶת־מִשְׁחָה “to deliver thine anointed.” יָשָׁעִי אֱלֹהֵי God of my help [salvation], i. e. my helper [saviour]. Ps. 18:47; 25:5; 27:9; Mic. 7:7; Isa. 17:10.

(2) *safety, welfare*, Job 5:4, 11; Ps. 132:16; Isa. 61:10 [in these two last cited passages, *salvation*].

יָשָׁע (“salutary”), [*Ishai*], pr. n. m.—(1) 1 Ch. 2:31.—(2) 1 Ch. 5:24.—(3) 1 Ch. 4:20, 42.

יְשַׁעְיָהוּ (“the salvation of Jehovah”), [*Isaiah*], [*Jeshaiah*], LXX. Ἰσαΐας, Vulg. *Isaias*, pr. n. borne by—(1) a very celebrated prophet who flourished, and had great influence among the people, in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, see Isaiah 1:1; 6:1, seq.; 7:1, seq.; 20:1, seq.; 22:15, seq.; chaps. 36—39.—(2) 1 Chron. 25:3, 15.—(3) 1 Ch. 26:25.

ישעיה (id.) [*Jeshaiah, Jesaiah*], pr. n. m.—  
(1) 1 Ch. 3:21.—(2) Ezr. 8:7.—(3) Ezr. 8:19.—  
(4) Neh. 11:7.

[“*ישר*” an unused root, kindred to the roots *שָׁפָה* to make smooth, and *צָפָה* to shine, to be bright, which appears also to have been the signification of this root. Hence may be derived”—]

ישפה (read Yah-sh'p'eh), Ex. 28:20; 39:13, and—

ישפה Eze. 28:13, a *jasper*, a precious stone of different colours. (Arab. *يشب*, *يشم*, *يشف*, also *يصف*, *يصب*, id.) If an etymology is to be sought in Hebrew, it may be from the root *שָׁפָה* to be smooth [but see *ישר* above]. But the form of the word appears strange, as if it were foreign.

ישפה (perhaps “bald,” from *שָׁפָה*), [*Ispah*], pr. n. m., 1 Ch. 8:16.

ישפן (prob. id.), [*Ishpan*], pr. n. m., 1 Ch. 8:22.

ישר fut. יִישַׁר (once יִישַׁר 1 Sa. 6:12).

(1) i. q. *יִישַׁר* (kindred roots are *יָשַׁר*, *יָשַׁר*) TO BE STRAIGHT, especially of a way, 1 Sa. 6:12, *יִישַׁרְנָה* prop. “and the kine were straight in the way,” i. e. they went in a straight, direct way. (As to the grammatical form, see Gramm. § 47, note 3.) Metaphorically in this one phrase, *יִישַׁר בְּעֵינַי* to be straight in my eyes, i. e. “it is pleasing to me,” I approve it, Nu. 23:27; Jud. 14:3, 7; 1 Sa. 18:20, 26; 2 Sa. 17:4; 1 Ki. 9:12.

(2) to be even, level, metaphorically used of an even mind, i. e. tranquil (compare *שָׁנָה* Isa. 38:13), or composed, opp. to inflated, proud, Hab. 2:4, *הִגָּה עֲפָלָה*, “behold the puffed up, his soul is not tranquil in him.”

PIEL—(1) to make a way straight, Pro. 9:15, “those who make their ways straight,” i. e. those who go on in a straight way, the upright. *יִישַׁר לְלֶכֶת* to go straight forward. Prov. 15:21, “God makes straight the ways of any one,” i. e. causes that his affairs may prosper; Pro. 3:6; 11:5. Hence to direct, as a water course, 2 Chr. 32:30; poetically applied to thunder, Job 37:3.

(2) to esteem as right, to approve, Ps. 119:128.

(3) causat. of Kal No. 2, to make even, level, as a way, Isa. 40:3; 45:13; followed by ? for any one.

PUAL, pass. of Piel No. 3. Part. *מִישַׁר* *וְהָב* gold made even, spread out, 1 Ki. 6:35.

HIPHAL *הִישַׁר* and *הִישַׁר* (Ps. 5:9; Isa. 45:2 נְכִיחַ) —(1) to make a way straight. Ellipt. Pro. 4:25, “let thy eyelids *יִישַׁרְנָה* make straight (sc. a way) before thee,” i. e. let them look straight.

(2) to make a way even, Ps. 5:9; high places, Isa. 45:2.

Derived nouns, *מִישַׁר*, *מִישַׁר*, pr. n. *יִשְׁרֹן* and those which immediately follow.

יִשְׁרֹן adj. f. *יִשְׁרָה*—(1) *straight*. Eze. 1:7, 23; Job 33:27, *יִשְׁרֹן הָעֵינַי*, “I have made the straight crooked;” I have acted perversely. Figuratively *יִשְׁרֹן בְּעֵינַי* that which is right in my eyes, i. e. what pleases me, what I approve. Jud. 17:6, “every one did *יִשְׁרֹן בְּעֵינָיו* what was right in his own eyes,” what was pleasing to himself. Deu. 12:25, 28, *יִשְׁרֹן בְּעֵינַי* “that which is pleasing to God.” Followed by *יְהוָה* id., Pro. 14:12; 16:25. Often used of persons—(a) *upright, righteous*, Job 1:1, 8; Ps. 11:7. More fully expressed *יִשְׁרֹן לֵב* Ps. 7:11, and *יִשְׁרֹן לְדָרֶךְ* 37:14. *סֵפֶר יִשְׁרֹן* *kar' êxoxv*, are the Jews, Daniel 11:17. *סֵפֶר הַיִּשְׁרֹן* [the book of Jasher] the book of the upright, either sing. or collect. is an anthology of ancient poems, to which reference is twice made in the Old Test., Josh. 10:13; 2 Sam. 1:18. (If it could be proved that *יִשְׁרֹן* is also used of military valour, the title of that book might not be ill rendered *the book of valour*; comp. the name of the celebrated Arabic anthology, called *جاسة* i. e. valour.) Neutr. *יִשְׁרֹן* uprightness, integrity, Ps. 37:37; 111:8.—(b) *just, true*, of God, and the word of God, Deu. 32:4; Ps. 33:4; 119:137.

(2) *even*, used of a way, Jer. 31:9; hence *יִשְׁרָה* an even (unobstructed) way, i. e. fortunate, Ezr. 8:21. *יִשְׁרֹן לֵב* ready-minded, prompt for doing any thing; followed by a gerund, 2 Ch. 29:34. Compare Arabic *يسر* to be ready, obsequious. Conj. III. to make oneself of easy access to any one.

יִשְׁרֹן (“uprightness”), [*Jesher*], pr. n. masc., 1 Ch. 2:18.

יִשְׁרֹן m.—(1) *straightness*, of way, Pro. 2:13; 4:11.

(2) Figuratively—(a) *what is right, what ought to be done, that which is just and meet*. Prov. 11:24, “who withholds *מִישְׁרֹן* more than is just and meet.” With suffix *יִשְׁרֹי* what he ought to do, his office, Job 33:23; Prov. 14:2; 17:26. Also, what we ought to speak, that which is true or right, Job 6:25.—(b) used of persons; *uprightness, integrity*, often with the addition of *לֵב*, *לִקְבֹּץ*, Deut. 9:5; Ps. 25:21; 119:7; Job 33:3.



**יִשְׂרָאֵלָה** ("right before God"), [*Jesharelah*], pr. n. m. 1 Ch. 25:14.

**יִשְׂרָה**, or **יִשְׂרָה**, constr. **יִשְׂרָה** f. i. q. **יִשְׂרָה** *uprightness, integrity*, 1 Ki. 3:6.

**יִשְׁרֹן** m. *Jeshurun, Jesurun*, a poetical and (at the same time apparently) a tender and loving appellation of the people of Israel; found four times, *Deu.* 32:15; 33:5, 26; *Isa.* 44:2. Interpreters are not determined as to its origin. To me it appears probable [but see below] that **יִשְׁרֹן** was a diminutive of the name **יִשְׂרָאֵל**, used among the people and in common life for the fuller form **יִשְׂרָאֵלִין** (as to the syllable **ן** added to diminutives, see *Lehrgeb.* p. 513, and *Hoffmann, Syr. Gr.* page 251); but, like other words of this sort in frequent use, more freely inflected and contracted (compare *Syriac Aristot.* for Aristotle; Arab. *Bokrat*, for Hippocrates; and the German diminutive names, such as *Frīß* for *Friedrich*); and thus, at the same time, an allusion was made to the idea of *rectitude, uprightness*, as found in the root **יִשְׂרָה**; compare **יִשְׂרָה** *Nu.* 23:10. So *Gr. Venet. 'Ισραηλίσκος*. Others regard **יִשְׁרֹן** as a diminutive from **יִשְׂרָה** (as if **יִשְׂרָה**), as though *rectulus, justulus* [the righteous little people], das liebe, fromme Bistchen (*Aqu., Symm., Theod. εὐθὺς*); but the passage in *Isaiah* appears to hinder this, where it stands for **יִשְׂרָאֵל**, parall. **יִשְׂרָאֵל**: [Yet this was Gesenius' corrected judgment].

**יִשֵּׁשׁ** an unused root; cogn. to **שֵׁשׁ** to be white, hoary; hence to have hoary hairs, i. e. to be an old man; comp. **יִשֵּׁה**.

Hence **יִשֵּׁשׁ**, pr. n. **יִשֵּׁשׁ**, and—

**יִשֵּׁשׁ** m. an old man, prop. hoary, 2 Ch. 36:17.

**יָת** Chald. i. q. Heb. **את**, the mark of the acc. With pron. **יָתְהֵן** them, *Dan.* 3:12.

**יָתַב** Chald. i. q. Heb. **יָשַׁב**—(1) TO SIT, TO SIT DOWN, *Dan.* 7:9, 10, 26.

(2) to dwell, *Ezr.* 4:17.

**APHEL** הוֹתֵב to cause to dwell, *Ezr.* 4:10.

**יָתַד** an unused root. Arabic **يَدَد** and **يَدَد** to make firm, to fix firmly. Hence—

**יָתַד**, const. **יָתַד**, plur. **יָתֵדוֹת**, m. *Ezek.* 15:3, f. *Isa.* 22:25; *Deu.* 23:14.

(1) a pin, a nail, which is fixed into a wall, *Eze.* 15:3; *Isa.* loc. cit.; specially a pin of a tent, *Exod.* 27:19; 35:18; 38:31; *Jud.* 4:21, 22. To drive in a pin or nail, is in Hebrew (as in Arabic, see *Vit.*

*Tim.* i. p. 134, 228, edit. Manger.), an image of a firm and stable abode, *Isa.* 22:23; in which sense **יָתַד** is used *Ezr.* 9:8; comp. **יָתַד** verse 9, and the roots **נָטַע**, **נָתַשׁ**. Also, a nail or pin is used metaphorically of a prince, from whom the care of the whole state hangs as it were, *Zec.* 10:4; the same person is also called **פִּנְיָה** or corner stone, on whom the state is builded.

(2) a spade, paddle, *Deu.* 23:14. **יָתֵדָאֲרָנִי** *Jud.* 16:14, a weaver's spatha. [In *Thesaur.* this last passage is not put under this head.]

**יָתוֹם** m. an orphan, from the root **יָתַם**, *Ex.* 22:21, 23; *Deu.* 10:18; 14:29. Used of a child who is bereaved of his father only, *Job* 24:9.

**יָתוֹר** m. (from the root **יָתַר**, of the form **יָתַר**), searching out; meton. that which is found by searching, *Job* 39:8.

**יָתַח** an unused root. Arab. **يَتَح** to beat with a club, **مِيتَحَة** a club. Hence **הוֹתַח** a club, which see.

**יָתִיר** ("height"), [*Jattir*], pr. n. of a town in the mountains of Judah, inhabited by the priests, *Josh.* 15:48; 21:14; 1 Sam. 30:27; 1 Chron. 6:49 [Perhaps *Attir*, *عثير* *Rob.* ii. 194.]

**יָתִיר** Ch.—(1) adj. very great, excellent, pre-eminent, *Dan.* 2:31; 5:12, 14.

(2) f. **יָתִירָה** adv. abundantly, very, *Dan.* 3:22; 7:7, 19.

**יָתְלָה** ("height," "lofty place," root **תָּלַה**), [*Jethlah*], pr. name of a town of the Danites, *Josh.* 19:42.

**יָתַם** an unused root. Arabic **يَتَم** and **يَتَم** to be solitary, bereaved. The signification of solitariness appears to have sprung from that of *silence*, so that it is kindred to the roots **שָׁמַם**, **דָּמַם**. Hence **יָתוֹם** an orphan.—**אֵיתָם** *Psa.* 19:14, is from **הָיָם** see *Analyt. Ind.*

**יָתְמָה** ("bereavedness"), [*Ithmah*], pr. n. m. 1 Ch. 11:46.

**יָתַן** an unused root, i. q. **וָתַן** to be constant, perennial, used of water (comp. **הָתַן**); hence to be firm, stable.

Derivative, **אֵיתָן**.

**יָתְנִיאל** ("whom God gives"), [*Jathniel*] pr. n. m. 1 Ch. 26:2.

**יִתְנָן** ("given"), [*Ithnan*], pr. n. of a town in the tribe of Judah, Josh. 15:23.

**יִתֵּר** — (1) pr. TO BE REDUNDANT (*überflüssig* *sein*, *περισσεύειν*), see **יָתֵר** No. 1, and **מִיֵּתֵר**; hence—

(2) to abound (*überflüssig* *sein*, *περισσεύειν*).

(3) to be over and above, to be left (*übrig* *sein*).

(4) to be beyond measure, to exceed bounds; hence to be preeminent, to excel.

In Kal there only occurs part. **יִתֵּר** *that which is left, the rest*, 1 Sa. 15:15; whence *gain*, and adv. *more, farther*, see page CCCXLIV, A.

**HIPIHIL** **הוֹתִיר** — (1) to cause some one to abound with something; followed by an acc. of pers. and  $\text{ל}$  of the thing, Deu. 28:11; 30:9.

(2) to let remain, to leave, Ex. 10:15; 12:10; Isa. 1:9. Ps. 79:11, **הוֹתִיר בְּנֵי תְמוּתָה** "let remain (i.e. keep alive) the sons of death," i.e. those doomed to die.

(3) to make profit (like Syr.  $\text{ܐܝܬܪܐ}$  Pe. and Aph.). Gen. 49:4, **אַל תוֹתֵר** "thou shalt not lay up gain" [in Thes. "thou shalt not excel," shalt not be superior to thy brethren"].

**NIPHAL** **נִתֵּר** — (1) to be left, to be left to remain, Ex. 10:15; also, to remain, Gen. 32:25. Part. **נִתֵּר**, fem. **נִתְּרָה** *rest, remainder*, Gen. 30:36; Ex. 28:10; 29:34.

(2) to excel, to be superior to the rest; hence to gain a victory. (Syr. Ethpa. to excel, to be preeminent.) Dan. 10:13, **וְאֲנִי נִתְּרָתִי שָׁם אֶצֶל מְלָכֵי פָרָס** "and I there obtained the victory with the kings of Persia." [This sense is in Thes. spoken of very doubtfully, and in this passage the meaning given in the Engl. Vers. is preferred.]

Derived nouns, **יִתְרָה**, **יִתְרָת**, **יִתְרִי**, **מִוֹתֵר**, **מִיֵּתֵר**, and those which immediately follow.

**יֵתֶר** with suff. **יֵתֶרוֹ** m. — (1) a cord, a rope, prop. something hanging over, redundant, so called from hanging over, hanging down; see the root No. 1.

(Arab.  $\text{وتر}$ , id. a bow string, harp string), Jud. 16:7, seq. Specially — (a) used of the cords which in pitching a tent fasten the curtains to the stakes. Metaph. Job 4:21, **נִסְעוּ יֵתֶרֶם בָּם** "their cords are torn away," their tents are removed, i.e. they die (comp. the metaphor of a tent, verse 19; Isa. 38:12). — (b)

of the string of a bow, Ps. 11:2 — (c) of a cord used as a bridle; Job 30:11 **כְּחֵיב פִּתַּח**, **יֵתֶרוֹ פָּתַח** "he looses his bridle," or coll. "they loose their bridle," i.e. they are unbridled, unrestrained; **יֵתֶרִי קָרִי** they loose my bridle, i.e. the rein which I put on them, or the reverence owed to me.

(2) abundance, Psalm 17:14; Job 22:20; adv. abundantly, very, Isa. 56:12; Dan. 8:9; **עַל יֵתֶר** abundantly, enough and more, Ps. 31:24.

(3) remainder, rest, residue; **יֵתֶר הָעָם** the rest of the people, Jud. 7:6; 2 Sa. 10:10, **יֵתֶר דְּבָרַי ש'** the rest of the acts of Solomon, 1 Ki. 11:41; compare 1 Ki. 14:19. But Joel 1:4, **יֵתֶר הָאֲרָבָה** "that which the locust has left."

(4) that which exceeds measure or limit, whence adv. besides (i. q. **יֵתֶר** 2, c); hence eminence, excellence, Pro. 17:7. Concr. that which is excellent, or first, Gen. 49:3.

(5) [*Jether, Jethro*], pr. n. m. — (a) Jud. 8:20. — (b) 1 Ch. 2:32. — (c) 1 Ch. 4:17. — (d) 1 Ch. 7:38, for which there is **יֵתֶרֶן** verse 37. — (e) the father-in-law of Moses, elsewhere called **יֵתֶרוֹ** Ex. 4:18. — (f) 1 Kings 2:5, for which there is **יֵתֶרָא** 2 Sam. 17:25. Patron. **יֵתֶרִי** 2 Sa. 23:38.

**יֵתֶרָה** i. q. **יֵתֶר** No. 3, f. that which is left, residue, Isa. 15:7; Jer. 48:36.

[In Thes. abundance, riches, i. q. **יֵתֶר** No. 2.]

**יֵתֶרוֹ** (i. q. **יֵתֶרוֹן**), [*Jethro*], pr. n. of the father-in-law of Moses; compare **יֵתֶר** and **יֵתֶרָה**; Exod. 3:1; 4:18.

**יֵתֶרוֹן** m. — (1) gain, profit, emolument, what one has over and above, Ecc. 1:3; 2:11; 3:9; 5:8, 15; 10:10 ["Syriac  $\text{ܐܝܬܪܐ}$  gain"].

(2) pre-eminence, followed by **בְּ** Ecc. 2:13.

**יֵתֶרֶן** [*Ithran*], pr. n. m. Gen. 36:26; 1 Ch. 1:41; 7:37.]

[**יֵתֶרָת**; see **יֵתֶרָת**.]

**יֵתֶרֶם** ("abundance of people," ["rest of the people"]), [*Ithream*], pr. n. m. 2 Sam. 3:5; 1 Ch. 3:3.

**יֵתֶת** (according to Simonis for **יֵתֶת** "a nail") [*Jetheth*], pr. n. of an Edomite prince, Gen. 36:40.

## כ

**Caph**, the eleventh Hebrew letter as a numeral, standing for twenty. Its name (**כַּף**) signifies a wing ["hollow of the hand, palm"], to which the

figure of the letter in the Chaldee alphabet now in use refers.

It takes a middle place among the palatal letters.



and is interchanged—(a) with the softer ones נ (see p. CL, A); and also י, as יָשַׁר and יָשַׁר (compare also יָשַׁר and עָמַל an old man).—(b) with the harder palatal P; see דָּבַר and דָּבַר; דָּבַר and דָּבַר; דָּבַר and דָּבַר, and other words almost without number in the cognate languages; see Schult. Clav. Dialectorum, p. 295; Scheid. ad Cant. Hiskie, p. 196. It more rarely passes into the somewhat harsher gutturals ח (ח) and ע (ע), as חָלָד, חָלָד a mole; עֵינַי and חֵבֶר the river Chebar; חֵיִם חֵיִם cheese; עֵינַי and עֵינַי a young lion, עֵינַי and עֵינַי to surround.

כּ, before monosyllables and barytones often כּ (Lehrg. § 151, 1); with suff. כָּהֶם, כָּהֶם, כָּהֶם (with the other pers. pronouns there is put כָּמוֹ, כָּמוֹ, which see).

(A) adv. of quality, abbreviated from כֵּן (like אֵלֶּה for כֵּן and the like, see Hebr. Gramm. § 100, ed. 10);—(unless it be preferred to regard the adverb כּ as having sprung from כִּי properly the relative pronoun *qui, quæ, quod*, hence *quomodo* (wie beſtaffen), like *ὥς* from the relative *ὅ*, also *ὥσων, ὥσων* adv. from the relatives *ὥσος, ὥσος*; *ut, uti*, from *uti*. If this etymology be adopted the *power* of the word would be *properly* relative, and the signification A, 2 must stand first.)

(1) demonstr. pron. *thus, so, in this manner*, Gr. *ὥς*. Hence repeated כּ...כּ as *as...so; how...thus*; when two things are compared with each other (old Germ. *so...so*, for the common *wie...so*). Lev. 7:7, כְּחַטֹּאת כְּחַטֹּאת “as the sin-offering, so the trespass-offering;” Num. 15:15; Hos. 4:9; 1 Ki. 22:4, and contrariwise, although more rarely *so...as; thus...how*, Gr. *ὥς...ὥς*; Gen. 44:18, כְּפָרְעֹה “so art thou, as Pharaoh;” Gen. 18:25; Ps. 139:12. According to the various modes of comparison, it may often be rendered, *as well...as, tam...quam*; Lev. 24:16, “all the congregation shall stone him כְּאֶנְשֵׁי כְּאֶנְשֵׁי as well the foreigners as the natives;” Deu. 1:17; Eze. 18:4; *how great, so great, quantus, tantus; qualis, talis* (*ὥσος, ὥσος ὥσος...ὥσος*); Josh. 14:11, כְּכֹחִי “as great as my strength was then, so great is my strength now;” 1 Sam. 30:24; *as soon as...so or then* (when two things are said to have happened at the same time), Ps. 48:5 [?]; compare Gr. *ὥς...ὥς*, Il. i. 512. More fully expressed כֵּן...כֵּן Ps. 127:4; Joel 2:4; also in the later [?] Hebrew כֵּן...כֵּן Josh. 14:11; Dan. 11:29; Eze. 18:4.

(2) *relat. in what way, how, auf welche Weise*, after the verb *ידע* (as elsewhere אֵלֶּךְ Ru. 3:18); Ecc. 11:5, “as thou dost not know what is the course of the

wind, וְכַעֲצָמִים בְּבֶטֶן מְלָאָה and how the bones (grow) in the pregnant womb, so,” etc.

(3) indefinitely, *in some way, some measure* (*et nigrimaassen*), hence, when numbers, or measure of space or time are expressed in round numbers: *about*, Gr. *ὥς (ὥς πενήκοντα), ὥσεί, ὥσων*; German *ungefähr, etwa*. 1 Ki. 22:6, כְּאַרְבַּע מֵאוֹת אִישׁ “about four hundred men.” Ex. 12:37; Ruth 2:17, כְּאַיִף “about an ephah of barley.” Nu. 11:31, שְׁעָרִים “about one day’s journey.” Ruth 1:4, כְּעֶשְׂרִי שָׁנִים “about ten years.”—Also used of a point of time, when not defined with strict exactness. Ex. 11:4, כְּחֻצוֹת הַלַּיְלָה “about midnight.” Ex. 9:18, כְּעַת קָרוֹב “to-morrow about this time.” Dan. 9:21, כְּעַת מִנְחָתָא עָרִב “about the time of the evening sacrifice.” (In these examples כּ may, as has been here done, be taken adverbially, and the substantive as the accusative marking the time when; but see B. No. 3.)

(B) Prep.—(1) *as, like, as if*, denoting some kind of resemblance, Gen. 3:5; 9:3; 29:20; Psalm 1:3; Job 32:19; Gen. 25:25; either of form, appearance (Cant. 6:6, “thy teeth (are) כְּעֶרְבֵי הָרֶחֱלִים like a flock of sheep.” Jud. 8:18; Job 41:10); or of magnitude (Josh. 10:2, “for Gibeon was a great city, כְּאֶחָד עָרֵי מְלִיכָה like one of the royal cities,” i. e. “as great as one of those cities”); or of time (Job 10:5; Ps. 89:37, כְּאֶסָּה בְּשֶׁמֶשׁ “his throne shall stand like the sun,” i. e. as long as the sun shall shine; compare Ps. 72:17); or of lot (compare כּ to experience the same as—p. CCXXII, A, and כּ under the word נָתַן); often used in such a manner that what is called a third comparison is added, Job 34:7, “who is like Job, (who) drinketh iniquity like water?” Specially should be noted—(a) A substantive with כּ prefixed signifies *that which is like this thing*, a thing or person similar thereto, Dan. 10:18, כְּמֵרְאָה אָדָם “(an appearance) like the appearance of a man, (something) like a human form,” (*εἶδος*) wie eine Menschengestalt. Deut. 4:32, “has there been כְּדָבָר הַזֶּה anything like this great thing?” Gen. 41:38, הֲנִמְצָא כָּמוֹ אִישׁ “can we find (a man) like this man?” such a man. So כְּאֵלֶּה may often be rendered in Latin, *talis, tale, talia*, Jud. 13:23. Isa. 66:8, מִי שָׁמַע כְּזֹאת כִּי “who has heard such a thing, who has seen such things?” Job 16:2; also כְּזֹאת (what) *is like this, the same, in like manner*, Jud. 8:8; 2 Ch. 31:20. כְּזֹאת כְּזֹאת *such and such, so and so*, Jud. 18:4; 1 Ki. 14:5; כְּזֹאת וְכֹזֵאת id. 2 Sam. 17:15.—(b) כּ may be added pleonastically to verbs of similitude, כְּנִשְׁלָל like the Germ. *ähnlich* *seyn wie jem.*—

(c) As to the article being frequently put after  $\text{כִּי}$  denoting comparison, see above,  $\text{א}$  art. 2, c, p. CCXII, A.

(2) according to, after, secundum (*kará*), denoting agreement with some rule, standard, or model. Gen. 1:26,  $\text{כְּדִמּוּתֵנוּ}$  "according to our likeness." 4:17, "and he called the name of the city  $\text{כְּנֹחַח}$  after the name of his son Enoch." Joshua 6:15,  $\text{כְּכַשְׁפֵּט הַזֶּה}$  "after this manner." 2 Ki. 1:17,  $\text{כְּדִבְרֵי יְהוָה}$  "according to the word of the Lord." 1 Sa. 13:14,  $\text{אִישׁ כְּלִבּוֹ}$  "a man according to his heart," as it pleases him. Ps. 7:18, "I will praise Jehovah  $\text{כְּצִדְקוֹ}$ " "according to his righteousness," i.e. even as, according to the degree that his righteousness demands; 2 Sa. 3:39; Jer. 17:10; Pro. 24:12. Compare  $\text{כִּי}$  according to the hand of, i.e. bounty, under  $\text{לֵךְ}$  let. cc. Also in this signification in the apodosis there follows  $\text{כִּן}$ . Gen. 6:22,  $\text{כִּן עָשָׂה אֱלֹהִים בּוֹן עֲשֵׂה}$ .

(3) from its adverbial use above explained (A, No. 3), arises that usage of this particle in which it becomes a mere *particle of time*, like the Germ. *um*, in the phrase *um drei Uhr*, which, not only means about three o'clock, but also three o'clock itself. So  $\text{כִּי}$  about three o'clock, but also three o'clock itself. So  $\text{כִּי}$  yesterday, formerly, 1 Sa. 14:21; 21:6;  $\text{כִּי הַיּוֹם}$  to day, at this time, now (see  $\text{יּוֹם}$  lett. d. e);  $\text{כִּי הַיּוֹם}$  at one moment, Nu. 16:21;  $\text{כִּי מֵעַתָּה}$  for a little while.

(4) On the other hand, from the idea of likeness, there arises a singular idiom, which no one as far as I know has rightly explained, although common to Gr. and Latin, as well as to Hebrew; this idiom is that, when  $\text{כִּי}$  stands before predicates expressing quality, it denotes any thing to be *so*, *as much as possible*, and therefore *to be so in a very high degree*. (*Caph veritatis* was the name formerly given to this by grammarians, it might be more correctly called *Caph intensitive*.) The Greeks and Romans use in this sense the particles  $\omega\varsigma$ ,  $\acute{\upsilon}\sigma\omicron\rho$ , *quam* prefixed to the superlative,  $\omega\varsigma$   $\beta\epsilon\lambda\tau\iota\sigma\tau\omicron\varsigma$ ,  $\omega\varsigma$   $\tau\acute{\alpha}\chi\iota\sigma\tau\alpha$ ,  $\acute{\upsilon}\sigma\omicron\rho$   $\tau\acute{\alpha}\chi\iota\sigma\tau\alpha$ , *quam excellentissimus*, *quam celerissime*, but also, more rarely to the positive,  $\omega\varsigma$   $\alpha\lambda\eta\theta\omega\varsigma$ , Germ. *wie* (nur irgend möglich) *wahr*, *so wahr als möglich*,  $\omega\varsigma$   $\mu\eta\mu\eta\rho\nu\iota\kappa\omicron\varsigma$   $\acute{o}$   $\kappa\upsilon\rho\omicron\varsigma$  (it is wonderful what a memory Cyrus had). Xen. Cyrop. v. 3, 17. Lat. *quam magnus numerus* for *maximus*, Cæs. B. Civil., i. 55; *quam latè* for *latissimè*, Cic. Verr. vi. 25 (see Passow, under the words  $\omega\varsigma$ ,  $\acute{\upsilon}\sigma\omicron\rho$ , Fischer. ad Wellerum, ii. 136. Viger Herman, p. 563); and the Hebrew idiom accurately answers to this, since it has no superlative form. — (a) when it is prefixed to adjectives or participles depending on the verb substantive [whether expressed or understood]. Neh. 7:2,  $\text{כִּי הוּא בְּאִישׁ אֱמֻת וְרָא אֶת־הָאֱלֹהִים כְּרַבִּים}$  "for he was a man faithful to the highest degree (so

*treu als möglich*) and fearing God more than many." 1 Sa. 10:27,  $\text{וַיְהִי כְּמִרְרִישׁ}$  "he was so quiet," *er benahm sich ganz ruhig*. Num. 11:1,  $\text{וַיְהִי הָעָם כְּמִתְאָנִיִּים רַע}$  "and the people were so complaining of evil," *wie Leute nur thun können, die ein großes Unglück bejammern*, i.e. complained most bitterly, Hos. 11:4. — (b) it is prefixed to adverbs *how* very little ( $\acute{\alpha}\lambda\iota\gamma\omicron\nu$ ), Pro. 10:20;  $\text{שְׁאִיר כְּמַעַט}$  a remainder so small, Isa. 1:9; in like manner  $\text{כְּרָנֵעַ}$  Ps. 73:19;  $\text{כְּמַעַט רָנֵעַ}$  Isa. 26:20, *how very speedily*. — (c) to substantives Isa. 1:7,  $\text{שְׁמִמָּה כְּמִתְפַּכֶּת זֵרִים}$  "a desolation such as ever was wrought by enemies," *wie nur irgend Feinde verheeren können*. It is once thus prefixed to the subject. Lam. 1:20,  $\text{כִּי הָיָה חֶרֶב שְׂפָלָה תִּרְבַּח בְּפִנֵּי כְּמִתְפַּכֶּת}$  "without, the sword destroys; within, the pestilence;" i.e. the pestilence destroys with the utmost virulence. Compare Eze. 7:15, where there is a similar expression without  $\text{כִּי}$  intensitive. Some other examples which I would not bring under this head, are, Job 24:14,  $\text{וּבְלִילָה יְהִי כְּנֹגֵב}$  "and by night he is as a thief," he acts the thief. Ex. 22:24,  $\text{לֹא תִהְיֶה לוֹ בְּנִשָּׁה}$  "thou shalt not be to him as an usurer." Isa. 13:6,  $\text{כְּשֹׁר מִשְׁדֵּי יָבוֹא}$  "as a storm cometh from the Almighty," i.e. suddenly, as tempests usually rise. The letter  $\text{כ}$  is radical in  $\text{כְּמִרְרִישׁ}$  Job 3:5.

(5)  $\text{כִּי}$  prefixed to an inf. is — (a) *as, like as* (comp. No. 1, 2), Isa. 5:24; iron. *as if* (als ob); Isa. 10:15,  $\text{כִּי הִנֵּה שֶׁבֶט אֶת־מִרְיֹוֹ}$  "as if (indeed) a staff should take up him who lifts it up." — (b) *as = often, when, as soon as*, like the Gr.  $\omega\varsigma$  for  $\acute{\epsilon}\pi\epsilon\iota$  (Passow v.  $\omega\varsigma$  B. ii. 5), a particle of time (comp. No. 3), when the period of two actions is compared, (compare above, Ps. 89:37, 38); Gen. 39:18,  $\text{וַיִּשָּׂא קוֹלִי כְּמִרְמִי קוֹלִי}$  "as I lifted up my voice... (so wie ich meine Stimme erhob), he left," etc.; 1 Sam. 5:10,  $\text{וַיָּבֹאוּ אֲרֹן אֱלֹהִים וַיִּוָּעֵקֵי}$  "as the ark of God came, (immediately) they cried out;" 1 Ki. 1:21. Also used of future time in a conditional sense, Gen. 44:30,  $\text{אִלְּאִי כִּי יֵלֶךְ אֲבִי}$  "and it will be as (if, when) I go to my father... and as soon as he sees... immediately he will go down," etc.; comp. Deu. 16:6; Jerem. 25:12. It properly implies both time and condition; also in Isa. 28:20,  $\text{כִּי הַמַּצֵּעַ מִתְשַׁתֵּרֵץ}$  "the bed is shorter than that any one can stretch out upon it, and the covering is (too) narrow if one would wrap himself in it."

$\text{כִּי}$  is also prefixed to verbal nouns in the same sense; 2 Chron. 12:1,  $\text{כִּי חֲזָקָתוֹ}$  "as his strength increased;" Isa. 23:5,  $\text{כִּי שָׁמַע זֵר}$  "when they hear the rumour of Tyre;" Isa. 18:4, 5; rarely also to a participle, Gen. 38:29,  $\text{וַיִּהְיֶה כְּמֹשִׁיב יָדוֹ}$  for  $\text{כִּי הָיָה מֹשִׁיב יָדוֹ}$  "as he drew back his hand;" Gen. 40:10.



(C) **כִּי** is also rarely a conj. i. q. **כִּי־אֵשׁ** so that it is prefixed to a whole sentence; Isa. 8:23, **כִּי־תִרְאֶינָהוּ** "as (in what degree) the former times have brought reproach upon the land of Zebulun...so (in the same degree) shall the following times make honourable," etc.; for **כִּי־אֵשׁ**; **הָעֵת**; Isa. 61:10. As to prepositions changed into conjunctions by their being added to the relative conjunctions **אֲשֶׁר** or **כִּי** (which, by ellipsis, may also be omitted) see *Lehrg.* p. 636, *Hebr. Gramm.* § 102, 1; comp. as to the above example, *Ewald*, *Hebr. Gramm.* p. 614.

As to the ellipsis of the prefix  $\text{אֶ}$  after  $\text{אֵ}$ , which many have unnecessarily laid down, see my remarks, *Hebr. Gramm.* ed. 10, § 116, note.

\* **כִּי** Chald. i. q. Hebr. *as, as if, as it were*, Dan. 6:1.  
**כִּי־כֵן** Hebr. **כִּי־כֵן** *as if this, i.e. so, thus*, Jer. 10:11;  
 Ezr. 5:7; *such*, Dan. 2:10. **כִּי־אֵשׁ** *as, when*,  
 see **כִּי**.

בְּאִשֶּׁר (Aram. בְּרִי, כִּי) pr. *as who, as one who*, Job 29:25; according to the different significations of each particle, it means—(1) *according to (that) which*, hence—(a) *according as*, as much as. Gen. 34:12, “and I will give בְּאִשֶּׁר תִּשְׁאָלוּ אֵלַי as much as ye shall ask from me;” 1 Sa. 2:16.—(b) *according to what manner*, i. q. *as, like as*, i. q. בְּ A. 2, but not prefixed to single words, but only to sentences. Gen. 7:9, בְּאִשֶּׁר צִוָּה אֱלֹהִים, “as God had commanded him;” Gen. 34:12; Isa. 9:2; 1 Ki. 8:57, also before an imperfect sentence (Josh. 8:6, “they flee בְּאִשֶּׁר בָּרַאשָׁה as they fled formerly”);—(c) *because* (bemgemäß daß). Num. 27:14, בְּאִשֶּׁר מְרִיתֶם פִּי, “because ye have rebelled against me;” 1 Sam. 28:18; 2 Ki. 17:26; Mic. 3:4. The use of the prefix בְּ in such phrases as בְּצִדִּיק corresponds with this. Very often בְּ...אִשֶּׁר answer to each other, *as...so*, Nu. 2:17; Isaiah 31:4; *even as...so*, Jud. 1:7; *in what degree...in the same*, Ex. 1:12; Isaiah 52:14; where there is a double protasis בְּ...אִשֶּׁר...אִשֶּׁר, Isaiah 10:10, 11.

(2) *as if, as though* (wie wenn, compare אִם Conj. No. 4); Job 10:19, הָיִיתִי אֲחֵיהָ, "I should be as though I had not been;" Zec. 10:6.

(3) *as, so as, of time*, i. q.  $\text{כִּי}$  prefixed to infinitives, Germ. *wie, sowie, als*, followed by a pret. i. q. *after that, when*. Ex. 32:19,  $\text{וַיֵּרָא כִּי קָרַב בְּנֵי אֱשֶׁר$  "and when he drew near to the camp." Gen. 29:10; 1 Sam. 8:6; Exodus: 7:11; Est. 4:16,  $\text{כִּי אֶמָּוֶת אֶמָּוֶת$  "when I shall perish, I perish," *wenn ich zu Grunde gegangen bin, so bin ich es*, the cry of one despairing; Gen. 43:14. Followed by a fut. it has a conditional

power. Ecc. 4: 17, "when (if) thou shalt go to the house of God." 5: 3, "when thou shalt vow a vow."

**יָאֵב** or **כָּאֵב** (see Syr. and Arab.) fut. **יֵאָב**.  
**TO HAVE PAIN, TO BE SORE**, Gen. 34:25; figuratively  
 applied to a sorrowing soul, Pro. 14:13; Psa. 69:30;  
 Job 14:22; pain is attributed to a corpse, followed by  
 עַל of cause. (Syr. **ܚܐܒ** *to be in pain, to be sorrow-*  
*ful*. Arab. **كَب** *to be sorrowful*).

HIPHIL — (1) *to cause pain*, Job 5:18; Eze. 28:24; followed by an acc. of person, Eze. 13:22.

(2) to afflict, i.e. to mar, to destroy. 2 Kings 3:19, תִּכְאֹבֵם הַטּוֹבָה הַזֹּאת "and ye shall mar every good piece of land with stones" cast on it, by which means it would become sterile; compare Isaiah 5:2; Job 5:23. LXX. ἀφειώσατε. By a similar figure an untilled field is called *dead* (Gen. 47:19), and vines destroyed by hail are poetically said to be slain, Ps. 78:47. (Simonis considers תִּכְאֹבֵם to be put by a Syriacism for תִּכְבְּיוֹ from the root כָּבַב Syriac ܕܠܗܡܐ to harm, which, however, it is not necessary to suppose.)

Derived nouns, מִכְאֵב and—

**פָּאַב** m. (Tzere impure) constr. **פָּאַבִּי** (Isa. 65:14), *pain* of body, Job 2:13; 16:6; and *sorrow* of mind (with the addition of **לֵב**), Isa. loc. cit. (Germ. *Schmerz*).

**כָּחַח** unused in Kal, properly TO REPROVE, TO  
REBUKE, like the Syr. **ܕܠܚܝܚ**, hence to *become fear-  
ful, faint-hearted, to be sad*, compare **כָּחַח** **כָּחַח**

to be faint-hearted, Arabic  $\text{خائف}$  to be sad,  $\text{حزين}$   
faint-hearted,  $\text{مخيف}$  to terrify, *to restrain*, intrans.  
Med. E. to be fearful, faint-hearted.

HIPHIL, *to make sad, faint-hearted, to afflict,*  
with the addition of **בָּ** Eze. 13:22.

NIPHAL—(1) to be rebuked, followed by נָזַח to be cast out, expelled. Job 30:8, נִבְּחוּ וְנִזְחֻ "they are cast out of the land." (Dagesh euphon. in Caph.) [In Thes. this passage is referred to נָכַח, and this meaning is therefore not given.]

(2) *to be faint-hearted, dejected*, Dan. 11:30; Ps. 109:16. Hence—

כָּאֵף m. *sad, unhappy*. Plur. כְּאֵיִם Ps. 10:10 קרי. But the כתיב is preferable, see חֲלָה.

[כּוֹר see כָּאֵר.]

**נבב** an unused root, see **נבב**; see also **נבב**

Hiphil. [“Arabic **كَبَّ**, Æth. **ከበበ**: to roll up, **ከበ-ከበ**: round, **ከበ-ከበ**: globe, Syr. **فَحَّح** a ball.”]  
[Derivatives, **נבב**, and pr. n. **נבב**.]

**נבב** & **נבב** (Jud. 20:34) fut. **ינבב**.

(1) TO BE HEAVY (Æthiop **ከበ** id. In Arabic there is but one trace of this signification in **كَبَد** Conj. III. to bear up under any thing, to endure adversity [“and so in Syr. **أَلَحَبَّ** to be indignant, angry”]. Prop. used of weight, Job 6:3. Mostly used figuratively, thus—

(2) to be heavy, to be honoured (Gr **βαρύς**, Germ. gewichtig), Job 14:21; Eze. 27:25; Isa. 66:5. Compare **נבב**.

(3) i. q. to be great, vehement, plentiful, of enormity of wickedness, Gen. 18:20; of a battle becoming fierce, Jud. 20:34; 1 Sam. 31:3; of a weight, i. e. a plenty of sand, Job loc. cit.

And in a bad sense—(4) to be troublesome, burdensome, followed by **על** Isa. 24:20; Neh. 5:18; 2 Sam. 13:25; **וְלֹא נִבְבַּר עָלַיךְ** “lest we should be burdensome to thee;” compare 14:26. **נִבְבְּרָה יְדִי** “the hand of God is heavy upon” any one, i. e. God afflicts some one heavily (compare **βαρείας χεῖρας**, Hom.); 1 Sa. 5:11; Ps. 32:4. Followed by **על** 1 Sa. 5:6. Job 23:2; **יְדִי נִבְבְּרָה עַל אֶמְתִּי**, compare 14:26. “the hand of God which presseth on me is heavier than my sighing,” i. e. the calamities which oppress me are more weighty, or more vehement than my complainings; compare **י** letter *f*. (In Arabic also verbs of weight, such as **كَبَر**, **ثَقَلَ** followed by **على** denote trouble.) From heavy things not being easily moved, this verb is applied—

(5) to indolence, dullness (**Schwerfälligkeit**), and to any hindrance of the use of the senses; hence to be dull, sluggish, of the eyes, Gen. 48:10; of the ears, Isa. 59:1 (**schwerhörig**); also of the mind not easily moved, and therefore obdurate, Exod. 9:7 (compare **קשה**). In like manner verbs of fatness are applied to indolence; compare **חָלַב**, **קָפַשׁ**.

PIEL **נבב**—(1) causat. of Kal No. 2, to honour, to do honour to persons, Jud. 13:17; 2 Sa. 10:3; God, Isa. 29:13; followed by **?** of person, Ps. 86:9; Dan. 11:38; and (in the same manner as verbs of abundance) with the two accusatives. Isa. 43:23, **וְכִי־לֹא כִבְדֹתִי** “thou hast not honoured me with thy sacrifices.”

(2) causat. of Kal No. 5, to harden the heart, or mind, 1 Sa. 6:6.

PUAL **נבב** to be honoured, Prov. 13:18; 27:18 Isa. 58:13.

HIPHIL—(1) to make heavy, e. g. a yoke, 1 Ki. 12:10; Isa. 47:6; a chain, Lam. 3:7. Ellipt. Neh. 5:15, “the former governors **עַל הָעָם** sc. **על**, laid a heavy (yoke) upon the people,” greatly oppressed the people.

(2) causat. of Kal No. 2, to honour, to increase with honours, to render illustrious, Isa. 8:23; Jer. 30:19. Also, to acquire honour or glory (for oneself), 2 Ch. 25:19.

(3) causat. of Kal No. 5, to make dull the ears, Isa. 6:10; Zec. 7:11; to harden the heart, Ex. 9:34.

NIPHAL—(1) pass. of PIEL No. 1, to be honoured, to be held in honour, Gen. 34:19; 1 Sa. 9:6; 2 Sa. 23:19, 23. **שֵׁם נִבְבֶּר** a glorious name, Deut. 28:58 Pl. **נִבְבְּרוֹת** things done gloriously, Ps. 87:3.

(2) reflect. to shew oneself great or glorious, Hag. 1:8; followed by **?** in any thing, Exod. 14:4, 17, 18; Lev. 10:3; Eze. 39:13.

(3) to be heavy, i. e. abundant, to be rich, see Kal No. 3. Pro. 8:24, **מַעְיֵנוֹת נִכְפְּי מַיִם** “heavy (i. e. copious) fountains of water.” Isa. 23:8, 9, **נִכְפְּי אֶרֶץ**, “the most wealthy of the earth.”

HITHPAEL—(1) to honour oneself, to boast oneself, Pro. 12:9.

(2) to multiply oneself; hence to be numerous, many, Nah. 3:15.

The derived nouns follow, except **נבב**.

**נבב** const. **נבב** Ex. 4:10, and **נבב** Isa. 1:4.

(A) adj.—(1) heavy, 1 Sam. 4:18; Prov. 27:3; also, laden (Isa. 1:4). Mostly used figuratively, as—

(2) abundant (Germ. eine schwere Menge; Lat. *graves pavonum greges*. Varr.); **נבב** a numerous army, 1 Ki. 10:2; Isa. 36:2; also, rich (*ære gravis*), Gen. 13:2. In a bad sense—

(3) grievous, burdensome (**brüdernd**), of a heavy famine, Gen. 12:10; 41:31; of enormous sin, Psal. 38:5 (compare Isa. 1:4, **נבב עון** “(a people) laden with iniquity.”

(4) difficult, hard, of an affair or business, Exod. 18:18; Num. 11:14; of a language hard to be understood, Eze. 3:5.

(5) not easily moved because of weight; slow, of the tongue, Ex. 4:10.

(B) subst. **the liver** (Arab. **كبد**, **كبد**, **كبد**), as being **the heaviest** of the viscera, both in weight and in importance, Ex. 29:13, 22; Lev. 3:4, 10. Lam. 2:11 **נִשְׁפָּךְ לְאֶרֶץ נִבְבִּי** “my liver is poured out upon the earth;” hyperb. spoken of the most severe wounding of the liver, i. e. of the mind.



**כָּבֹד** adjective, everywhere fem. כְּבוֹדָה for כְּבוֹדָה *magnificent, splendid*, Eze. 23:41; Psal. 45:14; subst. *precious things*, Jud. 18:21.

- כָּבֹד**—(1) *heaviness* (of a weight), Prov. 27:3.  
(2) *vehemence*, e.g. of fire, Isa. 30:27.  
(3) *multitude*, Nah. 3:3.  
(4) *heaviness*, i.e. grievousness of war, Isa. 21:15.  
**כְּבוֹדָה** f. *heaviness, difficulty*, Ex. 14:25.

**כָּבַח** TO BE EXTINGUISHED, QUENCHED, GO OUT; properly spoken of fire, Lev. 6:5, 6; of a lamp, 1 Sa. 3:3; metaph. of the anger of God, 2 Ki. 22:17; of the destruction of enemies, Isa. 43:17, "they are quenched like a wick." (Arab. كَبَا to cover a fire with ashes, not quite to extinguish, but خَبَا is to be extinguished. The primary idea is that of covering over, hiding, compare חָבַה, חָבָא. To this answers the Gr. σβένω.)

PIEL, to extinguish, put out, prop. Isa. 1:31; 42:3; metaph. Jer. 4:4; 21:12. 2 Sam. 21:17, לֹא חָבַה אֶת־יְהוָה "that thou quench not the light of Israel," lest thou, the alone light of the people, shouldest perish. Compare 2 Sa. 14:7, and above, see נִחַלַת, page CLXVII, B.

**כְּבוֹד** m. (once f. Gen. 49:6, No. 4), pr. *heaviness*, always used figuratively.

(1) *honour, glory* of men, Ps. 8:6; Job 19:9; 1 Sa. 4:21; of God, Psal. 19:2; 79:9; 96:8. And thus, כְּבוֹד־יִשְׂרָאֵל Mic. 1:15, the most noble of Israel, compare Isa. 5:13; 8:7; 17:3, 4. In acc. adverbially with *honour, honourably*, Ps. 73:24.

(2) *majesty, glory, splendour*. מֶלֶךְ הַכְּבוֹד the king of majesty, of glory, used of God, Psal. 24:7, 8, 9 [The person of the Son]; כִּסֵּא כְבוֹד a throne of glory, 1 Sa. 2:8; כְּבוֹד הַלְבָנוֹן the glory of Lebanon, i.e. its wood, Isa. 35:2; 60:13; comp. 10:18; כְּבוֹד יְהוָה (LXX. δόξα Κυρίου), i.e. the glory, surrounded with which Jehovah appears; also, God as surrounded with this glory, Exod. 24:16; 40:34; 1 Ki. 8:11; 2 Ch. 7:1; Isa. 6:3; Eze. 1:28; 3:12, 23; 8:4; 10:4, 18; 11:23; comp. Luke 2:9.

(3) *abundance, riches*, Psal. 49:17; Isa. 10:3; 66:12.

(4) poet. *the heart, the soul*, as being the more noble part of man; comp. יְחִידָה (if it be not i. q. כֶּבֶד prop. *the liver*, and figuratively applied to the soul, as elsewhere כֶּבֶד), Psal. 16:9; 57:9; 108:2. Const. with fem. (like its synonym נֶפֶשׁ). Gen. 49:6. כְּהָלַם אֶל־תַּחַר כְּבוֹדִי "my soul was not present in their assemblies." [But, qu. is not the verb 2 p. masc.? So English version.]

**כְּבוֹדָה** see כְּבוֹד.

**כָּבוּל** [Cabul], pr. n.—(1) of a region in Galilee containing twenty cities, given by Solomon to Hiram, 1 Kings 9:13. Josephus, in Ant. viii. 5, § 3, probably making a conjecture from the context, says μεθερμηνεύμενον γὰρ τὸ Χαβαλὼν, κατὰ Φοινίκων γλῶτταν οὐκ ἀρέσκον σημαίνει: but this meaning can scarcely rest on etymological grounds, and perhaps כָּבוּל is the same as כָּבֹל bound, limit. The Arabian geographers mention, in the province of Safad, in that region, a fortress called Cabûl کابل see Rosenmüller, *Analecta Arabica*, iii. page 20.

(2) of a town in the tribe of Asher, Josh. 19:27.

**כָּבוֹן** ("bond," from the root כָּבַן [In Thes. "cake, from כָּבַב"], [Cabbon], pr. n. of a town in the tribe of Judah, Josh. 15:40; perhaps the same as מִכְבָּנָא 1 Ch. 2:49.

**כְּבִיר** m. adj.

(1) *great, large* (Arab. كَبِيرٌ). מֵיִם כְּבִירִים great waters, Isa. 17:12; 28:2; כְּבִיר מֵיִם very old, Job 15:10. (Arab. شيخ كبير a very aged man.)

(2) *much*, Job 31:25; Isa. 16:14. Root כָּבַר No. 2.

**כְּבִיר** m. a plaited mattress, from the root כָּבַר No. 1. 1 Sam. 19:13, 16, כְּבִיר עֹזִים "a mattress made of woven goats' hair."

**כָּבַל** an unused root, Ch. [Talm.], Syr., Arab. to tie, to bind, to tie firmly; kindred to the root חָבַל and חָבַל; also, חָבַר, כָּבַר, נָבַר. Hence the quadrilateral פָּרְבֵּל which see; also pr. n. כָּבוּל and—

**כָּבֵל** pl. const. כָּבֵל m. a fetter, Psalm 105:18; 149:8. (Arab. and Syr. id.).

**כָּבַן** an unused root, Talmud, to bind, to bind together, i. q. כָּבַל, Syr. to gird. Hence the pr. n. מִכְבָּנָא, מִכְבָּנָא, [כָּבַב], [כָּבַב] in Thes. from כָּבַב.

**כָּבַס** pr. TO TREAD, OR TRAMPLE WITH THE FEET (cogn. כָּבַשׁ; as to the syllable כַּס, which is primary in this root, see under כָּוַס p. cviii, A), hence to wash garments by treading on them when under water. It differs from כָּבַשׁ to wash (the body), as the Gr. λούειν differs from πλύνειν. In Kal it only occurs in Part. כָּוַס Isa. 7:3; 36:2, a washer of garments, a fuller, Gr. πλυντήρ, κραφαίνε, one who cleanses soiled garments, and fulls new ones. See Schneider, Ind. ad Scriptt. Rei Rusticæ, p. 385. Sch. tzen, Trituræ et Fulloniæ Antiquitates, Lips. 1763, 8.

PIEL **כָּבַשׁ** and **כָּבַשׁ** — (1) i. q. Kal Gen. 49:11; Ex. 19:10. Part. **כָּבֹשׁ** i. q. **כָּבַשׁ** Mal. 3:2.

(2) Metaph. to purge the soul from sin, Psal. 51:4; Jer. 4:14; but still allusion is made to the original signification of washing, Jer. 2:22; Mal. 3:2.

PUAL, pass. Lev. 13:58; 15:17.

HOTHPAEL, pass. **הִכְבִּישׁ** Lev. 13:55, 56.

**כָּבַע** an unused root, like the cogn. **כָּבַע** and **כָּבַע** to be high, specially with a round form as a tumour, cup, head. Hence **כִּבְעֵי** helmet.

**כָּבַר** unused in Kal — (1) pr. TO BIND TOGETHER, TO PLAIT, TO BRAID, i. q. **כָּבַל** and the roots therewith compared (also **כָּבַר** No. II). Hence **כָּבִיר** plaited mattress, **כָּבִיר** sieve, **כָּבִיר** coarse cloth, **כָּבִיר** net work. Like many other words of twisting, plaiting, binding (**כָּבַר**, **כָּבַר**, **כָּבַר**), it is applied to strength and magnitude. Hence —

(2) to be great, to be much, also to be long, continual, see **כָּבַר**, **כָּבִיר**. (Arabic **كَبَر** to be great, powerful, **كَبَر** to grow up, to be advanced in years,

Syr. **ܕܚܝܠܐ** to increase, to grow up, **ܕܚܝܠܐ** to be glorious, illustrious.)

HIPHL, to make much, to multiply, Job 35:16. Part. **כָּבִיר** subst. (of the form **כָּבִיר**) abundance, with **כָּ** prefixed, **כָּבִיר** i. q. **כָּבִיר** plentifully, much. Job 36:31.

Derived nouns, see under Kal No. 1, also **כָּבִיר** and those which immediately follow.

**כָּבַר** pr. subst. length of space, continuance of time (see the root, No. 2). Hence —

(1) [*Chebar*], pr. n. of a river in Mesopotamia, also called **כָּבֹר** (which see), Greek and Latin *Chaboras*. Eze. 1:3; 3:15, 23; 10:15, 22. This orthography of this name accords with the Syriac **ܕܚܝܠܐ**, while on the other hand **כָּבֹר** (**ܕܚܝܠܐ**) agrees with the Arabic. Although each form affords a suitable etymology (**כָּבֹר** joining together, and **כָּבַר** length, a long, great river), yet I should regard the Aramæan mode of spelling the name of a river in Mesopotamia, as the genuine and original.

(2) adv. already, long ago, formerly, now (*longit*). Ecc. 1:10; 3:15; 4:2; 9:6, 7. (Syr. **ܕܚܝܠܐ** long ago already).

**כָּבִיר** f. a sieve. Am. 9:9. Root **כָּבַר** No. 1.

**כָּבִיר** [only in const. **כָּבִיר**] f. pr. length (from **כָּבַר** No. 2), hence of a certain measure of distance, just as many other words denoting measure, weight, time, are used of certain measures, weights, and spaces of time (compare Heb. **כָּבִיר**, **כָּבִיר**, **כָּבִיר**; Ch. **עָדָן**

a long time, specially a year, **כָּבִיר**, **כָּבִיר**, a short time, specially an hour; Germ. *Äßer Land, ein Waaß Wein*, Lat. *pondo*, whence *pfund*). But what this measure may have been, cannot certainly be gathered from the occurrences, Gen. 35:16; 48:7; 2 Kings 5:19. The LXX. once (Gen. 48:7) add for the sake of explanation, *ἰσθδδρῶμος*, which is either *stadium* (see Hody, De Bibl. Text. Originalibus, p.

115), or a measure used by the Arabs (**شوط الفرس**) i. e. a distance such as a horse can go without being overworked; about three parasangs (cine Station), see Koehler ad Abulf. Syriam, p. 27.

**כָּבַשׁ** [an unused root], pr. i. q. **כָּבַשׁ** and **כָּבַשׁ** to subdue, force, specially to have coition, to beget offspring (see **כָּבַשׁ** No. 3). Arab. **كَبَس** and transp. **كَبَس** subegit puellam. Hence —

**כָּבִישׁ** [pl. **כָּבִישׁ**] m. a lamb (pr. progeny of sheep), specially from the first to the third year (see Bochart, Hieroz. i. p. 421, seq.), whence there is often added **כָּבִישׁ** the son of its year, one year old. Nu. 7:15, 21, 33, 39, 45, 51, 57, 63, 69, 75, and in plur. **כָּבִישׁ** Nu. 7:17, 23, 29, 35, 41. Sometimes it is used in a wider sense, and denotes *sheep* generally, Gen. 21:27. [This is quite a mistake, this word does not occur there.] (**كَبِش** a lamb of a year old, see the Arabian grammarians in Bochart, loc. cit.). The feminine of this word is —

**כָּבִישָׁה** 2 Sa. 12:3, and **כָּבִישָׁה** Lev. 14:10. Nu. 6:14 [pl. **כָּבִישָׁה**, const. **כָּבִישָׁה**] a ewe lamb, from the first year to the third. — Rather more rarely with the letters transposed **כָּבִישָׁה** is found, but the former is undoubtedly the original form.

**כָּבַשׁ** fut. **יִכְבֹּשׁ** — (1) TO TREAD WITH THE FEET, TO TRAMPLE UNDER FEET, kindred to the root **כָּבַשׁ**. Zec. 9:15, **יִכְבֹּשׁוּ אֲבִימֶלֶךְ** “they shall tread with their feet the stones of the sling,” i. e. shall easily turn them aside, so as not to be hurt (compare Job 41:20, 21). Mic. 7:19, **יִכְבֹּשׁ עֲוֹנוֹתָיו** “he treads down our iniquities,” i. e. disregards them, does not avenge them.

(2) to subject, to subdue to oneself, e. g. of



beasts, with regard to man, Genesis 1:28; enemies, slaves, a hostile country, Nu. 32:22, 29 [In Niph.]; 2 Ch. 28:10; Jer. 34:11; Neh. 5:5. Comp. **כָּדָה**.

(3) *to force a woman*, Est. 7:8. (Arab. **كَبَسَ**.) PIEL, *to subject*, i. q. Kal No. 2, 2 Sam. 8:11. ["Hiph. i. q. Kal No. 2, Jer. 34:11"] NIPHAL—(1) pass. of Kal No. 2, Nu. 32:22, 29; Josh. 18:1.

(2) pass. of No. 3; Neh. 5:5, at the end. Hence—**כָּבֵשׂ** m. *a stool* for the feet, 2 Ch. 9:18. Syriac **ܟܒܫܐ** id. ["Chald. **ܟܒܝܫܐ**."] **כִּבְשָׁן** masc. *a furnace*; according to Kimchi *a lime kiln*, or *a furnace for smelting metal*, differing from **כִּבְרִי** an oven, Gen. 19:28; Ex. 9:8, 10; 19:18. So called apparently from its *subduing* metal; unless it be judged best to refer it to the Arab. **كَبَسَ** to kindle. [In Thes. the allusion to this Arabic verb is expressly renounced.]

**כִּבְרִי** fem. (1 Ki. 17:16) plur. **כִּבְרִים** m. (Jud. 7:16; 1 Ki. 18:34), ["Sanskrit *ghada*, Slav. *Kad*"], *kádōs*, *cadōs*, *cadus*, *a bucket, a pail, a vessel* both for drawing (see the root **כָּרַד** No. 2), and for carrying water, Gen. 24:14, seq.; Ecc. 12:6; also for keeping meal, 1 Ki. 17:12, 14, 16; this vessel was one which women were accustomed to carry on their shoulders. (Gen. loc. cit.)

**כָּבַד** Chald. Pael *to lie, to tell lies*, i. q. Heb. **כָּזַב**. Hence—**כָּבֵד** f. **כָּבֵדָה** Chald. adj. *lying*, Dan. 2:9.

**כָּרַד** an unused root; prop. i. q. **כָּתַח** *to beat, to pound*; hence—

(1) *to strike fire*, whence **כִּירוֹד** a spark, and **כִּירוֹב** a sparkling gem, a ruby.  
(2) *to labour heavily, toilsomely*, like smiths comp. *cudo*); specially *to draw water from a well*. Hence is **כֵּר**. (Arab. **كَدَّ** to pound, to labour toilsomely, to draw from a well, **كَيْد** a striking fire: ["compare Æth. **ḳēd**"].)

**כֵּרִי** see **כֵּרִי**.  
**כֵּרִי** see **כֵּרִי**.  
**כִּרְבֹּד** m. Ezek. 27:16; Isaiah 54:12, a certain sparkling gem, prob. *the ruby*, from the root **כָּרַד** No. 1. Arab. **كزكد** extreme redness (Chald. **ܟܪܒܕܐ** Ex. 39:11, id.).

**כָּדָה** an unused root. Arab. **كَدَّرَ** and **كَدَّرَ** (cogn. **كَدَّرَ**).—(1) *to be turbid, troubled*.

(2) *to be disturbed*, as life by adverse circumstances and calamities (compare **כָּדָה**). By another metaphor in Hebrew it is applied to warlike disturbances, see **כִּירוֹד**.  
**כִּדְרֵלְאוֹמֶר** [*Chedorlaomer*] (if it be a Phœnicio-Shemitic word "a handful of sheaves," from **כָּדָה** i. q. **כָּדָה** a handful, and **לְאוֹמֶר** sheaf), pr. n. of a king of the Elamites in the time of Abraham, Gen. 14:1, 9. ["Perhaps its true etymology should be sought in the ancient Persian."] **כֵּה** constr. from **כָּהָה** (like **כָּטְלוּ** from **כָּטַל**, see Hebr. Gramm. ed. 10, p. 24, 82), pr. *like as this*, i. q. **כָּהָה**, Arab. **كَذَا** i. e.

(1) *so, thus*, Gen. 32:5; Ex. 3:15. Of very frequent occurrence is the phrase **כֵּה אָמַר** **כֵּה**, where the words themselves follow, Jud. 11:15; especially in the beginning of communications from God. **כֵּה אָמַר יְהוָה**, "thus saith Jehovah," Jer. 2:2; 7:20; 9:16, 22. Rarely in the manner of substantives with a prefix **כֵּה** in this manner (like **כֵּה** for **כֵּה**), and put twice in this manner... in that manner, 1 Ki. 22:20.

(2) When applied to place, *hither, here*, but this is rare, Gen. 31:37; 2 Sam. 18:30; also doubled, *here, there; hither, thither*, Nu. 11:31. **כֵּה** *hitherto, hitherto*, Gen. 22:5. **כֵּה** *hither, and thither*, Ex. 2:12.

(3) Used of time, *now hitherto*, Ex. 7:16; Josh. 17:14. **כֵּה** *hitherto* till now and till then, **כֵּה** *hitherto*, i. e. *in the meanwhile*; 1 Ki. 18:45.

**כֵּה** Ch. i. q. **כֵּה** No. 3, Dan. 7:28. **כֵּה** *hitherto*. **כָּהָה** (Cogn. roots **כָּהָה** and **כָּהָה** fut. **כָּהָה**).—(1) *to be feeble, to fail in strength*, to be cast down in mind, Isa. 42:4. Specially,

(2) used of a lamp about to go out (see adj. Isa. 42:3); of eyes become dim, whether by age, Deut. 34:7; Zec. 11:17; Gen. 27:1; or by grief, Job 17:7. PIEL **כָּהָה** and **כָּהָה**.—(1) intrans. *to become pale*, as a spot on the skin, Levit. 13:6, 21, 26, 28, 56; also *to be feeble, timid*, to be cast down in mind, Ez. 21:12; comp. Isa. 61:3.

(2) *to chide, to restrain* any one; 1 Sam. 3:13, **כֵּה** *and (that) he did not chide them*; i. e. *restrain them*. Compare **כָּהָה**. Hence—

**כָּהָה** adj. only used in f. **כָּהָה** *failing, weak*, specially of a wick burning with a very little flame, almost gone out, Isa. 42:3; of eyes *become dim*, 1 Sa. 3:2; of a

**כָּהָה** Ch. i. q. **כָּהָה** No. 3, Dan. 7:28. **כָּהָה** *hitherto*.

**כָּהָה** (Cogn. roots **כָּהָה** and **כָּהָה** fut. **כָּהָה**).—(1) *to be feeble, to fail in strength*, to be cast down in mind, Isa. 42:4. Specially,

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faint light colour, Levit. 13:39; "spots לבנות of a pale whiteness," von matt-weißer Farbe; of a spirit broken down, Isa. 61:3.

פָּהָה f. *healing, mitigation*, Nah. 3:19.

פָּהָל Ch. TO BE ABLE, (kindred to בָּל, comp.

as to the connection of verbs עָלָה and עָלָה, p. CCXI, A. under let. ה), followed by לָ with inf. Dan. 2:26; 4:15; 5:8, 15.

פָּהָן unused in Kal. Arab. كَهَنَ and كَهَنَ Conj.

I. and V. TO PRESAGE, TO PREDICT, كِهَانَةٌ the art of augury, and كَاهِنٌ a prophet, a soothsayer, often

used amongst the heathen Arabs; hence, one who undertakes any one's cause, his deputy, delegate, to use the words of Firuzabadi (Kamûs, p. 1799);

مَنْ يَقُومُ بِأَمْرِ الرَّجُلِ وَيُسَعِي فِي حَاجَتِهِ he who stands up in any one's matter, and labours in his cause. The signification of priest is kindred in Heb. פָּהָן, inasmuch as prophets and priests were alike supposed to intercede between the gods and men. Syr.

פָּהָל to be rich, opulent, פָּהָל rich, abundant, פָּהָל riches, abundance, glory; all which ideas are secondary, and appear to be deduced from the condition of the priests. (As to the signification of ministering, which has been inaccurately [?] attributed to this root, I have lately made observations, in pref. to Hebr. Lex. Germ. ed. III., p. XXXIII.)

PIEL פָּהָן—(1) to be or become a priest, Deu. 10:6. (Syr. פָּהָן.)

(2) to minister as a priest, to use the office of priest, Ex. 31:10; often followed by לַיהוָה Ex. 28:41; 40:13, 15; Hos. 4:6.

(3) from the use in Syriac, Isa. 61:10, פָּהָתָן יִכְתֹּן "as a bridegroom makes splendid his head-dress." So Symm., Vulg., Syr. Hence—

פָּהָן [pl. פָּהָנִים], m. a priest (Syr. Chald. פָּהָן, Ethiop. ለሰላም id. As to the Arabic, and the etymology, see the root), Gen. 14:18; 41:45, 50; Ex. 2:16; 3:1; 18:1, and often, פָּהָן הָרֹאשׁ 2 Ch. 19:11; 24:11; 26:20, and פָּהָן הַגָּדֹל Lev. 21:10; Nu. 35:25, 28; Josh. 20:6, the high priest, who also is called פָּהָן הַמִּשִּׁיחַ the anointed priest, Lev. 4:3, 5. Kings, who were also priests, are mentioned Gen. 14:18; Psalm 110:4.—There is a very old opinion of Hebrew writers, that פָּהָן also signifies prince. Not only have the Chaldee interpreters in several places

(Gen. 41:45; Ex. loc. cit.; Ps. 110:4) translated it by נָפֵץ a prince; but even the author of the books of Chronicles seems to have followed this opinion; giving, according to his manner, an interpretation of the words, 2 Sa. 8:18, וַיִּבְנוּ יְהוֹד פְּהָנִים הָיוּ 1 Chr. 18:17, וַיִּבְנוּ יְהוֹד הָרֹאשִׁים לְיֹד הַמֶּלֶךְ "and the sons of David (were) the chief about the king," i.e. the principal ministers of the kingdom. Nevertheless, from 2 Sa. 8:17, compared with 1 Sa. 21:2; 22:9, it appears pretty clearly that in 2 Sa. 8:18, priests are really to be understood, although not of the tribe of Levi; [This shews that they could not have been priests]; and the author of the Chronicles seems to have chosen this interpretation of the more ancient text, being unable to admit of any priests except those of the tribe of Levi. [No such priests could have been under that dispensation; the inspiration of the books of Chronicles, as well as those of Samuel, must not be forgotten.] (See De Wette, Beiträge zur Einleit. ins A. T. i. page 81, 82; and my history of the Hebrew language, page 41.) The authority of Onkelos is much lower, and in all the above cited examples the signification of priest is the only true one. [Let this assertion of Gesenius be carefully weighed.]

פָּהָן emphat. st. פָּהָנָה, pl. פָּהָנִין, Ch. i. q. Heb. פָּהָן a priest, Ezr. 7:12, 16, 21.

פָּהָה f. *priesthood, the office or function of a priest*, Ex. 29:9; 40:15; Nu. 16:10; 25:13.

פָּו pl. פָּוִין, Chald. a window, Dan. 6:11. Syr.

פָּו Arab. كَوَّة id., and كَو an aperture in a wall. From the root פָּוָה No. II.

פָּוּב αἰα λεγόμεν. Eze. 30:5, [Chub], pr. n. of a country which is joined with Egypt and Ethiopia. Some understand by it Coben, a port of Ethiopia, or Cobium, a town near the Mareotis; perhaps it should be written נוב Nubia, a reading followed by the Arabic translator (he undoubtedly imitating the LXX., although in our copies this word is wanting); he has translated اهل النوبة the people of Nubia; a trace of this reading is found in De Rossi's Cod. 409, which for וּכְנוּב a prima manu has פָּוּב.

פָּוּבֶע (Milra) Ezek. 27:10, in pause פָּוּבֶע 38:4 const. פָּוּבֶע (Milél) 1 Sa. 17:5; Isa. 59:17, pl. פָּוּבֶעִים Jer. 46:4; 2 Chron. 26:14, m. a helmet; twice פָּוּבֶע (Milra) Eze. 23:24, const. פָּוּבֶע (Milél) 1 Sa. 17:38 Root פָּבֶע. In this word there is a singular confusion of the segolate and penacutic form קָרַשׁ פָּעַל with the acute עָרַשׁ, which may be thus explained. Properly



each of these words was a segolate, of the form כּוּעַל (like the Arabic كَبَّة a cup). But the Cholem as strengthened by the accent, and being written fully, contrary to the common usage, in the manner of the later Hebrew and Syriac (comp. קוּרֵשׁ Dan. 11:30, שׁוּבָה 2 Sa. 18:9, Syr. حَوَمَ), had such force in this word, that it was retained even in the pl. כּוּבָעִים (for כּוּבָעִים, or כּוּבָעִים kōvaim), as if from the singular כּוּבַע, of the form כּוּעַל. Hence it was that such a form (כּוּבָע) was used at least in the absolute state, although in the construct state the original segolate form was preserved (compare כּוּבַע, constr. כּוּבָע). A longer and secondary form is found in Syr. عَفَحَل. Intermediate forms, which fluctuate between the two, are כּוּבַע Eze. 27:10, כּוּבַע 23:24.

כּוּה unused in Kal.—(I) TO BURN; Gr. καίω (kaíō); Arab. كَوَى; Syriac כּוּה to burn in, to brand, to mark by burning, see כּוּה No. II, מְכֹה, כּוּה. —(II) Like the cognate words כּוּב, כּוּב, also כּוּה, כּוּה, appear to have the signification of hollowing, excavating, a trace of which is found in the Ch. כּוּה a window, Arabic كَوَى an aperture, כּוּה a window. I formerly derived this from כּוּה to bore through, but this is an uncertain meaning. As to what the Arabic lexicons give, כּוּה to pierce, to prick as a scorpion, this meaning comes from that of burning in, because a scorpion marks the skin as with a cautery, in piercing it and introducing its poison.

NIPHAL pass. of No. I, to be burned, scorched (with fire), Pro. 6:28; Isa. 43:2.

[Derivatives, כּוּה, כּוּה, כּוּה.]

כּוּה night, Dan. 11:6, see כּוּה.

כּוּה fem. a burning, a burnt part of the body, Ex. 41:25. Root כּוּה.

כּוּב [conet. כּוּב], m. a star, Gen. 37:9; Psal.

8.4. (Arabic كَوَّب, Syr. حَفَحَل, Æthiop. ከተተተ and ከተተ: id.; whence denom. verb

כּוּב to sparkle like a star. The root is כּוּב,

Arab. كَب, Æth. ከተተ: to roll up in a ball; whence כּוּב, and כּ being softened כּוּב prop. a globe, a ball; compare כּוּב. Metaph. used of an illustrious prince, Nu. 24:17; like the Arab. كوكب often in Hariri.

כּוּל TO MEASURE (like the Syr., Chald., Arab. كِل for كِل). In Kal it occurs once, Isa. 40:12.

PILPEL כּוּל—(1) to take in, to hold, to contain; prop. used of a vessel (in sich halten, messen). 1 Ki. 8:27, “behold heaven and the heaven of heavens cannot contain thee,” 2 Ch. 6:18.

(2) to hold up, to sustain.—(a) i. q. to bear, to endure (aushalten), Mal. 3:2; Pro. 18:14; Jer. 20:9.—(b) to protect any one; Ps. 112:5, to defend one's cause before a tribunal, Ps. 55:23.

(3) to nourish, to sustain, to provide with sustenance, Gen. 45:11; 47:12; 50:21; 1 Kings 4:7; 17:4. Followed by two acc. Genesis 47:12; 1 Kings 18:4, 13.

Pass. כּוּל to be provided with food, 1 Kings 20:27.

HIPHIL כּוּל.—(1) i. q. Pilpel. No. 1, 1 Kings 7:26, 38; Ezek. 23:32, מְכֹה לְהַכִּיל “containing much.”

(2) i. q. Pilp. No. 2, a, Jerem. 6:11; 10:10; Joel 2:11.

כּוּם an unused root. Arab. كَام Conj. II. to heap up, כּוּם a heap, like the Hebr. כּוּם, which see. This root belongs to the very widely extended family of כּוּם, עָם, אָם, concerning which see below on the root עָם.

כּוּם (of the form כּוּם), a globe, little ball of gold (from the root כּוּם, כּוּם to make globular), perhaps collectively globules, or a necklace made of golden globules strung together, (which are found solid in Arabia; see Diod. Sic. iii. 44, al. 50; Strabo xvi. p. 777, Casaub.), such as the Israelites in the wilderness, and the Midianites wore, Ex. 35:22; Nu. 31:50.

כּוּן unused in Kal, prop. TO STAND UPRIGHT; see PILEL, HIPHIL, and the noun כּוּן. A secondary root is the Arab. and Æth. كَان: to exist, to be. As to כּוּן Job 31:15; see Analyt. Ind.

PILEL כּוּן.—(1) to set up, to erect, prop. to set upright, as a throne, Ps. 9:8; 2 Sa. 7:13; hence, to confirm, to establish, to maintain, Psalm 7:10; 40:3; 48:9; 68:10; 90:17; 99:4.

(2) to found, as a city, Ps. 107:36; Hab. 2:12, the earth, Psalm 24:2; 119:90; heaven, Proverbs 3:19.

(3) to direct, as arrows, Psalm 7:13; 11:2; also without the accus. הָצִים absol. (zielen), followed by עַל of the mark, Ps. 21:13 Metaph. with the

omission of לֵב (for the full form, see HIPHIL, No. 4), *to turn one's mind* to any thing, to have in one's mind, Job 8:8; Isa. 51:13.

(4) *to create, to form*, used of God with regard to man, Deut. 32:6; Psalm 119:73; the moon and stars, Ps. 8:4.

Pass. **פָּנִי**.—(1) *to be established* (used of one's steps), Ps. 37:23.

(2) Pass. of act. No. 3, *to be prepared*, Ezek.  
28:13.

חִפְּחִל חִפְּחִל i. q. Pilel.—(1) *to set up, to erect*, e. g. a seat, Job 29:7; Ps. 103:19; hence, *to establish*, Ps. 89:5; 2 Sa. 7:12; *to strengthen*, Ps. 10:17; 89:5.

(2) *to constitute, to appoint* any one, e. g. a king; followed by ? 2 Sa. 5:12; Josh. 4:4.

(3) *to found*, as a sanctuary, 1 Ki. 6:19; an altar, Ezr. 3:3; the world, the mountains, Ps. 65:7; Jer. 10:12; 51:15.

(4) *to direct, to aim*, as a weapon, followed by ל of pers. (against any one), Ps. 7:14; *to set* the face, Eze. 4:3, *one's way*, 2 Chron. 27:6. Specially—(a) לִבְּךָ לַעֲשֹׂת לִבְּךָ *to apply one's mind* to do something, i. e. to purpose seriously, to take in hand, 2 Ch. 12:14; 30:19; Ezer. 7:10; and without לִבְּךָ 1 Chron. 28:2; לִבְנוֹת, “I have purposed to build,” Jud. 12:6.—(b) לִבְּךָ לַעֲשֹׂת *to apply the mind*, 1 Sa. 23:22; followed by ל of pers. (for to care for) 2 Ch. 29:36.—(c) לִבְּךָ לַעֲשֹׂת *to direct the heart to the Lord*, 1 Sam. 7:3; 2 Ch. 20:33; and without לִבְּךָ לַעֲשֹׂת Job 11:13.

(5) *to prepare, make ready*, as food, Gen. 43:16; deceit, Job 15:35; compare Job 27:17; 38:41, etc. —As to the Inf. absol. **הִכָּן** (for **הִכָּה**), and its use as an adverb, see that word.

HOPHAL, pass. of Hiphil, No. 1, Isa. 16:5; of No. 2, Isa. 30:33; of No. 5, Nah. 2:6; Pro. 21:31.

NIPHAL, pass. of Pilel and Hiphil.—(1) *to be set up, to rise up*, Isa. 2:2; Eze. 16:7 (of breasts becoming round); *to stand firm, to be established*, Ps. 93:2; 101:7; Job 21:8. Hence נָבֹן הַיּוֹם Prov. 4:18, *fixed, steady day*, noon, when the sun seems to stand without moving, at the highest point of its course in the sky; Gr. σταθερὸν ἤμαρ, σταθερά μεσημβρία, Arab. قَائِمَةُ النَّهَارِ; see Schult. on Pro. loc. cit.; Ruhnken ad Tim. p. 236. Figuratively—(a) *to be right, fit*, Ex. 8:22; Job 42:8; Ps. 5:10.—(b) *to be true, sincere*; Ps. 78:37, לִבָּם לֹא יִבְנוּ עִמּוֹ "their heart was not sincere towards him." Part f. נְבוֹנָה that *which is sincere, sincerity*, Ps. 5:10.—(c) *to be firm, constant*; רִיץ נָבֹן a spirit constant in the pur-

pose of virtue, Ps. 51:12; Gen. 41:32, קָבוֹן הָרָר מֵעַם "the thing is certainly decreed of God."—*(d) to be firm, intrepid*, used of the mind, Ps. 57:8; 108:2; 112:7.—*(e) to be sure, certain*, אַל־קָבוֹן certainly, 1 Sa. 26:4; 23:23.

(2) *to be founded*, Jud. 16:26.

(3) *to be prepared*; Ex. 19:11, הָיָה בְּכֹנִים, "be ye ready;" verse 15; 34:2; Eze. 38:7. Followed by ׀ of pers. *to be ready for any one*, i. e. to be near at hand, Pro. 19:29; compare Job 15:23; followed by ׀ of the thing, *to be ready for any thing*, i. e. to be near doing it; Ps. 38:18, אֲנִי לִפְלֹעַ בָּכוֹן, "I am near falling."

HITHPAEL הִתְבּוֹן, once Proverbs 24:3; elsewhere הִבּוֹן—(1) *to be established, confirmed*. Prov. 24:3; Num. 21:27; Isa. 54:14.

(2) *to prepare oneself.* Ps. 59:5.

Derived nouns, מְבוֹנָה, מְכוּנָה, מְכוּן, פִּינוּ, אָבֵן, בֶּן.  
and the pr.n. יְהוֹיָכִין, כְּנִיָּה, יְכֻנִּיָּה, יָכִין.

כֶּזַי 1 Ch. 18:8 [*Chun*], pr. n. of a town in Phœnicia, called in the parallel place, 2 Sam. 8:8, בֶּרֶתִי. In the itinerary of Antoninus, it is called *Conna*, see Michaëlis in Suppl. p. 1233.

כִּיָּב m. *a cake, a small cake* [used for idolatrous offerings], Jer. 7:18; 44:19; Greek *κανών, χανών, χαβών*, a word adopted from the Phœnicio-Shemitic. It is from the root כִּיָּב, Piel כִּיָּב (Ch. כִּיָּב) *to prepare*; not, as some have supposed, from חִיָּב, like the Greek *τόπανον, πέμμα*, from *πέπω* to cook, bake; for this root has the signification of *burning, branding*, not cooking.

כוס pl. כוסות f. (Jer. 25:15)—(1) *a cup*. Syriac, Chald. כוסא, כוסא, כוסא, ["Sam. ܟܘܣܐ and ܟܘܣܐ"], Arab. كأس, كأس, كأس *a cup full of wine*. As to the etymology I have no doubt that the true origin was seen by Leberecht, a very skilful young Oriental scholar, who of late [1832] made the observation, that כוס appeared to him to be contracted from כנס, כנס, *a receptacle, a vessel, a cup*, like פיס *a purse* from פנס, according to the analogy of the nouns אֵישׁ for אִישׁ, בֵּית for בֵּית, compare also שֵׁנִית. Genesis 40:11, 13, 21; 2 Sa. 12:3; Psalm 23:5. Psalm 116:13, כוס-יְשׁוּעוֹת אֶשָּׂה, "I will take the cup of salvation," i.e. I will pour out the cup of thanksgiving to Jehovah, because of aid vouchsafed. In the prophets, Jehovah is sometimes represented as making the nations drink a cup of intoxicating wine (כוס הַתַּרְעִילָה), so that they rush reeling into destruction Isa. 51:17, 22; Jer. 25:15;



49:12; 51:7; Lam. 4:21; Hab. 2:16; Eze. 23:31, 32, 33; compare Apoc. 17:24, and as to the same image as used by the Arabic poets, see my Comment. on Isaiah 51:17.—Elsewhere *cup* is used metaphorically of *lot*, the image of a cup however being retained, Psalm 11:6; 16:5; compare Matt. 26:39; 20:22; and see my observations out of Arabic writers, on Isaiah 51:17, on Matt. loc. cit. in Rosenmüller's Repertorium, i. p. 130, and in the London Classical Journal, liii. p. 159.

(2) a certain unclean bird (Lev. 11:17; Deuter. 14:16), dwelling amongst ruins (Ps. 102:7). Some of the ancient translators render it *night owl*, but this is not supported by its etymology. Bochart more correctly (Hieroz. ii. p. 267) understands it to be the *pelican*, or *cormorant*, so called from the *pouch* or *bag* hanging from the throat; like the Lat. *truo* from *trua*.

I. כִּיר a root of doubtful authority in the verb, but signifying as far as can be gathered from its derivatives, TO DIG, TO BORE THROUGH, like the kindred roots, כָּרַה, אָכַר, קָרַה, נָרַה. Compare Arab. كَرَّ a digging in the earth, and in the Indo-Germanic languages, Sanscr. *kṛh̥*, to cleave, to dig. Hence כִּירָה מִכָּרְהָ, a sword, so called from its piercing, כָּרַה executioner, also מְכִירָה, a place where metals are dug, hence native place.

Very many interpreters suppose the verb itself to be found in a passage much discussed as relating to the Messiah [see the note], Ps. 22:17, where David, pursued by the soldiers of Saul, says, "Dogs have surrounded me, the assembly of the wicked have inclosed me, כִּירָה יָדַי וְרַגְלִי." To give my own opinion, I now regard it as the most simple exposition to retain the ordinary signification of the words, and to translate "as lions" they gape upon, or threaten [this would be a strange ellipsis], "my hands and my feet," i. e. they threaten to tear all my members. The form כִּירָה is ὡς ὁ λέων, i. e. as lions, like Isaiah 38:13; and to threaten, to gape upon, or a similar verb may be understood in this member of the sentence from the foregoing context, by the ordinary figure zeugma. [But no such idea is comprised in what goes before.]

However, all the ancient interpreters have taken כִּירָה as a verb, and this may be defended, if we regard כִּירָה a participle of Kal, formed in the Chaldee manner (קִים part. קִים) and plural, for כִּירָה (like כִּירָה Ps. 45:9, for כִּירָה): although it would be cause for surprise if we were to find two grammatical forms of such extreme rarity joined in one word (compare

Lehrg. 401, 523). If this opinion were adopted, we should render, *piercing, digging through, my hands and my feet*, that is, my enemies (who are to be understood by the dogs) with their darts and weapons on every side: and there is no need to remark that even these things apply as suitably as possible to David [?], to whom this psalm is ascribed in the title, and that at least there is no need to understand them of Christ as affixed to the cross [?]. A verb of *piercing* in the sense of wounding (compare

קָרַה and Arab. حَز to perforate, to wound) is most aptly applied to hostile weapons; and hands and feet are used poetically for all the members and the whole body [?] (compare Hesiod. 114). LXX. ὀπύξαν (the verb which they use elsewhere for כָּרַה, נָרַה). Vulg. *foderunt*. Syr. حَارَسَ.—Aqu. Symm. in the Hexapla and Jerome (according to the reading *vinxerunt* [which is a mere erratum]) give the word the signification of *binding, tying*, which is defensible on philological grounds (and this ought not to have been denied by Hengstenberg, Christologie d.

A. T. i. p. 180), compare حَارَسَ I. V. to fold round a head-dress, حَارَسَ a wreath, a head-dress, but it is much less suitable to the context.—Aquila in his first edition ὀπύξαν, they disfigured, i. e. they stained with blood, prob. ascribing to the root כִּירָה the signification of the Aramæan כִּירָה.—Farther, that כִּירָה was commonly regarded as a verb is shown by the reading of two MSS. כִּירָה (כִּירָה) for כִּירָה.

[Note. The remarks of Gesenius are sufficient to shew any unprejudiced reader that כִּירָה in this passage, does not mean, as a lion; it is to be observed, 1st. That all the ancient versions take it as part of a verb, and most of them in the sense of to pierce; and this, as Gesenius has shewn, is explicable with the present reading. 2nd, The Jews themselves (see the Masora on Num. 24:9), expressly disclaim the meaning of "as a lion." 3rd, Ben Chaim states that, in the best MSS., he found a ק and כ' on the word כִּירָה. 4th, כִּירָה is actually the reading of some MSS. (see De Rossi). The sense will be just the same whether we read כִּירָה as a participle pl., or whether we read כִּירָה pret. of the verb; the latter is apparently preferable. We may either take it from כִּירָה with א inserted, or from a kindred root כִּירָה (compare אִים, רִים). It is hardly needful to state how certain it is that the Psalm applies to Christ and not to David: the authority of the New Test. proves this, even if it had not been clear from the contents of the Psalm.]

II. **כִּיר** or **כִּיר** an unused root, prob. i. q. **כִּיר** to be hot, to boil (gāḥren), hence to cook. Hence **כִּירִים** frying pan, **כִּיר** basin, and—

**כִּיר** m. a furnace in which metals are smelted from the ores, Ez. 22:18, 20, 22; Pro. 17:3; 27:21; Metaph. Isa. 48:10, "I have proved thee in the furnace of affliction;" Deut. 4:20, "and he brought you from the iron furnace of Egypt;" 1 Ki. 8:51. (Arab. **كُور**, Syr. **ܚܝܪܐ** id.)

**כִּיר עֵשָׂן** ("smoking furnace"), [*Chor-ashan*], pr. n. of a town in the tribe of Simeon, 1 Sam. 30:30; elsewhere **עֵשָׂן**, Josh. 15:42; 19:7; 1 Ch. 4:32; 6:44.

**כִּיר** i. q. **כִּיר** which see.

**כִּוֶּשׂ** pr. n.—(1) [*Cush*] *Æthiopia* (f. Ps. 68:32), and *Æthiopians* (LXX. *Αἰθιοπία*, *Αἰθιοπες*, comp. Jos. Archæol. i. 6, § 2, and Pesh. Act. 8:27); a people descended from Ham, Gen. 10:7, 8; whose country was surrounded by the river Gihon (Gen. 2:13; comp. Isa. 18:1; Zeph. 3:10); inhabited by black men (Jer. 13:23); and very rich (Isa. 43:3; 45:14); very often joined with Egypt (Isa. 20:3—5; 37:9; see my comment on this passage); see also 2 Ki. 19:9; 2 Ch. 14:11, sq.; Ps. 68:32; 87:4; Jer. 46:9; Eze. 30:4, sq.; Dan. 11:43; Am. 9:7; Job 28:19. Bochart has incautiously (Phaleg iv. 2) made the *Cushites* inhabitants of Arabia Felix; and the opinion of J. D. Michaëlis, who places the Cushites partly in Arabia, partly in *Æthiopia*, is not to be regarded (Spicileg. i. p. 143, sq.); for there is no place in the Old Test., as Schulthess has rightly remarked (Paradies, p. 10, sq.), which makes it needful to regard **כִּוֶּשׂ** as having inhabited any where but in Africa (the passages Num. 12:1; Hab. 3:10; 2 Ch. 21:16; 14:16, prove nothing); [but even if these passages proved nothing, Gen. 2:13 would still mark an Asiatic *Cush*. See Forster's Arabia]. Indeed all the nations sprung from **כִּוֶּשׂ** and enumerated in Gen. 10:7, are to be sought for in Africa.

(2) a Benjamite in the court of Saul, [if not a name applied to Saul himself, or to Shimei], Ps. 7:1.

**כִּוֶּשׂ** m.—(1) Gent. n. from **כִּוֶּשׂ** No. 1, an *Æthiopian*, Jer. 13:23; 38:7, 10, 12; 2 Chr. 14:8, pl. **כִּוֶּשִׁים** 2 Chr. 21:16; Dan 11:43; and **כִּוֶּשִׁים**, Am. 9:7, fen. **כִּוֶּשִׁית** Num. 12:1.

(2) [*Cushi*], pr. n. of the father of Zephaniah the prophet, Zeph. 1:1.

**כִּוְשָׁן** [*Cushan*], f. Hab. 3:7, i. q. **כִּוֶּשׂ**, No. 1.

**כִּוְשָׁן רְשָׁעִים** ("most malicious," (or wicked) "*Æthiopian*?" [*Cushan-rishathaim*], pr. n. of a king of Mesopotamia, Jud. 3:8, 10

**כִּוְשָׁרָה** f. *prosperity*, pl. (comp. **כִּוְשָׁרָה**, **כִּוְשָׁרָה**) Ps 68:7. Root **כִּוְשָׁר** No. 2.

**כִּוְשָׁרָה** 2 Ki. 17:30, and **כִּוְשָׁרָה** verse 24. pr. n. *Cuth, Cuthah*, the country of the Cuthæans; i. e. of a nation who were brought by the king of Assyria to inhabit the territory of the kingdom of Israel after the people had been carried into captivity; they afterwards became one nation with those who were left of the old inhabitants, thus forming the Samaritan people, who, on this account, are called by the Chaldeans and Talmudists, **כִּוְשָׁרִים**. Nothing can be certainly stated as to the locality of this country, which Josephus (Archæol. ix. 14, § 3) places in Persia; others seek it in Phœnicia, because the Samaritans themselves professed a Sidonian origin (Jos. Ant. xi. 8, § 6; xii. 5, § 6); see Michaëlis Spicileg. P. i. p. 104, sq.

**כִּוְשָׁרָה**; see **כִּוְשָׁרָה**.

**כָּזַב** in Kal part. **כָּזֵב** Ps. 116:11; of more frequent occurrence in—

PIEL **כָּזַב** TO LIE, Job 6:28; 34:6; Prov. 14:5. (Arab. **كذب**.) Followed by **לְ** to lie to any one, to deceive him. Ps. 78:36; 89:36, "shall I lie unto David?" i. e. break my fidelity (comp. Num. 23:19). Eze. 13:19, followed by **אֶת** id. 2 Ki. 4:16. Metaph. applied to water quickly drying up and disappointing the traveller, comp. **אֶתְכֶם**.

HIPIIL, to reprove of lying, to convict of falsehood, Job 24:25.

NIPHAL, pass. of Hiphil, to be proved false, or deceitful, Job 41:1.

The derivatives follow, except **אֶתְכֶם**, **אֶתְכֶם**.

**כָּזַב** m.—(1) *falsehood, lying*, Ps. 4:3; 5:7; Prov. 6:19.

2) *any thing that deceives*, deludes by false hope; used of idols, Ps. 40:5; Am. 2:4; used of a false oracle, Eze. 13:6.

**כִּזְבָּא** ("lying"), [*Chozeba*], pr. n. of a place, 1 Ch. 4:22, which appears to be the same as **כִּזְבִּיב**, which see.

**כִּזְבִּי** ("lying"), [*Cozbi*], pr. n. of a daughter of a prince of Midian, Num. 25:15, 18.

**כִּזְבִּיב** [*Chezib*], pr. n. of a town in the tribe of Judah, Gen. 38:5, prob. the same as that called elsewhere **אֶתְכֶם**.

**כָּרַס** an unused root; nearly the same as Arab. **كسر** (the root **كسر**, which is found in Simonis, is altogether wanting in Arabic), to break with vio-



lence, to rout an enemy, med. Kesra, to be angry, followed by علی; compare Syriac ܠܬܐܪܬܐ, bold, daring. (Kindred roots are ܠܬܐܪܬܐ; ܠܬܐܪܬܐ; ܠܬܐܪܬܐ.) Hence ܠܬܐܪܬܐ, ܠܬܐܪܬܐ, ܠܬܐܪܬܐ.

כח rarely בוח Dan. 11:6, with suff. בְּחִי (from the root בָּחַח; which see).

(1) strength, power, might—(a) of men, Jud. 16:6, 30; Job 26:2, לֹא כֹחַ “to him who is devoid of strength.” Ps. 103:20 i. q. elsewhere לֹא כֹחַ. —(b) of animals, Job 39:11. —(c) used of the power of God, Num. 14:17; Job 23:6; 30:18; [used in a bad sense of violence, Ecc. 4:1]. Specially used of virile strength, Gen. 49:3, אֶתְּךָ כֹּחִי “thou art my strength” i. e. the son of my strength, begotten in my youthful vigour. The “strength of the earth” is used for its produce, Gen. 4:12; Job 31:39.

(2) the ability, power of doing any thing, followed by a gerund. Dan. 1:4.

(3) substance, wealth, riches (compare חֵיל No. 3), Job 6:22; 36:19; Pro. 5:10, comp. Ezr. 2:69.

(4) a larger kind of lizard, probably so called from its strength, Lev. 11:30; see Boch. Hieroz. i., p. 1069.

בָּחַח unused in Kal; kindred root בָּחַשׁ, prob. to DENY, TO DISOWN, i. q. Ἀἰθέω and Arab. جاكذ.

[“This root, like בָּחַשׁ and בָּחַל, appears to have had the signification of covering, covering over; and this idea was partly transferred to that of denying (in בָּחַשׁ, בָּחַר), and partly to that of smearing over (in בָּחַל).” Thes.]

PIEL בָּחַר (1) to deny, to disown, followed by an accus. Isa. 3:9; Job 6:10.

(2) to cover, to hide, Job 27:11; Ps. 40:11, followed by an accus. of the thing and ? (Ps. 40:11) or לְ of pers. to conceal from any one, Jos. 7:19; 1 Sam. 3:17, 17; Jer. 38:14, 25.

HIPHI'IL בָּחַר. —(1) to hide, Job 20:12  
(2) to cut off, to destroy, i. q. ἀφανίζειν, as a people, Exod. 23:23; Zec. 11:8.

NIPHAL—(1) pass. of Piel, No. 1, 2 Sam. 18:13; Ps. 69:6; 139:15; Hos. 5:3.

(2) pass. of Hiphil No. 2, Job 4:7; 15:28; 22:20, with the addition of the words from the earth, Ex. 9:15.

בָּחַח an unused root, having, as I consider, the same meaning as Syriac ܠܬܐܪܬܐ to pant, Germ. kuden compare the roots of similar sound, which also are

onomatopoeitic, ܠܬܐܪܬܐ, ܠܬܐܪܬܐ; hence, to exert one's strength, whence כֹּחַ strength, power. I consider the Arab. كح to overcome in battle, as a secondary root, formed from the Hebr. כָּח.

כָּחַל i. q. Arab. كحل TO PAINT the eyes with stibium, Ez. 23:40; prop. perhaps to blacken, as it with charcoal, so that it would be kindred to ܠܬܐܪܬܐ charcoal. For the paint of the Hebrew women (elsewhere called בִּינָה, Gr. στίμιμ) was dust, producing a black colour, commonly prepared from lead ore and zinc, which they mixed with water, and spread on the eyelids in such a way that the white of the eye might appear brighter surrounded by a black margin. Compare Car. Böttiger's Sabina, p. 22, 48, and A. Th. Hartmann, Die Hebräerin am Putztische, P. ii. p. 149 sq.; iii. p. 198, sq.

בָּחַשׁ (kindred to בָּחַר)—(1) prob. TO LIE (see PIEL).

(2) to fail, used of the body (compare ܠܬܐܪܬܐ Isa. 58:11). Ps. 109:24, ܠܬܐܪܬܐ ܠܬܐܪܬܐ “my flesh faileth of fatness,” i. e. is void of fat, is become lean. Compare ܠܬܐܪܬܐ.

PIEL בָּחַשׁ—(1) to deny, Gen. 18:15; Josh. 7:11; followed by לְ of pers. and thing, to disavow any thing, Lev. 5:21, 22; Job 8:18, ܠܬܐܪܬܐ ܠܬܐܪܬܐ to deny the Lord; Isa. 59:13; Jer. 5:12; ellipt. Pro. 30:9, ܠܬܐܪܬܐ ܠܬܐܪܬܐ “lest I be full and deny (God).”

(2) to lie, Levit. 19:11; Hos. 4:2; followed by לְ 1 Ki. 13:18, ܠܬܐܪܬܐ “he lied to him.”

(3) to deceive (one's expectation); hence, i. q. to fail, used of the productions of the earth, Hos. 9:2; Hab. 3:17; compare Lat. spem mentita seges, fundus mendax.

(4) to feign, to flatter, most commonly used of the vanquished pretending subjection and love towards a victor, Ps. 18:45; 66:3; 81:16; ܠܬܐܪܬܐ Job 31:28.

NIPHAL, Deut. 33:29, and HITHPAEL, 2 Sa. 22:45, i. q. Piel No. 4. Hence—

בָּחַשׁ—(1) falsehood, fraud, deception, Nah. 3:1; Hos. 12:1.

(2) leanness, Job 16:8; see the verb in Kal; and—

בָּחַשׁ m. (for ܠܬܐܪܬܐ, of the form ܠܬܐܪܬܐ), lying, Isa. 30:9.

יָכִי—(A) prop. relative pron. i. q. ܠܬܐܪܬܐ, although in the Hebrew, that we have, this primitive use is extremely rare. This very ancient and truly primi

tive word is widely extended also in the Indo-Germanic languages; compare Sanser. relat. *jas, jā, jat* (softened for *gas*, etc.); interrog. *kas, kā, kim*; Latin *qui, quæ, quod*; Pers. *کی, که*, and even Chinese *tsihè*, he, and *tschè*, who; the correlatives of these words are the demonstr. *הי, הי, הי*, Gr. *ὅς, ὅς, ὅς*, Latin *is*, idem; see Buttmann's larger Gr. Grammar, i. 290; demonstr. and relat. *די, די* (*die*); interrogatives *מי, מי*. From the fuller and ancient form *qui*, by the rejection of the palatal from the beginning, have arisen also Pers. and Zab. *وی, و*, Germ. *wie*; a trace of the palatal is found in the Anglo-Saxon *hwa* and *huco*, Notk. As I judge, there is a most certain example of the use of this word as a relative in Gen. 3:19, "until thou returnest to the earth *לְעֵתָּהּ* out of which thou wast taken" (LXX. *ἐξ ἧς ἐλήφθης*, and so also Onk., Syr., Saad.), which is expressed in verse 23, *אֲשֶׁר לָקַח מִשָּׁם*. In this sentence it can scarcely be causal, for the cause immediately follows in these words *כִּי עָבַר אֶתָּהּ וְאֶל עֵפֶר תִּשָּׁב*. An equally probable instance is Gen. 4:25, *כִּי הָרְגוּ לוֹ*, Vulg. *quem occidit Cain* (LXX. *ὃν ἀπέκτεινε Καὶν*. Onk., Syr.); and in this passage nothing could be more languid than, "for Cain had killed him." This more ancient usage is again found revived, Isa. 54:6; "The Lord calleth thee as a wife of youth *כִּי תִפְאֵס* who was rejected" (LXX. *μεμνημένην*. Vulg. *abjectam*; Ch. who wast rejected); Isa. 57:20, "the wicked are like a troubled sea *וְכֵן הִשְׁקֵט לֹא יִכָּל*," Vulg. *quod quiescere non potest*. Other examples which have been referred to this usage are either uncertain (Deu. 14:29; Ps. 90:4), or unsuitable (see Noldii Concord. Part. p. 372); but the primary pronominal power of this word no one will doubt, who has considered the analogy of other languages, and has compared the double use of the conjunction *אֲשֶׁר*. Just like *אֲשֶׁר*, Gr. *ὅτι* (whence *uti, ut*); Latin *quod, quia*; French *que*; it commonly becomes—

(B) A relative conjunction.—(1) THAT (Germ. *daß*, sprung from the demonstr. *daß* changed into a relative), prefixed to sentences depending on an active verb, occupying to it the place of an acc.; as elsewhere *אֲשֶׁר*, and fully *אֵת אֲשֶׁר* (see *אֲשֶׁר* B, No. 1); Gen. 1:10, *טוֹב כִּי יִבְרָא אֱלֹהִים כִּי טוֹב* prop. "and God saw (this) which was good;" Job 9:2, *יָדַעְתִּי כִּי כֹן* "I know this to be so." So after verbs of seeing, Gen. 1:4; of hearing, 1 Ki. 21:15; Isa. 37:8; of speaking, Job 36:10; demanding, Isaiah 1:12; knowing, Gen. 22:12; 24:14; 42:33; Job 10:7; believing, Ex. 4:5; Job 9:16; remembering, Job 7:7; 10:9;

forgetting, Job 39:15; rejoicing, Isa. 14:29; repenting, Gen. 6:6, 7; when in Latin there is used either an accus. with an infinitive, or the particle *quod*. In other phrases the sentence depending on this particle is to be regarded as the nominative, e.g. *טוֹב כִּי it is good that*; Job 10:3; 2 Sa. 18:3; Lam. 3:28, and *כִּי יוֹהִי* which may be rendered in Latin *accidit ut* [it happened that], but properly *accidit hoc, quod* (*es trug sich das zu, daß*), Job 1:5; 2 Sam. 7:1, so frequently. Here belong—(a) *כִּי num verum est quod? is (it so) that? (French est-ce que?) for num? whether? Job 6:22, כִּי אָמַרְתִּי "is (it) that I said?" 2 Sa. 9:1; and so when an answer is expected in the affirmative, (compare *הֲ* No. 1, b), *nonne verum est quod, is it not true that (French n'est-ce pas que), i. q. nonne? Genesis 27:36; 29:15; 2 Sam. 23:19 (compare 1 Ch. 11:21.—(b) כִּי added to adverbs and interjections, which have the force of a whole sentence, e.g. Job 12:2, אֲמַנְתָּ כִּי אֲתָם הָעָם " (it is) true that you are the people."* So *כִּי behold that*, does not differ from the simple *הִנֵּה* Ps. 128:4; *כִּי id;* 1 Sam. 10:1; *כִּי אף* also that (see *אף*); *כִּי אַפְסִים* only that (see *אַפְסִים*). In all these phrases *כִּי* may in Latin [or English] be omitted; and this is always done—(c) when *כִּי* is prefixed to *oratio directa*, like Gr. *ὅτι* in Plato [and New Test.], and Syr. *ܐܝܢܐ* (see a number of examples in Agrelli Otiola Syr. p. 19); Gen. 29:33, *וַתֹּאמֶר כִּי שָׁמַע* "and she said, Jehovah has heard," prop. she said, *that* Jehovah has heard; for the whole of what is said is regarded as in the accusative, depending on the verb of saying, Ruth 1:10; 1 Sam. 10:19. Often also after expressions of swearing, as *כִּי יְהוָה* "by the life of God (I declare) that," 1 Sa. 20:3; 25:34; 26:16; 29:6; *כִּי הָאֱלֹהִים* 2 Sa. 2:27; *כִּי אֵל* Job 27:2; *כִּי אֱמִי* Isa. 49:18; *כִּי יֵשׁוּעָה לִי אֱלֹהִים וְלֹא יוֹסִיף* 1 Sam. 14:44; 2 Sam. 3:9; 19:8; 1 Ki. 2:23; whence it is that by the ellipsis of such an expression it is put affirmatively, even at the beginning of an oracular declaration, Isa. 15:1.*

(2) *so that, that*, used of consecution and effect (compare Arab. *فَ* in the sense of *that final, in order that*). Job 6:11, *מַה-כֹּחִי כִּי אֶחָל* "what is my strength that I should hope?" Isa. 36:5, *עַל מִי, בְּטַחְתָּ כִּי מְרִתָּ* "upon whom dost thou so trust, that thou shouldst rebel?" Isai. 29:16, "is then the potter as the clay *כִּי יֹאמַר מַעֲשֵׂה לַעֲשֹׂה וְנִי* so that the work may say of the workman, he hath not made me." Ex. 3:11, *מִי אֲנֹכִי כִּי אֵלֶּךָ אֶל פַּרְעֹה* "who (am) I that I should go unto Pharaoh?" I am not such a one as can go before him. Hos. 1:6, "I will



no more have mercy on the house of Israel כִּי נִשְׁאָל לָהֶם so as to pardon them. Ex. 23:33; Gen. 40:15; Jud. 9:28; 2 Ki. 8:13; 18:34; Job 3:12; 7:12, 17; 10:6; 15:14; 21:15. Sometimes it has an intensive force, *so that, so even, even*, compare עַל C, 2. Isa. 32:13, "thorns grow up in the fields of my people, כִּי עַל בְּתֵי מִשְׁוֹשׁ even in the houses of joy," etc. Comp. אֲשֶׁר B, 10. More fully it would be עַד־כִּי.

(3) used of time, i. q. *ſure*, pr. *at that time, which, what time, when*. Job 7:13, *כִּי אֶמְרֵי וְנִי* “when I say,” etc. Gen. 4:12, “when thou tillest the ground, it shall no more yield to thee its strength.” Hos. 11:1, “when Israel was a child I loved him.” Job 22:2, “can a man profit God, when (or where) he wisely profits himself?” Job 4:5. Lev. 21:9; Isa. 8:19. Of frequent use is the phrase *וְהָיָה* “and it came to pass when”—Gen. 6:1; 12:12; Exod. 1:10. Sometimes it has almost a conditional power, (compare *אִם* No. 4, and the German *wann, wenn*, [so sometimes the English *when*]), as Deut. 14:24, *וְהָיָה וְנָתַתָּ וְנִי* ... *וְהָיָה כִּמְדָּה הַדָּרָךְ* “and when (if) the way be too long for thee ... then thou shalt give (i. e. sell it),” etc. In other places a distinction is carefully made between this particle and *אִם* conditional. Ex. 21:2, “when (*כִּי*) thou buyest an Hebrew servant, he shall serve thee six years; in the seventh he shall go out free. 3. If (*אִם*) he came in alone, alone he shall go out; if (*אִם*) with a wife, his wife shall go out with him. 4. If (*אִם*) his master hath given him a wife .... 5. and if (*אִם*) the servant shall say,” etc. And thus to the single provisions of the law *אִם* is prefixed; but before the whole enactment *כִּי*. Compare in the same chapter, verse 7 (*כִּי*) and verses 8, 9, 10, 11 (*אִם*).—ver. 14, 18 (*כִּי*) and ver. 19 (*אִם*).—ver. 20 (*כִּי*) and ver. 21 (*אִם*).—ver. 22 (*כִּי*) and 23 (*אִם*), and so 26, 27.—28, compare 29, 30, 32. Also Gen. 24:41. (In Arabic there is a like distinction between *إِذَا* = *כִּי* and *إِن* conditional = *אִם*, although not always accurately observed.)

(4) כִּי is used of time, but in such a sense that (like other relatives) it passes over to a demonstrative power when it begins an apodosis, pr. *tum*, *then*, so (as elsewhere יְכֻן at the beginning of an apodosis, Ps. 1:4:3, seq., and י No. 1, e), Germ. *dann*, so (which latter is a relat. fem.). Conditional words commence a protasis, as אִם Job 8:6; וַיָּשֶׁר אֲתָהּ כִּי עָמָה, אִם יֵרָא "if thou art pure and upright, then will he now watch over thee." Job 37:20; Ex. 22:22; אִם לֹא Isaiah 7:9; לוֹ Job 6:2; לֹא Genesis 31:42; 43:10; אִלֵּל (unless) Nu. 22:33. More rarely, and

in a longer clause is it put after nouns absolute (as elsewhere ! No. 1, letter *e*), Gen. 18:20, *וְהָיָה כְּהָיָה* "the cry concerning Sodom and Gomorrah, so is it great." Isa. 49:19. Compare as to the same use in Aramaean, Comment. on Isaiah 8:20.—From its relative use as to time (No. 3) there arises further its power —

(5) as a relative causal particle: *because, since, while*, Gr. *ὅτι*, Germ. *weil* (which also properly relates to time, from *Weile* for *while, when*), more fully *לָכֵן כִּי, לָכֵן עָל* *propterea quod, on account that* (German *dieweil*). A causal sentence sometimes precedes, as Gen. 3:14, "because thou hast done this, thou art cursed," etc. Gen. 3:17, "because thou hast hearkened to thy wife . . . cursed be the ground," etc.; — sometimes it follows; Lam. 3:28, "he sitteth alone, and is silent" *לֵב יָסֵד עָלָיו* because (God) has laid (this) upon him." When the causal clause follows, in Latin the causal demonstrative *nam* is commonly used, Gr. *γάρ* [Engl. *for*]. Psalm: 6:3, "heal me, O Jehovah, *רַחֵם נַפְשִׁי יְהוָה* for my bones are troubled." Psa. 10:14; 25:16; 27:10; Isa. 2:3, 6, 22; 3:1, 10, 11; 6:5; 7:22, 24; 8:10; 9:3; 10:22, 23; Gen. 5:24; 30:13; 41:49; as so very frequently. *כִּי* stands almost always at the beginning of its clause; it is rarely inserted like the Lat. *enim*. Ps. 118:10; 128:2. If there be many causes of one thing, *כִּי* is repeated (when in German it would be *weil . . . und weil, or denn . . . und*), [Engl. *because . . . and, or for . . . and*], Isa. 6:5, "woe is me, for I am undone, *כִּי אֵינִי שְׁלֵמָה* *אֲנִי* . . . *כִּי אֵינִי שְׁלֵמָה* because I am of unclean lips . . . (and) because my eyes (have) seen Jehovah," i. e. because I, who am of unclean lips, have beheld God. Isaiah 1:29, 30; 3:1, 6; 9:3 — 5; 15:6, seq.; 28:19, 21; Job 3:24, 25; 8:9; 11:15, 16; Eccl. 4:14; also *וְכִי* . . . Isa. 65:16; Job 38:20. Used disjunctively *וְכִי* . . . *וְכִי* . . . *כִּי* for *... or ... or*. 1 Ki. 18:27.

Sometimes the causal power of this particle is not immediately obvious, but by a careful examination of the connection of the sentences, it is found to exist Job 5:22, "at destruction and famine thou shalt laugh, and of the beasts of the field thou shalt not be afraid. 23. For (וְ) with the stones of the field thou shalt have a covenant, and friendship with the beasts of the field." Thou shalt have nothing to fear, because thy field shall be fertile, not covered with stones, nor overrun by wild beasts. Isa. 5:10, "for (וְ) ten acres of vineyard shall yield one bath, and the seed of an homer (ten ephahs) (shall yield) one ephah." There had preceded, "the houses shall be laid desolate without inhabitants;" because of the



great sterility of the fields the land shall be desolated. Isa. 7:21, "in that day shall a man nourish a heifer and two sheep. 22. .... בִּי חֶמְצָא וְדִבֵּשׁ פִּי יִאָכַל כָּל-הַנּוֹתָר וְנֹרִי for butter and honey shall they all eat who shall be left," etc. In the desolated land for want of fruits and wine they shall live on milk and honey, and therefore they shall all attend to the keeping of cattle. Compare Isai. 17:3, seq.; 30:9. In other places בִּי sometimes does not refer to the words next preceding, but to those a little more remote. Isa. 7:14, "therefore the Lord himself will give you a sign, behold a virgin shall conceive.... 16. for (בִּי) before the child shall know," etc. i. e. in this very thing, which is contained in verse 16, was the sign of the prophecy contained (comp. Isa. 8:4); 10:24, "fear not ... 25. for yet a very little while and the punishment shall cease." Josh. 5:5. Compare as to a similar use of the particle γὰρ, Herm. ad Viger, p. 846, ed. 3, and as to enim Ramshorn's Lat. Gram. § 191, i. And בִּי also agrees with these particles, in its being put when any thing is brought forward as a matter of common knowledge, Germ. denn ja, ja (inserted in a sentence). Job 5:6, יֵצֵא מִעֵפֶר אֵינוֹ בִּי לֹא nicht aus dem Boden keimt ja das Unheil. Isa. 32:6—8. —Ironical expressions are these, Prov. 30:4, "what is his name, and what is his son's name? בִּי תֵרַע for thou knowest," bu weißt es ja. Job 38:5. 1 Ki. 18:27, בִּי אֱלֹהִים הוא for he (Baal) is a god."

From the causal power there arises—(6) its varied use in *adversative* sentences. For often—(a) after a negation, it is i. q. *sed*, but (sondern). Gen. 24:3, "thou shalt not take for my son a wife of the daughters of Canaan.... 4. בִּי אֵל אֲרָצִי... תִּלְדָּה but thou shalt go unto my country," etc. Prop. for thou shalt go unto my country: the former must not be done, *because* the latter is to be done. (Verse 38, with the same context, there is put אִם-לֹא.) Gen. 45:8, "you have not sent me hither, but (בִּי) God," pr. *for* God sent me. Gen. 19:2, לֹא בִּי בְּרֵחוֹב לָלֶז (we will) not (go in); but we will lodge in the street." Gen. 3:4, 5; 17:15; 18:15; 42:12; Exod. 1:19; 16:8; Josh. 17:18; 1 Ki. 21:15; 2 Chr. 20:15; Psa. 44:8; Isa. 7:8; 10:7; 28:27; 30:16; 38:1; 65:6, 18; Dan. 9:18. Compare אִם בִּי B, 1. Once for אִם בִּי B, 2. 1 Sa. 27:1, "nothing is well for me, אִם-לֹא בִּי unless that I flee." LXX. *ἂν μὴ*.—(b) On a similar principle is the use of בִּי in passages where, although an express negative does not precede, there is a negative force in the sentence itself. In Latin it may be more fully rendered (*minime vero*) *sed*, and simply *enim*, as in this example from Cicero (Tusc. ii. 24): "*num*

*tum ingemuisse Epaminondam putas, quum una cum sanguine vitam effluere sentiret? Imperantem enim patriam Lacedæmonius relinquebat, quam acceperat servientem,*" for "*Minime vero, nam—*;" Germ. nein son- dern, nein denn; aber nein, denn ja. Job 31:17, "have I then eaten my morsel alone? have I withheld it from the orphan? 18. nay but (בִּי) from youth he grew up with me as a father." Mic. 6:3, "what harm have I done to thee? 4. (none) for I brought thee;" יִחַ שְׁרִיטָה בִּידִי ja, etc. Psa. 44:21—23, "if we have forgotten God... would not God search this out. 23. but on the contrary, (בִּי) for thy sake we are killed." Job 14:16, "(oh! that thou wouldst hide me for a while in Hades, and afterwards recal me to life, though I know this to be impossible): בִּי עֲתִידָה תִּכְפֹּר but no! (on the contrary) thou numberest my steps;" so far from dealing with me kindly, thou even art almost lying in wait against me. Psa. 49:11; 130:4; 2 Sam. 19:23; Isa. 49:24, 25. It rarely occurs—(c) without any previous negation, like ἀλλὰ γὰρ, *enimvero*, but truly, yet; aber ja, aber freylich. (Comp. אִם בִּי letter B, No. 3.) Isa. 28:28, "wheat is threshed, אֲדָשׁ יִרְשָׁנוּ בִּי לֹא לִנְצַח אֲדָשׁ אֲדָשׁ אֲדָשׁ yet it is not threshed hard;" aber man drischt ihn freylich nicht stark. Isa. 8:23, בִּי לֹא מוֹעֵד לְאִשְׁרַי מוֹעֵד לָהּ nevertheless, darkness (shall) not (always be) where (now) distress is;" aber freylich bleibt's nicht dunkel; or, aber es bleibt ja nicht dunkel.—(d) It introduces an explanation, like the Lat. *atque*, Isa. 5:7; Job 6:21; Isa. 51:3.—Also—(e) a causal power is also manifest in those examples in which it may be rendered by the Latin *quoniam*, *although*. Ex. 13:17, "God led them not by the way through the land of the Philistines, קָרוֹב בִּי הוּא קָרוֹב although it was near (prop. for this was near): for (בִּי) he said," etc. Psa. 116:10; Deu. 29:18; Josh. 17:18.

(7) Prepositions, to which בִּי is joined (the same as אֲשֶׁר No. 11), are turned into conjunctions, as בִּי אֲשֶׁר and בִּי אֲשֶׁר על־בִּי on account of, because; בִּי אֲשֶׁר until that, until; בִּי אֲשֶׁר and בִּי אֲשֶׁר for the reason that, because; see Lehrs. 637.

In the expression בִּי אֲשֶׁר the relative conjunction is put before the adverb. For wherever this phrase occurs (Gen. 18:5; 19:8; 33:10; 38:26; Nu. 10:31; 14:43; 2 Sa. 18:20; Jer. 29:28; 38:4) it is for בִּי אֲשֶׁר על־בִּי on account that, because, like אֲשֶׁר על־בִּי Job 34:27, for אֲשֶׁר על־בִּי. [Gesenius afterwards entirely rejected the idea of any such transposition in the phrase; he would take בִּי in its own proper causal power, separating it in such cases from the following אֲשֶׁר; in other passages, he would take the compound phrase unitedly, as signifying on this account



*that.*] A similar transposition occurs in לָמָן for לָּן *inde* (for *de-in*); מִלְכָּר and כִּן; מִלְעָרִי, Syr.

חַחֲךָ; אִם בִּי אִם (see אִם בִּי letter C, No. 2), and in Gr. ὅτι τι for τι ὅτι. The opinion of Winer cannot be assented to, who (Simonis Lex. page 474), tries to show, with more toil than success, that with the exception of one example, 2 Sa. 18:20, this phrase is always to be rendered *for therefore*. See Sal. b. Melech on Gen. 18:5, *כִּי עַל כֵּן כָּמוֹ עַל אִשֶּׁר*, וְכֵן כָּל כִּי עַל כֵּן שֶׁבִּמְקָרָא.

A remarkable example of the various significations of בִּי is found in Josh. 17:18, "Thou shalt not have one lot only, but (בִּי) thou shalt have the mountain, since (בִּי) it is a forest, thou shalt cut it down, and its whole extent shall be thine; for (בִּי) thou must drive out the Canaanite, because (בִּי) they have chariots of iron, and because (בִּי) they are strong," i.e. they are so troublesome and injurious to you; comp. Josh. 14:3.

אִם בִּי is used—(A) so that אִם may refer to an interposed or parenthetic clause, and each particle retain its own native force.—(1) *that, if*, *daß, wenn*. 1 Sa. 20:9, "God forbid הֲרַעָה בִּי קִלְתָּהּ הָרָעָה בִּי (אִם יֵרַע אֲדַע בִּי קִלְתָּהּ הָרָעָה בִּי) אֲנִי לֹךְ that, if I knew assuredly that evil were determined from my father to come upon thee, I should not shew it to thee." Here, after the parenthetic sentence, the other words are adjoined with a copulative. In other cases בִּי itself is repeated, Jer. 26:15, "know ye, אִתֶּם אֲנִי בִּי דָם נָקִי וְנָרִי that if ye slay me, ye will bring upon yourselves innocent blood;" Germ. ihr sollt wissen, daß, wenn ihr mich tödtet, so werdet ihr u.f.w.

(2) *that since*, *that inasmuch as* (compare אִם No. 5), Gen. 47:18.

(3) *for, if*, Ex. 8:17; Josh. 23:12; Ecc. 11:8.

(4) *but, if* (*fondern, wenn*), Lam. 3:32, "but if (God) cause grief, yet will he have compassion."

(B) so that the particles are closely conjoined, and refer to the same clause.—(1) *but if* (*fondern wenn*), after a negation. Ps. 1:1, "blessed is the man who walketh not... (if he walk not...)." 2. *but if* his delight is in the law;" and simply *but* (*fondern*), i. q. בִּי No. 6. Gen. 32:29, "thou shalt no more be called Jacob, but (אִם בִּי) Israel." 1 Sa. 8:19, "nay, but (אִם בִּי) a king shall be over us." Psa. 1:4; 1 Ki. 18:18; 2 Ki. 23:23; Jer. 7:23; 16:15; Deu. 12:14. Sometimes the negation is only implied in the sentence (comp. בִּי No. 6, b). 2 Sa. 13:33, "let not the king take it to heart, because they say that all the king's sons are dead; (not so) but (אִם בִּי) Amnon only is dead."

(2) *unless* (*außer wenn*), also after a negation: (*Germ fondern*, formerly was also i. q. *nisi, unless*).—(a) followed by a verb, Gen. 32:27, "I will not let thee go, unless (אִם בִּי) thou bless me." Lev. 22:6; Est. 2:14; 2 Sam. 5:6.—(b) followed by a noun, Gen. 39:9, "he keeps back nothing from me, except (אִם בִּי) thee, because thou art his wife;" 28:17; Est. 2:15. Instead of the preceding negative there is sometimes an interrogation with a negative force, Isa. 42:18, "who is blind (i.e. no one is to be called blind), except (אִם בִּי) my servant?"

(3) without a previous negation; *but*, *Germ. aber*, Gen. 40:14, אִם בִּי אִם יִכְרְתֵנִי וְנָרִי "but remember me when it shall be well with thee;" Num. 24:22. Some have denied this sense of אִם בִּי, but it is clear that it is also found in the simple בִּי (see No. 6, c); and it is not to be wondered at, as also the *Germ. fondern* was formerly used without a negation, see Frisch's Glossary.

(C) In some passages one of the two particles seems to be redundant. It is then—(1) i. q. בִּי B, 1, c, *that*, after forms of swearing, 2 Sam. 15:21; 2 Ki. 5:20; Jer. 51:14.

(2) i. q. בִּי of time (No. 3); *when, if*, Ex. 22:22, "if (אִם) thou afflictest him (the orphan), אֲנִי אֶעֱשֶׂה וְאִם אֲנִי אֶשְׁמַע אֶשְׁמַע צַעֲקָתוֹ and if he shall cry to me, I will hearken to him." With this agrees the old *Germ. wenn daß* for *wenn*, prop. *wenn* (es ist) *daß*, and אִם בִּי appears to me to be transposed for בִּי אִם *if (it be) that*.

(3) i. q. בִּי causal (No. 5); *for*, Job 42:8; Prov. 23:18.

בִּי-עַל-כֵּן *on this account that*, *bicavil*, see בִּי, letter B, No. 7.

II. בִּי subst. ἄπ. λεγ. Isa. 3:24, contr. from בִּי, from the root בָּנָה (compare אִי from אָנָה, בִּי from the root עָנָה) *a mark branded, or burnt in*. Arab. كى id., from the root كوى.

כִּיר an unused root. Arab. كَاد Med. Ye, *to use deceit*, prop., I believe, *to ensnare*, so that it is cognate to the verbs אָנָּר, אָנָּר, and others, with which it is compared under that root. Hence كيد *deceit, snares; also destruction, ruin, war*. So the Hebr.—

כִּיר m. *destruction, calamity*, Job 21:20. See also כִּירֹן.

כִּירֹד m. ἀπαε λέγόμεν. Job 41:11, *a spark*, from the root כָּרַד, which see. (Arab. كيد *a striking of fire*.)

**כִּירֹן** m. — (1) *a dart, javelin* (different from **חֲבִית** a lance), Job 39:23; 41:21; 1 Sam. 17:6, 45; Jos. 8:18, 26; Jer. 6:23; 50:42. The etymology is uncertain: Bochart (Hieroz. i., p. 135—40) not unaptly derives it from **כִּיר** destruction, war; so that it would be a weapon of war (compare **חֶרֶב** sword, and **חָרַב** war). It might also be from the root **כִּיר** or **כִּיר** in the sense of invading, breaking in; compare **כִּיר** No. 2.

(2) [*Chiden*], pr. n. of a place near Jerusalem. **כִּירֹן** (the threshing-floor of the dart) 1 Ch. 13:9, for which in the parallel place there is, 2 Sam. 6:6, **כִּירֹן** (prepared threshing floor).

**כִּירֹר** m. *warlike disturbance, military tumult*, Job 15:24, from the root **כָּרַר**, which see. Vulg. *prælium*. Syr. war.

**כִּיֹּן** ἀπαξ λεγόμεν. Am. 5:26, the name of an idol worshipped by the Israelites in the wilderness, i. q.

Arab. **كِيَوَان** i. e. the planet *Saturn*, regarded by the Phœnicio-Shemitic people as an evil demon, to be appeased by expiatory sacrifices (see Comment. on Isa., vol. ii. p. 353), ["prob. *a statue, an image*, Thes."]. To the Hebrew words loc. cit. **כִּיֹּן** **כִּיֹּן** **כִּיֹּן** there answer (some of the members, however, being transposed) the Greek, καὶ τὸ ἄστρον τοῦ θεοῦ ἡμῶν, **Καὶ τὸν τύπον αὐτῶν**, so that it is clear that the Hebr. **כִּיֹּן** is expressed in Greek by **Καὶ τὸν τύπον αὐτῶν**. Comp. **Κομφῶ**, (for Rosenmüller does not convince us that this word is inserted as a kind of gloss). Now it appears pretty certain that **Καὶ τὸν τύπον αὐτῶν** was an Egyptian name for Saturn (see Kircheri Ling. Egypt. restit. p. 49; Jablonskii Opuscul. t. ii. p. 1, sq.; and on the other hand, J. D. Mich. Supplem. p. 1225, sq.). Others give this word the signification of *statue*, or *image*. [This is the opinion of Gesenius himself in Thes.] Vulg. *imaginem idolorum vestrorum*.

**כִּיר** and **כִּיר** pl. **כִּירִים** 2 Chron. 4:6, and **כִּיר** 1 Ki. 7:38, 40, 43.

(1) pr. *a small hearth* (Pianne, Feuerpfanne), a fire pan, so called from boiling or roasting (see **כִּיר** No. 2); **כִּיר** eine Feuerpfanne, ein Feuerbecken, Zech. 12:6. Whence—

(2) *a basin, a laver*, Exodus 30:18, 28; 31:9; 35:16; 39:39; 1 Ki. 7:38. And thus—

(3) On account of the resemblance, *a scaffold, or platform*, 2 Chron. 6:13. (This is rendered a round scaffold by Simonis, Winer, and others, on the ground of the idea of roundness in the root **כִּיר**, which, however, they attribute to it without any suf-

ficient cause. Indeed the passage itself manifestly contradicts such a meaning, as the scaffold in question is described as being *square*, **חֲמִשׁ אַמּוֹת אָרְכוֹ חֲמִשׁ אַמּוֹת רָחְבוֹ**.)

**כִּירִי** Isa. 32:5, and **כִּירִי** verse 7, *fraudulent, deceitful, crafty*. By aphæresis for **כִּירִי**, from the root **כִּיר**, Syr. **כִּיר** id. The form **כִּירִי** for **כִּירִי** is used by the prophet, in order to allude to the following **כִּירִי**.

**כִּירִי** pl. f., Ps. 74:6, *mauls, or axes*, from the root **כִּיר** which see. (Chald. **כִּירִי** a club; Syriac **כִּירִי** a maul, an axe, a mattock.)

**כִּירִי** f. pr. *a heap, cluster* (from the root **כִּיר** which see); specially of stars, hence the *Pleiades*, or the seven stars, consisting of seven larger stars, and other lesser ones closely grouped; Arab. **كِيَرِيَا** (plenty, multitude), more fully **عَقْدُ الْكِيَرِيَا** the bundle of the *Pleiades*; Syr. and Hebr. **כִּירִי**. Amos 5:8; Job 9:9; 38:31, in which last passage, by a like image "hast thou fastened together the bands of the *Pleiades*?" More allusions are given by Th. Hyde on Ulugh-Beigh's Tabb. page 32, Niebuhr's Arabia, p. 114, Ideler, üb. Ursprung und Bedeutung der Sternnamen, p. 146.

**כִּיס** m. contr. from **כִּנָּם** from the root **כָּנַם**, like **כִּס** (which see), and **כִּנָּם** *a purse, bag* (Syr. and Arab. id.), in which money was kept, Prov. 1:14; Isa. 46:6; and in which traders were accustomed to carry about their weights for weighing goods (see Chardin, Voyage, tom. iii. p. 420), Deut. 25:13; Mic. 6:11. Hence **כִּיס**, Prov. 16:11.

["(2) *a cup*, i. q. **כִּיס** Prov. 23:31, **כִּי**"]

**כִּיר** only in dual **כִּירִים**, Levit. 11:35, *a cooking vessel, or pot*, so called from the idea of cooking (see the root **כִּיר** No. II.), made of earthenware (since it could be broken) and double, probably furnished with a similar cover; compare **כִּירִים**, LXX. **χυτρόποδες**.

**כִּישׁוֹר** ἀπαξ λεγόμεν. Prov. 31:19, according to the Hebrew writers, *a distaff*, from the root **כָּשַׁר** to be straight [see Thes.].

**כִּכָּה** (Milêl ["except Exod. 12:11."] contr. from **כִּכָּה** so and so, i. q. **כִּכָּה** being for **כִּכָּה** like **כִּכָּה**), Exod. 12:11; 29:35; Num. 8:26; 11:15; 15:11, and often besides. Hence **כִּכָּה** how? (The Arameans, rejecting the final **ה**, have **כִּכָּה** so, and on this account some suppose that **כִּכָּה** is from **כִּכָּה** with



parag. Although this is very incorrect, the Hebrew grammarians [the Masorites] seem to have held the same opinion, by the accent being placed on the penultima.)

כָּכָר f. (Gen. 13:10; Exod. 29:23; 2 Ki. 5:5), estr. כָּכָר pr. a circle, globe, for כָּכָר from the root כָּכָר Pl. כָּכָר. (To this there agree in the western languages, *circus, circulus*, and the letter *r* being softened, *κύκλος*; comp. כָּרָה.) Specially—

(1) a *circumjacent tract of country*, ber Umkreis, Neh. 12:28; כָּכָר הַיַּרְדֵּן the tract of Jordan, i.e. the region through which the Jordan flows down into the Red Sea; *kar' ēxiōgh* הַכָּכָר, Gen. 13:12; 19:17, sq.; 2 Sam. 18:23; Gr. ἡ περιχωρος τοῦ Ἰορδάνου, Matt. 3:5; now called *الغور el Ghôr*.

(2) a *cake*, a round loaf, Exod. 29:23; 1 Sa. 2:36; Pro. 6:26. Pl. m. כָּכָרֹת לֶחֶם Jud. 8:5; 1 Sa. 10:3.

(3) a *talent* (Syr. *ܬܠܬܢܐ*), equal, as nearly as can be computed from Ex. 38:25, 26, to three thousand shekels of the sanctuary, Zec. 5:7, כָּכָר זָהָב a talent of gold; 1 Kings 9:14; 10:10, 14. Dual כָּכָרִים two talents, 2 Ki. 5:23; כָּכָרִים כֶּסֶף two talents of silver, *ibid.*; where כָּכָרִים holds as it were a middle place between the absolute state כָּכָרִים and the const. כָּכָרִי, which could not be used without taking away the numeral distinction. Pl. כָּכָרִים const. כָּכָרִי f. *talents*, 2 Ki. 5:5; 1 Ch. 22:14; 29:7; Ezr. 8:26.

כָּכָר pl. כָּכָרִים Ch. i. q. Heb. No. 3, Ezr. 7:22.

כָּל, once כָּל (Jer. 33:8 כְּחַיִּב), followed by Mak-kaph כָּל m. prop. subst. *the whole, totality*, das Ganze, die Gesamtheit, from the root כָּלל to complete.

(Arabic *كُلٌّ*, Syriac *ܕܠܐ* id. ["Sam. 2:2, Æthiop. *ከላ*"]. To this answer the Greek *ὅλος*, Lat. *ullus*, comp. No. 4, Germ. *all, alle, omnes*, and *heil, totus*, Engl. *all and whole*.) In western languages it has to be rendered by adjectives.

(1) If used with regard to one continuous thing, *the whole, totus, a, um* (*ὅλος, ganz*); followed by a substantive (regarded as being in the genitive) either made definite by the article (like the Greek *πᾶσα ἡ γῆ, toute la terre, die ganze Erde*), or by a genitive of a noun or pronoun, unless it be a proper name, which needs no such definition: [in English this has to be expressed either by *whole* preceded by the article, or *all* followed by it; when the noun is made definite by a pronoun suffixed, it must be rendered in English by *all* without the article, or else by *the whole of*]; כָּל הָאָרֶץ the whole earth, all

the earth, Genesis 9:19; 11:1; כָּל הָעָם the whole people, Genesis 19:4; כָּל הַצֹּאן the whole flock, Genesis 31:8; כָּל הָאֵל the whole ram, Exodus 29:18; כָּל הַיּוֹם the whole day (see יוֹם, letter *g, β*); כָּל הַיַּרְדֵּן the whole circuit of Jordan, Gen. 13:10; כָּל אֶרֶץ אֲפִרְיָה the whole land of Æthiopia, Gen. 2:13; compare Gen. 14:7; 41:8; 45:20; כָּל עַמִּי all my people, Gen. 41:40; וּבְכָל-נַפְשְׁךָ Deut. 4:29; 2 Sa. 9:9; Gen. 2:2; כָּל-יִשְׂרָאֵל all the people of Israel, 1 Ch. 11:1. With suff. כָּלְךָ, כָּלִי all of thee, Isa. 14:29, 31; 22:1; כָּלִי all of him, Gen. 25:25; כָּל is rarely placed after in the genitive (in the same manner as the phrase הָיָה הַיָּרֵךְ and the like) as כָּל הַבִּל the whole vision, Isa. 29:11; more often with a suffix, as כָּל-יִשְׂרָאֵל prop. *Israel, it the whole*, 2 Sa. 2:9; כָּל מִצְרַיִם for מִצְרַיִם Eze. 29:2; תָּבֵל כָּל Job 34:13. (As to a similar use of the Arabic

words *كُلٌّ* and *جميع* see De Sacy, Gramm. Arabe ii. § 68.)

(2) When it refers to many things, many individuals, *all, omnes, omnia*.—(a) followed by a plural, made definite (compare *tous les hommes*); כָּל הָעָם all peoples, Isa. 2:2; 25:7; כָּל הַלַּיְלוֹת all nights, Isa. 21:8; כָּל כָּל הַרְשָׁעִים all the wicked, Psalm 145:20; כָּל הַנִּפְּלִים all those who fall, Ps. 145:14; כָּל הַיָּמִים all days (i.e. in all time, always; see יוֹם) אָדָם; כָּל-בְּנֵי אָדָם all the days of (the life of) Adam, Gen. 5:5; כָּל הַלְוִיִּם all the Levites, Exod. 32:26; כָּל-יִשְׂרָאֵל תָּבֵל Isa. 18:3; כָּל-מַלְכֵי נֹחַם Isa. 14:9; כָּל-בְּרָאֵי הָאָרֶץ all thy wondrous works, Ps. 9:2. But however, poetically, without art. כָּל-יִשְׂרָאֵל Isa. 13:7; כָּל-שִׁלְחָנֹת Isa. 28:8; compare Isa. 51:18, 20. With pl. suff. כָּלֵנוּ all of us, Gen. 42:11; כָּלְכֶם all of you, Deut. 1:22; כָּלְכֶם all of them, they all, Isa. 14:10, 18; 31:3; f. כָּלְכֶם Gen. 42:36; כָּל-הֶנְהָה 1 Ki. 7:37. Also followed by a relative, Gen. 6:2; כָּל-הַיָּשָׁר בְּחַיֵּי "all (the virgins) whom they chose;" Gen. 7:22, כָּל-אֲשֶׁר בְּרִיחַ הָיָה בָּאָדָם "all in whose nostrils was the breath of life;" Gen. 39:5, כָּל-אֲשֶׁר בְּיָדֵי "whatsoever he had," and ellipt. כָּל-הַכֵּינִי "all things (which) I have prepared," 1 Ch. 29:3. Also followed by a periphr. כָּל-יְדִיד in all ages, Ps. 45:18, כָּל-יְדִיד יוֹם Est. 2:11.—(b) followed by a collective singular always having the article, as כָּל הָאָדָם Gen. 7:21; Jud. 16:17; כָּל-הַחַיָּה all animals, Gen. 8:1; כָּלֵם they all, Isa. 1:23; כָּל-זֶה all this, Isa. 5:25 (a demonstrative pronoun not requiring the article).—(c) followed by a singular without the article, it is, *all, every one, whoever, whatever, omnis, omne; quivis, quodvis*; Germ. *jeder* (French *tout homme*), e.g. כָּל-שָׁנָה every year, Est. 9:21; כָּל-פֶּה every mouth, Isa. 9:16; כָּל-בַּיִת every house, Isaiah



24:10; *כל פנים* every face, Isa. 25:8; compare Isa. 15:2, 24:11; 30:25; 40:4; 45:24; all splendour, every thing splendid, Isaiah 4:5; *כל נאח* whatever is high, Isa. 2:12. Here also belongs *כל אדם* every man, Job 21:33; 37:7; Ps. 39:6; and *כל בשר* all flesh, all that is of flesh, *πᾶσα σὰρξ*, all mortals. Genesis 6:12, 13; Isa. 40:5; 49:26.—(d) absol. it is put—(a) without the art. *כל* *omnes*, all, Isaiah 30:5, *כל הָבִישׁ* they were all ashamed “all things (which are),” Isa. 44:24.—(β) with the art. *הכל* all (men); Genesis 16:12, *ידו בכל* “his hand against all men;” Eccl. 9:2, *הכל באִשֶׁר לָפָל* “to all it shall be, as to all,” the same lot awaits all; Job 24:24, *הַמָּוֶן כָּל יִפְּצֶוּן* “they melt away, like all the rest they are carried away” (where *כָּל* is put for the fuller *כָּל הָאָדָם* Jud. 16:17); also *all things*; Ecc. 1:2, *הכל הֶבֶל* “all things are vanity;” Ecc. 12:8; Dan. 11:2.

Followed by a noun not made definite, it is also—(3) *any, whosoever, ullus, quicunque*; as *כל דבר* anything whatsoever (irgend eine Sache), Ru. 4:7; Levit. 4:2; Nu. 35:22; Eze. 15:3; hence with a negation, *לא* and *אין*, *not any, no one, non ullus, nullus*. 2 Ch. 32:15, *לְהַצִּיל עִמּוֹ*... *וְאֵין בָּלִי אֶלֹהִים* “nor is any god of any people able to save his people.” Ex. 12:16, *כָּל מְלָאכָה לֹא יַעֲשֶׂה* “not any work shall be done,” i. e. no work shall be done. Prov. 12:21, *לֹא יֵאָדָה לְעֵדִים בְּרָאִיִן* “there shall no evil happen to the righteous.” Ecc. 1:9, *אֵין בָּלִי הַדָּשׁ* “there is not anything new.” Gen. 3:1; Ex. 10:15; 20:4; Lev. 3:17; Jud. 19:19; Pro. 30:30. A difference must be made in the passage, Ps. 49:18, *הכל יָמָה* (where *כל* has the article) “when he dies he does not take away all this,” in *Tobe nimmt er das Alles nicht mit sich*; and also in those passages where *כל* is followed by a defined substantive, and signifies *the whole, totus*. 1 Sa. 14:24, *לֹא טַעַם בָּלִי הָעָם* “the whole people did not taste food.” Nu. 23:13, *בְּלִי לֹא* “the whole of him thou wilt not see (but only a part).” And—

(4) *all, of all kinds, every sort, omnis generis, varius* (like the Gr. *πᾶς*, for *παντοῖος, παντοδαπός*, Il. i. 5; and just as a periphrastic plural is used in speaking of things of many kinds, Biel for Bielertley, Gram. § 106, 4), *כל עץ* trees of every kind, Levit. 19:23; *כל מִכָּר* saleable commodities of every kind, Neh. 13:16; 1 Ch. 29:2.

(5) Adv. it is put for *πάντως, all, wholly, altogether, omnino, plane, prorsus*; placed before—(a) substantives, Ps. 39:6, *כָּל-הָאָדָם בְּלִיאָה* “altogether vanity is every man,” *ganz eitell, lauter Eitelkeit*, i. q. *הָהֵל*.—(b) other adverbs, especially in the

later Hebrew. *כָּל-עֲמָה* *wholly as, altogether like* (gerade so wie, eben so wie), Eccles. 5:15; *כָּל-עַד* altogether in the same period of time, eben so lange, *ganz so lange*, Job 27:3. Comp. Lehrs. p. 626.

Note. When *כל* stands connected with a feminine substantive, or a plural, the predicate commonly agrees in gender and number with such noun as being the more important word, e. g. *כָּל הַנְּשִׂמָה תְהִלָּל* Ps. 150:6; rarely with *כל* as the governing word, Gen. 9:29; Ex. 12:16; Nah. 3:7.—*כל* is found separated from its genitive, Hos. 14:3, *כָּל-תִּשְׁאָ עִוֹן*.

*כל* followed by Makk. *כל*. Chald. i. q. Heb.—(1) followed by a sing. *whole, totus*. *כָּל-מַלְכוּתָא* the whole kingdom, Ezr. 6:11, 12; 7:16.

(2) *all, omnes*, followed by a plur. Dan. 3:2, 5, 7. With suff. *כָּלָהֶן* all of them, Dan. 2:38; 7:19. Absol. in emphat. st. *כָּלָא* (Milêl, in the Syriac manner) i. q. Hebr. *הכל* *all, omnia*; (not adverbially, *altogether*, as it is made through some error by Winer, p. 481). Dan. 2:40, *חֲשֵׁל כָּלָא* “breaking to pieces all things;” Dan. 4:9, *כִּי לֹכֵא בָּהּ* “food for all (was) in it” (the tree). Dan. 4:25; Ezr. 5:7.

(3) *any, whosoever, ullus, quicunque*, Dan. 6:8.

(4) adv. like Heb. No. 5, *altogether*; used redundantly prefixed to other adverbs, (in the Aramaean manner, in which particles heaped upon one another weakly are so commonly used); in the phrases *כָּל כָּל* altogether on that account, *כָּל-כָּל* wholly because, for the simple *because* (see *הָבֵל*).

*כָּלָא*—(1) TO CLOSE, TO SHUT UP, Jer. 32:2, 3; Psal. 88:9. Intrans. *to be closed*, Hag. 1:10.

(2) *to restrain, to hold in*, Num. 11:28; Ecc. 8:8; Psal. 40:10; followed by *מִן* from doing anything, 1 Sa. 25:33; Ps. 119:101; followed by *מִן* of pers. *to withhold something from some one, to prohibit in respect to anything*, Gen. 23:6; Ps. 40:12; comp. Hag. 1:10. (Ch., Syr. *כָּלָא*, *ܟܠܐ*, *Æth. ከለለ*:

*to prohibit*, Arab. *حَلَّ* to guard, *حَلَّ* to prohibit, to restrain. This root is also very widely extended in the western languages, in the signification of shutting up: *κλείω, κλείς, κλίσις, κλαίς, κλῆσις, κλειστός*; in the signification of prohibiting: *κωλύω, κολούω, κολάζω*. Compare also *celo, oculo*.)

NIPHAL, *to be shut up, restrained*, Gen. 8:2; Ex. 36:6.

The forms are often borrowed from the cognate verb *כָּלָה*, which see; as *כָּלָהִי* 1 Sa. 25:33, *כָּלָה* 1 Sa. 6:10, *כָּלָה* Gen. 23:6, and *כָּלָהִי* Ps. 119:101. Or the other hand, *כָּלָה* Dan. 9:24, inf. Piel is for *כָּלָה* or *כָּלָה* (Lehrs. page 418).



Derivatives, *כלוא*, *כליא*, *מכלה*, *מכלאות*, and —

*כלא* m. with suff. *כלא* Jer. 52:33, *a prison*, so called from the idea of shutting up, Jer. loc. cit. 2 Ki. 25:29; more fully *בית הכלא* 2 Ki. 17:4; 25:27, pl. *בתי כלאים* Isa. 42:22.

*כלאב* (perhaps for *כלה אב*, "whom the father (i. e. creator) has perfected"), [*Chileab*], pr. n. of a son of David, 2 Sa. 3:3.

*כלאים* dual. *two things of diverse kinds, heterogeneous things*, prop. two separations, two separated, i. e. diverse, things. (Arab. *كلا* both, see De Sacy, Gram. Arabe ii. page 122; and Jenhari, as quoted by him on Hariri Cons. page 87; Æthiop. *ḥalla*: two, of a twofold kind). Lev. 19:19; Deut. 22:9.

*כלב* an unused root.—(I) onomatopoeitic, prop. imitating the sound of *striking, beating* (like the kindred root *כלה*, which see), *flappen, klopfen*, figuratively applied to the *barking* of dogs (just as it is said in Germ. *der hund schlägt an*, *fläffen*, French *clapir, clabauder*, Swedish *glaffa*, to bark. Hence *כלב* a dog).

(II) i. q. *כלב* to plait, to braid, in the Western languages, with the letters transposed, *πλέω, plico, plecto, flecto, flecten*. Hence *כליב* [כלב II. is not given in Thes.].

*כלב* ("perhaps 'dog,' i. e. *כלב*"), i. q. *כלב* "rabid"?), *Caleb*, pr. n. borne by—(1) the companion of Joshua, the son of Jephunneh, Nu. 13:6; 14:6, seq.; Josh. 15:14. Patron. *כלבי* 1 Sa. 25:3. —(2) 1 Ch. 2:18, 19, for which there is *כלבי* ver. 9. —(3) 1 Ch. 2:50.

[*כלב אפרתה*] [*Caleb-ephratah*], pr. n. of a place elsewhere unknown, 1 Ch. 2:24.]

*כלב*, plur. *כלבים*, const. *כלבי* m. *a dog*, so called from barking, as if, *barker*, see *כלב* No. 1. (Arab.

*كلب*, Syr. *ܕܕܐܝܕܐ* idem. Secondary roots, taking their signification from the nature of dogs, are

*כלב* to be rabid, to persecute one's enemies; also,

*כלב* to be rabid. In the East, troops of fierce half-famished dogs, without masters, are often wandering around the towns and villages (1 Ki. 14:11; 16:4; 2 Ki. 9:10); whence fierce and cruel men are sometimes called *dogs*, Ps. 22:17, 21. As a dog is

also an unclean and despised animal so by way of reproach, any one is called *a dog*, 2 Ki. 8:13; *a dead dog*, 1 Sa. 24:15; 2 Sa. 9:8; 16:9; *a dog's head*, 2 Sa. 3:8 (compare Gr. *κύων*, Germ. *Hündstoppf*, and *Hündsfott*, i. e. dog's foot); just as, in the East, in the present day, Christians are called *dogs* by the Mohammedan rabble. Also, because of the shamelessness of dogs, this name is given to *scorta virilia* (*κύεα*, Apoc. 22:15), Deu. 23:19; elsewhere *מְרִשִּׁים*.

*כלה*—(1) TO BE COMPLETED, FINISHED. (Kindred roots *כלל* and *כלא* q. d. *abstießen*), Ex. 39:32; 1 Ki. 6:38, hence *to be prepared, made ready* for some one by any one, Prov. 22:8, *יְשַׁבֵּם עֲבָדָיו וְכָלֵהוּ*, "and the rod of his anger shall be prepared;" followed by *מַעֲשֵׂה*, *מַצָּח* of pers. 1 Sam. 20:7, 9; 25:17; Est. 7:7; also *to be accomplished, fulfilled*, used of a prophecy, Ezr. 1:1; Dan. 12:7.

(2) *to be past, gone by*, of a space of time, Gen. 41:53; Isa. 24:13, *אִם-כָּלָה בְּצִיר*, "when the vintage is ended," 32:10; 10:25. *וְכָלָה זַעַם*, "and the indignation (period of indignation) shall be past," 16:4.

(3) *to be consumed, spent*, Gen. 21:15; 1 Ki. 17:16; *to be wasted, to be destroyed, to perish*, Jer. 16:4; Eze. 5:13; Ps. 39:11; *to waste, to pine away*, Lam. 2:11, "my eyes waste away with tears." Of frequent occurrence is the phrase *כָּלָה נְפִשִּׁי* Ps. 84:3; *כָּלָה רֵיחִי* Ps. 143:7; *כָּלָה עֵינַי* Ps. 69:4; *כָּלָה נְפִשִּׁי* Job 19:27, my soul, my spirit, my eyes, my reins, pine away, or waste, for, I myself pine or languish, especially from disappointed hope. Job 11:20; 17:5; Jer. 14:6; Lam. 4:17 (comp. *חָסַם*), *to vanish away*, used of a cloud, Job 7:9, smoke, Ps. 37:20, time, Job 7:6; Ps. 31:11. — In fut. once *כָּלָה* 1 Ki. 17:14 in the manner of verbs *לָא*.

PIEL *כלה*—(1) causat. of Kal No. 1, *to complete, to finish*, Gen. 2:2; 6:16; also *to prepare evil* for any one, Prov. 16:30.

(2) *to come to an end, i. e. to finish*, followed by a gerund, *to cease* doing any thing, Gen. 24:15, *הוּא טָרָם כָּלָה לְדַבֵּר*, "he had not yet done speaking," had not ceased speaking. Gen. 43:2; Num. 7:1; Deu. 31:24, followed by *מָן*; Ex. 34:33; Lev. 16:20.

(3) *to consume*, Isaiah 27:10, *to waste* (one's strength), Isa. 49:4; *to destroy* men, peoples. Gen. 41:30; Jer. 14:12; 2 Sa. 21:5, *עַד כָּלָה* 2 Ki. 13:17, 19, and *עַד-כָּלָה* 2 Ch. 31:1, even unto destruction; *to make to pine away, to cause to languish*. Job 31:16; 1 Sa. 2:33; Lev. 26:16; *to cause to vanish*, Ps. 78:33; 90:9. — For inf. Piel *כָּלֵה* there is *מִכָּלֵה*, in the manner of verbs *לָא*.

PUAL **כָּלָה** and **כָּלָה** to be completed, finished. Gen. 2:1; Ps. 72:20.

Derivatives, **כָּלָה**, **כָּלָה**, **כָּלָה**, **כָּלָה**, **כָּלָה**, **כָּלָה**, and the proper names **כָּלָה**, **כָּלָה**.

**כָּלָה** adj. f. **כָּלָה** pining away (used of the eye); compare the verb No. 3. Deut. 28:32.

**כָּלָה** fem.—(1) completion, perfection; hence adv. **כָּלָה** 2 Ch. 12:12; Eze. 13:13, and **כָּלָה** altogether, Gen. 18:21; Ex. 11:1.

(2) consumption, destruction, **כָּלָה** to make consumption, to destroy altogether; Jer. 4:27; 5:10; Neh. 9:31; Nah. 1:8, 9. Followed by **כָּלָה**, Jer. 30:11, and **כָּלָה** of pers. Jer. 5:18; 46:28; Eze. 11:13; 20:17.

**כָּלָה** fem.—(1) a bride, maiden betrothed, so called from her being crowned with a chaplet, see **כָּלָה** No. 2. Cant. 4:8, seq.; Jer. 2:32; 7:34; 16:9; 25:10. [Syr. **כָּלָה** pl. **כָּלָה** id.]

(2) daughter-in-law, Gen. 38:11, 24; Lev. 18:15; Ruth 4:15. Compare **כָּלָה**.

**כָּלָה** m. prison, i. q. **כָּלָה** Jer. 37:4; 52:31. **כָּלָה** in **כָּלָה** there is **כָּלָה**.

**כָּלָה** m. wicker-work, woven of twigs or rods, from the root **כָּלָה** No. II., specially—(1) a basket for fruit, Am. 8:1.

(2) a cage for birds, Jer. 5:27. (Syr. **כָּלָה** id., and the same word is also adopted in Greek, *κλωβός, κλουβός, κλωβός, a cage*, see Bochart, Hieroz. i. 662, ii. p. 90). It is also pr. n. m. [*Chelub*].—

(a) 1 Ch. 4:11.—(b) 1 Ch. 27:26.

**כָּלָה** see **כָּלָה** No. 2.

**כָּלָה** **כָּלָה** **כָּלָה** [*Chelluh*], pr. n. m. Ezr. 10:35.

**כָּלָה** f. pl. denom. from **כָּלָה**; the state, or condition of a bride before her marriage, *Bräutstand*, Jer. 2:2.

**כָּלָה** an unused root, to which interpreters have assigned various meanings. However, I have no doubt but that it signifies the same as **כָּלָה** to be completed, finished (compare **כָּלָה** and **כָּלָה** and the examples given below on the root **כָּלָה**). Hence—

**כָּלָה** m.—(1) completion, finishing [this meaning is not given in Thes. see No. 2]. So Job 30:2, used of very despicable men; “what can the strength of their hands profit me **כָּלָה** **כָּלָה** in whom completion is perished,” who cannot complete any thing. LXX. *ἐπ’ αὐτοὺς ἀπώλετο συντέλεια*. **כָּלָה** (אֵשׁ). Hence—

(2) poetically used of old age, as rightly taken by

Targ. Saad. Ms. Kimchi: (the Arab. **كَلَم** to have an austere countenance, and **كَلَم** to draw up and con-

tract the lips, are secondary words, both of them being derived from the idea of old age). Job 5:26, **כָּלָה** **כָּלָה** “thou shalt go to the grave in old age,” as if **כָּלָה** **כָּלָה**. As to the word with which I, together with others, formerly compared this, “Syr. **كَلَم** soundness, health;” it rested on a singular error of Edm. Castell, who had incorrectly rendered a gloss of Barbahlul, see Lex. min. edit. 3, pref. p. xx. [In Thes. the primary meaning given to this word is “perhaps mature old age.”]

(3) [*Calah*], pr. n. of a city and province of Assyria, probably the same as is elsewhere written **כָּלָה**, which see. (Compare **כָּלָה** and **כָּלָה**) Gen. 10:11. See Michaëlis, Supplem. p. 767.

**כָּלָה** m. in pause **כָּלָה** pl. **כָּלָה** (from the lost sing. **כָּלָה**) const. **כָּלָה** properly whatever is made, completed, or prepared, from the root **כָּלָה**, a word of very general import, like the Germ. *zeug* from *zeugen*, i. e. to complete = *τεύχειν*, specially—

(1) any utensil, vessel. Gen. 31:37; 45:20. **כָּלָה** **כָּלָה** **כָּלָה** vessels of gold, of silver (*Silberzeug*). Ex. 3:22; 11:2. **כָּלָה** **כָּלָה** Ezr. 1:7, and **כָּלָה** **כָּלָה** Isa. 52:11, the vessels of the temple. **כָּלָה** **כָּלָה** vessels of wandering, outfit for exile (*Wanderzeug*), Jer. 46:19.

(2) clothing (*zeug*), ornaments. **כָּלָה** a man's clothing, Deut. 22:5; used of the ornaments of a bride, Isa. 61:10; also of yokes for oxen, 2 Sa. 24:22.

(3) a vessel for sailing (*Seitzeug*). Isa. 18:2.

(4) an implement, a tool (*Werkzeug*). **כָּלָה** **כָּלָה** musical instruments, 2 Chr. 34:12; Am. 6:5. **כָּלָה** **כָּלָה** pleon. instrument of a psalter, Psalm 71:22. Metaph. **כָּלָה** **כָּלָה** instruments of the indignation of Jehovah. Isai. 13:5; Jer. 50:25. Isai. 32:7, **כָּלָה** **כָּלָה** (“as to) the deceiver his instruments are evil,” i. e. the devices which he uses to carry out his plans. Gen. 49:5.

(5) arms, weapons (*Rüstzeug*), Gen. 27:3; more fully, **כָּלָה** [**כָּלָה**] Jud. 18:11, 16. **כָּלָה** **כָּלָה** deadly weapons, Psalm 7:14. **כָּלָה** **כָּלָה** an armour-bearer, 1 Sa. 14:1, 6, 7, seq.; 31:4, 5, 6. **כָּלָה** **כָּלָה** an armoury (*Zeughaus*). Isa. 39:2.

**כָּלָה** see **כָּלָה**.

**כָּלָה** m. a prison. Jer. 37:4; 52:31. **כָּלָה** **כָּלָה**. Root **כָּלָה**.



פְּלִיָּה only in plur. פְּלִיּוֹת const. פְּלִיּוֹת f.

(1) *the kidneys, reins.* Exod. 29:13, 22; Job 46:13. חֶלֶב פְּלִיּוֹת אֵילִים "the fat of the kidneys of rams," Isa. 34:6; comp. Deu. 32:14.

(2) meton. used of the *inmost mind*, as the seat of the desires and affections. Jer. 11:20, בְּחֵן פְּלִיּוֹת, "God" tries the reins and the heart." Jerem. 17:10; 20:12; Psalm 7:10; Job 19:27, פְּלִי בְּלִיּוֹתִי, "my reins (i.e. my inmost soul) have wasted away." Ps. 73:21; Prov. 23:16. Chald. sing. פְּלִיָּה, Arab.

كَلِيَة, rarely and inaccurately كَلِيَة id. Schultens supposed the reins to be so called, because of their being *double*; compare כְּלָא, פְּלִיאִים (which is unsuitable because כְּלָא signifies rather things diverse in kind, and in Arabic this word is used in singular and plural); Aben Ezra and Bochart considered them to be so called from the idea of desire, longing, comp. Job 19:27, but I do not know why פְּלִיָּה should not be simply the fem. of the noun פְּלִי and thus signify properly *instrument, vessel* (ἄσφᾶς), just as physicians call the veins and arteries, vessels.

פְּלִיּוֹן const. פְּלִיּוֹן m.—(1) *destruction, consumption*, Isa. 10:22.

(2) *pinning, wasting away.* פִּינִים ב' עֵינַיִם pinning of the eyes, i. e. languishing itself, Deu. 28:65. See פְּלִיָּה No. 3.

פְּלִיּוֹן ("wasting away"), [Chilion], pr. n. m. Ruth 1:2; 4:9.

פְּלִיל m. [פְּלִילִיָּה] (from the root פָּלַל)—(1) adj. *perfect, complete*, especially of perfect beauty. Eze. 28:12, פְּלִילִי of perfect beauty. Eze. 27:3; Lam. 2:15; Eze. 16:14.

(2) subst. *the whole, the totality.* Jud. 20:40, פְּלִילִי הָעִיר the whole city. Ex. 28:31, תְּכֵלֶת, the whole of blue. Ex. 39:22; Nu. 4:6.

(3) i. q. עֹלָה *a whole burnt offering*, a sacrifice of which *the whole* is burned, Deut. 33:10; Psalm 51:21.

(4) adv. *altogether.* Isa. 2:18; Lev. 6:15.

כָּלְכַל (perhaps "sustenance," from כָּלַל to sustain, Pilpel of the verb כָּוַל) [Chalcol, Calcol], pr. n. of a wise man of an age prior to that of Solomon. 1 Ki. 5:11; 1 Ch. 2:6.

כָּלַל (1) TO COMPLETE, TO PERFECT. Ezekiel 27:4, 11. (Cogn. כָּלַל, which see.) Hence כָּלִיל, כָּלִילִים, מְכַלֵּל, מְכַלֵּלִים.

(2) *to put a crown upon, to crown* (Arab. كَلَّ Conj. II. Æthiop. ከለለ: Syr. Pa. id). Hence כָּלַל, כָּלְכַל.

כָּלַל Chald. whence Shaph. כָּלַל *to finish, to perfect*, Ezra 5:11; 6:14; Pass. אֶשְׁכַּלְל, Ezra 4:13. Chap. 4:12, in כְּחֵב there is אֶשְׁכַּלְלִי, by omission of the letter ת.

כָּלַל ("completion"), [Chelaf], pr. n. m., Ezr. 10:30.

כָּלַם unused in Kal, pr. TO WOUND; like the Arab. كَلَم Conj. I. II.; comp. Sansc. *klam*, to be exhausted, fatigued, whence perhaps is the Lat. *calumnia*. A similar figurative use is certainly found in Hebrew, ["like many other words implying, *to pierce, to prick, to cut*, such as נָקַב, נָקַבָּה, נָקַבָּה].

HIPHAL—הִכְלִימִים and הִכְלִימִים (1 Sa. 25:7).

(1) *to reproach*, pr. to hurt some one, 1 Sam. 20:34.

(2) *to treat shamefully, to injure*, 1 Sa. 25:7; Jud. 18:7.

(3) *to put any one to shame*, Job 11:3; Proverbs 25:8; Ps. 44:10. This verb is stronger than the synonym בָּשָׁה Hi. הוֹכִיֵּשׁ, comp. Isa. 45:16, 17; Jer. 31:19, and see Reimarus de Differentiis, vcc. Hebr. Diss. I. p. 67, sq.

HOPHAL—(1) *to be hurt, injured*, 1 Sa. 25:15.

(2) *to be made ashamed* (through disappointed hope), Jer. 14:3; comp. Niph.

NIPHAL—(1) *to be insulted, disgraced*, 2 Sam. 10:5; 1 Chron. 19:5.

(2) *to be put to shame*, besdümt dassehn, zu Schanden werden, Jer. 31:19; often used of one who fails in his endeavours, Ps. 35:4; 40:15; 70:3; 74:21; also *to be ashamed*, i. q. בָּשָׁה, Num. 12:14; followed by עַל of cause, Eze. 16:27, 54; followed by ב, Ps. 69:7.

Derivatives כְּלָמָה, כְּלָמָה.

כְּלָמָד [Chilmad], pr. n. of a town or region which, in Eze. 27:23, is mentioned together with Assyria. Nothing is known either of the meaning of this quadriliteral name (if it be Phenicio-Shemitic), or of the situation of the place.

כְּלָמָה f. *shame, reproach*, Ps. 69:8; Jer. 51:51; Eze. 16:54; 32:24; 36:7; 44:13. לְבִישׁ כְּלָמָה to be clothed with shame; i. e. to be, as it were, altogether covered with reproach, Ps. 109:29; Plur. וְתִ—Isa. 50:6.

כְּלָמָה f. id., Jer. 23:40.

בְּלֵנָה Gen. 10:10; בְּלָהָה Amos 6:2; and בְּלֵנֹה Isa. 10:9, [*Calneh, Calno*]; pr. n. of a great city subject to the Assyrians; according to the Targums, Eusebius, Jerome, and others, *Otesiphon*, situated on the eastern bank of the Tigris, opposite Seleucia. This latter name is said to have been given by Pacorus to this city; see Bochart, *Phaleg*. iv. 18; Michaëlis, *Spicileg.* i. p. 228. (The origin of this foreign word does not appear.) [See also בְּנֵה.]

**כֶּלֶף** a root unused as a verb, onomatopoeit. imitating the sound of *beating*, or *striking*; compare Gr. κόλαπτος (whence κόλαφος, *colaphus*; Ital. *colpo*; French, *coup*); Germ. klopfen, flappen; Engl. to *clap*. The cognate forms are figuratively applied sometimes to the beating of the feet; i. e. to leaping (Gr. κάλη, Germ. Galopp); sometimes to hewing, or scraping (חֶלֶף, γλύφω, *sculpo*, *scalpo*); sometimes to barking, as similar in sound to beating (כֶּלֶף to bark, der Hund fängt an). Derivative noun is כֶּלֶפֶץ, Gr. πέλεκυς, hatchet.

**כָּמָה** TO PINE WITH LONGING FOR any thing, it once occurs, Ps. 63:2. Arab. كَمَ to become dark, used of the *eye*, a colour, the mind. According to Firuzabadi (see Kamûs, p. 1832, Calcutta), specially used of a man whose colour is changed or fails; pr. therefore to *become pale*, which is applied to longing; comp. קָמָה. With this accords Sanscr. *kam*, to desire; Pers. کام desire; comp. also the Greek κάμω, κάμνω.

Derivative, pr. n. **בְּמָהָם**.

כָּמָה see מָה.

בְּמָהֶם ("languishing," "longing"), [*Chimham*], pr. n. m. 2 Sam. 19:38, 39; Jer. 41:17 (כְּתִיב בְּמֹהֶם); also בְּמָהֶן 2 Sa. 19:41.

**בְּמוֹ** (when followed by nouns and before grave suffixes, **בְּמוֹם**, **בְּמוֹת**) and **בְּמוֹ** (before light suffixes, **בְּמוֹנִי** like me, as I, **בְּמוֹד**, **בְּמוֹהוּ**, **בְּמוֹהָ**, **בְּמוֹנִי**) a separable particle, especially poet. for the prose **בִּי**, i. q. **בְּמֵה** (see below).

(A) Adv. of quality, demonstrative, like the Gr. *ὡς, ita, sic, thus, so*. So in the difficult passage, Ps. 73:15, "if I should say *כִּמוֹ אֲסַפְּרָה* I will thus speak" (as the wicked speak). LXX. *οὕτως*. (Others take *מוֹ* in this passage as a suffix, *כִּמוֹ* for *כִּימוֹ*, but then *מוֹ* would be the reading.) When repeated *as...so; such...so*; Jud. 8:18 *כִּימוֹךָ כִּימוֹךָ* *such as thou (art) so (were) they*; and on the contrary *so...as; so...such*, 1 Ki. 22:4, *כִּימוֹנִי כִימוֹךָ*, *so (am) I, as thou (art)*.

(B) A preposition marking similitude, *as, such*

as, like, Gr. ὡς. אִישׁ כְּמוֹנִי a man such as I, Neh. 6:11; Ex. 15:5, "they sank into the depths כְּמוֹ אֶבֶן like a stone," Job 6:15; Psa. 58:9; Job 10:22, אֶרֶץ עִמְקָה כְּמוֹ אֶפֶס a land of darkness, like the darkness of night," wo es finster ist, wie stockfinstere Nacht. — Hag. 2:3; הֲלֹא כְמוֹהוּ בְּתוֹמֵינוּם "is not (a temple) like this (i.e. such a temple) as nothing in your eyes?" כְּמוֹ אֵלֶּה "(words) like these" (i.e. such words), Job 12:3; כְּמוֹהוּ "(such) as he," Ex. 9:18.

(C) Conj. i. q. כִּי, prefixed to an entire sentence  
—(1) *like as*. Isa. 41:25, כִּי יוֹצֵר יָרֵמֶס־טִיט "like  
as the potter treadeth clay."

(2) *as*, of time, = *when*, *afterwards*, *as soon as*. Followed by a pret. (as in Lat.) Gen. 19:15, הַשָּׁמַיִם אֲרָאָה *“as (as soon as) the morning arose,”* Isa. 26:18, כָּמוֹ יִלְדֵּנוּ רִיחַ, *“when we brought forth, it was wind.”*

To this correspond in the cognate languages كَافَا

Ch. חָזָק, Syr. اَمْلَأَ; from which forms an opinion may be formed as to the signification of the syllable חז. This then is i. q. חָז indef. *what, whatever something, anything*, so that in Ps. 73:15 (letter A) it is properly *like any (such) thing*; letter G, *like (that) which*.

כִּמּוֹשׁ m. [*Chemosh*], pr. n. of a national god of the Moabites and Ammonites, Jud. 11:24, worshipped also at Jerusalem in the reign of Solomon [after his wives had turned aside his heart]. 1 Ki. 11:7; 2 Ki. 23:13; Jer. 48:7; perhaps subduer, conqueror, tamer, from the root כִּמּוּ, which see; hence כִּמּוֹשׁ יְהוּד people of Chemosh, i. e. the Moabites, Num. 21:29. LXX. Χαμώς. Vulg. *Chamos*.

**כִּמּוֹ** an unused root. Arab. **كَمَز** *to make glo-*  
*bular*, whence **כִּמּוֹ**, which see.

כִּבֵּי an unused root. Syr. and Arab.—(1) to *hide away, to lay up*; whence מְכַבֵּי, treasures, ["Arab. كَبَّ, كَبَّ id."]

(2) Syr. also, *to season*, especially with salt (properly, to lay up in salt); hence—

כַּמְוֹן *m. cummin* [a plant], which was used with salt as a condiment (Plin. H. N. 19, 8). Arab. كَمُون. ["Ch. ܟܡܝܢ, Syriac ܟܡܝܢ, Æth. ክሚን"], Gr. κύμινον. Isa. 28:25, 27.

𐤒𐤓𐤕 ἀπαξ λεγόμεν. Deu. 32:34, TC LAY UP; perhaps the same as 𐤒𐤓𐤕, which is the reading of the Samaritan copy in this passage.

Hence pr. n. **מְבַמֵּם**.





not found so many (women as they needed)," *nicht soviele als nöthig, nicht genug*.—(c) if to time, it is *so long* (so lange); Est. 2:12, *יְמֵי טָהֳרָתָהּ* "so long the days of purifying lasted;" also *toties so often* (so oft); Hos. 11:2, *קָרָאוּ לָהֶם בְּנֵי הָלֶכְוּ כַּפְּתֵיהֶם* " (as oft as) they called them, so often they drew back from them;" also *so soon, immediately* (sofort, sogleich), preceded by *כ* of time (sobald als); 1 Sa. 9:13, *כְּבָאֲכֶם בְּנֵי חֲמִצָּאֵן אֲתָוּ* "as ye enter... immediately ye will find him;" comp. Gr. *ὥς...*, Eurip. *Phoeniss.* 1437; Il. i. 512; xiv. 294; poet. more strongly without *כ*; Ps. 43:6, *רָאוּ בְּנֵי חֲמָהּ* "as (immediately as) they saw, so (immediately) they were terrified."—(d) in the continuation of discourse it is, *so then, therefore* (so denn); Ps. 90:12, *לִמְנוּת יָמֵינוּ בְּנֵי הַיּוֹדַע* "so then teach us to number our days;" Ps. 61:9; 63:3.

(3) i. q. *אֲבָן*, *אֵל* it is a particle of asseveration at the beginning of a sentence; Jerem. 14:10; *בְּנֵי אֲבָבִי* *לֵנִי*.

With prepositions—(a) *אַחֲרַיִם*, *אַחֲרֵי* *after that* things have *so* occurred, i. e. *afterwards*, see *אַחֲרֵי*.

(b) *בְּכֵן* prop. *in such* a condition, *so, then*, Ecc. 8:17; Est. 4:16. (Of very frequent occurrence in the Targums, *then, so*.)

(c) *כֵּן*—(a) adv. causal, *on that account, therefore*, Jud. 10:13; 1 Sam. 3:14; Isaiah 5:24; 8:7; 30:7; Job 32:10; 34:10; 37:24, and so frequently; Genesis 4:15, is to be rendered *לֵכֵן כִּלְהֲרִיב כֵּן וְגַם* "therefore (that what thou fearest may not happen) whoever kills Cain," etc. There answer to each other *וְלֵכֵן כִּי* because... therefore, Isaiah 8:6; 7; *לֵכֵן* *כֵּן* *אֲשֶׁר* 29:13, 14; once it is for *אֲשֶׁר* *or this account that, because*, Isa. 26:14; and it has the force of a conjunction (compare *עַל כֵּן* for *אֲשֶׁר*).—(β) By degrees the meaning of this word was deflected into an adversative sense; Germ. *darum doch*, und *darum doch*, aber *darum doch*, *hoc non obstante, nihilominus, attamen, yet therefore, nevertheless, however* (compare *אֲכֵן*). So, when preceded by *אֲם* in protasis, Jer. 5:2, "although (*אֲם*) they say, as God liveth, nevertheless (*כֵּן*) they swear falsely." Also in Isa. 7:14, where the sentences are thus to be connected; "although thou hast impiously refused the offered sign, nevertheless the Lord Himself will give to thee, although thou dost not wish for it." Often used in the prophets, when a transition is made from rebukes and threatenings to consolations and promises. Isa. 10:24, "nevertheless thus saith Jehovah of Hosts, fear not," etc.; Isa. 27:9; 30:18; Jerem. 16:14; 30:16; Ezek. 39:25; Hos. 2:16; Job 20:2, Zophar thus begins, *לֵכֵן שִׁעְפִי וְיִשְׁבְּנוּ* "nevertheless my thoughts lead me to answer;" i. e. in

spite of thy boasting and threatening words, I have an answer for thee.

There corresponds the Arab. *لَٰكِنْ*, *لَٰكِنْ* however, nevertheless, which has undoubtedly sprung from the Hebrew *כֵּן*. This adversative *כֵּן* is regarded by many (with whom I formerly agreed in opinion) as altogether another word, and one of a different origin; as though it were from *לָא* = *לֹא* and *כֵּן*; this opinion might be defended on the authority of the LXX. interpreters, who twice render it *οὐχ οὐτως*, Gen. 4:15; Isa. 16:7; and also by the Arabic orthography, who also write *لَٰكِنْ* (see Ham. Schult., p. 312, 364, 412).

But the adversative use, as we have seen above, really depends on its causal power, and it is the same with regard to the Chaldee particle *כֵּן* which see.

(d) *עַל כֵּן*—(a) *on that account, therefore*, Gen. 2:24; 10:9; 11:9; 19:22; 20:6; Isa. 5:25; 13:7; 16:9; Job 6:3; 9:22, and very frequently.—(β) In poetry it also has the force of a conjunction for *כֵּן* *אֲשֶׁר* *on account that, because that* (compare *כֵּן* Isa. 26:14, *עַל כֵּן* p. cccxciv, B, and my remarks on the ellipsis of relative conjunctions, Lgb. p. 636). Ps. 45:3, "thou art fairer than the children of men ... *עַל כֵּן בֵּרַךְ אֱלֹהִים* because that God has blessed thee;" Ps. 1:5; 42:7; Isa. 15:4; Jer. 48:36; comp. what Winer has of late remarked (Sim. Lex. p. 466), in defence of the common meaning *therefore*, which he would give it *even in these passages*; but I doubt whether he has rightly shewn the connection of these sentences.

(e) *עַד כֵּן* as yet, hitherto, Neh. 2:16.

II. *כֵּן* with suff. *כֵּנִי*, *כֵּנָה* from the root *כָּנַן* No. 2. i. q. *כֵּן*.

(1) *a place, station* (Stelle), Gen. 40:13; 41:13; Daniel 11:20, 21; verse 38, *עַל כֵּן* in his place (an dessen Stelle), [does not this mean "on his own basis," and not "in his stead"?] for which there is, verse 7, *כֵּנִי*.

(2) *base, pedestal*, (Westelle, Fußgestelle); 1 Ki. 7:31, *כֵּן* in the manner of a base, like a pedestal; specially used of the base of the laver in the court of the temple [tabernacle], Ex. 30:18, 28; 31:9; 35:16; 38:8; Lev. 8:11; used of the base or socket for the mast of a ship; called in Greek *μεσόδμη. ιστοδόκη* (Il. i. 434), *ιστοδόκη* (Od. xii. 51); in Lat. *modius*, Isa. 33:23.

III. *כֵּן* once in sing., Isa. 51:6 (where the old interpreters very weakly render *כֵּמָר* as *so*, i. e. in the same manner; I render it like a gnat); plur. *כֵּנִים* Exod. 8:12; Psa. 105:31; LXX. *σκιῶτες*; Vulg. *sciniphes*, a species of gnats; very troublesome on account of their stinging; found in the marshy



districts of Egypt (*Culex reptans*, Linn.; *culex molestus*, Forskål). See Herod. i. 95; Philo, De Vita Mosis P. p. 97, ed. Mangey, and other accounts, both of ancients and moderns, in Edmann, Verm. Samml. aus der Naturkunde, Fasc. I. cap. 6. As to the etymology, nothing certain can be laid down [In Thes. from כֶּן No. 2]; the gnats may indeed be so called from the idea of covering (root כֶּן No. 1); but I prefer rather from the idea of pinching (tneipen); so that this word may be cognate to the Greek κνέω, κνήθω, κνίπος, κνίψ, and with a prefixed sibilant (as found in the LXX.), σκνίψ, σκνίφες, which opinion I see was also held by Eichhorn (Einleit. in das A. T. t. iii. p. 254). The Jews and Josephus (Antt. ii. 14, § 3), without much probability, explain it to mean lice; and the Talmudists also use the singular כֶּנֶה for a louse; this is, however, approved by Bochart (Hieroz. tom. ii p. 572, seq.); compare כֶּנֶם.

[. so, found also in the Chal. text, Dan. 2:24, 25.]

**כֶּנָה** unused in Kal. Arab. كنى I., II., IV., to call some person or thing by a figurative name or cognomen, especially by an honourable appellation, to adorn with a title (see Tauritz. ad Hamas. Schult. p. 320; Tebleb. ad Har. Schult. ii. 57). Ch. to address honourably. So, in the Hebrew, in

PIEL כֶּנָה — (1) TO ADDRESS KINDLY, TO CALL (any one) KINDLY. Isa. 44:5, וְכִנֵּה יִשְׂרָאֵל וְכִנֵּה “and he kindly speaks to Israel” [addresses by that name]; Isa. 45:4, אֶכְנֶה וְלֹא יָדַעְתִּי “I have (gently) called thee, though thou hast not known me.”

(2) to flatter. Job 32:21, 22.

Hence subst. כֶּנֶת.

**כֶּנֶה** ἀπαξ λεγόμεν. Eze. 27:23 [*Canneh*], pr. n. of a town, prob. i. q. כֶּנֶה (which see), *Ctesiphon*, a reading which is found in one codex of De Rossi. Compare יִשְׂרָאֵל for יִשְׂרָאֵל.

**כֶּנֶה** Ps. 80:16; see כֶּנֶה f. a plant, from the idea of placing, setting, Ps. 80:16. See Thes.]

**כֶּנֶה** see כֶּנֶת.

**כֶּנֶן** Ch. see כֶּנֶת.

**כֶּנֶר** m. pl. כֶּנֶרִים Eze. 26:13, כֶּנֶרֹת Ki. 10:12, Gr. κυρία, κυνρία, cithara, a harp, a musical instrument; that on which David excelled in playing; both used with regard to sacred and secular things, whether in rejoicing (Isa. 5:12) or in sorrowing (Job 30:31), commonly accompanied by singing to the music played upon it. Gen. 4:21; Ps. 33:2; 43:4; 49:5; 71:22; 1 Sa. 16:16, 23; and often besides. Josephus says (A. r. vii. 2, § 3), that the cinyra had ten

strings, and was struck with a plectrum; but this is contradicted by the words, 1 Sa. 16:23; 18:10; 19:9, from which it may be seen that this was an instrument struck by the hand. (To this answers the Arab. كِنَارَة, كِنَارَة, كِنَارَة a harp. The original idea appears to me to be that of tremulous, stridulous sound, compare the root כֶּנֶר.)

**כֶּנִיָּה** [Coniah], pr. n.; see יְהוֹנָדָן.

**כֶּנִּים** i. q. כֶּנִּים gnats. Ex. 8:13, 14. Joined in the manner of plurals and collectives with a feminine, and it is to be inquired whether it should not be read defectively כֶּנֶת, as the Samaritan copy has כֶּנֶת. Compare Lehrs. p. 517.

**כֶּנֶמָּה** adv. Chald. so, thus, in this manner. Ezra 4:8; 5:4, 9, 11; 6:13. It appears to be compounded of כֶּן and כֶּנֶמָּה, often in the Talmud used for כֶּנֶמָּה, the letter נ being negligently omitted: thus it properly means, as it has been said, or as we say; and it is so used as to refer sometimes to what precedes, sometimes to what follows. The Heb. translator [of the Chaldee parts of Daniel and Ezra, printed in Kennicott's Hebrew Bible] renders 4:8, כֶּן אָמַר (read כֶּנֶמָּה אָמַר), and 5:4 כֶּשֶׁנְאָמַר (as it has been said). In like manner, Syr. ܟܢܐܬܐ to wit, is contracted from ܟܢܐܬܐܐ as if thou wouldst say.

**כֶּנֶן** — (I.) i. q. كَنَ TO COVER, TO PROTECT, TO DEFEND (compare כֶּן, كَنَ Imper. with ה parag. כֶּנֶה protect, Ps. 80:16: [This meaning is rejected in Thes.], where others less suitably understand a plant, a shoot (compare כֶּן Dan. 11:7). [See כֶּנֶה.]

[Derivatives, כֶּן 2 and 3, כֶּנֶה, כֶּנֶם.]

[Also perhaps to nip, to pinch, Gr. κνέω, etc.; hence כֶּנִּים. See Thes.]

(II.) i. q. כֶּן. See כֶּן No. II. — From No. II. is —

**כֶּנִּי** (“protector”), [Chenani], pr. n. m. Neh 9:4.

**כֶּנִּיָּה** (“whom Jehovah defends” [“has set up”]), [Cononiah], pr. n. of a Levite. 2 Ch. 31:12, 13; 35:9.

**כֶּנִּיָּה** (id.) [Chenaniah], pr. n. m. 1 Ch. 15:22; 26:29, for which there is, 15:27, כֶּנִּיָּה.

**כֶּנֶס** — (1) TO COLLECT, GATHER, TO HEAP UP, as stones, Ecc. 3:5; treasures, Ecc. 2:8, 26; water, Ps. 33:7.

(2) to gather together, persons. Est 4:16; 1 Ch. 22:2

["(3) to *hide*, see Hithp. and deriv. מְכַסֵּים."] ]


(Aram. מְכַסֵּים to collect, to gather together. Arab.

כַּס id., also, to lay up, elsewhere כָּס. Cognate to this are the transposed roots נָכַס; whence נָכַס treasure, and כָּכָן; whence מִכְסֵּנוֹת stores: also, by a softening of letters; נָכַס.)

PIEL, i. q. Kal No. 2, to gather together persons. Eze. 22:21; 39:28; Ps. 147:2.

HITHPAEL, to hide oneself away, to wrap oneself up. Isa. 28:20, וְהִפְסִיכָה צָרָה פִּיהָ בְּפִנֵּים "and the covering is too narrow for one to wrap himself in it." Compare B 5.

Hence מְכַסֵּים ["בָּוִם, בָּוִם"].

כָּנַע unused in Kal, TO BOW THE KNEE, to fall on one's knees (kindred to כָּרַע, which see); a widely extended root, see γόρνυ, γυν (in γυναικείν), genu, knie; ["Sanser. ganu"] γωνία, ἰγνία, hollow of the knee; Aram. כָּנַע,  to bow down, and, with the third radical hardened, knieken, einknien. In Hebrew it is—

(1) to fold, or lay together, zusammenbiegen, zusammenlegen; hence to collect, to bind together bundles (see כָּנַעָה), compare Arab. كنع to draw together, to be drawn together, Conj. I., V., VII.

(2) to be low, depressed, used of land (see כָּנַעָה), to be depressed in spirit (כָּנַע Ithpeal, and كنع Conj. I., IV., id.).

HIPHIL כָּנַעָה to bow down, to bring any one low, Job 40:12; Ps. 107:12; Isa. 25:5; especially enemies by victory gained over them, 2 Sa. 8:1; 1 Chr. 17:10; 18:1; Ps. 81:15.

NIPHAL כָּנַעָה—(1) to be brought low, subdued (used of a vanquished enemy), Jud. 3:30; 8:28; 11:33; 1 Sa. 7:13.

(2) to submit oneself, to behave oneself submissively, especially before God or a divine messenger, followed by לִפְנֵי, מִלְּפָנֶיךָ, and מִלְּפָנֶיךָ. 1 Ki. 21:29, "seest thou, how Ahab has humbled himself before me?" 2 Ki. 22:19; 2 Ch. 12:7; 30:11; 33:23; 36:12.

[Derivatives, the following words—]

כָּנַעָה or כָּנַעָה [with suff. כָּנַעָהָ], ἀπακ λεγόμεν. Jer. 10:17, package, bundle, Pакет, Bündel, so called from folding together (see the root), and binding together. See the root No. 1 (LXX. ὑπόστασις. Targ. merchandise).

כָּנַעָה pr. name—(1) Canaan, a son of Ham, ancestor of the nation of the Canaanites, Gen. 9:18, seq.; 10:6.

(2) the land of the Canaanites (Ex. 15:15, fully כָּנַעָה Gen. 13:12; 33:18), and the nation (Jud. 3:1, with masc. Hos. 12:8); pr. the depressed, low, region (from the root כָּנַע, with the addition of כָּ-, as in אֶרֶץ), opp. to the loftier country אֶרֶם (see כָּנַעָה No. 1). [But this name was taken from Canaan, the son of Ham, the ancestor of the Canaanites.] It specially denotes—(a) the land on this side Jordan, as opposed to the land of Gilead, Nu. 33:51; Josh. 22:9.—(b) Phœnicia, Isa. 23:11, i. e. the northern part of Canaan, situated at the base of Lebanon; the inhabitants of which call themselves כָּנַע upon their coins (see my Comment. on Isa. loc. cit.; Gesch. der Heb. Sprache, p. 16, 227); by the Greeks they are called Φοίνικες. The Peni, also a colony of the Phœnicians, retained this ancient name, as we learn from Augustin (Expos. Ep. ad Romanos) in these words, "Interrogati rustici nostri," i. e. Hipponenses, "quid sint? punice respondentes Chanani, corrupta scilicet, ut in talibus solet, unâ litterâ, quid aliud respondent, quam Chananei?"—(c) Philistia, Zeph. 2:5, אֶרֶץ פְּלִשְׁתִּים כָּנַעָה. —כָּנַעָה the language of Canaan, i. e. Hebrew, which the Canaanites and Hebrews used, Isa. 19:18.

(3) for כָּנַעָה אִישׁ a Canaanite, Hos. 12:8; hence any merchant. Isaiah 23:8, כָּנַעָה "her merchants." Comp. Zeph. 1:11; Eze. 17:4.

כָּנַעָה (fem. of the preceding), [Chanaanah], pr. n. m.—(1) 1 Ch. 7:10.—(2) 1 Ki. 22:11; 2 Ch. 18:10.

כָּנַעָה f. כָּנַעָה 1 Ch. 2:3, pl. כָּנַעָה Gent. noun.

(1) a Canaanite, the Canaanites, Gen. 24:3; Jud. 1:1, seq.; for the particular tribes composing this nation see Gen. 10:15—19. Specially this was the name applied to the inhabitants of the lower region (see כָּנַעָה No. 2), on the sea shore, and the banks of Jordan; opposed to the inhabitants of the mountainous region (אֶרֶץ which see), (Num. 13:29; Josh. 11:3); Gen. 13:7; 15:21; Exodus 3:8, 17; 33:2; 34:11, etc. From the Canaanites having been famous as merchants—

(2) Canaanite is applied to any merchant, Job 40:30; Prov. 31:24; just as כָּנַעָה Chaldean, is applied to an astrologer.

כָּנַע [unused in Kal], i. q. Arabic كنع to cover, to cover over; whence כָּנַע a covering, a wing. (Comp. the root עוּף.)

NIPHAL, to cover over oneself, to hide oneself away, Isa. 30:20, לֹא-יִכְנְנוּ עוֹד מְוֹדֵי "thy teachers shall no more hide themselves," i. e. they shall be able to appear in public, without being any more



troubled by persecutors. So Abulwalid, and Yarchi; see my Comment. Hence—

**כנף** f.—(1) *a wing*, so called from its covering. **כנף** Pro. 1:17, and **כנפים** Ecc. 10:20, that which has a wing, poet. used of a bird. **כנף** *aleterley* *Ueflúgel*, birds of all kinds, Gen. 7:14. Poet. there are used, **כנפי רוּחַ** the wings of the wind, *Psa.* 18:11; 104:3; **כנפי שֶׁמֶשׁ** the wings of the morning, 139:9; on account of the rapidity of the moving on of the winds and the morning. Often also used metaph. of care and protection. *Psa.* 17:8; **כַּלְּכַל כְּנָפֶיךָ** “hide me under the shadow of thy wings.” *Psa.* 36:8; 57:2; 61:5; 63:8; 91:4; *Ruth* 2:12. (Compare Arab. *جناح* and *كنف* Schult. on *Job*, 472; *Gr.* *πτερυξ*, *Grot.* on *Matt.* 23:37.) *Wings* are also spoken of as applied to armies (as in Latin) [and English], *Isa.* 8:8; comp. **אֲנָפִים**.

(2) *edge, extremity*—(a) of a garment, the skirt, *πτερυξ*, *πτερύγιον*; fully **כנף הפעיל** the skirts of a mantle, 1 *Sa.* 24:5, 12; *Num.* 15:38; *Deut.* 22:12; also without the name of the garment, *Zech.* 8:23; **כנף איש יהודי** “the skirt (of a mantle) of a man who is a Jew.” *Eze.* 5:3; *Hag.* 2:12. From the Orientals having been accustomed at night to wrap themselves in their mantles, this expression is used for the *edge of a bed covering*. *Deu.* 23:1; **ולא יגלה כנף**, “neither shall he uncover his father’s coverlet,” i. e. he shall not violate his father’s bed. *Deut.* 27:20; comp. *Eze.* 16:8. *Ru.* 3:9, “spread thy coverlet over thy handmaid;” i. e. take me to thy couch as thy wife. (Comp. *Theoc. Idyll.* xviii. 19, and *ἐπισκιάζειν*, *Luke* 1:35 [?]).—(b) *the extremities of the earth* (just as the inhabited earth is often compared to a cloak spread out). *Isa.* 24:16; **כנף הארץ** “the extremity of the earth.” Especially in pl. *Job* 37:3; 38:13; **כַּנְפוֹת הָאָרֶץ** “the extremities of the earth;” and *Isa.* 11:12. *Eze.* 7:2; **אַרְבַּעַת כַּנְפוֹת הָאָרֶץ** “the four quarters,” or “extreme bounds of the earth.”—(c) *the highest summit* of the temple, *Dan.* 9:27; comp. *πτερύγιον τοῦ ἱεροῦ*, *Matt.* 4:5.

Dual **כַּנְפִּים** const. **כַּנְפֵּי** fem. pr. *a pair of wings*; hence often used for the pl. **שֵׁשׁ כַּנְפִּים** six wings, *Isa.* 6:2; **אַרְבַּע כַּנְפִּים** four wings, *Eze.* 1:6; 10:21. Pl. const. **כַּנְפוֹת** m. used of the skirts of a garment, *Deu.* 22:12; and of the extremity of the earth (see No. 2, a, b).

**כנר** an unused onomatopoeic root, denoting to give forth a tremulous and stridulous sound, such as that of a string when struck. *Germ.* *scharrten* (*knarrten*); **כנור** a harp, so called from its stridulous sound. Kindred are the *Gr.* *κινῶος*, *Germ.* *wimmernd*,

used of a querulous, mournful sound; whence the *Gr.* *κινῶρα*; also, *γίγγρος*, *γίγγρα*, *γίγγρας*; Latin *gingrina*, i. e. a pipe which gives a stridulous and mournful sound; and *gingritus* (*Gefchnatter*), cackling of geese.

**כִּנְרוֹת** *Deu.* 3:17; **כִּנְרוֹת** 1 *Ki.* 15:20; **כִּנְרוֹת** *Josh.* 11:2 (prob. i. q. **כנור** “a harp”), [*Chinneroth*, *Cinnereth*], pr. n. of a town in the tribe of Naphtali, by the sea of Galilee, which hence received the name **כִּנְרַת יַם** *Num.* 34:11. In the times of the New Test. this sea [or lake] was called *Γεννησαρίη*.

**כָּנַשׁ** Ch. TO GATHER TOGETHER, i. q. *Hebr.* **קָנַם**. *Inf. Dan.* 3:2.

*ITHPAEL*, to gather selves together, *Dan.* 3:3, 27.

**כִּנְתָּ** unused in sing.; plur. **כִּנְוֹת** *Ezr.* 4:7; prop. *cognomen* (from the root **כָּנָה**, which see); meton. *one who bears the same cognomen as another*, i. e. performs the same function, is subject to the same king; *σύνδουλοι*, colleague, associate in office. The form **כִּנְתָּ** is for **כִּנְתָּא**, and the plural is formed in the same manner as **כִּנְוֹת** from **כִּנְתָּ**; see *Lehrg.* p. 607. To this answers Syriac **ܕܢܬܐ**, plur. **ܕܢܬܐܐ** i. e. *σύνδουλος*, *σύνδουλοι*. As to the feminine form of nouns of office, see *Lehrg.* p. 468.

**כִּנְתָּ** Ch. id.; plur. **כִּנְוֹת** const. and with suff. **כִּנְוֹת** *Ezr.* 4:9, 17, 23; 5:3, 6; 6:6, 13.

**כִּסֵּא** m. *ἀπ. λέγόμεν.* a suspected reading, *Ex.* 17:16. It is commonly taken to be the same as **כִּסֵּא** a throne, which is the word actually found in the Samaritan copy. But the context, and the words of verse 15 (**יְהוָה בָּרֵךְ**), almost demand that we should read **כִּסֵּא** a standard. [Let the reader judge for himself of this necessity.]

**כִּסְאָ** an unused root, i. q. **כָּסַף** to cover; whence **כִּסְאָ**.

**כִּסְאָ** *Prov.* 7:20, and **כִּסְאָ** *Psalm* 81:4, the full moon; *Syr.* **ܕܡܠܐ** according to *Isa Bar Ali* (concerning whom see *Pref.* to smaller *Hebr.* *Germ.* *Lex.* p. xviii) is the first day of the full moon, also the whole time of the full moon, and so it is often used by *Barhebraeus* and *Ephraim Syrus*. The etymology is not clear to me, for it is not satisfactory to say that it is so called from the whole moon being then covered with light (from the root **כָּסָה**, **כִּסְאָ**). Verbs of covering are often applied in the sense of hiding and covering over, but never, as far as I know, to that of giving light.

**כסא** twice **כסה** Job 26:9; 1 Kings 10:19; with suff. **כסאי** (for **כסאי**); pl. **כסאות** (for **כסאות**) m. a seat, lofty and covered with a canopy or hanging, (from the root **כסה**, **כסה**); hence, a royal throne, Job 36:7; 2 Sa. 3:10; fully **הַמִּמְלָכָה** 2 Sa. 7:13; **בֵּית הַמִּשְׁפָּט** 1 Ch. 22:10; 2 Ch. 7:18; also that of God, Jer. 3:17; the tribunal of a judge, Ps. 122:5; Neh. 3:7; the seat of the high priest, 1 Sa. 1:9; 4:13; rarely used of a

common seat, 2 Ki. 4:10; Pro. 9:14. (Arab. **كرسي**,

Aram. **ܟܣܐ** id., the letter **ר** being inserted before the letter which had been doubled, **rs** for **ss**; see below under the letter **ר**. In the root itself the Samaritans have for **כסה**, **כסא**.)

**כסדי** Chald. a Chaldean; elsewhere **כשדי**, Ezra 5:12.

**כסה** TO COVER, TO COVER OVER; kindred roots **כסא** and **כשף**. (Syr. **ܟܣܐ** id. also to put on; Arab. **كسا** to put on; Ch. **כסה** to cover; hence, to be hidden, concealed.) In Kal it is only found in part. **כסה** Pro. 12:16, 23, and **כסוי** Ps. 32:1. Much more frequently used is—

**PIEL כסה**.—(1) to cover, followed by an acc. Ex. 10:5; Num. 9:15; 22:5, or by **על** (like other verbs of covering **כסה**, **כסה**), as if *eine Decke machen über etwas*; Nu. 16:33, **וַתִּכְסֵהם הָאֲרֶץ** “and the earth covered them,” prop. covered over them; Job 21:26, **וַתִּכְסֵהם הָאֲרֶץ** “and the worms cover them;” 2 Chron. 5:8; followed by **ל** Isa. 11:9. To cover some person, or thing with any thing, const.—(a) followed by an acc. of pers. and **כ** of the covering; Levit. 17:13, **וַיִּכְסֵהוּ בְּדָמָיו** “and he shall cover it (the blood) with dust;” Nu. 4:5, 8, 11.—(b) followed by two acc. Eze. 18:7, 16; 16:10.—(c) followed by **על** of pers. and **כ** of the covering, Ps. 44:20.—(d) with an acc. of the covering, and **על** of the thing to be covered, Ezek. 24:7; comp. Job 36:32. Often used metaph. to cover over sin, i. e. to pardon; followed by an acc. Psalm 85:3; followed by **על** Pro. 10:12; Neh. 3:37; Psalm 32:1 [Kal]; **כסוי חטא** “whose sin is covered,” i. e. forgiven; compare **כסה** **אל** pregn. used for to confide covertly in any one, Ps. 143:9.

(2) Intrans. to cover oneself, to put on any thing, Gen. 38:14; Deu. 22:12; Jon. 3:6, **וַיִּכְסֵהוּ** “and he clothed himself with sackcloth.” (Arabic **كسا** to put on; followed by an acc.)

(3) to cover, to conceal (compare Chald.), Pro. 10:1; 12:16, 23 [Kal]; Job 31:33. Job 23:17, **וַיִּכְסֵהוּ** “and (because) he hath (not) covered

the darkness from my sight;” has not set me free from calamities.

**PUAL כסה** and **כסה** (Ps. 80:11; Pro. 24:31); pass. to be covered; followed by **כ** of the covering, 1 Ch. 21:16; Ecc. 6:4; also by an acc. Ps. 80:11, **כְּסוּ תְּרֵימֵי** “the mountains were covered with its shadow.” Pro. 24:31.

**NIPHAL**, Jer. 51:42; Eze. 24:8.

**HITHPAEL**, to cover over oneself; followed by **כ** of covering, Isa. 59:6; 1 Ki. 11:29; once followed by an acc. Jon. 3:8.

Derived nouns, **כסוי**, **כסות** (and **סות**), **כסת**, **כסכה**, **כסכה**.

**כסה** i. q. **כסא**; which see.

**כסותה** Isa. 5:25; see **סותה**.

**כסוי** m. const. **כסוי** **עור** prop. part. pass. from the root **כסה** a covering, Nu. 4:6, 14.

**כסות** f.—(1) covering, a cover, Exod. 21:10; 22:26; Job 24:7; 26:6; 31:19. Metaph. **כסות עינים** covering of the eyes is, i. q. a gift of appeasing given to any one that he may shut his eyes (with regard to something deserving reprehension), i. e. that he may connive at it (*das Auge zudrücken*), or a present given in order to obtain pardon, a mulct. So is the passage to be understood, which has a good deal troubled interpreters, Genesis 20:16, **הִנֵּה הוּא לְךָ כְּסוּת** “behold this (the gift of a thousand shekels) is to thee a mulct for all things, which have happened to thee, and before all men.” The LXX. which has either been neglected by interpreters, or else has been misunderstood, gives the meaning correctly; **τιμη**, i. e. a mulct, a price (Il. i. 159), i. q. elsewhere **τιμημα**. Several interpreters have taken a covering of the eyes to be a veil; and have thus rendered the whole passage, arbitrarily enough, behold this is to thee a veil of the eyes, i. e. with these thousand shekels (no little price indeed!) buy a veil for thyself, for all who are with thee, and altogether for all, i. e. that it may be manifest to all that thou art a married woman. They add that married women only wore veils, and that virgins did not; but this is altogether opposed to Eastern manners, and it cannot be proved.

(2) a garment, Deu. 22:12.

**כסה** TO CUT OFF, TO CUT DOWN (a plant), Isai. 33:12; Ps. 80:17. (Syr. and Ch. to prune a vine.)

**כסיל** m.—(1) a fool. Ps. 49:11; Prov. 1:32; 10:1, 18; 13:19, 20; 14:8, 24, 33; 15:2, 7, **כסיל**



often with the additional idea of impiety, compare the synonyms נָבֵל, אָוִיל and the opp. חָכָם.

(2) [*Chesil*], the name of a star or constellation, Job 9:9; 38:31; Am. 5:8; according to many of the ancient translators, *Orion*; which the Orientals call جبار, یحضر, i.e. *the giant*. They seem

to have looked on this constellation as the figure of an *impious* giant bound to the sky, whence Job 38:31, "Canst thou loose the bands of Orion?" [We must not interpret the Scripture as though it countenanced foolish superstition.] R. Jonah or Abul-

walid understands it to be سیل i.e. *Canopus*, a bright star in the helm of the southern ship [Argo]. Pl. כְּסִילִים Isa. 13:10, as if it were, *the Orions*, or the giants of the heaven, i.e. the greater constellations of the sky, such as Orion; as in Latin *Cicerones*, *Scipiones* might be applied to men resembling Cicero and Scipio.

(3) [*Chesil*], pr. n. of a town in the southern part of the tribe of Judah. Josh. 15:30.

כְּסִילוֹת f. *folly*. Prov. 9:13.

כָּסַל a root scarcely ever used as a verb, from which derived nouns are formed of various significations. The primary meaning appears to be—

(1) to be *fleshy*, to be *fat*, whence כָּסַל *loin, flank*. This as a word of middle signification—

(2) is applied in a good sense to *strength* (comp. חֲסִין), *firmness, boldness*, whence כָּסַל, כָּסֶלָה confidence; and—

(3) in a bad sense to *languor* and *inertness* (Arab. كسل to be languid, inert); also applied to

that which is nearly allied to these, *folly* (compare נָבֵל, נָבֵלָה, and on the contrary compare words signifying strength applied to *virtue*, as חֵיל). So once as a verb fut. A., Jer. 10:8 (compare the transposed verb חָסַל); also in the derivatives כָּסִיל a fool, foolish, כְּסִילוֹת, כָּסַל *folly*.

כָּסַל m. — (1) *loin, flank*, Job 15:27. Plural כָּסִילִים the internal muscles of the loins, near the kidneys, to which the fat adheres, ψοάι, ψοῖαι, as rightly rendered by Symmachus. Lev. 3:4, 10, 15; 4:9; 7:4; Job 15:27, וַיַּעַשׂ בְּיָמָה עָלָי כָּסַל "and (because) he made (i.e. produced) fat upon his loins," fattened himself, γαστριζούλος. Hence the *bowels*, the *inward parts*, Ps. 38:8. Compare Bochart, Hieroz. tom. i. p. 506, seq.

(2) *confidence, hope*, Ps. 78:7; Prov. 3:26.

(3) *folly*. Ecc. 7:25.

כָּסֶלָה f. — (1) *confidence, hope*, Job 4:6.

(2) *folly*, Ps. 85:9.

כְּסִלֹּן m. Zec. 7:1; Neh. 1:1; [*Chisleu*], Græc. Χασσεύ, 1 Macc. 1:54, the ninth of the Hebrew months, beginning at the new moon of December. Its etymology is altogether uncertain. It may, however, be so called from the languor and torpidity of nature. [In Thes. derived from the Persic.]

כְּסִלֹן ("confidence," "hope"), [*Chesalón*], pr. n. of a town in the borders of the tribe of Judah, elsewhere called הַרְיָעָרִים Josh. 15:10.

כְּסִלֹן (id.) [*Chislon*], pr. n. m. Nu. 34:21.

כְּסִילוֹת ("confidences"), [*Chesulloth*], pr. n. of a town in the tribe of Issachar, Josh. 19:18.

כְּסִילוֹת-תָּבוֹר ("the flanks of Tabor," or "the confidence of Tabor," as being a fortified city), [*Chisloth-tabor*], pr. n. of a town at the foot of Mount Tabor, on the eastern boundary of the tribe of Zebulun, Josh. 19:12; elsewhere more briefly called תָּבוֹר Josh. 19:22; 1 Ch. 6:62. [Probably the same place as כְּסִילוֹת.]

כְּסִלְחִים pl. Gen. 10:14; 1 Ch. 1:12 [*Castulim*], pr. n. of a people deriving their origin from the Egyptians; according to the probable opinion of Bochart (Phaleg. iv. 31), the *Colchians*, who are mentioned by Greek writers as having been a colony of Egyptians (Herod. ii. 104; Diod. i. 28, 55). The insertion of the letter *s* is not contrary to the nature of the Phœnicio-Shemitic languages, comp. نَسَمَل

i. q. نَسَمَل a suckling. [In Thes. the name of *Colchians* is suggested to have been formed from this by dropping the *s*.]

כָּסַם TO SHAVE, TO SHEAR (the head); found once, Eze. 44:20. Kindred roots are כָּסַם and others beginning with כָּס, see כָּס. Hence—

כְּסִמָּת f. Ex. 9:32; Isai. 28:25, pl. כְּסִמִּים Ezek. 4:9; a kind of corn, like wheat, having the beard as if shorn off, *far, adorum, spelt*, (*triticum spelta*, Linn.), Gr. ζέα, ὀλυρά. Germ. Svelt, Dinkel, Arab. كَرْسَة, which is the same word as the Hebrew (*m* and *n* being interchanged, and *r* inserted). See my Comment. on Isaiah, loc. cit.

כָּסַם ["prop. — (1) TO DIVIDE OUT, TO DIVIDE, TO DISTRIBUTE (kindred to the verb כָּסַם, and to other roots beginning with כָּס, כָּס, כָּס); whence כָּסַם"]

TO NUMBER, TO RECKON; found once, Exod. 12:4. Comp. LXX., Ch., Syr.

Derived nouns, מִכְסָּה, מִכְסָּה, מִכְסָּה.

**כָּסֶף** fut. יִכְסֶּף.—(1) TO BECOME PALE like the Ch. (More remote is the Arab. كَسَفَ and خَسَفَ to be eclipsed, as the sun or moon, to darken, as the eye, to be lessened.) Compare Niphal No. 1 and כָּסֶף silver; hence—

(2) to desire anything, followed by לְ of pers., Job 14:15; by a gerund, Ps. 17:12.

NIPHAL—(1) to become pale, through shame (as shame is not only marked by blushing, but also by paleness, see הָוֵה and Talmud. הִלְבִּין, to put to shame, compare Comment. on Isaiah 29:22), to be put to shame. Zeph. 2:1, לֹא נִכְסֶּף, “a nation without shame,” impudent.

(2) i. q. Kal No. 2. Gen. 31:30; Ps. 84:3.

**כָּסֶף** suff. כָּסֶפִּי m.—(1) silver, so called from its pale colour (like the Gr. ἄργυρος, from ἀργός, white, and on the other hand הָבֵה gold, from its tawny colour, comp. פָּהֵב). Gen. 23:15, אַרְבַּע מֵאוֹת שֶׁקֶל-כָּסֶף, “four hundred shekels of silver;” more often, however without the word שֶׁקֶל, e.g. אֶלֶף כָּסֶף, “a thousand (shekels) of silver,” Gen. 20:16; עֶשְׂרִים כָּסֶף, “twenty (shekels) of silver,” Gen. 37:28; Deut. 22:19, 29; Hos. 3:2.

(2) money, from silver, weighed out in small unstamped pieces, having been anciently used for money (comp. ἀργύριον, argent). Gen. 23:13; Deut. 23:20. Also used of that which is acquired by money, Ex. 21:21; of a slave הוּא כָּסְפוֹ “for he is his money.” Pl. pieces of silver, money, Gen. 42:25, 35.

**כָּסֶף** Ch. id. silver, emphat. st. כָּסֶפָא Dan. 2:35; 5:2, 4, 23.

**כַּסְפִּיָּא** Ezr. 8:17 [Casiphia], pr. n. of a country, perhaps Caspia; according to others the city of Kaswin. [In Thes. both these suppositions are rejected as untenable.]

**כִּסֵּת** pl. f. כִּסְתוֹת cushions, pillows. Ez. 13:18, 20. LXX. προσκεφάλαια. Vulg. pulvilli. According to the Rabbins, bolsters. The root is כָּסָה. The letter ת, although not radical, and here marking the feminine gender, is also preserved in the pl. as in כִּסְתָּה, compare Lehrs. p. 474.

**כָּעַל** Isa. 59:18; see עָל No. 8.

**כָּעַן** adv. Ch. now, already. Dan. 2:23; 3:15; 4:34; 5:12; Ezr. 4:13. From the Hebrew כָּעַן so and now (see עָל Neh. 2:16), this more lengthened

form has sprung, just like Sam. כָּעַן, from the Hebr. כָּעַן. Hence כָּעַן עַד hitherto. Ezr. 5:16.

**כָּעַתָּה** fem. of the preceding, adv. Chald. so, thus, i. q. כָּעַן, found but in one phrase, יִכְעַתָּה Ezr. 4:10, 11; 7:12, and contr. יִכְעַת Ezr. 4:17, and so (forth), et cætera.

**כָּעַס** fut. יִכְעַס.—(1) TO BE DISPLEASED, MOROSE, TO TAKE OFFENCE. Ecc. 5:16; 7:9; Neh. 3:33.

(2) to be angry. Eze. 16:42; followed by לְ of pers., 2 Ch. 16:10.

PIEL כָּעַס to irritate, provoke, i. q. Hiphil No. 2. Deut. 32:21; 1 Sa. 1:6.

HIPHIŁ כָּעַס.—(1) to vex any one, to grieve. 1 Sa. 1:7; Neh. 3:37 Eze. 32:9.

(2) to irritate, provoke, often used of men who provoke Jehovah by their sins, especially by idolatry. Deut. 31:29; 32:16; 1 Ki. 14:9, 15; 16:2, 7, 13, seq.; Ps. 78:58; Jer. 8:19. Fully expressed, כָּעַסְתָּ אֱלֹהֵי הַכְעַסְתָּ 1 Ki. 15:30; 2 Ki. 23:26; also without the name of God, 1 Ki. 21:22, אֱלֹהֵי הַכְעַסְתָּ, “because of the anger whereunto thou hast provoked (me);” 2 Ki. 21:6. Hence—

**כָּעַס** m.—(1) vexation, grief. Ecc. 1:18; 2:23; 11:10; Prov. 17:25; 21:19, וְכָעַס, אִשְׁתִּי מְרִנּוֹתִים וְכָעַס, “a contentious and morose woman.”

(2) anger. Deut. 32:19; Eze. 20:28, pl. כָּעֲסִים, angers [provocations]; 2 Ki. 23:26.

**כָּעַשׂ** m. id. only found in the book of Job, 5:2; 6:2; 10:17; 17:7.

[כָּעַתָּה see כָּעַתָּה.]

**כָּף** f. with suff. that which is curved, or hollow, from כָּפָה.

(1) the hollow of the hand, the palm, more rarely the whole hand. Deut. 25:12, “thou shalt

cut off her hand” (see כָּפָה), [Arabic كَف, Syriac ܕܟܦܐ]; used of the foot of animals (as of a bear) when resembling a hand; Lev. 11:27. The phrases especially to be observed are—(a) כָּפָה out of the hand of any one, often after verbs of freeing, like מָנִי 1 Sam. 4:3; 2 Sam. 14:16.—(b) Jud. 12:3, וְאֶשְׂמָה נַפְשִׁי בְכַפִּי “I put my life in my hand,” i. e. I exposed myself to most imminent danger, since what we bear in our hands may easily be dropped or cast away; and thus the idea is conveyed of want of safety. 1 Sa. 19:5; 28:21; Job 13:14, compare Ps. 119:109. By the same proverb, Xenarchus ap. Athenæum (Deipnosoph. xiii. p. 569 C), ἐν τῇ χειρὶ τῇ ψυχῇ ἔχω; and the Danes say of a man whose



life is in danger, at *gaac med Livet i Henderne*, i. e. "to bear one's life in one's hands."—(c) חָכַם בְּכַפֵּי חָכֵם *wrong is in my hands*, I have committed wrong. Job 16:17; 31:7; Isa. 59:6; Jon. 3:8.—(d) הָדָה כָּף, חָקַע כָּף, חָקַע כָּף, חָקַע כָּף to clap the hands, see under the respective verbs.

Dual כַּפָּיִם with suff. כַּפָּי, כַּפָּיִךְ, etc. *both hands*, Job 36:32; often also used for the plural.

Pl. כַּפּוֹת *the palms of the hands*, Dan. 10:10, used of hands when cut off and dead (see Lehrs. p. 539, 540), 1 Sam. 5:4; 2 Ki. 9:35, elsewhere i. q. יָדוֹת *the handles* of a bolt, Cant. 5:5.

(2) followed by רֶגֶל *the sole of the foot*, Deut. 5:5; 11:24; 28:65, כִּנּוּחַ לְכַרְיִתֶּיךָ "rest for the sole of thy foot;" used of a quiet dwelling place, compare Gen. 8:9.—Pl. כַּפּוֹת *soles*, Jos. 3:13; 4:18; Isa. 60:14; followed by עַל, 2 Ki. 19:24.

(3) *a hollow vessel, a pan, a bowl*, pl. כַּפּוֹת Ex. 25:29; Num. 7:84, 86. Hence כַּפֵּי־הַקֶּלַע, the hollow of a sling; 1 Sa. 25:29. כַּרְתִּי־לֵךְ, the socket of the hip or thigh; Gen. 32:26, 33.

(4) כַּפּוֹת הַמְּרִים Levit. 23:40, *palms, palm branches*, so called from their bent or curved form (see כָּפָה).

כָּף m. *rock*, only used in the pl. Jer. 4:29; Job 30:6. (Syr. and Ch. כַּפָּא, כַּפָּא; whence, in New Test. Κηφᾶς i. q. Πέτρος.)

כָּפָה TO BEND, TO BOW, TO DEPRESS [kindred to כָּפַף], hence TO TAME, TO SUBDUCE; Chald. and Talmud. כַּבַּא to bow down, to depress, to overcome, to turn away; Arab. كَفَا to turn away, to turn aside; Prov. 21:14, אֶתְּנָה בְּסִתְרִי יִכְפֶּה אֵף "a gift in secret tameth wrath;" LXX. ἀνατρέπει ὀργάς; and so the Syriac version. On the other hand, Sym. σβίσει ὀργήν; Vulg. *extinguit iras*; comp. כָּבַה to extinguish.

כָּפָה f.—(1) *palm, palm-branch*, i. q. כָּף No. 4, the feminine form being often used of inanimate things (Hebr. Gram. § 105, 2). Isaiah 9:13; 19:15, כָּפָה וְרֹחַשׁ *palm and rush*, a proverbial expression for great and little things, those which are noble and ignoble.

(2) Generally *a branch*, Job 15:32.

כַּפּוֹר m.—(1) *a cup*, probably such a one as was covered with a lid, from the root כָּפַר 1 Chron. 28:17; Ezr. 1:10; 8:27.

(2) *hoar frost*, so called, according to Simonis, because it covers over the ground, Ex. 16:14; Psalm 147:16. Job 38:29.

כָּפִים ἄπ. λεγόμεν. Hab. 2:11, *a cross-beam*, from the root כָּפַס; Syr. ܕܠܬܝܬܐ to joint together, to connect; LXX. κάνθαρος, i. q. *cantherius* in Vitruv. iv. 2. Jerome, "lignum, quod ad continendos parietes in vedia structurae ponitur vulgo ὑμάντωσις (cf. Sir. 12:18)."

כַּפִּיר m.—(1) *a young lion*, already weaned and having begun to rovin; (נֹר is the *whelp* of a lion). See Eze. 19:2, 3, " (the lioness) brought up one of her whelps (אֶחָד מִנּוֹרֶיהָ), he became a young lion (כַּפִּיר), he learned to rovin, and he devoured men," Ps. 17:12; 104:21; Jud. 14:5; and often elsewhere. Figuratively applied—(a) to cruel and blood-thirsty enemies, Ps. 34:11; 35:17; 58:7; comp. Jer. 2:15; Ezek. 32:2, כַּפִּיר נָוִים "an enemy devastating the nations."—(b) to the princes of a state, Eze. 38:13,

compare Nah. 2:14. (To this answers غُفْر and غُفْر a calf, kid of the wild goat, also young lion, prop. *hairy, covered with hair*, from the root כָּפַר No. 3; Arab. لَفِر to be hairy, shaggy; comp. لَفِر.)

[ (2) "i. q. כָּפָר. Neh. 6:2, *a village*." ]

כֶּפְרִיהַ (i. q. כָּפָר a village), [Chephira], pr. n. of a town of the Hivites, afterwards in the territory of Benjamin, Josh. 9:17; 18:26; Ezr. 2:25; Nehem. 7:29.

כִּפֵּל ["Æth. ከረለ: to divide equally, to distribute; whence ከፋል: part, portion; Arab. كَفَلَ

portion, equal part; and Dual كَفَلَان "to FOLD TOGETHER, TO DOUBLE, Ex. 26:9; part. pass. doubled, Exod. 28:16; 39:9 (Chald. קָפַל to double, to roll up; Syr. Ethpe. ܕܠܬܝܬܐ to be doubled, folded together. In the western languages, by transposition, there answer to this πλέκο, *plico*.)

NIPHAL, to be doubled, or repeated, Eze. 21:19.

Hence מִכְפֵּלָה and—

כַּפֵּל m. *a doubling*. Job 41:5, קָפַל רִסְנוֹ "the doubling of his jaws," i. e. his jaw armed with a double row of teeth.

DUAL—(1) *pr. two folds, foldings*. Job 11:6, חֵן לְחֵן "for God's wisdom has double folds," i. e. the wisdom of God is complicated, inexplicable. According to others, *double*, i. e. manifold, infinite, is the wisdom of God.

(2) *double*, Isa. 40:2.

כָּפַן TO FINE, from hunger and thirst ["Arab. كَفَن to roll up;" see Thes.]; once used of a vine





which, when mixed with water, women in the East *near* over their nails, so as to make them of a red colour for the sake of ornament; Cant. 1:14, אֵשֶׁל אֶשְׁכֵּל a bunch of cypress; pl. נפרים Cant. 4:13; compare O. Celsii Hierobot. t. i. p. 222; Oedmann, Verm. Sammlungen aus der Naturkunde, fasc. i. cap. 7.

(4) λύτρον, *price of expiation, or redemption*; Exod. 21:30; 30:12, כפר נפשו "the redemption-price of his life;" Isa. 43:3, קָפָרָה "the price at which thou wast redeemed."

נפרים pl. m. *redemptions, atonements*, Exod. 29:36; 30:10, 16; יום הכפרים the day of atonement, Lev. 23:27; 25:9.

כפרת fem. *a covering*, from the root כפר No. 1, only used of the cover of the ark of the covenant, Ex. 25:17, seq.; 30:6; 31:7; בֵּית הַכְּפֹרֶת the inmost recess of the temple, where the ark of the covenant was placed, 1 Chron. 28:11; LXX. ἱλαστήριον (Vulg. *propitiatorium*; Luther, Gnadenstuhl) [English *mercy-seat*], as though it were from the signification of *propitiation*; see כפר No. 2, c. [Of course this is the true meaning and derivation; the *mercy-seat* was the place on which the blood of atonement was sprinkled before God.]

כפש prob. i. q. כָּסַ, I, IV., *to cover over* with any thing.

HIPIL, Lam. 3:16, הִכְפִּישֵׁנִי בָאֵשׁ "he has covered me over with ashes." Used by the Talmudists of a heaped measure, also of the Jewish church bowed down amongst ashes, or covered over with ashes (מִכְשַׁח בְּאֵשׁ Ber. Rabba, § 75). Ch. *he hath humbled me in ashes*; LXX. indeed and Vulg. ἐπιώμυσε με σποδόν, *cibavit me cinere*, a sense gathered from the context because verbs of food have preceded.

כפת Chald. *to tie, to bind*; pret. PEIL, Dan. 3:21.

PAEL, id., Dan. 3:20, 23, 24

כפתור a quadrilateral, which appears to me to be compounded of the triliterals כפר to cover, and כתר to crown; hence—(1) *a crown, chaplet, circlet*.—(a) of columns, Säulen-Kapitäl, Knäuf, Am. 9:1; Zeph. 2:14.—(b) an ornament of the golden candlestick, Exod. 25:31, 33, 34, seq.; 37:17, seq.; LXX. σφαῖρωσθε, Vulg. *sphaerula*; Josephus (Ant. iii. 6, § 7)

renders it by pomegranates; compare Syr. حَبَّاءُ blossom of the pomegranate.

(2) [Caphtor], pr. n. of a country, Jerem. 47:4; Am. 9:7; pl. כפתורים Gen. 10:14; Deut. 2:23, used

of its inhabitants. These are spoken of as a colony of Egyptians, and as the ancestors of the Philistines, loc. cit., so that in Gen. loc. cit. the words אֲשֶׁר יִצְחָק אֵשֶׁר יִצְחָק by comparison with the other passages, seem as if they should stand after כפתורים (see Vater on this passage). The ancient translators, almost all, understand it to mean *Cappadocia*, but from Jer. loc. cit. it appears to have been an island, or at least a sea coast (אִי). In consequence some have supposed it to be *Cyprus*, and this supposition is favoured by both the situation and some resemblance of the name; but, on the other hand, it is all but certain that the Cyprians were called כִּתִּים. I therefore prefer the island of *Crete*, an opinion favoured by this—that the Philistines were called קִרְתִּי (Cretans); see that word, and Michaëlis Spicil. t. i. p. 292—308; Supplem. p. 1338. [In Thes. Ges. appears to prefer understanding *Cappadocia*.]

כר plur. כרים m.—(1) *a lamb*, especially one that is fattened and well fed (Deu. 32:14; Isa. 34:6; Ez. 39:18); feeding in fertile pastures, so called from its leaping, or skipping (root כר), Amos 6:4; 1 Sam. 15:9; 2 Kings 3:4; Ps. 37:20; Jer. 51:40; Vulg. *agnus*; Syr. حَبَّاءُ fattened; Ch. כִּתִּים fat. Collect. Isa. 16:1, שֶׁלְחֹדֵדֵי מוֹשֶׁל־אֶרֶץ "send ye the lambs of the ruler of the land," i.e. those which were owed to the king, the lord of the land. Figuratively used—(a) *a pasture of lambs, a meadow*; Isa. 30:23. Ps. 65:14, לְבִישׁוּ כְרִים הַצֵּאן "the pastures are clothed (adorned) with flocks."—(b) *a battering ram*, Gr. *κρίος*, a warlike engine for breaking through the walls of besieged cities; in Arab. also called كَشْ Eze. 4:2;

21:27. (The Ionians also adopted this word in the signification of *lamb* and *pasture*; Hesych. Κάρι... πρόβατον. Κάρι... ἰωνες τὰ πρόβατα. Κάριος... βόσκημα, πρόβατον. Κάριος... βόσκημα. Compare Bochart, Hieroz. i. 429.)

(2) כר הקמל Gen. 31:34, *a camel's saddle*, with a kind of canopy over it, bound to the back of a camel, in which women were accustomed to ride; so called from its *leaping, bounding* [jolting] motion, or like *currus à currendo* (comp. אֶפְרָיוֹן). Arab. كَمْر and كَمُور, also قمر id. See Jahn's Bibl. Archæologie, t. i. vol. i. p. 287; Hartmann's Hebräerin, t. i. p. 397.

כר prop. *piercing through, a piercer*; hence an *executioner*; a kind of guards or pretorian soldiers, whose office it was to inflict capital punishments, i. q. קִרְתִּי. It occurs three times in pl. כְּרִי

(for **כָּרִים** Lehrs. p. 525). 2 Ki. 11:4, 19, of the attendants of Athaliah; **הַכָּרִי וְהַרְצִים** executioners and runners, and 2 Sam. 20:23 in כְּחֵב, of king David's guards, **הַכָּרִי הַפִּלְתִּי**, the guards. [Root **כָּרָה**.]

**כָּר** m. cor, a measure, both of dry and liquid things, 1 Ki. 5:2; Ez. 45:14, containing ten ephahs or baths, i. q. **חָקֵר**. (The Arameans commonly use **כָּר** for the Hebrew **חָקֵר**. The Hellenists also adopted *κόπος*.) The origin of this word is in its round form, and **כָּר** appears properly to signify a round vessel. See the root **כָּרָה**.

**כָּרָא** Ch. TO BE PAINED, SORROWFUL, like the Syr. **ܟܪܐ**. Ithpaël, Dan. 7:15, **אֲתִכְרִית רִיחִי** "my spirit was grieved."

**כָּרֵב** a doubtful root, see **כָּרִיב**.  
**כָּרְבֵּל** quadrilateral, i. q. **כָּבֵל**, **כָּבֵל** (which see), TO GIRL, TO PUT ON, the letter ר being inserted. See Lehrs. p. 864. Pass. **מְכָרְבֵּל** girded, clad, 1 Ch. 15:27; hence—

**כָּרְבֵּלָא** Ch. f. a cloak. Dan. 3:21.

I. **כָּרָה** TO DIG (Ch. **כָּרָא** and Arab. **كرا** to dig the earth. Kindred roots are **כָּרַח** No. 1, **אָכַר**, also **קָרַח** and **כָּרַח**; e. g. to dig a well, Gen. 26:25; a pit, 50:5. Hence—(a) it is figuratively applied to plots, Psa. 7:16; 57:7; 119:85; Prov. 16:27, **אִישׁ בִּלְעֵל כָּרָה רָעָה**, "the wicked man prepares mischief." Followed by **עַל** of pers. and without any word signifying ditch or pit, Job 6:27, **תְּכַדוּ עֲלַיִשְׁעָם**, "ye dig (pits) for your friend," similarly in the much discussed passage, 40:30, **יִכְרוּ עָלָיו הַכְּרִים**, "do the companions (i. e. the company of fishermen) lay snares for him (the crocodile)? do they divide him (when taken) amongst the merchants?"—(b) Ps. 40:7, **אָזְנִים כָּרִיתָ לִּי**, "ears hast thou digged for me," a poetical and also a stronger and bolder expression for the common **אָזְנִי נָתַתָּ לִּי**, "thou hast opened the ear for me," i. e. thou hast revealed (this) to me. [But does not this refer to the law in Ex. 21, relative to the servant whose ear had been bored, and who was thus made a servant for ever?] To this answer the German phrases jemandem den *Staar* stechen, i. e. to sharpen any one's sight, to shew what he ought to see, but which, as if blind, he had not seen; jem. die *Zunge* lösen.

["NIPHAL pass. of Kal, Ps. 94:13."] Derived nouns, **כָּרָה** No. 1, **כָּרְבָּה**.

II. **כָּרָה**—(1) TO BUY, i. q. **כָּנָה**, **מָכַר**. Deu. 2:6;

Hos. 3:2. (Arab. **كرا** I., III., to place, VI., VIII., X., to hire.)

(2) to make a feast, 2 Ki. 6:23. (Arab. **وكر** to make a feast, especially on the completion of a building, also **قري** to entertain as a guest, **قرا** entertainment. How these ideas are to be connected with that of buying I do not define. Perhaps costly banquets are intended, for which one's own stores would not suffice, and thus the provision was bought elsewhere, zu denen man einkaufen muß.)

I. **כָּרָה** or **כָּרָה** f. pl. const. **כָּרֹת**, pits, cisterns, root **כָּרָה** No. 1 (compare Gen. 26:25). Zeph. 2:6, **נֹת כָּרֹת רְעִים וְנִדְרוֹת צֹאן**, "fields full of shepherds' cisterns and folds for flocks." In the word **כָּרֹת** allusion is made to **כָּרְתִּים**, verse 5.

II. **כָּרָה** f. feasts, banquets, from the root **כָּרָה** No. II. (2). 2 Ki. 6:23.

**כָּרִיב** pl. **כָּרִיבִים** m.—(1) *Cherub*, in the theology of the Hebrews [i. e. in the revelation of God], a being of a sublime and celestial nature, in figure compounded of that of a man, an ox, a lion, and an eagle (three animals which, together with man, symbolise power and wisdom, Ezek. 1 and 10). They are first spoken of as guarding paradise, Gen. 3:24, afterwards as bearing the throne of God upon their wings through the clouds, whence, 2 Sam. 22:11, **וַיִּרְכַּב עַל**, "and he rode upon a cherub, and did fly;" Ps. 18:11, **יֹשֵׁב הַכְּרִיבִים**, "who sits upon the cherubs;" lastly of the wooden statues of cherubs overlaid with gold, which were in the inmost part of the holy tabernacle (Ex. 25:18, seq.) and of the temple of Solomon (1 Ki. 6:23), on the walls of which there were also figures of cherubs carved. A too far-fetched idea is that of J. D. Michaëlis, who (Comment. Soc. Gotting. 1752, and in Supplem. p. 1343) compares the cherubs with the *equi tonantes* of the Greeks.

The etymology of the word is doubtful. As to the word with which I formerly compared it, "Syr.

**ܟܪܒܐ** powerful, strong," Cast., it was necessary to reject it so soon as I found from the words themselves of Bar Bahlul, that that signification rested on a mistake on the part of Castell (Anecd. Orient. fasc. i. p. 66). If this word be of Phœnicio-Shemitic origin, either **כָּרִב**, by a transposition of letters, stands for **רכב** and **כָּרִיב** as if **רכיב** divine steed (Ps. 18:11), compare

Arab. **كرب** ship of conveyance, or (which is the not improbable opinion of Hyde, De Rel. Vett.



Persarum, p. 263) **קָרִיב** is 1. q. **קָרִיב** (comp. **كرب** = **قرب**) one who is *near* to God, *ministers* to him, one admitted to his presence. Others, as Eichhorn (Introd. in O. T., vol. iii. p. 80, ed. 4), maintain that **קָרִיבִים** are the same as the **γρύφες** (Gryphen) griffins of the Persians, guardians of the gold-producing mountains (compare Gen. loc. cit.); [such conjectures are awfully profane;] in this case the root must be sought

in the Pers. **گريفتن** (greifen) to take hold, to take, to hold. Compare also Rödiger's Dissertation on the Cherubs, in Ersch and Gruber's Encyclop. vol. 16, v. *Cherub*. [Other conjectures are given in Thes.]

(2) [*Cherub*], pr. n. m. Ezr. 2:59; Neh. 7:61.

**בָּרוּךְ** m. Ch. emphat. **בָּרוּךְ** a herald, Dan. 3:4 (Syr. **ܒܪܘܚܐ**); from the root—

**בָּרוּ** Ch. TO CRY OUT, TO PROCLAIM, as a herald, Aphel id. Dan. 5:29 [Syr. **ܒܪܘܚܐ**]. (This root is widely spread in the Indo-Germanic languages, Sansc. *krus*, to cry out; Zend. *khresitiō*, one crying out, a herald; Pers.

**گريستن** to cry out; Greek **κηρύσσω**, also **κρίνω**, **κράζω**; Germ. *kreischen*, *kreißen*; Engl. *to cry*; compare **בָּרָא**. Amongst the Arab Christians **كز** is to preach, for **κηρύσσειν**.)

**בָּרָא** 2 Ki. 11:4, 19; see **בָּרָא**.

**בְּרִית** ("separation"), [*Cherith*], pr. n. of a stream to the east of Jordan, 1 Ki. 17:3, 5.

**בְּרִיתָהּ** and **בְּרִיתָהּ** f. a cutting off from marriage, a divorce; **בְּרִיתָהּ** Deut. 24:1, 3; Isaiah 50:1; **בְּרִיתָהּ** Jer. 3:8, a bill of divorce. Root **בָּרַח**.

**בָּרַח** an unused root; Syriac **ܒܪܚܐ** to surround, also Syr. and Chald. to wrap around, to wrap up. This appears to be a secondary root from **בָּרַח**, to surround, (whence **בָּרַח** circuit, circle), formed by the rejection of one radical; compare **בָּרַח** a chain, from **בָּרַח** (Hebr. Gramm. p. 73).

Hence **בְּרִיתָהּ** a mantle; Syriac **ܒܪܚܐ** a fortress; compare **בְּרִיתָהּ**, and—

**בָּרַב** an unused quadriliteral; Zab. to surround, compounded of **בָּרַח** to surround, and **בָּב** (which see) to roll together. Hence—

**בָּרַב** m. with suff. **בָּרַב** Exod. 27:5; 38:4, the circuit, the border, which went round the middle of

the altar, over the brazen grating; perhaps in order to catch whatever might fall from the altar.

**בָּרַב** m. *curcuma*, *crocus Indicus* ["the *crocus*, whether the Indian or the common"], Cant. 4:14; LXX. **κρόκος**. (Ch. **בָּרַב**, **בָּרַב** *crocus*, to dye a crocus colour; Arabic **كركم** id.; Sanscrit *kankom* and *kunkuma*; Armen. *khekhrym*.)

**בָּרַב** ["fortress of Chemosh"], [*Carchemish*, *Charchemish*], Isa. 10:9; Jer. 46:2; 2 Ch. 35:20, pr. n. of a city on the Euphrates, no doubt the same as was called in Greek **Καρχήμιον**; Latin *Cercusium*; Arab. **قَرْيَسِيَا**. It is a tolerably large

and fortified city, situated on an island, formed on the east side by the river Chaboras, which flows into the Euphrates. The Hebrew name is compounded

of **בָּרַב**, Syr. **ܒܪܚܐ** a fortress, and some proper name **כִּיש**; see Michaëlis Suppl. p. 1352. [In Thes. the latter part of this compound is judged to be **כִּיש** i. q. **כִּיש** pr. n. of an idol.]

**בָּרַב** [*Carcas*], pr. n. of a eunuch of Xerxes, Est. 1:10; Pers. **کركس** eagle. ["Compare Sanscr *karkaza*, severe, Benfey."] ]

**בָּרַב** f. *dromedaries* or swift camels [Isa. 66:20], (compare Herod. iii. 103, *αἱ γὰρ οὗτοι κάμηλοι ἵππων οὐκ ἥσσονες ἐς ταχύτητα εἰσι*), so called from their *leaping* or *bounding* [jolting] motion; (root **בָּרַב**, Piel **בָּרַב** to dance), their pace being sometimes quickened by musical instruments [?]. See Boch Hieroz. t. i. p. 90; Schult. Animadvers.; and my Comment. on Isa. loc. cit.

**בָּרַב** an unused root. Arab. **كرم** to be noble, of a generous nature, used not only of persons, but also of other objects: **كرم** good and fertile ground; **كروم** land producing fine plants. Hence—

**בָּרַב** m. (twice fem. [properly only once, and it only occurs *once* in the two verses referred to], Isa. 27:2, 3) with suff. **בָּרַב** pl. **בָּרַבִּים**.—(1) a field set with plants of nobler quality, cultivated as a garden or orchard. **בָּרַב** an olive yard, Jud. 15:5. **בָּרַב** a way which leads to gardens and orchards, i. e. to a cultivated country inhabited by men, as opp. to the desert, Job 24:18.

(2) Specially a vineyard, Ex. 22:4; Deut. 20:6; 28:30, and so frequently; fully **בָּרַב** a garden of

wine [but the reading is כַּרְמִי חֶמֶד, Am. 5:11. A vineyard is also sometimes used in the prophets as an image of the people of Israel, Isa. 3:14; 5:1, seq.; 27:2; Jer. 12:10, compare Matt. 20:1, seq.; 21:28;

Luke 20:9. (Arab. <sup>سـ</sup> id.) Hence the denominative—

כַּרֵּם m. (like כַּרְמִי from כָּרַם) a vinedresser, Joel 1:11; Isa. 61:5.

כַּרְמִי ("a vinedresser"), [Carmi], pr. n.—(1) of a son of Reuben, Gen. 46:9; Ex. 6:14.—(2) Jos. 7:1. From No. 1 is derived the patronymic which is spelled the same (for כַּרְמִי), Num. 26:6.

כַּרְמִל m. crimson, crimson colour, prepared from insects which inhabited in vast numbers a kind of ilex (*coccus ilicis*, Linn.); also cloth of a crimson colour; in the later Hebrew, i. q. נָשִׂי, which see; in the more ancient, תולעת 2 Ch. 2:6, 13; 3:14. The Hebrews adopted this word from the Persians; it is from the Pers. کرم kerm; Sanser. krimi, a worm; and آل bright red; compare Armen. karmir; Arab.

قرمز coccus, worm, قرمز coccus; Germ. cramoisi, carmesin [Engl. crimson]. In like manner from vermiculus is derived the French vermeil [English vermilion.]

כַּרְמֵל (from the noun כָּרֶם with the addition of the termination el, which appears to me to have a diminutive force; see p. CCCXXI, A.) m.

(1) a garden, a place cultivated as a garden, planted with fruit trees, herbs, corn, etc. (Kimchi, מקום אילנות פירות ושרות תבואה), sometimes used in opposition to a desert, sometimes to a forest; Isaiah 29:17, "Lebanon is changed into a garden, and the garden shall be a forest," Isa. 32:15, 16; Jer. 2:7, "I brought you forth אֶל-אֶרֶץ הַכַּרְמֵל into a land like a garden, that ye might eat the fruit thereof," Isai. 10:18; 16:10; Jer. 48:33; 2 Ch. 26:10; with suff. כַּרְמֵל 2 Ki. 19:23; used of Lebanon, יֵצֵר כַּרְמֵלו, "its forest like a garden," that is, the nursery of cedars in the recesses of Lebanon.

(2) meton. it appears to denote garden fruits, as being earlier and of finer quality; just as we cultivate the better and earlier species of fruits and legumes in gardens, and prefer such to those of the fields. Thus I understand כַּרְמֵל Lev. 2:14, i. e. grits, corns, polenta, early grain; and thus by an ellipsis of a common word, כַּרְמֵל Levit. 23:14; 2 Ki. 4:43. In both the passages in Leviticus כַּרְמֵל are offered on the altar with bread of the first fruits,

with which it is also joined, 2 Ki. loc. cit.; and perhaps we may understand groats, polenta (αλφίρα), made from the fresh and early grain by rubbing out and skinning (frische Weizen-und Gerstenaufgüsse), for which, as an offering to God, they would take the best and earliest of that grown in the gardens. The interpretation given by Hebrew writers is thus not absurd, but opens the way to the truth, שבלת רכה ולחה a fresh and tender ear of corn (not a green ear).

(3) [Carmel], pr. n.—(a) of a very fertile promontory, situated on the Mediterranean sea, on the southern border of the tribe of Asher: it commonly has the art. הַכַּרְמֵל Am. 1:2; 9:3; Jer. 4:26; Cant. 7:6; fully הַר הַכַּרְמֵל (the mountain of the garden), 1 Ki. 18:19, 20; without the art. Isa. 33:9; Nah. 1:4; Josh. 19:26. Cant. loc. cit. כַּרְמֵל "thy head (is) like Carmel;" i. e. adorned with hair, as that mountain is with trees. Comp. Relandi Palästina, page 327.—(b) of a town amongst the mountains to the west of the Dead Sea, where there is now el Kirmel [کرمـل Kurmul. Robinson], a chalky mountain, Josh. 15:55; 1 Sa. 15:12; 25:5. See Relandi Palästina, p. 695; Seetzen in v. Zach's Monatlicher Correspondenz, t. 17, page 134.

The Gentile noun is כַּרְמֵל 1 Sa. 30:5; 2 Sa. 23:35; fem. כַּרְמֵל 1 Sa. 27:3.

כֶּרֶן [Cheran], pr. n. m. Gen. 36:26. (Arabic کران i. q. כַּנּוֹר a harp.)

כִּסֵּא Chald. a throne, tribunal, i. q. Heb. כִּסֵּא (the double s being changed into rs, see the letter ר), Dan. 5:20; with suff. כִּסְאֵי Dan. 7:9; pl. כִּסְאוֹ ibid.

כַּרְסִים quadril. derived from Piel of the verb כָּרַס, which see, for כָּרַס (see כָּרַס, and under the letter ר), TO CUT OFF, TO DEVOUR, TO DEPASTURE, TO LAY WASTE, as a wild boar a vineyard, Psal. 80:14. (Arabic كرس to cut off, to corrode, to depasture, to gnaw, to devour; Chald. כַּרְסִים to devour, depasture, as a locust.)

כָּרַע TO BEND, TO BOW, used intrans. of the knee, sich beugen (vom Knie). (A kindred root is כָּנַע, which see. ["Samar. כנע to lie down."] Just as from כנע is כְּרִיךְ leg, so from כָּרַע is כְּרִיךְ crus, leg. In Arabic there are only traces found of the original signification; as to drink stooping, prop. to bow oneself to drink. With the letters transposed, כַּע, to be bowed down through age, or while at prayer.) Hence Isa. 45:23, תִּכְרַע כָּל-בָּנָה "every knee shall bow." Hence used of a man, אֵל כָּרְעִים, to bow



upon one's knees, Jud. 7:5, 6; 1 Ki. 8:54; 2 Ki. 1:13; Ezr. 9:5.—To bend one's knees, or to fall upon one's knees, is also used of those—(a) who do reverence to a king, or worship God, in which sense it is joined with *השתחוה*, Ps. 95:6. Followed by *ל* of pers. Est. 3:2, 5; Isa. 45:23; Psal. 22:30; 72:9.—(b) those who sink down for want of strength, when it is commonly followed by *נָכַל*. Job 4:4; *כָּרְעוּ בְּרַפְּיָם* “falling (failing, or bowing) knees.” Psal. 20:9, *כָּרְעוּ וְנָכַלּוּ* “they are bowed down and fall.” 2 Ki. 9:24, “he sank down in his chariot.” Isa. 10:4; 46:1, 2; 65:12; Jud. 5:27.—(c) those who are about to lie down on the ground, Gen. 49:9; *כָּרַע רַבִּי* “he stooped, and lay down.” Num. 24:9.—(d) used of parturient women (from the custom still existing in *Æthiopia*, where women bring forth kneeling, see Ludolfi Hist. *Æthiopi.* i. 15), 1 Sam. 4:19; also used of a hind, Job 39:3.—Rarely used of those who bow down with the whole person (comp. Arab.). 2 Ch. 7:3, *וַיִּכְרְעוּ אֲפִים אֶרְצָה* “and they bowed themselves with their faces to the ground.” Hence *כָּרַע עַל אֵשָׁה* *compressit feminam*, Job 31:10; compare *incurvare*, Martial. xi. 44; *inclinare*, Juvenal. ix. 26; x. 224.

**הִפְחִיל**—(1) to cause to bow down, to prostrate, enemies, Ps. 17:13; 18:40; 78:31.

(2) to depress, i. e. to afflict, any one, Jud. 11:35. Hence—

**כַּרְעִים** dual fem. *both legs*, from the knee to the ankle, which are bent in bowing down (*Unter-Schenkel*, das *Wadenstein*, vom *Anie* abwärts), Exod. 12:9; Lev. 1:13; 8:21; 9:14; Amos 3:12; used of the legs by which a locust leaps (Arab. *كراع*), Lev. 11:21.

**כִּרְפָּס** *fine, white linen, or cotton cloth*, Est. 1:6; Arab. *كرفس*, Pers. *كرباس*, Gr. *κάρπασος*, Lat. *carbasus*, a species of fine linen, or flax, which is mentioned by classic writers as being produced in the East and in India, Sanscr. *karpāsa*, cotton; see Celsii Hierobot. t. ii. page 157.

**כָּרַר** a root not used in Kal.—(1) prop. to go, or move in a circle, compare the kindred but softer roots *חָלַל* and *חָלָה*. Hence *כָּרַר* prop. a round vessel, i. q. *זָלָה*, i. q. *זָלָה*.

(2) to dance (comp. *חָלַל* No. 1; Gr. with a prefixed sibilant, *καίρω*), to exult, to leap (see *כָּרַר* a lamb, so called from its leaping); also, to run, whence *כָּרַר* No. 2, a camel's saddle (comp. *curro*, *currus*, *carrus*, *carrum*; Engl. to carry).

**כָּרַר** to dance, 2 Sam. 6:14, 16, i. q. *כָּרַר* in the parallel place, 1 Chron. 15:29. Hence *כָּרַר* dromedaries, from their bounding motion.

From *כָּרַר* in the first signification of *going round*, is derived the secondary triliteral *כָּרַר* to surround, and the noun *כָּרַר* for *כָּרַר* a circle, a circuit.

**כָּרַשׁ** an unused root, to bend, to bow oneself, i. q. the kindred *כָּרַם*. Hence—

**כָּרֶשׁ** the belly, so called from its being curved, convex; like the Germ. *Bauch*, from the verb *beugen*, and Hebr. *כָּרַח* from the root *כָּרַח*, Jerem. 51:34; (Aram. *כְּרִישׁ* i. q. *כָּרַשׁ*, *כְּרִישָׁא*, Arabic *كِرش* the ventricle of ruminating animals, *كِرشَاء* a woman with a large belly.)

**כָּרֶשׁ** pr. n. Cyrus, king of Persia, Ezr. 1:1, 7, 8; Isa. 44:28; 45:1; 2 Chron. 36:22, 23; Dan. 1:21; 6:29; 10:1. The Greeks have remarked that the Persians called the sun by this name (see Ctesias ap. Plut. Artax. Opp. t. i. p. 1012, Etym. M. *Κύρος*, *κύρος*, *κύριος*), and rightly so; for it is the Zend. *khoro*, *hur*, *ahurō*; Pers. *خور*, *خور* (compare Sanscr. *sūrya*, *sūri*, and the word most frequently used, *sūrya*); *כָּרֶשׁ* is a termination added, as in *כָּרֶשֶׁת*.—As to the opinion lately brought forward by U. Müller (De Authentia Oraculorum Esaiæ, Havniæ, 1825, p. 209, sq.), that the name *כָּרֶשׁ* in Isaiah does not signify the king Cyrus, but the people of Israel (i. q. *כָּרֶשׁ* uprightness), it is needless to do more than mention it.

**כָּרֶשְׁנָא** [*Carshena*] pr. n. of a prince in the court of Xerxes, Esth. 1:14; Pers. *کارشن* spoiling of war. [Benfey proposes Zend. *keresna*, Sanscr. *krishna*, black; see Thes.]

**כָּרַת** fut. *יִכְרֹת*.—(1) to cut, to cut off, as part of a garment [“comp. Sanscr. *Kṛt*.”] 1 Sa. 24:5, 12; the branch of a tree, Num. 13:23, 24; præputium, Exod. 4:25; the head, 1 Sam. 17:51; 5:4; to cut down trees, Deut. 19:5; Isa. 14:8; 44:14; Jerem. 10:3; 22:7; 46:23 (whence *כָּרְתֵי הָעֵצִים* woodcutters, 2 Chron. 2:9); images of false gods, Exod. 34:13; Jud. 6:25, 26, 30; *כָּרַת* Levit. 22:24; more fully *כָּרַת נִשְׁכָּה* Deut. 23:2, castrated.

(2) to kill, to destroy persons, Deut. 20:20; Jer. 11:19. Niph. and Hiph.

(3) specially *כָּרַת בְּרִית*; Gr. *ἔρκια τέμνειν, τέμνειν σπονδὰς*, to make a covenant, so used from slaying and dividing the victims, as was customary in making a covenant (see Gen. 15:18; Jer. 34:8, 16; *σπονδὰς*).

Bochart, Hieroz. t. i. lib. 2, cap. 35; Danzii Interpres, p. 255; also Gr. σπονδή, libation, league, whence is *spondere*). Commonly construed followed by עם and את (את) with any one, Gen. 15:18; Ex. 24:8; Deu. 4:23; 5:3; and so frequently; but followed by ?—(a) where the more powerful party prescribes the terms of the covenant to the other. 2 Kings 11:4; poet. Job 31:1, לָשִׁיב לִי בְרִיתָהּ "I made a covenant with my eyes," i. e. prescribed these terms to them (compare 2 Sam. 5:3; 1 Chron. 11:3); hence used of Jehovah establishing a covenant with men, 2 Ch. 31:7; Isa. 55:3; 61:8; Jer. 32:40. —(b) where the victor concedes the benefit of peace, and a league to the vanquished. Josh. 9:6, עָשָׂה בְרִית לָנוּ בְרִית "now grant a league to us;" verse 7, sq.; 1 Sam. 11:1, 2; Ex. 23:32; 34:12, 15; Deut. 7:2. —(c) where any thing is *vowed* to God. Ezr. 10:3, נָקְרַתְּ בְּרִית וְעָשָׂה נְקִרְתָּ בְּרִית "now then let us vow to our God to put away all the wives;" hence בְּרִית דָּבָר to vow, to promise any thing, Hag. 2:5. In all these phrases בְּרִית may also be omitted. 1 Sam. 11:2; 20:16; 22:8; 2 Ch. 7:18; Isa. 57:8, מִמֶּנּוּ וְנִקְרַתְּ לָךְ מִמֶּנּוּ "and thou hast joined with thee (some) of them in covenant;" Vulg. *fœdus pepigisti cum eis*. For בְּרִית there once occurs the syn. אָמְנָה Neh. 10:1.

NIPH.—(1) *to be cut down*, as a tree, Job 14:7; Isa. 55:13. Figuratively *to be cut off* from one's country, i. e. *to be driven into exile, to be expelled*, Zec. 14:2.

(2) *to be extirpated, destroyed*, used of persons, Gen. 9:11; Psal. 37:9; Prov. 2:22; 10:31, and so often. Thus, in the customary expression of the Mosaic law, נִקְרַתָּה הַנֶּפֶשׁ הַזֶּה מֵעַמִּי "that soul (that person) shall be cut off from his people," Gen. 17:14; Levit. 7:20, 21; עִמּוֹ מִקִּרְבִּי Levit. 17:4, 9; 18:29; 20:18; Num. 15:30; מִיִּשְׂרָאֵל Exod. 12:15; Num. 19:13; מִתּוֹךְ הַקָּהָל Num. 19:20; מִיִּשְׂרָאֵל Exod. 12:19; and simpl. נִקְרַתָּה הַנֶּפֶשׁ הַזֶּה Levit. 17:14; 20:17. By this phrase is meant the punishment of *death* in general, without any definition of the manner (never the punishment of *exile*, as is supposed by J. D. Michaëlis, on the Mosaic Law, v. § 237), Ex. 31:14; compare Ex. 35:2; and Num. 15:32. [In some of the passages it appears only to signify severed from the congregation of the Lord.] Hence—

(3) *to perish, to fail*, i. q. אָבַד. 1 Kings 2:4, לֹא יִפְרֹת לְךָ אִישׁ מֵעַל כִּסֵּא יִשְׂרָאֵל "there shall not fail thee (perish unto thee) a man from off the throne of Israel;" 1 Ki. 8:25; 9:5; Isa. 48:19; Jer. 33:17, 18; 35:19; used of a country (people) perishing through famine, Gen. 41:36; of a name Ruth 4:10;

of hope, Prov. 23:18; 24:14; of fidelity, Jer. 7:28; Josh. 9:23, לֹא יִפְרֹת מִכֶּם עָבָד "there shall not fail (i. e. cease) from you a slave;" i. e. ye shall be slaves for ever. 2 Sam. 3:29.

(4) *to be cut off*, i. e. divided; used of the waters of Jordan, Josh. 3:13; 4:7; compare בְּרִיתוֹת divorcee.

(5) *to be consumed* as food, Num. 11:33.

PUAL בָּרַת *to be cut off, or down*, Jud. 6:28. Eze. 16:4.

HIPHAL.—(1) i. q. Kal No. 2, *to kill, destroy* men, Lev. 17:10; nations, Josh. 23:4; Zeph. 3:6; Eze. 25:7; instruments of idolatry, Lev. 26:30.

(2) *to separate, to remove, to withdraw*. 1 Sa. 20:15, וְלֹא-תִכְרִיחַ אֶת-הַסֶּדֶד מִמֶּנּוּ בֵּיתִי "that thou withdraw not thy mercy from my house."

HOPHAL *to be cut off* from something, followed by לָן Joel 1:9.

The derived nouns immediately follow, except בְּרִיתָהּ.

בְּרִיתוֹת f. pl. *hewn beams*, 1 Ki. 6:36; 7:12.

בְּרִיתִי m.—(1) *a Cherethite, an executioner* (see the root בְּרַת No. 1, 1 Sa. 5:4), only found in the phrase הַבְּרִיתִי וְהַפְּלִתִי 2 Sa. 8:18; 15:18; 20:7, נָצַב (collect.) *executioners and runners*, a name borne by the guards of king David, whose office it was both to inflict capital punishments, and to convey the king's mandates as quickly as possible to those who held places of government (compare בְּרִי, מִקָּדֵשׁ, אֲנִירָה). See 1 Ki. 2:25, 34, 36; comp. Dan. 2:14.

(2) [*Cherethites*], a Gentile name, i. q. Philistine, especially used of the inhabitants of the southern part of Philistia, 1 Sa. 30:14; Eze. 25:16; Zeph. 3:5. LXX. and the Syr. render it *Cretans*, whence by a comparison with the passages, Am. 9:7; Jer. 47:4; Deu. 2:23, it is not amiss to conjecture that the Philistines had their origin from *Crete*, and that בְּרִיתִי signifies that island; see that word. Others suppose בְּרִיתִי to be so called from בָּרַת to be expelled from one's country (Zec. 14:2), so that it would be the same as Ἀλλόφυλος, by which word בְּלִשְׁתִּי is rendered by the LXX. [in some parts of the O. T.]

בֶּשֶׂב [pl. בְּשָׂבִים] m. and בֶּשֶׂבָה f. by a transposition of letters, i. q. בָּרֶשֶׁה, בָּרֶשֶׂה (which see), a *lamb*, Gen. 30:32, 33, 35; Lev. 3:7; 5:6.

בָּשַׁד an unused root. Arab. كَشَد to cut in, gain.

בָּשֶׁד [Chesed], pr. n. of a son of Nahor, the brother of Abraham, Gen. 22:22. He is perhaps mentioned in this place, so that the origin of the



Chaldeans (כַּשְׁדִּים) may be derived from him. Compare אַרְכַּכְשֵׁר. [The Chaldeans are mentioned in Gen. 11, so that they could not be derived from this son of Nahor.]

כַּשְׁדִּים Gentile noun, pl.—(1) *the Chaldeans*, i. e. the inhabitants of Babylonia, often also called יִשְׁכְּדִי בְּכִל, Isa. 43:14; 48:14, 20; Jer. 21:9; 32:4, 24, 25, 28, 29; Ezekiel 23:14, 23; Hab. 1:6—11; poet. כַּשְׁדִּים Isa. 47:1. Their country is called כַּשְׁדָּא *Chaldæa*, Jer. 24:5; 25:12; Ezekiel 12:13; Isa. 23:13; and ellipt. כַּשְׁדִּים f. (as in Latin *Bruttii, Samnites*, for their country), Jer. 50:10; 51:24, 35. כַּשְׁדִּיָּה into *Chaldæa*, Ezekiel 16:29; 23:16. In a wider sense, the name of *Chaldæa* also comprehended Mesopotamia, which was inhabited in part by the Chaldeans, Eze. 1:3; 11:24; hence אֶרֶץ כַּשְׁדִּים Gen. 11:28, Ur of the Chaldees, a city of Mesopotamia. As to the Chaldeans being said to enter Palestine in their irruptions from the north (and not from the east) through Syria (Jer. 1:14; 4:6; 6:1.—39:5; 52:9; Ezek. 26:7), it need not surprise any one; for they had to go round the desert of Arabia (بديّة الشام), and no other way was passable.

Further, as to the ancient abodes of the Chaldeans (which appear to have been in Assyria), and on the mode of reconciling the accounts of sacred and profane writers, see what I have stated more at large in Comment. on Isaiah, 23:13; and in Ersch and Gruber's Encycl. vol. 16, v. *Chaldæer*; the arguments do not appear to me to be impugned by what has been advanced by Olshausen, Emendationen zum A. T. p. 41, seq. As to the form *Xaldæus*, perhaps both this and the Heb. כַּשְׁדִּי may be formed from a more ancient form כַּרְדִּי which is still preserved in the name, the *Curds*. [But see also Forster's Arabia.]

From the Chaldeans having been greatly addicted to astrology, this name is also applied to—

(2) *astrologers, magians*, Dan. 2:2, 4; as in profane writers, Diod. Sic. ii. 24; Juv. Sat. vi. 553; compare Comment. on Isaiah, ii. p. 349, seq.

כַּשְׁדִּי emph. כַּשְׁדִּיָּה pl. כַּשְׁדִּיָּה emph. כַּשְׁדִּי Ch.—(1) *a Chaldæan*, Dan. 3:8.

(2) *an astrologer, a magian*, Dan. 2:10; 4:4.

כֶּשֶׂה *ἀπαξ λεγόμεν*. Deu. 32:15, TO BECOME FAT, pr. apparently, *to be covered with fat*. Compare Arabic كَشِيَ Conj. I. and V. to be filled with food (Kamûs, p. 31).

כַּשֵּׁל *m an are, a hatchet*, so called from cut-

ting down (כַּשֵּׁל), Ps. 74:6. (Chald. id. Jer. 46:22 Targ.)

כָּשַׁל (once fut. יִכְשֹׁל Prov. 4:16; elsewhere fut. Niph. is used), TO WAVER, TO TOTTER, TO STAGGER. This verb differs from the synonyms כָּנַע and כָּנַע, in that this properly signifies *to totter in the ancles* (mit den Knöcheln umknicken), which the Romans sometimes, but very rarely, called by a peculiar word (see Festus h. v. and Doederlein, Lat. Synon. iii. 62), *talipedare*; (kindred to this is the word כָּלַל to totter, pr. in the ancles, to waddle, from the quadrilateral ancle, which see). The other synonyms properly signify *tottering and shaking of the knees* (just as מוֹט, נוֹט, signify the quivering or trembling of the whole body); they alike imply want of strength. —However, in the common use of language, this primary idea is often neglected; hence כָּשַׁל means—

(1) *to totter, to reel, to sink together*, used of one about to fall. Ps. 27:2, הִמָּה כָּשְׁלוֹ וַנִּפֹּל "they tottered and fell." Isa. 31:3; 59:14; Hos. 14:2; Jer. 50:32; also used of inanimate things, Isa. 3:8; Psalm 109:24, כָּרַכְי כָּשְׁלוֹ מִצוֹם "my knees totter through fasting;" compare Isaiah 35:3; Neh. 4:4. Part. כָּשֹׁל *tired out, wearied*, Psalm 105:37; Isa. 5:27.

(2) *to stumble*. Followed by כָּ of the thing against which one stumbles, Lev. 26:37; Nali. 3:3.

NIPHAL כָּשַׁל fut. יִכְשֹׁל i. q. Kal *to totter, to sink down*, 1 Sam. 2:4; Prov. 4:12; Jer. 31:9; Daniel 11:19, 33. Metaph. *to be made wretched*, Ezek. 33:12.

PIEL, Eze. 36:14 כָּתִיב and—

HIPIL—(1) *to cause to fail*, Lam. 1:14.

(2) *to cause some one to stumble and fail*, Pro. 4:16; 2 Chron. 25:8; 28:23. In a moral sense, *to cause to stumble, to seduce*, Mal. 2:8.

HOPHAL, *to be made to stumble*, Jer. 18:23

Derived nouns, מְכַשֵּׁל, מְכַשֵּׁלָה, כַּשֵּׁל, and—

כַּשְׁלוֹן m. *a fall*, Prov. 16:18.

כִּשְׁף unused in Kal. Syr. Ethpael, TO PRAY, TO OFFER PRAYERS OR WORSHIP, e. g. Acts 4:32; 13:1 (for Gr. λειτουργεῖν), Phil. 1:4 (for Gr. δέησιν ποιεῖν). Like many Syriac words relating to worship (e. g. כַּמְרִים, כַּסֵּס, כַּסֵּר, כַּסֵּל, which see); this also in Hebrew is restricted to the worship of idols, and means—

PIEL כִּשַּׁף *to use enchantment* (pr. to use magical songs, to mutter), 2 Ch. 33:6. Part. מְכַשֵּׁף, *an enchanter, a magician*, Ex. 7:11; Deu. 18:10; Dan. 2:2; Mal. 3:5. Fem. מְכַשֶּׁפָּה Exod. 22:17. LXX

φαρμακίς, φαρμακεύεσθαι. Vulg. *maleficus, maleficis artibus inservire*.

Hence pr. n. כֶּשֶׁף, and the words which immediately follow.

כֶּשֶׁף only found in pl. כְּשָׁפִים *incantations, sorceries*, 2 Ki. 9:22; Mic. 5:11; Nah. 3:4; Isa. 47:12; and—

כֶּשֶׁף *an enchanter*, Jer. 27:9.

כֶּשֶׁף fut. יִכְשֹׁף. (1) TO BE RIGHT, like the cognate roots יָשַׁר, יִשָּׁר, followed by לִפְנֵי Est. 8:5, וְיִכְשֹׁף וְיִכְשֹׁף "and (if) it be right before the king," i.e. if it please the king. (Ch. id.)

(2) *to prosper, to succeed*; hence used of a seed, *to sprout* (Syr. id.), Ecc. 11:6.

Hiphil, *to cause to prosper*, Ecc. 10:10.

Hence כֶּשֶׁף, בִּישׁוֹר, and—

כֶּשֶׁף m. Syr. كَسَفٌ. (1) *success, prosperity*, Ecc. 2:21; 4:4. See כֶּשֶׁף.

(2) *emolument, profit*, Ecc. 5:10.

כָּתַב fut. יִכְתֹּב. TO WRITE. (Arab., Syr., Ch. id. ["Æth. ቀተ: book, letter"].) Constr. followed by an acc. of that which is written, 2 Sam. 11:14; Deut. 10:2; 31:24, but followed by עַל Deut. 6:9; 11:20; Jer. 36:2; Eze. 2:10, and כָּ Neh. 7:5; 8:14; 13:1, of the material written on, more rarely followed by an acc. Isa. 44:5, יָדוֹ לַיהוָה pr. "he fills his hand with letters (er befüllt seine Hand) in honour of Jehovah," compare Ex. 32:15; Eze. 2:10. כָּתַב סֵפֶר אֶל־ to write a letter to any one, 2 Sam. 11:14; followed by עַל of pers. 2 Ch. 30:1. But this last mentioned construction also denotes, *to prescribe, to direct in writing*, 2 Ki. 22:13; Ps. 40:8; also followed by אֶל Est. 9:23, and לְ Prov. 22:20; Hos. 8:12; Eze. 4:7, אֶרֶמִית, "written in Aramaean letters." Specially it is—(a) *to write down, to put in writing* (aufschreiben), Num. 33:2; Jud. 8:14.—(b) *to describe*, Jos. 18:4, 6, 8.—(c) *to inscribe, to put down in a list, men, citizens, or soldiers*, Ps. 87:6, יְהוָה יִסְפֹּר בְּכֹתֹב עַמִּים "Jehovah will count as he writes down the peoples:" Isa. 4:3, כָּל־הַכּוֹתֹב לְחַיִּים "whosoever is written down for life;" compare Jer. 22:30; Ps. 69:29.—(d) *to write a sentence, i.e. to decree*, Isa. 65:6; Job 13:26. (Arab. كتب followed by على to decree concerning any one; كتاب the sentence of a judge.)

NIPHAL, pass. *to be written, written down*, Est. 1:19; 2:23; Job 19:23; Jer. 17:13.

PIEL i. q. Kal let. d, Isa. 10:1.

Hence כָּתַב and the words immediately following

כָּתַב m. (with kametz impure) i. q. Syr. كَتَبَ

Arab. كَتَاب a word used in the later Hebrew for the more ancient כָּתַב.—(1) *something written, a writing*, Esth. 3:14; 8:8; 2 Ch. 2:10, וַיֹּאמֶר בְּכֹתֹב "and he said in writing," i.e. by letters: used of the kind of writing, or of the form of letters, Eze. 4:7; of a transcript, Est. 4:8.

(2) *a book*, Dan. 10:21; specially *a list, a register*, Eze. 13:9; Eze. 2:62; Neh. 7:64.

כָּתַב m. Chald. id.—(1) *something written, a writing*, Dan. 5:8, 15, 16, 24.

(2) Specially *a mandate, a precept*, Eze. 6:18; 7:22, כָּתַב לֹא "without prescription," i.e. at will, as much as is wanted.

כָּתַב fut. יִכְתֹּב Ch. *to write*, Dan. 5:5; 6:26; 7:1.

כָּתַב fem. *writing, [mark]*, Levit. 19:28; see קֶשֶׁט.

כִּתִּים and כִּתִּיִּים Gent. n.; plur. *Kittim, or Chittim*, i.e.—(1) *Citienses or Cyprians*, so called from a celebrated Phœnician colony [but see Gen. 10:4, the descendants of Japheth] in the island of Cyprus, Κίτιον, *Kittion*, Gen. 10:4; Isaiah 23:1, 12; Eze. 27:6. The singular is never found in the Old Test., but it occurs in a bilingual inscription discovered at Athens (on which I have remarked more at length in Boeckii Corpus Inscript. Gr. vol. i. p. 523 [See also Gesenii Monum. Phœn. p. 118—120, and tab. 10]), where the pr. n. of a man of Citium, buried at Athens, is written in Greek, Νουμήνιος Κιτιεύς, in Phœnician letters אִשְׁכְּתִי בֶן חֲרִישׁ... אִישׁ כִּתִּי i.e. *son of the new moon—a Citian man*.

(2) In a wider signification the name comprehended *the islands and coasts of the Mediterranean sea in general, especially the Northern, Greece, and the islands and shores of the Ægean sea*; (in the same manner as אֲרָם, which is of yet wider extent); Nu. 24:24; Jer. 2:10; Dan. 11:30 (compare Livy xiv. 29), in which sense Perseus, 1 Macc. 8:5, is called Κιτιεύς βασιλεύς, and Alexander the Great, ib. 1:1, is said to have come, ἐκ τῆς γῆς Χερραινῶν, compare Dan. loc. cit. The truth, with regard to this twofold signification, was seen by Josephus (Ant. i. 6, § 1, Χέθιμος δὲ Χέθιμα τὴν νῆσον ἔσχεν. Κύπρος αὐτὴ νῦν καλεῖται. καὶ ἅπ' αὐτῆς νῆσοι τε πᾶσαι, καὶ τὰ πλείω τῶν παρὰ θάλασσαν Χέθιμι ὑπὸ Ἑβραίων ὀνομάζεται, μάρτυς δὲ μου τοῦ λόγου μία τῶν ἐν Κύπρῳ πολίων ἰσχύσασα τὴν προσηγορίαν φυλάξει. Κίτιος γὰρ ὑπὸ τῶν ἑλλήνων—



σάντων αὐτῶν καλεῖται), and by Epiphanius, a bishop of Cyprus, born in Palestine, and not unacquainted with Hebrew (Adv. Hær. 30 § 25), παρὶ δὲ ἐγγλόν ἐστι, ὅτι Κίτιον ἢ Κυπρίων νῆσος καλεῖται· Κίτιοι γὰρ Κύπριοι καὶ Ῥόδιοι. The Vulg. translates it by *Italia*, apparently because of the passage in Dan. loc. cit. More may be found as to this in Bochart, Phaleg. p. 137; Michaëlis Spicileg. t. i. p. 103, seq.; Supplem. p. 1377, seq.; and my Comment. on Isa. 23:1.

**נָחִית** m. *beaten oil*, Exod. 27:20; 29:40; Lev. 24:2, i. e. according to R. Salomon, such as flowed from the olives when beaten in a mortar, without their being put into the press; and this was regarded as the purest and best. Root **נָחַת**.

**נָחַת** an unused root; Arab. **نَحَلَ** to press into one; whence **نَحْلٌ** a compact mass of clay. Hence—

**נָחַת** m. [with suff. **נָחַתִּי**], a wall, perhaps as made of compacted clay, Cant. 2:9.

**נָחַת** Chald. id. Dan. 5:5; plur. **נָחַתִּי** (like **נָחַר**, Ezr. 5:8).

**נָחַתִּי** (prob. contr. from **נָחַת** = **נָחַל** and **נָחַשׁ**, [Kithlish], pr. n. of a town in the tribe of Judah, Josh. 15:40.

**נָחַת** unused in Kal.—(I) i. q. **נָחַת** TO HIDE AWAY, TO LAY UP; see **נָחַת**.

(II) to be soiled, stained; Syriac Pael **ܢܚܬ** to stain. Ethp. to be soiled, filthy, stained; see Niph.

(III) i. q. **נָחַת**, by a change of the letters **מ** and **ב**; see **נָחַת**. [The arrangement of this root in its meanings must be regarded as very doubtful, see Thes.]

NIPHAL, pass. of No. II, to be stained, filthy [in Thes. to be written], Jer. 2:22. From No. I. is—

**נָחַת** m. a poetical word, *gold*; prop. that which is hidden away in treasuries, that which is precious (comp. **נָחַר** and **נָחַר**); Job 28:16, 19; 31:24; Pro. 25:12; Dan. 10:5; Cant. 5:11. Used of golden ornaments, Ps. 45:10. Abulwalid understands it to be pearls.

**נָחַת** an unused root; perhaps i. q. **נָחַת** No. I, and Æthiopic **ከረከ**: to cover, to cover over, **ከረከ**: to clothe oneself, **ከረከ**: a tunic, a vest. Hence—

**נָחַת** (only in absol. state) and **נָחַת** (rarely absol. Exod. 28:39, commonly in const. state); with suff. **נָחַתִּי** Gr. **χιτών**, a tunic, an inner garment next

the skin (Levit. 16:4); also worn by women (Cant. 5:3; 2 Sam. 13:18); generally with sleeves, coming down to the knees, rarely to the ancles (see **נָחַת**).

(The etymology is uncertain. Arab. **نَحَن**, Chald.

**ܢܚܢ**; Syr. **ܢܚܢ** is flax, linen; compare **سُتُن** **سُتُن** cotton, cotton cloth, Germ. Cotton, Esatun, and this may be a garment so called from the material. To the same effect Bohlen has lately compared Sanscr. *katam*, something woven, linen. It may be more easy to derive **נָחַת** from the idea of covering, and clothing; see the root **נָחַת**.) Plur. **נָחַתִּי** Exod. 28:40; 29:8; 40:14; and **נָחַתִּי** Ex. 39:27; const. **נָחַתִּי** Gen. 3:21; Ex. 39:27; with suff. **נָחַתִּי** Lev. 10:5.

**נָחַת** [Derived in Thes. from the unused root **נָחַת**], const. **נָחַת** f.—(1) THE SHOULDER; as to the difference of this from **נָחַת**, see that word. (Arab. **نَحَن** id.; whence is formed the denomina-

tive verb **نَحَنَ** to wound in the shoulder, etc.) On the shoulder (**נָחַת**) Isa. 46:7; 49:22; **נָחַת** Nu. 7:9; burdens are spoken of as being carried (also by beasts, Isa. 30:6); whence metaph. Neh. 9:29, **נָחַתִּי** “and they gave a revolting shoulder,” i. e. refused to bear that which was appointed; prop. refused to carry; compare Zec. 7:11. **נָחַת** between the shoulders, i. e. upon the back, 1 Sa. 17:6.

(2) Applied to inanimate things, as the side of a building, 1 Ki. 6:8; 7:39; of the sea, Num. 34:11; of a city and country, Josh. 15:8, 10, 11; 18:12, seq. Hence poetically Deut. 33:12, “(Benjamin) shall dwell between his shoulders (Jehovah’s),” i. e. between the mountains sacred to him, Zion and Moriah. Isa. 11:14, “they shall fly upon the shoulder of the Philistine;” they shall attack their borders, an image taken from birds of prey.

Plur. **נָחַתִּי**, const. **נָחַתִּי**, with suff. **נָחַתִּי** (both fem.).—(1) the shoulder pieces of the high priest’s dress (**אֲפֹדֶת**), Ex. 28:7, 12; 39:4, 7, 18, 20.

(2) the sides of a gate, i. e. spaces at each side of a gate, Eze. 41:2, 26.

(3) bearings of an axle, 1 Ki. 7:30, 34.

**נָחַת** unused in Kal; prop. TO SURROUND, i. q. **נָחַת**, see a long series of connected roots under the word **נָחַת**.

PIEL.—(1) to surround, to environ, in a hostile sense, Jud. 20:43; Ps. 22:13.





and physical sense; לְ in those which are figurative and metaphysical.

(A) it denotes prop. motion, or at least direction, and turning towards something.

(1) *to, towards, unto*; Germ. *nach*, an (*etwas*) *hin*, zu, *gen*; Gr. *εἰς*, *πρός* with acc.; hence קָרַב followed by אֶל and לְ to draw near to some one, לְ מָצָא to attain to anything, בּוֹא followed by אֶל and לְ Isa. 60:4, 5, 13; לְ חָטָא to sin *against* any one; very frequently used of the turning of the heart or mind to something, as לְ חַפֵּץ to be well disposed towards any one, לְ קוֹה to wait for any one (*harren*, auf *jeni.*); also after verbs of listening (see הִשְׁמָע, הִקְשִׁיב, desiring (see פָּלַח), good will (Ex. 20:6), etc.

(2) *to, even to*; fully לְ עַד, as לְשַׂבְּעָה even to satiety, Eze. 39:19. לְ...בֵּין prop. interval...even to, i. e. between this and that, (page cxiv, B). לְ...לְ of a twofold limit, *even to...and even to*, Neh. 3:15.

Metaph. *adeo, even*. Deu. 24:5, לֹא יַעֲבֹר עָלָיו לְבָר "there shall not be laid on him even any matter," i. e. not the least matter; similar to this are the following passages: 2 Chron. 7:21, ... הַבַּיִת הַזֶּה לְבָר עָבַר עָלָיו יֵשֶׁם "as to this house...even all the passers by shall be astonished at it," even the men in the streets. Eccl. 9:4, כִּי לְבָר חַי הוּא טוֹב מִן הַמָּוֶת "for even a dog when living is better than a lion when dead," even the meanest animal when alive excels the most noble if it be dead. Also used sometimes of a number to which a multitude or amount nearly approaches, like the Gr. *εἰς* *μυρίου*, *πρός* *μυρίου*; Germ. *an* *hundert*, 2 Ch. 5:12, כִּהְיוּם לְמֵאָה וְעֶשְׂרִים "nearly an hundred and twenty priests." 2 Ch. 3:8; (but 1 Sa. 29:2 does not belong here).

(3) *εἰς, into*, used of something passing *into* another condition, as though *changed, transformed into* something, Gen. 2:22; Job 17:12; Lam. 5:15; Joel 3:4. 2 Sa. 5:3, "and they anointed David לְמֶלֶךְ (into) a king;" also, לְ הָיָה to become (to be changed) *into* something, zu *etwas* werden. Gen. 2:7, לָקַח חַיָּה לְנֶפֶשׁ חַיָּה "and man became a living soul" (comp. No. 2, a); and without the verb substantive, Job 13:12, לְגִבֵּי חֹמֶר נִבְרָא "your bulwarks (are become) bulwarks of clay." Lam. 4:3, בֵּת עַמִּי לְאֶבֶן "the daughter of my people (is become, or is) cruel." Hence—

(4) It is the *mark of the dative*, after verbs of giving, granting, delivering (see נָתַן, נָתַן), of pardoning (נָשָׂא), of consulting (שָׁאַל), of sending (שָׁלַח), etc. etc.

Specially it denotes—(a) what is called *dativum commodi* (& *incommodi*), compare No. 8, which is also often added pleonastically to verbs of motion, as

those of going (see הָלַךְ, אָנַל, שָׁב), of fleeing (נוּס), especially in the imperative and future, see *Lehrgr* p. 736; poet. also to other verbs, as לְךָ בְּתוֹךְ *be thou like* (lit. for thyself), Cant. 2:17; 8:14; Job 12:11, "the palate tastes food for itself;" Job 15:28, "houses which they do not inhabit for themselves;" Ez. 37:11, נִבְרָאנוּ לָנוּ, etc.

(b) *the dative of the possessor*, as לִי הָיָה לִי (see under these verbs), there is to me, I have, לִי אֵין there is not to me, I have not (see אֵין, לִי), לִי אֵין there is a son to Jesse, i. e. of Jesse, 1 Sam. 16:18 לְשָׂאוֹל the watchmen who were to Saul, i. e. Saul's watchmen, 1 Sam. 14:16 (an example which infringes the canon of Ewald, *Hebr. Gram.* § 308, 2, which Winer repeating, *Sim. Lex.* p. 509, by some oversight writes without the article לְשָׂאוֹל).

(c) *the dative of the cause and author*, of common use in Greek, and found by a Græcism in the Latin poets: the ground of this construction will be easily understood from the following and similar phrases—Ps. 18:45, לְשָׂמַע אֹתוֹ יִשְׁמָעוּ לִי "they submit themselves to me, to the fame, or at the fame, of my name;" Job 37:1, לְאוֹת יִרְדָּר "to this (towards such things) my heart trembles," *solchem zittert mein Herz* for *durch solches*; Isa. 19:22, נָעֻמָּר לָהֶם "he is moved to them," he yields to their prayers. Isa. 65:1. It might be said in German, *dem Winke geschicht es*, for *auf den Wink*, in Folge und Kraft des Winkes, der Macht des Winkes gleichsam weichend. It is thus put—(aa) after passive verbs, לְשָׂמַע לָכֶם, let there be done of (by) you, Ex. 12:16; לְשָׂמַע לִי it was heard by Sanballat, Neh. 6:1; לְהָיָה לָהּ invited by her, Est. 5:12—(bb) after neuter verbs which have a passive power, as לְהָיָה to be done by some one, Isa. 19:15; לְהָיָה to be pregnant by some one.—(cc) in the inscriptions of poems (what is called *Lamed* of the author, and is also used in Arabic), מִן לְדָוִד a psalm of David, Ps. 3:1; 4:1, and מִן לְדָוִד Ps. 24:1; and without the nominative לְדָוִד of David, or by David, Ps. 25:1; 26:1; 27:1; compare the datives of the author of a similar kind, which stand alone on the Phœnician coins, as לְצִידָנִים struck by the Sidonians, לְצִיר by Tyre, Gr. *Σιδωνίων, Τύρον*.—(dd) in many other phrases and examples, in most of which a passive participle must be supplied, 2 Sam. 3:2, בְּכֹרֹת אֶמְנוֹן לְאֶחָיו "his first-born (David's) was Amnon, by Ahinoam," i. e. born of that mother; ver. 3—5 (where some needlessly supply בְּ, compare rather Ps. 128:6); Job 33:6, אֲנִי כְפִיד לֵאלֹהִים "I am even as thou (created) by God," comp. Ps. 24:1; 74:16 Hos. 6:10, שָׁם נָזַח לְעַפְרַיִם "there whoredoms (were committed) by the Ephraimites;" Isa. 2:12, לִיהִיָּה "to be."



"the day (of a judgment to be held) by Jehovah;" Ps. 81:5, **יָעֲבֹד** לַאלֹהִי "a law (promulgated) by the God of Jacob;" Jon. 3:3, "Nineveh was **בְּיָדֵי** לַאלֹהִים a great city, (so made) by God," which God had, by his favour, made great and illustrious (compare page 1, A); 1 Ki. 10:1 **יָשַׁע** שְׁלֹמֹה לְשֵׁם "the fame of Solomon, (prepared or given him) by Jehovah;" Ps. 3:9, **לַיהוָה הַיְשׁוּעָה** "by Jehovah (is) victory;" Jud. 7:18, **לַיהוָה וּלְגִדְעֹן** "by Jehovah and Gideon (we shall conquer)." Also used of the instrument, **הָקָה** לְפִי חָרֵב to smite with the edge of the sword (see **חָרֵב**), **רָאָה** לְעֵינַי to see with the eyes, Eze. 12:12; Ps. 12:5, **לְשׁוֹנֵנוּ נִבְּנִיר** "with our tongue we shall prevail."

In many of the examples which have been just cited (see lett. *b, d, cc*), in Latin, a *genitive* would be used; and hence, also, in examples of other kinds, **ל** stands as *the sign of the genitive* (compare as to the dative in Greek when put by what is called *σχημα κολοφώνιον* for the genitive, e. g. *ἡ κεφαλὴ τῷ ἀνθρώπῳ*, Bernhardii Synt. Gr. p. 88; also the Gascon idiom, *le fils à Mr. A. s'est marié avec la fille à Mr. B.*, for *de*). Specially—(a) where many genitives depend on one nominative, as **דְּבָרֵי הַמִּלְכִּים לְמַלְכֵי יִשְׂרָאֵל** the chronicles of the kings of Israel, 1 Ki. 15:31; **מִסְּפָן עֲשֵׂי עֲשֵׂי שְׁנֵינִי לְשֶׁבֶת אֲבָרָם** Gen. 16:3, compare Ruth 2:3; or where the nominative has an epithet adjoined, as **אֲחֵר לְאַחֲמִזָּד** 1 Sa. 22:20 (in both these kinds of examples the construct state would be unsuitable, see Lehrs. p. 673).—(b) after numerals, Gen. 7:11, "in the six hundredth year **לְחַיֵּי** of the life of Noah;" and so **רִאשׁוֹן לְכָל** the first of all, 2 Sa. 19:21, **אֶחָד לָהֶם** one of them; Eze. 1:6.—(c) as a genitive marking material, Lev. 13:48; Ezr. 1:11, and—(d) where adverbs with the addition of **ל** are put before substantives, and have the force of prepositions, as **קָרִיב** (adv.), **ל** קָרִיב (prep.); **מִתַּחַת** (adv.), **ל** מִתַּחַת = **מִתַּחַת** (prep.); **ל** מַעַל, **ל** מַחֲזִין, **ל** מִקְדָּם, etc. Lehrs. p. 631, No. 3.

Hebrew writers also sometimes, especially later ones, who somewhat inclined to Chaldaism, incorrectly used **ל**, the mark of the dative, *instead of the accusative*, after active verbs (as is done in Chaldee, Syriac, and Æthiopic), e. g. **לָקַח** Jer. 40:2; **ל** אָבֵל Lament. 4:5; **ל** הָרַג Job 5:2, compare 1 Ch. 16:37; 25:1; Psa. 135:11. Once **ל** is even prefixed to a whole sentence, which stands as an accusative, Isa. 8:1, "and write thereon with a common stylus **לְמַתָּר** this (these words), 'haste to the prey,'" etc. Compare verse 3.

As to what I formerly added (Lehrs. p. 681), that **ל** is found by a singular solecism prefixed even to a

nominative, it now appears to me differently; although as to the particular examples I differ from Winet (Sim. Lex. p. 509, 510). Two of them, 2 Ch. 7:21; Ecc. 9:4, we have already seen under No. 1; 1 Ch. 7:1, and 24:20, 22, should apparently be rendered, "to the sons of Issachar, to the Levites," etc. **ל** belonged, are to be reckoned those that follow, *und den Söhnen Issachar (gehört)*. In that very difficult passage, 1 Ch. 3:2, **לְאֶבְשָׁלֹם** "the third was Absalom," by comparison with 2 Samuel 3:3, **לְאֶבְשָׁלֹם** the **ל** may be suspected as a false reading, since it is wanting in the enumeration of the other five sons (2 Sa. 3:1—4); and in twenty codices of Kennicott's collation. However, it may perhaps be defended by regarding **לְאֶבְשָׁלֹם** to be the accusative of the predicate depending on the verb substantive omitted; almost like Lam. 4:3 (see No. 2); and indeed Absalom, as the son of a mother of royal birth, and more famous than his brethren, may have been distinguished from the rest by the writer of the genealogy; as though he had said, *der dritte, der war Absalom*, etc., the third, who was Absalom.

From the primary signification of direction and turning towards, there are also the following derived and applied meanings.

(5) *as to, with regard to*, Germ. in *Beziehung*, *finsticht auf*, in *Ansehung*, an, expressed in Greek by the preposition *εἰς*, and by a dative (Matthiæ, Gr. § 404), in Latin by an ablative. 1 Kings 10:23, "Solomon was greater than all the kings of the earth **לְעֵשֶׂר** as to riches and wisdom." Job 32:4, "for they were greater **לְיָמִים** as to days," in age. Psalm 12:7, "silver **לְאֶרֶץ** purified in the workshop, as to earth," i. e. from earthy matter, scoria. Gen. 19:21; 42:9; Lev. 14:54; Josh. 22:10; Job 9:19. Thus used absolutely at the beginning of a sentence, Isa. 32:1, **וְלִישָׁרִים לְמִשְׁפָּט יִשְׂרָאֵל** "and as to princes let them rule justly." Ps. 16:3, **לְקִרְשֵׁים בָּם** "as to the saints.....in them only I delight."

(6) *on account of, propter*, used of cause and reason (compare Arab. **لِ** Lam causal). So **לָמָּה** *quare? wherefore? why?* Gr. *εἰς τί; πρὸς τί;* Germ. *wegen?* and **לָמָּה** therefore, Gen. 4:23, "I have slain a man **לְפָנַי** because of a wound inflicted on me, **וְיָלֵד לְחֶבְרֹנִי** and a young man because of a stripe." Isa. 14:9; 15:5; 30:1; 36:9; 60:9 (comp. 55:5, where it is said more explicitly **לְמַעַן**). Hosea 10:10.

(7) *concerning, about, of*, used of a person or thing made the object of discourse, after verbs of



saying. Gen. 20:13, אָמַרְי לִי אָחִי הוּא "say of me, he is my brother." Ps. 3:2; 22:31; of commanding, Ps. 91:11; of laughing, mocking, Gen. 21:6; Ps. 25:2; of lamenting, Isa. 15:5; 16:7; compare Arab. *ل* Koran iii. 162; iv. 54.

(8) *on behalf of* any one, *for* any one (comp. No. 3, a). Psalm 124:1, לֹאִלּוּ יְהוָה שָׁהִיָּה לָנוּ "unless Jehovah had been on our behalf," had stood on our side. Ps. 56:10; 118:6. Isa. 6:8, מִי יֵלֶךְ לָנוּ "who shall go for us?" Job 13:7, הֲלֹאֵל תִּדְבַּר עוֹלָה, "will ye speak iniquity on behalf of God?" Gen. 9:5, "only your blood will I require (vindicate, avenge) on behalf of your lives," i. e. for the security of your life. So לָקָחַם to fight for any one; לְהַעֲתִיר to pray, to make intercession for any one.—Hence it is—

(9) as applied to a rule or standard, *according to*. Gen. 1:11, לְמִינוּ "according to its kind." Gen. 10:5, אִישׁ לְלִשָּׁנוֹ "every one according to his language." Nu. 4:29, "according to their tribes and families." Deu. 32:8; 1 Sa. 10:19. לְדָרֵךְ according to justice, i. e. justly. Isa. 32:1. Also *as though*, *as if*. Job 39:16, לֹא הָיְתָה בְּנִיָּה לָהּ "she is cruel towards her young, as if (they were) not hers." Vulg. *quasi non sint sui*. Job 18:14, תִּפְעֲדֶיהָ לְמַלְךָ, בְּחַוֹת "terrors make him flee, as if (those) of a king," or military leader, (comp. Job 15:22; 27:20); Hos. 9:13, "Ephraim... was planted in a pleasant meadow לְצֶר like Tyre" (pr. as if he were Tyre); וָצֵא לְחָפְשׁ he went out (from bondage) free; which is also expressed without לְ, וָצֵא חָפְשִׁי.

(B) More rarely לְ is used—(1) of *rest*, or *tarriance at a place*, or *in a place* (compare לְ letter B), like the Gr. *εἰς*, *εἰς* for *ἐν*, and the Germ. *zu* for *in*, an, e. g. *zu* *Freitag*; as לְ יָד פ' at one's side; לְ יָמִין פ' at some one's right hand (p. cccli, B); לְפֶתַח אֹהֶל "at the door of his tent," Num. 11:10; לְפִי יָמִית "at the entrance of the city," Prov. 8:3; לְחוּץ יָמִים by the sea shore, Gen. 49:13; לְעֵינֵי פ' at the eyes, i. e. before the eyes, in the sight of any one, לְפָנֵי id. This usage is yet more widely extended by the poets and later [?] writers, who sometimes put לְ for the common בְּ, e. g. לחוץ Ps. 41:7, and לחוץ 2 Ch. 32:5, i. q. בְּחוּץ without, outside; מִלֶּךְ מִלֶּךְ Jos. 12:23; לְמִצְפָּה at Mizpah, Hos. 5:1; לְשַׁחַת in the pit, i. e. in prison, Isa. 51:14. It is applied—

(2) to *time*, and is spoken—(a) of *the point of time at which*, and *in which*, any thing is done; especially used in poetry, and in imitation by the later writers, as לְבֹקֶר in the morning, Ps. 30:6; 59:17; Amos 4:4, for the common בְּבֹקֶר לְאוֹר at daylight, Job

24:14; לְעֶרֶב in the evening, Gen. 49:17; Ps. 90:6; Ecc. 11:6, for the common בְּעֶרֶב לְעֶרֶב Gen. 8:11; לְרוּחַ הַיּוֹם, Gen. 3:8; לְעֶרֶב בֹּא הַשָּׁמֶשׁ at the time of sunset, Jos. 10:27, and conjointly לְבֹקֶר וּלְעֶרֶב 1 Ch. 16:40; 2 Ch. 2:3.—(b) used of *space of time within* which anything is done: לְשִׁלֻשֶׁת הַיָּמִים within three days, Ezr. 10:8; לְשִׁלֻשׁ שָׁנִים once in three years, 1 Ki. 10:22; and even—(c) of a *space of time after* which any thing is to be (just as Gr. *εἰς ἐνιαυτόν* is *through* the space of a year (for a year) and *after* a year): Gen. 7:4, לְיָמִים עוֹד שִׁבְעָה after seven days, Germ. *in* (nach) noch sieben Tagen; Am. 4:4, לְשִׁלֻשֶׁת יָמִים after (every) three days; 2 Sam. 13:23, לְשִׁנְתַּיִם יָמִים "after two years," 11:1. Some examples of לְ prefixed to a noun of time do not belong here, in which it is really the sign of the dative, e. g. Ex. 34:2, זָכוֹן לְבֹקֶר ready for the morning; Prov. 7:20, "he will come home בְּקֵץ לַיִל by the day of the full moon (to the festival)." Germ. *zum* *fest*.

(3) of the *condition* or *state in which* any one is, as לְבַד in separation, i. e. separately; לְבֵטַח in security, i. e. securely, confidently; לְחָלִי in sickness, i. e. sick, Isaiah 1:5; לְרִקְמוֹת in (garments) of many colours, Ps. 45:15.

An infinitive with לְ prefixed (as לְעֲשׂוֹת) is rendered in Latin—(1) *ad faciendum*, to do, as marking purpose and end, e. g. Cant. 5:5, "I rose up לְפָתַח to open;" עַת לָלֶכֶת "a time to bring forth," Ecc. 3:2; לְעוֹף קֶרֶב near to fly (thither), Gen. 19:20: also *something to be done*, *faciendum*: לְעֲשׂוֹת מָה what is to be done? 2 Ki. 4:13; Isa. 5:4; 10:32.

(2) *faciendo*, for doing, לְהֵיָּה לְעֲשׂוֹת to be ready or disposed for doing anything (see הָיָה No. 1, d), and ellipt. יְהוָה לְהוֹשִׁיעַני "Jehovah (is ready) for saving me," he will save me, he desires my welfare, Isa. 38:20; 21:1; 44:14.

(3) *faciendi*, of doing, Num. 1:1, "in the second year לְצֵאתָם of theirs going out," i. e. after they had gone out.

(4) *that, so that* (one might do), Num. 11:11; Isa. 10:2.

(5) *even to, until* (one might do), compare above, A 2, Isa. 7:15.

(6) *on account of, because* (see A, 6), Isa. 30:5.

(7) *in that, while, when* (one might do) לְאָמַר in that he said; לְפָנֹת עֶרֶב when evening drew on, Gen. 24:63, compare Jud. 19:26; לְעֲשׂוֹת when he makes, Job 28:25 (for which there is בְּעֲשׂוֹת, verse 26).

(8) *as if, as though* (A, 9), 1 Sa. 20:20.

Farther, לְ is prefixed to an infinitive when it is the complement of verbs which can also be used absolutely, e. g. Gen. 11:8, וַיְחַדְּלוּ לְבָנָו Germ. *auf*

forten auf zu bauen; Deut. 3:24, הִתְחַלֵּת לְהַרְאוֹת "thou hast begun to shew." In such cases ל may be omitted, e.g. הוֹסִיף followed by a bare infinitive, Am. 7:8; 8:2; with ל prefixed, Am. 7:13, just as in Latin a bare infinitive is used, and in poetry, indeed, it is mostly omitted, see the verbs אָבִה, מָאֵן, הָאֵמִין, בָּנִשׁ, בָּנִשׁ, לָמַד, and the like.

Once ל appears to be used as a conjunction, and is prefixed to a finite verb (as in Arab. ل for لِي, and Ch. ל lett. B), for that; thus, 1 Ki. 6:19, where the common reading לְתֵתִי may be rendered *that thou mayest place*. But as in this connexion this would be rather harsh, perhaps Ewald may be followed (Hebr. Gram. p. 213), in taking לְתֵתִי as a doubled infinitive, as in 1 Ki. 17:14.

ל Chald. (A) prep. i. q. Hebr.—(1) *to, towards* (used of place), Dan. 2:17; 4:19; 6:11; 7:2.

(2) the mark of the *dative*, Dan. 2:5, 7, 9, and often also of the *accusative* after active verbs, Dan. 2:10, 23, 24, 25; 5:4; also of the *genitive*, Ezr. 5:11; 6:3, 15.

(3) It is prefixed to the infinitive after verbs of speaking, commanding, etc., Dan. 2:9, 10, 12.

(B) conj. *that*, which, when prefixed to a future, gives it a conjunctive, optative, and imperative power (compare the French *que je sois*). The preformatives of the future then are omitted, see הָיָה Dan. 2:20; לְהָיָה מְבָרֵךְ "blessed be," Dan. 4:22, "amongst the beasts of the field מְדַבֵּר לְהָיָה let thy dwelling be;" Dan. 2:29, מָה דִּי לְהָיָה "what shall come to pass" (unless here לְהָיָה be put for the fuller לְמַהֲיָה).

לָא ["and לָא 35 times, according to the final Masora"], an adverb of negation, NOT, anciently pronounced also לָא, לִי, לִי (compare לֹאֵלָה, לֹאֵלִי, לֹאֵלֶיךָ),

Aram. and Arab. لَآ, لَآ, لَآ, compare as to these syllables which have a negative power, (page XXI, A). Like the Gr. οὐ, οὐκ, it expresses an absolute negation; and hence it is put (unlike אֵל, which see) with preterites, Gen. 2:5; 4:5, and futures, as—(a) simply expressing a negative, לָא תֵּעָזֵב "thou wilt not leave," Ps. 16:10.—(b) in prohibitions, Ex. 20:15, לָא תִּגְנֹב "thou shalt not steal;" verse 5; Gen. 24:37; Lev. 19:4; 25:17; Deu. 25:4 (where it differs from אֵל, which is dehortatory; but compare Prov. 22:24).—(c) rarely used in sentences expressive of end (where commonly there is אֵל), although this use is denied by Winer (Sim. Lex. p. 514). [Doubted by Ges. in Thes.] Ex. 28:32, לָא יִבָּע "that it be not rent" ["(so) that it shall not be rent," Ges. in Thes., 33-

jecting the other rendering]; Ex. 39:23; Job 22:11; Isa. 41:7. Also as to its use these particulars are to be observed—

(1) It is put absolutely when answering a question, *no*; Job 23:6, "will he contend with me with all his strength? *no* (לָא), only," etc.; also in refusing, Gen. 19:2, "not (so), but we will lodge in the street."

(2) It stands as an interrogation when an affirmative answer is expected (different from אֵל No. 4), for לָאֵה *nonne?* like the Gr. οὐκ, Il. x. 165; iv. 242; especially thus found in sentences connected with what has preceded, Job 14:16, לָא תִּשְׁמֹר עַל חַטֹּאתַי "dost not thou watch over my sin?" Job 2:10; 2 Ki. 5:26; Jer. 49:9; Lam. 3:36.

(3) It is put for לָא *without*; 1 Ch. 2:30, "and Seled died לָא בָנִים *without* children;" Psalm 59:4; 2 Sa. 23:4; Job 34:24; לָא דֶּרֶךְ *without* a way, Job 12:24; לָא אִישׁ *without* men, devoid of men, Job 38:26.

(4) It is, i. q. לָא *not yet*, 2 Kings 20:4; Psalm 139:16.

(5) It is prefixed to nouns—(a) to adjectives to make them negative, לָא חָסִיד *impious*, Psalm 43:1; לָא עֹז *infirm*, Prov. 30:25.—(b) to substantives, as לָא אֵל as if it were *non-deus, not-god*, i. e. an idol, a god only in name, Deut. 32:21; Jer. 5:7; לָא עֵץ *not wood*, used of a man in opposition to a rod or instrument of wood, Isa. 10:15; לָא אֵלֶּה *used of God as not to be compared with mortals*, Isa. 31:8. As to the phrase לָא כֹּל, see under כֹּל No. 3. Some ascribe to לָא, also a signification as a substantive, *nothing*, but there are no certain instances of it so used. Job 6:21, the reading is very doubtful, and Job 31:23, לָא אֵיכָל should be rendered *I could not* (do any thing of the kind); compare however Chald. לָא, לָהּ Dan. 4:32.

With prefixes—

(A) בָּלָא.—(1) A preposition of various significations, according to the various uses of the particle בָּ. —(a) *not in* (a certain time); compare בָּ of time, letter A, No. 1, i. e. *out of, beyond* a certain time; Lev. 15:25, בָּלָא עַתִּיבְתָּהּ "beyond the time of her uncleanness;" also *before* (i. q. בְּפָנֶיךָ); Job 15:32, בָּלָא יוֹמֹ "before his time;" compare above לָא for בָּ No. 4.—(b) *not for* (some price); compare בָּ of price, letter B, 9, Isa. 55:1; Ps. 44:13; and thus בָּ לָא Isaiah 45:13.—(c) *not with* (any thing), i. e. *without*; 1 Chron. 12:33, בָּלָא לֵב לֹב "not with a double heart," i. e. with a unanimous heart, with the whole soul; compare Psalm 17:1; Job 8:11; Ezek. 22:29. In the same sense בָּ is used, as לָא בְּיָד *without hand* (of man), Job 34:20; לָא בְּכֶסֶף *not with*



silver, i. e. so as to obtain silver, Isa. 48:10 (Syriac  $\text{ܠܐ}$  without).—(d) *not through*; compare  $\text{ܠܐ}$  of instrument and cause, letter C, No. 2; Job 30:28, "I go blackened  $\text{ܠܐ}$  not (blackened) by the sun." In some instances  $\text{ܠܐ}$  is also concisely used for  $\text{ܠܐ}$ ; Isa. 55:2,  $\text{ܠܐ}$  "for that which does not satisfy;" 2 Ch. 30:18, "they eat the Pass-over  $\text{ܠܐ}$  not according to the written precept," prop. in a manner which was not according to that which was written; auf die Art, die nicht nach der Schrift war; Jer. 2:11.

(2) Conj. followed by a fut., Germ. ohne daß; so that not, Lam. 4:14,  $\text{ܠܐ}$  "so that (men) could not touch their garments."

(B)  $\text{ܠܐ}$  *nonne? is not?* Genesis 4:7; 20:5; Job 1:10; Nu. 23:26; *annon?* 1 Ki. 1:11. Such a question requires an affirmative answer, and thus  $\text{ܠܐ}$  is often simply an affirmation, almost i. q.  $\text{ܠܐ}$  lo! 1 Sam. 20:37,  $\text{ܠܐ}$  "lo! the arrow (is) beyond thee;" 2 Sa. 15:35; Ruth 2:8; Pro. 8:1; 14:22; 22:20; Job 22:12 (in the other hemistich  $\text{ܠܐ}$ ). Hence the author of the Chronicles, instead of  $\text{ܠܐ}$  in the books of Kings, has often used  $\text{ܠܐ}$ , e. g. 2 Ki. 15:36,  $\text{ܠܐ}$  "behold these things are written in the book," etc.; comp. 2 Ch. 27:7; and so, 2 Ki. 20:20; 21:17; compared with 2 Ch. 32:32; 33:18; 35:27; and so often, see Gesch. der Heb. Spr., p. 39. The LXX. also often render  $\text{ܠܐ}$  by  $\text{ὅτι}$ , Josh. 1:9; 2 Ki. 15:21. In Samaritan and Rabbinic  $\text{ܠܐ}$  is commonly used for  $\text{ܠܐ}$ , and in the same sense in Arabic  $\text{لا}$ , see Lehrs. p. 834.

(C)  $\text{ܠܐ}$ —(1) *without*; once 2 Ch. 15:3, so that he have not.

(2) *as if not*; see  $\text{ܠܐ}$  A, 9. Elsewhere it is for  $\text{ܠܐ}$  Isa. 65:1; Job 26:2.

Note 1. By a certain neglect in orthography  $\text{ܠܐ}$  is sometimes written for  $\text{ܠܐ}$  to him; according to the Masorah fifteen times, Ex. 21:8; Lev. 11:21; 25:30; 1 Sam. 2:3; 2 Sam. 16:18; Ps. 100:3; 139:16; Job 13:15; 41:4; Ezr. 4:2; Pro. 19:7; 26:2; Isa. 9:2; 63:9; on the contrary three times  $\text{ܠܐ}$  is written for  $\text{ܠܐ}$ , 1 Sam. 2:16; 20:2; Job 6:21[?] but several of these examples are uncertain.

Note 2. Some suppose the particles  $\text{ܠܐ}$  and  $\text{ܠܐ}$  to be compounded of  $\text{ܠܐ}$  and  $\text{ܠܐ}$ , but  $\text{ܠܐ}$  in these is the prefixed preposition; see p. cccxii, A, and below  $\text{ܠܐ}$ .

$\text{ܠܐ}$ , once  $\text{ܠܐ}$  (Dan. 4:32 כח ב), i. q. Hebr.  $\text{לא}$ .

(1) *not*, Dan. 2:5, 9, 10, 11; 3:12, 14;  $\text{ܠܐ}$  *annon?* ib. 3:24; 4:27.

(2) *nothing*, Dan. 4:32.

$\text{ܠܐ}$  "without pasture"), [Lo-debar], pr. n. of a town in Gilead, 2 Sa. 17:27, which is called 2 Sa. 9:4, 5,  $\text{ܠܐ}$ .

$\text{ܠܐ}$  ("not my people"), [Lo-ammi], the symbolic name of a son of Hosea, Hos. 1:9.

$\text{ܠܐ}$  ("not having obtained mercy"), [Lo-ruhamah], symbolic name of a daughter of Hosea, Hos. 1:6, 8; 2:25.

$\text{ܠܐ}$  an unused root. Arab.  $\text{لَب}$  Med Waw, to thirst; cognate to  $\text{لَب}$  to burn; whence the noun  $\text{فَلَاوَبُوت}$  which see.

$\text{ܠܐ}$  (cogn. to  $\text{ܠܐ}$ )—(1) pr. TO LABOUR (see Niph.).

(2) *to be wearied, to be exhausted*. Job 4:5, "because calamity now toucheth thee,  $\text{ܠܐ}$  thou faintest," followed by  $\text{ܠܐ}$  with inf. to labour in vain, not to be able, Gen. 19:11.

(3) *to be weary of anything, to be offended at*, Job 4:2.

NIPHAL, i. q. Kal, but of more frequent use—(1) *to labour*, followed by an inf. Jer. 9:4,  $\text{ܠܐ}$  "they labour to act perversely," especially "to labour in vain," Jer. 20:9; Isa. 16:12.

(2) *to be wearied, to be exhausted*, Ps. 68:10; followed by  $\text{ܠܐ}$  Isa. 47:13.

(3) *to be weary of anything*; followed by an inf., Isa. 1:14; Jer. 6:11; 15:6; followed by a gerund, Prov. 26:15, "it grieveth him (the sluggard) to bring back his hand to his mouth." Used of loathing, Exod. 7:18.

HIPHAL  $\text{ܠܐ}$ —(1) *to weary, to fatigue*, Job 16:7; Eze. 24:12.

(2) *to weary out, or overcome any one's patience*, Isa. 7:13; Mic. 6:3.

Derivatives,  $\text{ܠܐ}$  and—

$\text{ܠܐ}$  ("wearied") pr. n. Leah, the elder daughter of Laban, and the wife of Jacob, Gen. 29:16, sq.; ch. 30, 31.

$\text{ܠܐ}$  i. q.  $\text{ܠܐ}$  and  $\text{ܠܐ}$  TO WRAP ROUND, TO MUFFLE, 2 So. 19:5 (with this accord Sanser. *lud*; Gr.  $\lambdaάθω$ ,  $\lambdaανθάνω$ ; Lat. *lateo*).  $\text{ܠܐ}$  Job 15:11: see under  $\text{ܠܐ}$ .

$\text{ܠܐ}$  adv. gently, see  $\text{ܠܐ}$ .

$\text{ܠܐ}$  i. q.  $\text{ܠܐ}$  part. Kal of the root  $\text{ܠܐ}$  which see.

$\text{ܠܐ}$  an unused root; Arabic  $\text{لَب}$  Conj. IV

Æthiopic ለሰጠ: to depute, to send a messenger; ተሰጠ: (to be sent) to wait upon, to minister; ለሰጠ: minister, servant. (Kindred roots are ሰጠ, ሰጠ and Lat. *legavit*.)

Derivatives, מְלָאכָה, מְלָאכָה, מְלָאכָה, מְלָאכָה, מְלָאכָה, pr. n. מְלָאכָה.

לָא ("by God," sc. created; comp. Job 33:6), [Lael], pr. n. m., Num. 3:24.

לָא an unused root, perhaps denoting the same as לָא, לָא. (Arab. ل is, to agree, to be congruent, so far at least as its meaning can be gathered from its derivatives; perhaps, to gather together. [See other conjectures in Thes.].) Hence—

לָא suff. לָא, לָא Isa. 51:4; plur. לָא m. —(1) a people, a nation, Gen. 25:23; 27:29; Ps. 7:8; 9:9.

(2) [*Leummim*], pr. n. of an Arabian tribe, Gen. 25:3; supposed to be the same as the Ἀλλουμμία of Ptolemy.

לָא; see לָא.

לָא followed by Makk. לָא, with suff. לָא, pl. לָא; and (what is the same)—

לָא constr. לָא, suff. לָא, plur. לָא (1 Ch. 28:9); with suff. once לָא Nah. 2:8, m.

(1) the heart, perhaps so called from being hollow ["so called from fatness"]; see the root לָא. (Arab.

ل, Syr. ܠܐ, Æthiopic. ለ: id.) 2 Sam. 18:14; Ps. 45:6, etc. As the heart is the central point of the blood and the seat of life, it often means—

(a) i. q. נֶפֶשׁ (Hom. φρένες), the soul, life (baś Lebenšprinzip baś Körper), Psa. 73:21; 84:3; 102:5; Jer. 4:18 (comp. נֶפֶשׁ verse 10). Hence the heart is said to live (to be refreshed), Ps. 22:27; to be sick, Isa. 1:5; and even to sleep and to wake (Ecc. 2:23; compare 8:16; Cant. 5:2); and to stay the heart, is applied to those who take food and drink (see נֶפֶשׁ). The heart is also regarded by Hebrew writers, as—

(b) the seat of the senses, affections, and emotions of the mind, of various kinds, as love (Jud. 16:15, "thy heart is not with me," i. e. thou dost not love me; and on the contrary, to love with the whole heart, or breast, Deut. 4:29; 6:5); confidence (Prov. 31:11); contempt (Prov. 5:12); joy (Ps. 104:15); sorrow, contrition (Ps. 109:16); bitterness (Ps. 73:21); despair (Ecc. 2:20); fear (Ps. 27:3; compare Isa. 35:4; Jer. 4:9); security (נֶפֶשׁ Ps. 57:8; 108:2); fortitude (Ps. 40:13; 1 Sam.

17:32); and, poetically, a sick, wounded, or grieved heart is ascribed to the sorrowful (Proverbs 13:12; 14:13; Isa. 61:1); a melted heart to the timid, Isa. 13:7; Deut. 20:8; a hard heart (see קָשָׁה), like a stone (Ezek. 11:19; 36:26), uncircumcised (Lev. 26:41), to the stubborn and inflexible. The words too, by which we utter those feelings, are poetically attributed to the heart; and thus the heart is said to cry out (Hos. 7:14), to lament (Isa. 15:5), to sigh (Ps. 38:9); and those are said to pour out their heart who pour out their tears, Lam. 2:19. Also—

(c) it is applied to the mode of thinking and acting; a sense in which a pure heart is ascribed to any one (Psalm 51:12), a sincere heart (1 Ki. 3:6), faithful (Neh. 9:8), upright (1 Ki. 9:4); and, on the contrary, a perverse heart (Psalm 101:4), stubborn (Pro. 7:10), deep, i. e. not to be explored (Ps. 64:7), impious (Job 36:13); and double-minded men are said to speak with a double heart, Psa. 12:3, בָּלֵב; see, on the other hand, 1 Chr. 12:33, בָּלֵב; and בָּלֵב with a sincere heart. A heart that is wide (נָדָה Prov. 21:4), great (נָדָה Isa. 9:8), high (נָדָה Ezek. 28:5) signifies pride; but the former of these expressions also signifies joy (Isa. 60:5). It is—

(d) the seat of will and purpose. 1 Sa. 14:7, עֲשֵׂה בְּלִבְּךָ "do all that is in thy heart," what thou wilt, hast determined. Isaiah 10:7, לְהַשְׁמִיר בְּלִבּוֹ "to destroy is in his heart." Isa. 63:4, "the day of vengeance בְּלִבִּי is in my heart," i. e. I have decreed it, and will accomplish it. In this sense the heart is said to be willing (Ex. 35:22), rebellious (Jer. 5:23). בְּלִבִּי i. e. according to my heart, at my will, 1 Sa. 13:14. Farther—

(e) intellect and wisdom are also ascribed to the heart (compare לֵב heart, understanding; Lat. cor, Cic. Tusc. i. 9; Plaut. Pers. iv. 4, 71, and cordatus, i. e. discreet); and even the faculty of thinking (Isa. 10:7; 1 Chr. 29:18). 1 Ki. 10:2, "the queen of Sheba) spake with him all that was in her heart," i. e. she knew. Jud. 16:17, "he told her all his heart," all that he knew. Ecc. 7:21. Hence one is called חָכָם לֵב Job 9:4 (comp. 1 Ki. 10:24); and on the contrary, חָסֵר לֵב foolish, void of understanding, Pro. 7:7; 9:4; אִנְשֵׁי לֵב men of heart, i. e. understanding, Job 34:10. Job 12:3, נִסְתָּר לֵב מִפְּנֵי מֶלֶךְ "I also have understanding as well as you." נֶפֶשׁ Job 36:5, is spoken of the highest wisdom of God. A fat heart is one that is dull, devoid of sense (see שָׁמֶן), Isa. 6:10.

(2) metaph. the middle part, interior, midst



e.g. of the sea, Exod. 15:8; of heaven, Deut. 4:11. 2 Sam. 18:14, קֶלֶב הָאֵלֶּה "in the midst of the terebinth."

לב [suff. לְבִי], Ch. id. Dan. 7:28.

לָבָה & לָבָא an unused root, whence are derived לָבִיא, לָבִי, a lion, a lioness. I have hardly any doubt of its being onomatopoeic, in imitation of the sound of roaring; like the old Germ. *luven*, *lūven*, *leuen*; Engl. *to low*; whence the Germ. *lōwe*, &c.; Gr. *λέων*. [In Thes. another origin is also suggested; Arab. *li* to be voracious.]

לָבִיא, לָבִי—(1) *lions*, from the sing. לָבִי, [and לָבִיא] which see.

(2) [*Lebaoth*], pr. n. of a town of the tribe of Simeon, Josh. 15:32; more fully לְבֵית לָבִיא 19:6.

לָבֶב a root unused in Kal; prob. i. q. נָבֵב (comp. Job 11:12), TO BE HOLLOW ["prob. TO BE FAT, the primary idea lies in the smoothness of fat things." See Thes.]; hence לָבֶב, לָבָה the heart, and לָבִיָּה a kind of cake, so called from its hollow form, [but see above as to the meaning of this root].

NIPHAL, denom. from לָבֶב pass. of Piel No. 1, to be deprived, to be void of heart, i.e. of mind, of understanding. Job 11:12, וְאִישׁ נָבוֹב לִבָּב וְעֵצֶר פָּרָא "but man (is) empty, (and) void of understanding, and man is born (like) a wild ass's colt;" signifying the imbecility and dulness of the human understanding when compared with the divine wisdom. There is a play of words in the use of the verbs נָבוֹב and לִבָּב of a like origin. I formerly objected to this interpretation, which alone is suitable to the context, on the ground that there is no example of the privative power of Piel being transferred to Niphal; but this is removed by Arabic examples, as *مكبود* wounded in the liver. Or perhaps it may be inquired by the learned, whether the signification of dulness in לִבָּב may not be drawn from the verb לָבֶב itself, in the sense of hollowness [but has it such a sense?], so that לִבָּב may be almost the same as נָבוֹב. Others, by comparison of Syr. *ܠܒܐ* to make wise, to add understanding; Ethrael, to be made wise, strengthened, render "but dull man becomes wise, (when) a man shall be born the colt of a wild ass," i.e. never; but this is contrary to the dignity of the Hebrew language.

PIEL לָבֶב—(1) denom. from לָבֶב, to wound, to take away any one's heart (spoken of a maiden),

Cant. 4:9. Compare as to such denominatives, Heb. Gram. § 51, 2.

(2) denom. from לָבִיָּה to make such cakes, 2 Sa 13:6, 8 (see לָבִיָּה).

לָבֶב m. heart, see לָב.

לָבֶב m. Ch. id. with suff. לָבֶבֶךָ, לָבֶבָה Dan. 2:30, 5:22.

[לָבִיבוֹת see לָבִיבוֹת.]

לָבֶד alone, see בָּד.

לָבֶה contr. from לָהֶבֶה flame, Ex. 3:2, like קִטִּיל for הִקִּטִּיל; according to others, from the root לָבֶב, לָבֶלֶב; Samar. to shine, to give light.

לָבֶה f. of the word לָב heart, Ezek. 16:30; plur. לָבוֹת (see לָב) Ps. 7:10; Pro. 15:11.

לָבוֹנָה see לָבֵנָה.

לָבוֹשׁ, לָבֵשׁ m. (once f. see No. 2, from the root לָבֵשׁ).

(1) a garment, clothing, Job 24:7, 10; 31:19; 38:14; Est. 6:9, 10, 11; specially a splendid garment. Job 38:14, וְיִתְבַּחוּ כְמוֹ לָבוֹשׁ "and (all things) stand forth as in splendid attire," spoken of the earth, shone upon by the morning sun; comp. Est. 6:9, 10, 11; Isa. 63:1. Poet. used of the scaly coat of the crocodile, Job 41:5.

(2) a spouse, a wife, by a metaphor in common use in Arabic, Mal. 2:16 (where it is construed with a fem.), compare Koran, Sur. ii. 183, "Wives are your attire, and you are theirs." Compare also the verbs لَبَسَ ثَابُ to put on a garment; also to lie with a woman. More examples are given by Schulz in Animadv. ad Ps. 65:14.

לָבוֹשׁ Ch. i. q. Hebr. No. 1, Dan. 3:21.

לָבֵט unused in Kal; Arab. لَبَطَ to cast on the ground, to prostrate.

NIPHAL, TO BE THROWN HEADLONG, TO FALL DOWN, TO PERISH, Prov. 10:8, 10; Hos. 4:14.

לָבִי pl. m. לָבִיא lions, Psa. 57:5; fem. לָבִיָּה lionesses, Nah. 2:13, see לָבִיא.

לָבִיא a lion, so called from his roaring, see לָבָה, a word altogether poetic, Gen. 49:9; Num. 24:9; Deut. 33:20; Job 4:11; 38:39; Isa. 5:29; 30:6, etc. (Arab. لَبِيبَة, لَبِيبَة, also لَبِيبَة a lioness; Copt ΛΑΒΟΙ a bear [also a lion and lioness].) Bochart considers, Hieroz. i. p. 719, that this word does not

signify a lion, but a lioness, principally influenced by the passage, Eze. 19:2, and by an etymology, from לָבִיא to draw the first milk, IV. to suckle with the first milk; but in Eze. loc. cit., there occurs the form לָבִיָּא, and the proposed etymology lacks even the appearance of truth. [In Thes., however, Bochart's supposition is treated with more favour, although on different grounds, especially as being more suited to the context of the passages.]

לָבִיָּא f. (for לָבִיָּה), Eze. 19:2, a lioness.

לָבִיבֹת [the actually occurring form is לָבִיבֹת], f. pl. a kind of cake made in a frying pan, as if *saganum* of Apicius, prob. so called from their hollow form, twisted together (eine Art zusammengerollter Eierfuchen, Wingen) [This depends on whether לָבִב has any such meaning as to be hollow; Gesenius says, in Thes., "prob. with plenty of fat"], from the root לָבִב, 2 Sam. 13:6, 8, 10. Hence the denominative verb לָבִב, which see. LXX. καλλιπιδες. Vulg. sorbitiuncula.

לָבִן—(1) TO BE WHITE, unused in Kal, see לָבִן, לָבִי.

(2) denom. from לָבִנָה to make bricks, Gen. 11:3; Ex. 5:7, 14. (Arab. لَبَن id.)

HIPIL—(1) trans. to make white, metaph. to purge, to cleanse from the filthiness of sins, Dan. 11:35.

(2) intrans. to be white (compare as to verbs of colour in Hiph., Heb. Gram. § 52, 2), Ps. 51:9; Isa. 1:18; Joel 1:7.

HITHPAEL, to purge oneself [or, to be purged], Dan. 12:10.

The derivatives follow immediately, except מְלָבֵן.

לָבִן—(1) adj. f. לָבִנָה white, Ex. 16:31; Levit. 13:3, seq.

(2) pr. n. *Laban*, the son of Bethuel, an Aramæan, the father-in-law of Jacob, Gen. 24:29, 50; chapters 29—31. [Name of a place, Deut. 1:1.]

לָבִן i. q. לָבִי No. 1, const. state לָבִיָּה Gen. 49:12.

[עַל מִוֹת לָבִן Ps. 9:1. Here some take לָבִן as a pr. name *Labben* of one of David's enemies; others regard לָבִי as servile and לָבִי as the pr. n. of a Levite, as in 1 Ch. 15:18. Some moderns suppose מִוֹת לָבִן to be the name of a musical instrument. Better to read עַל מִוֹת לָבִי as in many MSS., with virgins' voice (עַל מִוֹת לָבִי Ps. 46:1) for the boys, to be sung by them, לָבִי being taken as a collective." Ges. add.]

לָבִנָה f.—(1) white, poet. for the moon, like לָבִיָּה for the sun, and Arab. قمر the moon, from قمر to be white, Cant. 6:10; Isa. 24:23; 30:26.

(2) [*Lebanah*], pr. n. m. Ezra 2:45; Neh. 7:48 [א].

לָבִיָּה f. pl. יָם—a brick, a burnt tile, Gen. 11:3; Eze. 4:1, so called from the white and chalky clay of which bricks were made, according to Vitruv. ii. 3.

Arab. لَبَن id. Compare מְלָבֵן.

לָבִנָה m. a kind of tree or shrub, so called from the white colour of the bark or leaves, Gen. 30:37; Hosea 4:13. According to the LXX. and Arabic translator, in Genesis, *styrax*; Arab. لَبْنِي, according to the LXX., Hos., and Vulg. Gen., λεύκη, the white poplar. See Celsii Hierobot. t. I. p. 292; compare Michaëlis Supplem. p. 1404.

לָבִנָה f.—(1) whiteness, transparency, Ex 24:10.

(2) [*Libnah*], pr. n.—(a) of a town in the plain country, of the tribe of Judah; a royal city of the Canaanites, afterwards a city of the priests and a city of refuge, Jos. 10:29; 12:15; 15:42; 21:13; 2 Ki. 8:22; 19:8; 23:31.—(b) of a station of the Israelites in the desert, Num. 33:20.

לָבִנָה & לָבִנָה (Gr. λίβανος, λιβανώτης), [Arab. لَبَن, Syr. ܠܒܢܐ], f.

(1) frankincense, Lev. 2:1, 15; 5:11; 24:7; Num. 5:15; Isa. 60:6, etc., so called from the white colour of the purest frankincense (Plin. H. N. xii. 14). It is spoken of as growing, not only in Arabia (Isa. 60:6; Jer. 6:20), but also in Palestine (Cant. 4:6, 14), unless in the Canticles some other odoriferous herb is intended.

(2) [*Lebonah*], pr. n. of a town near Shiloh, only mentioned Jud. 21:19 [now prob. El Lubban

اللبان, Rob. iii. 90].

לָבִנָה see לָבִיָּה.

לָבִנוֹן (in prose always with art. הַלְבָנוֹן 1 Ki. 5:20, 23; Ezra 3:7; poet. without art. Ps. 29:6; Isa. 14:8; 29:17; compare Lehrs. p. 656), pr. n. Mount *Lebanon* (Gr. Λίβανος), on the borders of Syria and Palestine, consisting of two very high ridges, of which the western is called *Lebanon*, *Libanus kar' êxochyr*: the eastern ridge is partly covered with perpetual snow (Jer. 18:14, whence its Hebrew name לָבִנוֹן,



Ch. טור תלנא, Arab. جبال الثلج the mountain of snow, compare *Alpes*), this is called *Antilibanus*, and towards the south, in Hebr. הַרְבָּנוֹן, which see. The modern name of the valley between Lebanon and Anti-Lebanon is بكة Bekaa, but it is, however, altogether a different place from הַבְּקַעַת הַלְבָּנוֹן the valley of Lebanon, Jos. 11:17; 12:7, as to which see page CXXXVI, B. See Relandi Palästina, t. i. § 311; Oedmann, Verm. Sammlungen, fasc. ii. No. 9; Burekhardt's Travels in Syr. p. 1, seq.; p. 214, seq.; Rosenm. Bibl. Alterthumsk. i. 2, p. 236, seq.

לבני ("white"), [Libni], pr. n. of a son of Gershon, Ex. 6:17; Num. 3:18. Patron. id. Numbers 3:21; 26:58.

לבש and לבש fut. ילביש ["Arab. لبس, Æth.

ሰለሰ: Syr. [لحف].—(1) TO PUT ON a garment, TO CLOTHE ONESELF WITH a garment, followed by an acc., Lev. 6:3, 4; 16:23; 24:32; once followed by ב, like the Lat. *induit se veste*, Est. 6:8 (compare لبس Med. Kesra followed by an acc. and ב of the garment), absol. Hag. 1:6. Part. pass. construed with an acc. or gen., e. g. לבוש פדים Eze. 9:2, and לבוש הפדים, verse 11, seq. Compare קנור.

(2) It has various figurative uses, Ps. 104:1, הור וְהָרָה לבשת "thou art clothed with splendour and majesty;" Job 7:5, לבש צְשִׁירָה "my body is clothed with worms," covered over with worms; Ps. 65:14, לבשו כְּרִים הַצֹּאן "the pastures are clothed with flocks;" לבש הַרְגִים "clothed with the slain," i. e. lying in the midst of the slain, lying on some and covered over with others, Isa. 14:19. The expression is often used, to be clothed with shame, i. e. to be covered with shame, Job 8:22; Psalm 35:26; 109:29; with justice, Job 29:14; terror, Eze. 26:16; salvation, 2 Chron. 6:41, etc.; compare the phrases in Homer, εἶναι ἀλκήν, Il. xix. 36; ἐννυσθαι ἀλκήν, Il. xx. 381; ἐπιέννυσθαι ἀλκήν, Od. ix. 214. There is a play on the double use of this word, Job 29:14, צָרָה לְבִשְׁתִּי "I have put on righteousness, and it has put me on," i. e. I am covered without with righteousness as a garment, and within it wholly fills me. Connected with this latter use is the expression by which the Spirit of God is said to put on any one, i. e. to fill him, Jud. 6:34; 1 Ch. 12:18; 2 Ch. 24:20; compare Luke 24:49; compare the Syriac expression, ملأ Satan has put thee on, i. e. has filled thee, Ephraemi Opp. Syr. ii. 504, 505.

Pual, part. מלבושים Eze. 2:10, and מלבושים

1 Ki. 22:10; 2 Chron. 18:9; clothed with (official) garments, with robes.

Hiphil, to clothe some one; followed by an acc. of pers. 2 Ch. 28:15; more often followed by two acc. of pers. and garment; to clothe some one with a garment (er ließ ihn das Kleid anziehen), Gen. 41:42; Exod. 28:41; followed by על Gen. 27:16, "with goat skins she clothed his hands." Metaph. to clothe any one with salvation, i. e. to bestow it largely, Ps. 132:16; Isa. 61:10.

Derived nouns, מלבוש, לבוש, תלבושת.

לבש fut. ילביש, Chald. id. followed by an acc. Dan. 5:7, 16; Aph. הלביש (in a Hebraizing form), to clothe, followed by an acc. of the garment, and ? of pers. Dan. 5:29.

לבש see לבוש.

לָן m. prop. apparently, a deep cavity, a basin; (compare Syr. لاج basin, dish; Gr. λάκκος, λάκος, Latin lacus, lacuna, from the root לָגַג); hence, the smallest of the measures of liquid things, a log; according to the rabbins the twelfth part of a Hin, equal to the contents of six eggs, Lev. 14:10, 12, 15, 21, 24.

לָגַג an unused root. Arab. لَج means besides other things, to be deep (used of water, the sea [لَج depth of the sea]); hence the Hebr. לָן.

לָר (perhaps "contention," "strife"), pr. n. [Lod], Lydda, a large village of the Benjamites; Gr. Λύδδα, Λύδδην, Acts 9:32, 35, 38; 1 Macc. 11:34, now called لدّ Neh. 7:37; 11:35; 1 Ch. 8:12; Eze. 2:33.

לָרָר an unused root; Arab. to contend, whence the pr. n. לָר and בָּלָרָר son of contention.

לָה Ch. nothing, i. q. לָא: Dan. 4:32 כתיב לָה.

לָה Dent. 3:11 כתיב לָה, for לָא not.

להב an unused root; Arab. لَب; Æth. ለበ: to burn, to flame. The primary idea is that of licking, lapping, an idea which is found in roots beginning with the syllables לה, לח, לע, and which is applied in various senses (see the root לָעַץ), namely, to a flame, which seems to lap, like a tongue, ["lambent tongues of flame"]; see להט, and compare γλώσσα πυρός, Acts 2:3 [but this refers to the "other tongues" with

which the Holy Ghost enabled the Apostles to testify to Jesus risen from the dead]. Whence—

**להב** m. **לְהִבָּה** Num. 21:28, and **לְהִבָּת** 1 Sam. 17:7, fem.; pl. **לְהִבּוֹת** Ps. 105:32, const. **לְהִבּוֹת** Ps. 29:7.

(1) *flame*, Joel 2:5; Job 41:13.

(2) *flaming*, i. e. *glittering steel*, in brightness resembling a flame, i. e. *the point of a spear*, or sword, 1 Sa. 17:7; Nah. 3:3; Job 39:23; also used absol. of a naked sword, Jud. 3:22; see also **נִשְׁלֶהֶבֶת** **לִבָּה**.

**לְהָבִים** m. pl. ἀπαξ λεγόμεν. Genesis 10:13 [*Lehabim*], pr. n. of a people of Egyptian origin, prob. i. q. **לִיבְיָנִים** *Libyans*; as to the relation of the forms **לְהָבִים** and **לִיבְיָנִים** see p. cccxi, A.

**לְהִנָּה** an unused root; Arabic **لَهِنَ** prop. to be greedy, eager for any thing, to long for greedily; commonly used figuratively, to be greatly addicted, or to attend much to any thing; to hear or learn diligently, (just like Germ. *flüßern*). Hence—

**לְהִנָּה** m. *study of letters*, as it is well explained by Aben Ezra, Eccles. 12:12; in the other member there is **עֲשׂוֹת סְפָרִים** to make, or write books (LXX. *μελέτην*; Vulg. *meditatio*; Luth. *Prebigen*).

**לְהִדָּר** an unused root; Arab. **لَدَرَ** to press, to oppress; whence—

**לְהִדָּר** [*Lahad*], pr. n. m. 1 Ch. 4:2.

**לְהִיָּה** i. q. **לָאָה** (comp. **בָּאָה** and **בָּהָה** TO BE LAN- GUID, TO BE EXHAUSTED. (The primary idea appears to me to be that of *fainting from thirst*, when, with the tongue thrust out, one burns and longs for drink; comp. the verbs beginning with **לָה**, such as **לָהֵן**, and the remarks on the root **לָנַע**. Comp. Lat. *languere*, and Germ. *lecken*, whence the frequentative *lecken*, *lecken*, *lecken* *sehn*.) It occurs once Gen. 47:13, **וַתֵּלֶךְ אֶרֶץ מִצְרַיִם מְצֹרֶת בְּמִצְרַיִם הָרָעָב** “and the land of Egypt was exhausted through the famine.” (Chald. **לְהִיָּה** often used to answer to the Hebr. **לָאָה**.)

**לְהִיָּה** unused in Kal; prob. i. q. **לָהֵן** “*to burn with thirst*”; and, as this is the case with rabid dogs, *to be rabid, mad*, like a dog; *to be mad*. I thus understand—

HITHPALPEL, part. **מְלִיחָלָלָהּ** *mad, insane*, Proverbs 26:18. LXX. in the Aldine edition, and Symm. *πειρώμενοι*, tempted driven (by a demon). Venet.

ἐξεστώς. There is in Syriac a secondary root derived from the idea of madness, **ܠܐܚܒܐ** to be frightened, scared.

I. **לְהַט** TO BURN, to flame (also Syr. Ch. id.). Ps. 104:4. **לְהַטִּים** *the flaming*, those who breathe out fire and flames, Ps. 57:5.

PIEL **לְהַט** to kindle, to make burn (used of a flame), with an acc. Joel 1:19; 2:3; Psalm 83:15; 106:18; Isa. 42:25; to blow (used of the breath), Job 41:13.

Hence **לְהַט**.

II. **לְהַט** i. q. **לָאָה** (compare p. cccxi, A), *pr to hide*; hence to use occult and magical arts; whence **לְהַטִּים** which see.

**לְהַט** m. pr. *flame*, hence *flaming steel* of a sword, Gen. 3:24; compare **לְהַב**.

**לְהַטִּים** [plur. with suff. **לְהַטִּיהֶם**] *incantations*, Ex. 7:11; i. q. **לָטִים**. See **לְהַט** No. II.

**לְהַם** unused in Kal. Arab. **لَهَمَ** to swallow down greedily, whence **لَهْمٌ** greedy, a glutton. Cogn. is **לָחַם**.

HITHPAEL, part. **מְתַלְהֶמִים** things which are swallowed down greedily; *dainty morsels*, Pro. 18:18; 26:22.

**לְהִנָּה** compounded of **לָה** and the pron. **הִנָּה** (which see), *therefore*, Ruth 1:13; i. q. **לָכֵן**.

**לְהִנָּה** Ch.—(1) i. q. Heb. *therefore*, Dan. 2:6, 9; 4:24. It becomes—

(2) an adversative particle (just like the Hebrew **לָכֵן** p. cccxiii, A, on which account many have regarded this word to be compounded of **לָא** and **הִנָּה**), *nevertheless, however*, but Ezr. 5:12, with a previous negation; *but* (fornern), Dan. 2:30; *unless*, Dan. 2:11; 3:28; 6:8.

**לְהִקָּה** an unused and doubtful root; *to increase in age*; introduced by L. De Dieu, from the Æth., to explain (according to his rendering) the following word—

**לְהִקָּה** f. only 1 Sa. 19:20, prob. by a transposition of letters, i. q. **לְהִקָּה** *an assembly*. So LXX., Syr. Ch.; compare also **לְהִקָּה** 2 Sa. 20:14.

**לוּ** is three times put for **לָא** *not*; see **לָא** note 1.

**לוּ רָבִיר** see **רָבִיר**.



לוֹ & לוֹ (1 Sa. 14:30; Isai. 48:18; 63:19)—  
[The power of this word as an *interjection* is taken as  
primary in Thes.]—(1) a conditional conjunction,  
*if*, used, when at the same time it is implied that  
what is spoken of neither is, nor was, nor will be, or  
at least that it is very improbable and uncertain  
(compare אִם p. LVI, A). Just as the sense may  
require it, it is followed by—(a) a preterite, Deut.  
32:29, לֹא קִבְּצוּנוּ זֵאת “if they were wise  
(which they are not) they would understand this.”  
Jud. 13:23, לֹא הִפַּצַּי לְהַמִּיתָנוּ לֹא לִפְנֵי מִיָּדֶיךָ “if Jeho-  
vah pleased to slay us, he would not have accepted,”  
etc. Jud. 8:19; 1 Sa. 14:30; Num. 22:29.—(b) a  
future, Eze. 14:15, “if I should send (which I do  
not say that I will do) evil beasts into the land ....  
16. ... these (three righteous men) alone should be  
saved.” (In verse 13 there is וְ in the same sense;  
in verses 17, 19, the conditional particle is altogether  
omitted).—(c) by a participle, 2 Sa. 18:12, לֹא אֶנְכִּי  
שִׁלַּח עַל בְּפִי אֶלֶךְ בְּסֶפֶר לֹא אֶשְׁלַח יָדִי וְנָתַן  
“and if any one would give into my hand (what no one offers me) a  
thousand shekels, I would not put forth my hand,”  
etc. Psalm 81:14, 15; compare לוֹלֵא. There is an  
aposiopesis in this instance, Gen. 50:15, לֹא יִשְׁמְעֵנוּ  
“if Joseph should hate us, (what then?)” wie?  
menn Joseph uns verfolgte? Well rendered according  
to the sense by the LXX. μή ποτε.

(2) It is applied as an interjection of *wishing*: *O that! would that!* just as a conditional expression (as wenn es geschähe) may be so enunciated, that what we wish is spoken of as uncertain and not very probable; wenn es geschähe! o wenn es doch geschähe! A remarkable instance of this is Job 16:4, לוּ יִשָּׁעְכֶם תַּחַת נַפְשִׁי אֲחַבְדָּה עֲלֵיכֶם בְּנָלִים "if your souls were in my soul's place, I would make a league against you with words;" where the very condition involves a kind of wish, that his friends might feel calamity at least for a little. It is followed by a fut. Gen. 17:18; Job 6:2; an imp. Gen. 23:13 (comp. A C, 3), a preterite, Num. 14:2, לוּ כִּיתָנוּ "would that we had died!" Nu. 20:3, לוּ נִוְשְׁעִי, but with a future signification, Isa. 63:19, לֹא תִרְעָה "Oh that thou wouldst rend (heaven)." It is merely *concessive* in Gen. 30:34, לוּ יְהִי כְדִבְרְךָ "let it be according to thy word." (Arab. لَوْ id. compare De Sacy, Gram. Arabe, i. § 885. In Syriac there are three forms ܐܠܝ Heb. אִלּוּ if, ܐܠܝܢ not, ܐܠܝܢ oh that! As to etymology this particle seems to be kindred to the root ܠָוָה, so that the conditional signification is from being annexed, depending. [Taken in Thes. to be of the same origin as ܠܐܢ.]

[ל"א see ל"ב.

לוא see לו.]

לִיב an unused root, kindred to לָאֵב. Arab. *al-ʿayb* thirst.

לְבָיִם n. gent. pl. 2 Ch. 12:3; 16:8; Nah. 3:9,  
and לְבָיִם Dan. 11:43, [*Lubim*], *Libyans*, always  
connected with the Egyptians and Ethiopians. Comp.

לְהִיבִים. Arab. <sup>5</sup>لُوبِي a Libyan; if this be a Phœnicio-Shemitic word, it properly signifies, an inhabitant of a thirsty, i. e. an arid country; compare צִיִּים.

לִּדִּים [*Ludim, Lydians*], pr. n. of two nations—(1) of one sprung from Shem, Genesis 10:22; according to Josephus (*Ant.* i. 6, § 4) the *Lydians* in Asia Minor, an opinion not improbable.—(2) of an African people (perhaps belonging to Æthiopia), of Egyptian origin, accustomed to fight with bows and arrows. Eze. 27:10; 30:5; Isa. 66:19; and לִּדִּים Gen. 10:13; Jer. 46:9. See J. D. Michaëlis, *Spicileg.* tom. i. p. 256—260; ii. 114, 115.

**לִּיה**—(1) TO ADHERE, TO BE JOINED CLOSELY to any one, Ecc. 8: 15, "it is good for a man to eat, to drink, to be merry, **יָהוּהוּ בְּעַמּוֹ** for this shall cleave to him (i. e. shall remain with him) in his labour." Hence—

(2) *to borrow, to receive as a loan*, as if *nexus est*, Deu. 28: 12; Ps. 37: 21. Comp. the Lat. *nexus*, used of one whom his creditor took as a slave on account of debt, Varro, Ling. Lat. vi. 5; Liv. ii. 27; viii. 28.

NIPHAL, like Kal, No 1, to join oneself to any one, followed by ל Num. 18:2, 4; Dan. 11:34; ו Ps. 83:9; ל Gen. 29:34; ו ל to join oneself to Jehovah, Isa. 56:3; Jer. 50:5; Zec. 2:15.

HIPHIL, causat. of Kal, No. 2, *to lend*. Isa. 24:2, פִּלְהוּ כְּפִלְהוּ "as with the lender, so with the borrower," Prov. 22:7; Psa. 112:5. Followed by an acc. of pers., Deuter. 28:12, 44; Prov. 19:17; followed by two acc. of pers. and thing, Ex. 22:24.

Derivatives לֹוֶה, לֹוִיתָ, לֹוִיתָ for לֹוִיתָ, לֹוִיתָ; also לוֹ, לוֹ, and pr. n. לוֹ.

١٧٧—(1) TO BEND, TO BEND ASIDE. (Arabic  
 Conj. I. III. to bend, to incline.)

(2) *to turn away, to depart, to go back*, Prov. 3:21.

NIPHAL, particip. נִלְוֹ *perverted*, i. e. *perverse*,  
wicked (compare עָנָה עָשָׂה), PRCV. 3:32; Neutr. נִלְוֹ

perverseness, wickedness, Isa. 30:12. More fully, Prov. 14:2, לָלוּ הַרְקִי "whose ways are perverse;" and Prov. 2:15, יָלוּזִים בְּמַעְלוֹתָם id.

HIPHIL, fut. יָלִיז (inflected in the Chaldee manner, like יָלַי from לָלוּ); i. q. Kal, to go away, depart, Prov. 4:21.

לח m.—(1) *the almond tree*, Gen. 30:37. (Arab. <sup>5</sup>لوز, <sup>5</sup>لوزة, Syr. ܠܕܐ. Its derivation is hardly to be sought for in the Phœnicio-Shemitic languages. It seems to be softened from the original form, which, in Armenian, is preserved in Եղգող engus; Lat. in *nut*; which, with a different inflection, is found in Hebrew, in אֲנֹחַ a nut.)

(2) [*Luz*], pr. n.—(a) of a town in the tribe of Benjamin, called also from its neighbouring sanctuary בֵּית אֵל [but see Gen. 28:17, for the *true* reason of this latter name], (see p. cxvii, A), Josh. 18:13; Jud. 1:23.—(b) another in the country of the Hittites, founded by an inhabitant of the former. Jud. 1:26.

לוח an unused root, Arabic لَحَّ to shine, to be bright (comp. λευκός, γλαυκός; λεύσσω, γλαύσσω); hence to be polished, smooth. Hence is—

לוח m. pl. לוחות a table, tablet (Syr. ܠܘܚܐ; Arab. <sup>5</sup>لوح; Æthiopic ለዐረ: id.)—(a) of stone, on which anything was carved, or inscribed; לוחות הַבְּרִית Deut. 9:9; לוחות הַעֲדוּת Ex. 31:18, the tables of covenant, of law.—(b) of wood, 1 Ki. 7:36; of the leaf of a door, Cant. 8:9; Dual לחתים the deck of a ship, which seems to have been double, Eze. 27:5.—(c) trop. Pro. 3:3, "write upon the table of thy heart;" compare Jer. 17:1; 2 Cor. 3:3; and ἄλτοι φρενῶν, Æsch. Whence—

לוחית [*Luhith*], ("made of tables or boards"), pr. n. of a town of the Moabites, Isa. 15:5; Jerem. 48:5.

לוחש with the art. הלוחש ("enchanter"), [*Hal-lohesh, Halohesh*] pr. n. m., Neh. 3:12; 10:25.

לוחט—(1) i. q. להט, להט No. II, TO COVER OVER, TO HIDE, TO WRAP UP. Part. acc. לוט hiding, Isa. 25:7; and another form לט intrans. hidden, secret; whence בלֹט secretly, Ruth 3:7; 1 Sa. 18:22; 24:5; once בלֹט Jud. 4:21. Part. pass. f. לוחה wrapped up, 1 Sam. 21:10.

(2) to do secretly. Part. pl. לֹטִים secret arts, incantations, Ex. 7:22; 8:3, 14; instead of which there is לֹקִים Ex. 7:11; see להט.

HIPHIL, i. q. Kal, No. 1, 1 Ki. 19:13.

Hence לט and—

לוט m.—(1) *a covering, a veil*. Isaiah 25:7, הָלוּט הָלוּט עַל-כָּל-הָעַמִּים "the covering which is spread over all nations," that which covers their faces and makes them sad. [Rather, the veil which keeps their hearts from God.]

(2) pr. n. *Lot*, the son of Abraham's brother, Gen. 13:1, sq.; 19:1, sq.; the ancestor of the Ammonites and Moabites, who were called, on this account, *the children of Lot*, Deut. 2:9; Ps. 83:9.

לוטן ("a wrapping up"), [*Lotan*], pr. n. of a son of Seir, Gen. 36:20, 29.

לוּ (adhesion," or "garland," "crown," i. q. לוּה from the root לוּה) m.—(1) pr. n. *Levi*, the third son of Jacob by Leah, Gen. 29:34; 34:25; 35:23, the ancestor of the tribe of Levi (בְּנֵי לוּ), which was set apart for the service of the sanctuary, and of which was the family of Aaron (בֵּית אַהֲרֹן), to whom the priesthood was appropriated.

(2) patron. name for לוּי a *Levite*, Deut. 12:18; Jud. 17:9, 11; 18:3; Plur. לוֹיִם Josh. 21:1, sq.

לוּי Chald. plur. emphat. לוֹיִא Levites, Ezr. 6:16, 18; 7:13, 24.

לוּי f. a garland, a wreath, so called from the idea of joining and bending (see the root לוּה); compare Arab. لوى to bend, to curve, to wreath, to twist; III. to twine one's self as a serpent; لَوَّى fold of a serpent, Pro. 1:9; 4:9. Hence—

לוּי (with the adj. termination לוּי, like נִשְׁמָן brazen, from נִשַּׁת, עֲקָלָתוֹ from עָקַלָה), prop. an (animal), wreathed, twisted in folds.

(1) a serpent of a larger kind, Job 3:8 (as to this place see the root עור Pilel); Isa. 27:1 (where it is the symbol of the hostile kingdom of Babylon).

(2) specially, a crocodile, Job 40:25, seq.

(3) any very large aquatic creature, Ps. 104:26; used for a fierce enemy, Ps. 74:14; comp. פִּנִּין Isa. 51:9; Ezek. 29:3; 32:2, 3. Bochart, Hieroz. P. ii. lib. v. cap. 16—18.

לול an unused root, kindred to the root לול (which see); Germ. rollen, to wind, to twist round, whence the following words.

לול pl. לולים winding stairs, 1 Ki. 6:8. (Ch id.)





bern, fâllappen. The signification of *deriding*, which comes from that of stammering (לע), is found in Greek in the same letters when transposed γελάω, χλεύη.

לוח prop. TO STAMMER (compare לע, and the observations on לע); hence—

(1) *to speak barbarously*, i. e. in a foreign tongue, from those who speak a foreign language appearing, to those who are ignorant of it, as if they babbled and stammered senselessly; see HIPHIL.

(2) *to deride, to mock* any one, prob. by imitating his voice in sport (compare Isa. 28:10, 11, and לע). To this answer Sansc. *lad*; Lat. *ludere*; Gr. *λάσθη*, derision), Prov. 9:12. Part. לוח a *mocking, scoffer*, i. e. a frivolous and impudent person, who despises scoffingly the most sacred precepts of religion, piety, and morals (compare וי), Ps. 1:1; Pro. 9:7, 8; 13:1; 14:6; 15:12; 19:25; 22:10; 24:9; Isa. 29:20.

HIPHIL.—(1) *to act as interpreter, to interpret* (from the idea of speaking barbarously, in a foreign tongue; compare Kal No. 1). Part. מלוח an *interpreter*, Gen. 42:23 (well rendered by the LXX. ἐρμηνεύτης, Onk. מלוח; hence an *ambassador, internuncio*, 2 Ch. 32:31; Isa. 43:27; מלוח מלוח Job 33:23; angel *interceding* with God on behalf of men, מעוֹרֵת, tutelar; compare Matt. 18:10. [This is strange theology, Christ is the one מעוֹרֵת and intercessor for his people.]

(2) i. q. Kal No. 2, *to deride, to mock*, followed by an acc. Ps. 119:51; Pro. 14:9; followed by a dative Pro. 3:34.

["PILEL, to this apparently belongs the part. לוחים *scorners, mockers*, Hosea 7:5, for מלוחים Lehrs. p. 316." Thes.]

HITHPALEL הילוח to *act foolishly, impudently*, Isa. 28:22.

Hence מלוח, לעוֹל.

לוח ["TO KNEAD with hands and feet, kindred to דחש, also דחש, דחש"], TO KNEAD dough, Genesis 18:6; 1 Sa. 28:24; 2 Sa. 13:8. (Syriac and Chald., Æth. ለወፈ: id.) Hence לוח.

["(2) *to be strong, firm*; Arab. لَف Med. Ye, III, V., id. Hence לוח."]

לוח pr. n. m. 2 Sam. 3:15 כחב; compare לוח a, b.

לוח Ch. (for לוח, from the root לוח ["of the form קצת, קצת"], prop. connection, *adhesion*; used as a preposition *by, with, like* the Syr. ܠܐ; Ezr. 4:12, לוח i. q. Hebr. מִצֵּד; French *de chez toi*.

לוח see לה.

לוח an unused ["and doubtful"] root, i. q. לוח, whence ["perhaps"] לוח.

לוח see לה.

לוח see לה.

לוח f. *perverseness*, Prov. 4:24, from the root לה ["or from לה"].

לוח adj. (from the root לה); pl. לחים (with Dagesh forte implied, Gram. n. § 22, 1); prop. *moist*; hence *fresh*, of wood, Gen. 30:37; of a grape, Num. 6:3; of new ropes, Jud. 16:7, 8.

לוח m. *vigour, freshness*, Deut. 34:7, from the root לה.

לוח an unused root; Æth. ለሐP: to be beautiful, handsome, whence לחי cheek ["from the *fresh* colour"].

לוח or לח (from the root לה).—(1) *that which is eaten, food*; Job 20:23, וימטר עליהם בלחיהם, "and he shall rain upon them with their food," i. e. God shall send upon them what shall be their food, namely, fire and sulphur which shall fill their belly. *To rain with food* (בלחיהם) is here put poetically for send down food in rain; as in German it is said, es regnet mit großen Tropfen, and regnet große Tropfen herab.

(2) *flesh, body*, Zeph. 1:17, where for לחיהם some MSS. and printed editions have לחים. (Arab. لحم pl. لَحْم flesh.)

לוח an unused root, *to be moist*; Æthiopic ለሐወፈ: to moisten (see Ludolfi Lex. in Syllabo, p. 635; in both editions of his Lexicon this word itself is omitted). Chald. לחל id., לחה, לחות, לחות, לחות, לחות moisture, vigour. Hence לח [and לח].

לוח f. in pause לחי; with suff. לחי; dual לחיים, const. לחי Isa. 30:28; with suff. לחי Ezek. 29:4; but לחיהם Hos. 11:4.

(1) *the cheek*, so called as being the seat of beauty ["from its fresh colour"]; see the root לה. פ' הפה "to smite any one on the cheek," implies castigation or insult, Mic. 4:14; 1 Ki. 22:24; Job 16:10; compare Isa. 50:6; Lam. 3:30.

(2) *jaw-bone*, Jud. 15:15—17; Job 40:26; Ps. 3:8, הִבֵּיתִי אֶת-כִּלְאֵי לִחִי, "thou hast broken the jaw bone of all my enemies:" an image taken from beasts



of prey, which, when their jaw is broken and their teeth extracted, can no longer do harm. Arab. <sup>لحي</sup> <sup>لحي</sup> id., <sup>لحي</sup> beard.

(3) [*Lēhi*], pr. n. of a place on the borders of the Philistæa, Jud. 15:9, 14, 19; fully called <sup>רמת לחי</sup> <sup>רמת לחי</sup> the high place, or hill, of the jaw-bone, prob. so called from the series of abrupt rocks, (as single rocks are called teeth, see <sup>לשון</sup> <sup>לשון</sup>); a jaw is found as the name of a mountainous place in the Chaldee pr. n. <sup>לחית מואב</sup> <sup>לחית מואב</sup> Mich. Suppl. p. 1453; the writer himself [who as being inspired is to be implicitly believed] refers it to the casting away of the jaw-bone, as if it were written <sup>רמת לחי</sup> <sup>רמת לחי</sup> (from the root <sup>רמה</sup> <sup>רמה</sup> to throw).

<sup>לחך</sup> <sup>לחך</sup> i. q. <sup>לחך</sup> <sup>לחך</sup> TO LICK; German <sup>lecken</sup> <sup>lecken</sup>; Arabic <sup>لحكت</sup> <sup>لحكت</sup> Peal and Pael id. In Kal it is once used [in speaking of an ox] for to lick away, to eat up or depasture by licking, Num. 22:4.

PIEL, <sup>לחך</sup> <sup>לחך</sup> to lick, to eat up by licking, spoken of an ox, Num. loc. cit. (compare Arab. <sup>لس</sup> <sup>لس</sup> to lick up fodder as an ox), used of fire, 1 Ki. 18:38; <sup>לחך עפר</sup> <sup>לחך עפר</sup> to lick the dust; hyperb. of one who prostrates himself as a suppliant on the ground, Psalm 72:9; Mic. 7:17; Isa. 49:23.

<sup>לחם</sup> <sup>לחם</sup> fut. <sup>לחם</sup> <sup>לחם</sup> — (1) TO EAT (kindred to <sup>לחם</sup> <sup>לחם</sup>, see under the root <sup>לחץ</sup> <sup>לחץ</sup>), i. q. <sup>אכל</sup> <sup>אכל</sup>, but only used poetically, Prov. 23:1; followed by an acc. of the food, Prov. 4:17; 23:6; followed by <sup>אכל</sup> <sup>אכל</sup> to eat of anything (an <sup>αὐτὸν ἐσθῆν</sup> <sup>αὐτὸν ἐσθῆν</sup>), Prov. 9:5; Psalm 141:4. Metaph. Deut. 32:24, <sup>לחמי רשע</sup> <sup>לחמי רשע</sup> "consumed with pestilence."

(2) to fight, to war, followed by <sup>אף</sup> <sup>אף</sup> Psal. 35:1; and <sup>ל</sup> <sup>ל</sup> of pers. 56:2, 3; more used in Niph. Fierce soldiers are hyperbolically said to devour their enemies, as Joshua says of the Canaanites. Num. 14:9, <sup>לחמנו הם</sup> <sup>לחמנו הם</sup> "they shall be our bread;" Luth. denn wir wollen sie wie Brot freissen; compare Arab. <sup>أفغ</sup> <sup>أفغ</sup> to eat; Conj. II. to fight; Pers. <sup>مردن خوردن</sup> <sup>مردن خوردن</sup> anthropophagus, spoken of a fierce soldier; compare also Hom. <sup>πολέμοιο μέγα στόμα</sup> <sup>πολέμοιο μέγα στόμα</sup>, Il. 10:8.

NIPHAL, <sup>לחם</sup> <sup>לחם</sup> inf. absol. <sup>לחם</sup> <sup>לחם</sup> i. q. Kal No. 2, to fight, to wage war (with a recipr. signif. like the Gr. <sup>μάχεσθαι</sup> <sup>μάχεσθαι</sup>). 1 Sam. 17:10, <sup>נלחמה יחד</sup> <sup>נלחמה יחד</sup> "let us fight together;" followed by an acc. of one's opponent, Josh. 10:25; Psalm 109:3; 1 Ki. 20:25; followed by <sup>א</sup> <sup>א</sup> Exod. 1:10; <sup>אם</sup> <sup>אם</sup> 2 Ki. 13:12; 14:15; <sup>אל</sup> <sup>אל</sup> Jer. 1:19; 15:20; <sup>על</sup> <sup>על</sup> Neh. 4:8; also followed by

Ex. 14:14, 25; Deut. 1:30; and by <sup>על</sup> <sup>על</sup> of that for which one fights, Jud. 9:17; 2 Ki. 10:3; <sup>לחם בעיר</sup> <sup>לחם בעיר</sup> Jud. 9:45; and <sup>על עיר</sup> <sup>על עיר</sup> to fight against a city, to besiege it, Isa. 7:1; 2 Ki. 16:5; Jer. 34:22; 37:8.

Derivatives <sup>לחם</sup> <sup>לחם</sup>, <sup>לחם</sup> <sup>לחם</sup>, <sup>לחם</sup> <sup>לחם</sup>, <sup>לחם</sup> <sup>לחם</sup>.

<sup>לחם</sup> <sup>לחם</sup> a verbal of a Piel form, war, siege. Jud. 5:8, <sup>אז לחם שערם</sup> <sup>אז לחם שערם</sup> "then was there a besieging of the gates," i. e. the gates were besieged. Segol for Tsere (which is found in some MSS.) is put, on account of the construct state; although similar instances are not to be met with. [See Thes.]

<sup>לחם</sup> <sup>לחם</sup> of both genders (m. Num. 21:5; f. Gen. 49:20).

(1) food, both of men and of beasts, Lev. 3:11; Ps. 41:10; 102:5; Job 20:14; <sup>לחם אלהים</sup> <sup>לחם אלהים</sup> the food of God, used of sacrifice, Lev. 21:8, 17. Jer. 11:19, <sup>עץ בלחמו</sup> <sup>עץ בלחמו</sup> "the tree with its food," i. e. its fruit (compare Arab. <sup>أكل</sup> <sup>أكل</sup> food, used of fruit). <sup>לחם הנה</sup> <sup>לחם הנה</sup> the food of the governor, the provision for his table (<sup>Zafelgelber</sup> <sup>Zafelgelber</sup>), Neh. 5:18; comp. verse 15; <sup>לחמד</sup> <sup>לחמד</sup> Obad. 7, ellipt. for <sup>אנשי לחמד</sup> <sup>אנשי לחמד</sup> those who eat of thy table, thy household; used of banquets, or meals, in the phrases <sup>אכל לחם</sup> <sup>אכל לחם</sup> to eat food (see <sup>אכל</sup> <sup>אכל</sup> 1, let. c); and <sup>לחם עשה</sup> <sup>לחם עשה</sup> to furnish a banquet or meal, Eccl. 10:19.

(2) specially bread (as in Arab. <sup>لحم</sup> <sup>لحم</sup> is specially flesh) <sup>לחם הנה</sup> <sup>לחם הנה</sup> bread of the presence; LXX. <sup>ἄρτοι ἐνώπιος</sup> <sup>ἄρτοι ἐνώπιος</sup>; Vulg. <sup>panes propositionis</sup> <sup>panes propositionis</sup>; Luth. <sup>Schau-brotte</sup> <sup>Schau-brotte</sup>; [Engl. Trans. <sup>shew-bread</sup> <sup>shew-bread</sup>.] Twelve small loaves which were set out in the holy tabernacle before Jehovah every week (in the manner of lectisternia), Ex. 25:30; 35:13; 39:36; called in the later books <sup>לחם הפסח</sup> <sup>לחם הפסח</sup>. When numerals are prefixed, <sup>לחם</sup> <sup>לחם</sup> must be supplied; 1 Sam. 10:4, <sup>שתי לחם</sup> <sup>שתי לחם</sup> two (loaves) of bread; compare verse 3, once even —

(3) wheat, of the flour of which the Hebrews made their bread; bread-corn, Brotcorn (comp. Arab. <sup>طعام</sup> <sup>طعام</sup> food; specially wheat; and on the other hand, Gr. <sup>σῖτος</sup> <sup>σῖτος</sup>, wheat, then food of any kind). Isaiah 28:28, <sup>לחם יירק וני</sup> <sup>לחם יירק וני</sup> "wheat is threshed indeed, but they do not beat it hard," etc.

<sup>לחם</sup> <sup>לחם</sup> Ch. food, a banquet, Dan. 5:1.

<sup>לחמי</sup> <sup>לחמי</sup> see <sup>בית לחמי</sup> <sup>בית לחמי</sup> a Bethlehemite, p. cxviii, A. But <sup>לחמי</sup> [<sup>Lahmi</sup> <sup>Lahmi</sup>] also is found as the name of a man, 1 Ch. 20:5, in which place the author of the Chronicles has taken up the words of 2 Sa. 21:19, <sup>ויד אליהו בן ישי ארני בית לחמי את גלית הנתי</sup> <sup>ויד אליהו בן ישי ארני בית לחמי את גלית הנתי</sup> "Elhanan, the son of Jaare-Oregim (this last word is

doubtful, and has perhaps been inserted from the end of the verse), a Bethlehemite, slew Goliath of Gath;" and mistaking the sense [see note], has sought to reconcile it with the account of David having slain Goliath, and has thus written conjecturally, וַיִּד אֶלְחָנָן בְּרֵעֵיר אֶת־לַחְמִי אֲחִי נָלִית הַנָּחַי, "Elhanan, the son of Jair, slew Lachmi, the brother of Goliath of Gath." *Lachmi* therefore, the brother of Goliath, is a fictitious person. [Note. An inspired writer must never be charged with mistaking the sense of a passage; whatever difficulties we may find, we must never forget that "all Scripture is given by inspiration of God."]

לַחְמָם [Lahmam], pr. n. of a town in the plain country of the tribe of Judah, Joshua 15:40, where 32 copies have לַחְמָם. [So Engl. Trans.]

לַח a Chaldee root, unused as a verb, pr. *to be lustful*, like the Gr. *λάγρος*, pr. *to be greedy*, like the kindred roots לָהֵם, לָחֵם, but applied to sexual desire. Hence—

לַחְנָה f. Ch. *a concubine*, Dan. 5:2, 3, 23. Of frequent use in the Targums.

לַחַץ fut. יִלְחֹץ i. q. יִלְחֹץ (kindred to אָלַץ, אָנַס, אָנַח), [לַחַץ], TO PRESS, TO SQUEEZE, Nu. 22:25; 2Ki. 6:32; *to oppress, to afflict* a people, Ex. 23:9; Judges 1:34; 2:18. (Arab. لَحَسَ VIII. to compel, لَحَزَ to set upon, to be importunate with, Samaritan ܠܚܥܬ.) NIPHAL, *to squeeze oneself*, Nu. 22:25. Hence—

לַחַץ m.—(1) *oppression, troubling* of a people, Ex. 3:9.

(2) *calamities, distresses*, Job 36:15; 1 Kings 22:27, לַחֵם לַחַץ וַיִּכֹּס לַחַץ "bread of affliction, and water of affliction," such as is eaten in a time of calamity. Isa. 30:20.

לַחַשׁ not used in Kal, *sibilavit, susurravit*, TO WHISPER, Greek ψιθυρίζω, Germ. *zischeln* (all of which words are like the Hebrew, onomatopoeitic), compare the kindred נָחַשׁ. ([Syr. كَسَف to whisper in the ear, كَسَف Peal, to use enchantment] Arab. لَوَّاحَس to lick, to hiss as a serpent, whence لَوَّاحَس

whisperers, i. e. serpents; Æth. ለሰሰ: id. also, to mutter, to speak softly; for the Gr. γοῦζω, Ἀδελφῶν: to whisper into the ear; ἑδελφῶν: to whisper amongst themselves.)

PEEL לַחַשׁ to whisper mutter specially used of

the incantations of sorcerers, uttered in a mutter Particp. מְלַחֲשִׁים *enchanters, sorcerers*, Psalm 58:6.

HITHPAEL, *to whisper amongst themselves* (unter sich zischeln, flüstern), 2 Sa. 12:19; followed by ע against any one [Ps. 41:8].

Hence pr. n. לַחַשׁ and—

לַחַשׁ m.—(1) pr. *a whispering*, i. e. prayers uttered in a low voice, Isa. 26:16.

(2) *incantation, magic*, Isa. 3:3; ["specially charming serpents;"] Jer. 8:17; Ecc. 10:11. Compare אֲשִׁים.

(3) pl. לַחֲשִׁים Isa. 3:20, *amulets*, or superstitious ornaments, commonly gems and precious stones, or plates of gold and silver, on which magical formulæ were inscribed, such as women in the East were accustomed to hang round their necks, or put into their ears; according to Kimchi and Luther, *earrings*, (compare Gen. 35:4, and see the versions of that passage, and Syr. حَمَلَة). Prop. *charms against enchantment*; nor need it to be deemed strange that the same word should both denote this and also enchantment itself (comp. رَقِيَّة, enchantment, also an amulet), since it was by the same thing, namely a magical song, that they both enchanted and sought to avert the effects of enchantment. See further in Comment. on this place.

לָט part. Kal from לָט (which see), *hidden*.

לָט (in the Samaritan copy, and many Hebrew MSS. written fully לוֹט), m. Gen. 37:25; 43:11; *ledum, ladanum*, Gr. ληδωρ, ληδανωρ, λάδανωρ, a fragrant resinous gum, collected from the leaves of a plant growing in the island of Crete (*κίστρος, Cistus ladanifera*), (Herod. iii. 112), so called from *covering over*, hiding (root לוֹט), comp. בָּפֶר pitch from the root בָּפֶר.—LXX., Vulg., render it *στακίη*, Syr. and Chald. *pistacia*, Saad. *chesnut*. See Celsii Hierob. t. i. p. 280—288; comp. J. D. Michaëlis, Supplemm. p. 1424.

לָטָא an unused root, i. q. Arab. لَطَا and لَطَى *to cleave to the ground*, and the Chald. לָטָא = לוֹט *to hide*; whence—

לָטָא f. *a species of lizard*, Lev. 11:30. LXX χαλαβῶρης. Vulg. *stellio*. See Bochart, Hieroz. i. page 1073. Zab. לָטָא a lizard.

לָטָא ("hammered," "sharpened"), pr. n. of an Arabian tribe, sprung from Dedan, Gen. 25:3



**לטש** fut. יִלְטֹשׁ. — (1) TO HAMMER, TO FORGE, Gen. 4:22.

(2) to sharpen by hammering, e.g. a ploughshare, 1 Sam. 13:20; a sword, Ps. 7:13. Metaph. Job 16:9, יִלְטֹשׁ עֵינָיו לִי "he sharpens his eyes against me," he watches me with stern and threatening eyes.

PUAL, part. sharp, Ps. 52:4.

Derivative, pr. n. לְטוֹשֶׁם.

**לֵילָה** for לַיְלָה, לַיְלָה = לַיְלָה a wreath, from the root לָלָה; pl. wreaths, festoons (Guirlanden, Festschnüre), in architecture, 1 Ki. 7:29, 30, 36.

**לַיְלָה** Isa. 16:3, and Lam. 2:19 כְּחֵיב [“once לַיְלָה Isa. 21:11 in pause, like חַיִּיל and חַיִּיל”, const. לַיְלָה Ex. 12:42; Isa. 15:1; 30:29; more often with הּ parag. לַיְלָה\* (Milél), in pause לַיְלָה, pl. לַיְלֹת [Root לָלָה in Thes.], m.

NIGHT. (Arab. لَيْل, Æth. ሌሊት: Syr. ܠܝܠܐ, id. [“In all these cognate words there is a trace of הּ parag.; see the note.”] A word, beyond doubt primitive, from which the verb לָלָה to pass the night, for לַיְלָה, appears to be formed: [in Thes. לַיְלָה as implying obscurity, is derived from לָלָה]. Gen. 1:5, 14; Ps. 19:3, and so very often; לַיְלָה אַרְבָּעִים forty nights, Gen. 7:4, 12; לַיְלָה כָּכָל בְּלַיְלָה all the night, Ps. 6:7; בְּלַיְלָה in one night, Gen. 40:5; 41:11; בְּלַיְלָה הַהִיא in that night, Gen. 32:14, 22.—By night, is expressed in Hebrew by לַיְלָה Gen. 14:15; Ex. 13:22 (whence לַיְלָה יוֹסֵם Ex. 13:21; Lev. 8:35; Num. 9:21, and לַיְלָה יוֹסֵם Isa. 27:3; לַיְלָה יוֹסֵם 34:10; Jer. 14:17); poet. לַיְלָה Job 24:14; Psal. 42:9; 77:7; 88:2; 119:55; לַיְלָה Psal. 16:7; בְּלַיְלֹת Cant. 3:1. לַיְלָה adv. to night (like הַיּוֹם to day), Gen. 19:5, 34. לַיְלָה as by night, Job 5:14. Figuratively used of calamity, misery, Job 35:10; Mic. 3:6; Isa. 21:11 (compare חֲשָׁךְ).

(\*) Note. לַיְלָה with הּ parag. pr. signified by night; however, gradually it was used for the night time (die Zeit, in welcher es Nacht ist), and night itself; just as נֶגְבָּה, נֶגְבָּה the region towards the south or north, for south and north (whence נֶגְבָּה, נֶגְבָּה, comp. בְּיוֹסֵם; this termination so coalesces with this substantive that in Chaldee and Syriac it is retained as though it were radical, and it becomes י with the termination of the emphat. state. Hence—

**לַיְלָה** m. Chald. night, Dan. 2:19; 5:30; 7:2, 4, 13

**לַיְלִית** f. prop. nocturna from לַיְלָה, with the adj. term. fem. לַיְלִית, a nocturnal spectre, which had, according to the rabbins, the form of a beautiful woman, and lay in wait for children by night. [All this is utterly absurd when thus connected with the nature of something real mentioned in Scripture; *wha. it is, may be doubtful.*] Like this are the Greek and Roman fables about the woman *Εμποισα*, about the *ὄνοκίτταυροι* (see Arist. Ran. 293; Creuzer, Comment. Herod. page 267), the Lamiæ, the Striges, and the Arabian fables about the Ghûles (الغول, الغولة), i. e. female monsters inhabiting deserts, and tearing men in pieces. Compare other names of spectres, עֲלִיקָה, שְׁעִירִים. Isa. 34:14. More may be seen in Bochart, in Hieroz. vol. ii. page 831; Buxtorf, in Lexicon Ch., and Talmud. page 1140, and in my Comment. on Isa. 13:22; 34:14. [It is really lamentable that any one could connect the word of God with such utter absurdity; many understand the nocturnal creature spoken of to be simply the screech owl.]

**לֵין** see לֵין No. 1.  
**לֵישׁ** an unused root, i. q. לָשׁ Med. Ye III. and V. to be strong, bold, לֵישׁ strong; also לֵישׁ strength, לֵישׁ strong, brave. [This root is rejected in Thes.] Hence—

**לֵישׁ** m.—(1) [In Thes. from לֵישׁ], a lion, so called from his strength, Isa. 30:6; Job 4:11; Pro. 30:30. (Arab. لَيْش, Chald. לֵישׁ, Gr. λις, ap. Hom. id.)

(2) [Laiish], pr. n.—(a) of a place on the northern borders of Palestine, elsewhere called לַיְשָׁם and לַיְשָׁן (which see), Jud. 18:7, 29; with the addition of הָ local, Isa. 10:30, where others understand some other town near Jerusalem to be intended; see Comment. on the place.—(b) of a man, 1 Sa. 25:44, and 2 Sa. 3:15 קרי.

**לָכַד** fut. יִלְכֹּד. — (1) TO TAKE, TO CATCH animals in a net or in snares (prop. to strike with a net, compare Arab. لَكَد to strike), Am. 3:5; Ps. 35:8; in a pit, Jer. 18:22; take as captives, soldiers in war, Num. 21:32; Josh. 11:12; Jud. 8:12; to take, i. e. to capture a city, Josh. 8:21; 10:1; 11:10. Metaph. Job 5:13, “he takes (snares) the wise in their own craftiness;” Prov. 5:22.

(2) to intercept, to take before (auffangen), Jer. 7:24, וְלָכַדוּ לָהֶם אֶת-הַמַּיִם “take the water before them.”

(3) to take, to choose any one by lot. Compare

אֲשֶׁר יִלְכְּדֶנּוּ יְהוָה, No. 7. Jos. 7:14, "the tribe which Jehovah will choose," will mark out by lot; verse 17.

NIPHAL, pass. of Kal No. 1, Ps. 9:16; Jer. 51:56; 1 Ki. 16:18; No. 3, 1 Sa. 10:20, 21.

HITHPAEL, to take hold of one another, to adhere together (Arab. لَدَّ Conj.V. to be joined together with the parts compacted), Job 41:9, יִתְלַבְּדוּ "they stick together (the scales of the crocodile);" Job 38:30, פְּנֵי תְהוֹם יִתְלַבְּדוּ "the face of the waters adheres together," is frozen. Compare אָחַז No. 4.

Derivatives, מִלְכָּדָה and—

לָכַד m. capture, being taken, Prov. 3:26.

I. לָכַד imp. of the verb יָלַד, with הּ parag. go, depart, Num. 10:29. It becomes a part. of exciting, age, go to, come now, Gen. 31:44, even when women are addressed, Gen. 19:32, for לָכִי, in pl. לָכֻי agile, Gen. 37:20; 1 Sa. 9:9; Isa. 2:3, 5. The sing. is also written לָד, Num. 23:13; Jud. 19:13; 2 Chron. 25:17.

II. לָכַד for לָךְ to thee, Gen. 27:37.

לָכָה ("progress," "journey," for יָלָכָה) [Le-cah], pr. n. of a town in the tribe of Judah, 1 Ch. 4:21.

לָכִישׁ (i. q. לָכֵס "obstinate," i. e. hard to be captured), [Lachish], pr. n. of a fortified town (Isa. 36:2; 2 Chron. 11:9) in the plain country, of the tribe of Judah, which had formerly been a royal city of the Canaanites, Josh. 10:3; 12:11; 15:39; Neh. 11:30; Jer. 34:7; Mic. 1:13. [Derived in Thes. from the unused root לָכַשׁ and the meaning suggested, "smitten," "taken," "captured," or else the one just mentioned.]

לָכֻ see לָכֻ page ccccl, B.

לָכַשׁ see לָכִישׁ [a root kindred to the Arabic لَكَ, لَكَ, لَكَ Thes.].

לָלֹאזֶה [the actually occurring form] see לָלֹאזֶה.

לָמַד —(1) prop. TO CHASTISE (Arab. لَدَّ i. q. to strike, to beat with a rod), especially beasts of burden (whence מִלְכָּד an ox-goad); hence to discipline, to train cattle (see PUAL, Hos. 10:11), recruits for war; 1 Ch. 5:18, מִלְכָּדָה "trained (i. e. practised) for war;" compare Pual No. 2.

(2) Intrans. to be trained, to learn, e. g. war, Isa. 4:4; to accustom oneself to any thing, followed by Jer. 10:2; by an infinitive, Isa. 1:17; a gerund,

Deu. 14:23; 17:19; 18:9; followed by an acc. Deut. 5:1; Isa. 26:10.

PIEL לָמַד.—(1) to train, to accustom; Jer. 9:4, "they have accustomed their tongue to speak lies."

(2) to teach; const.—(a) absol. 2 Ch. 17:7.—(b) followed by an acc. of pers. to teach any one something, Ps. 71:17; Cant. 8:2.—(c) followed by two acc. of pers. and thing, Deu. 4:1, 5, 14; 11:19; Ps. 25:4; Jer. 2:33, לָמַדְתִּי אֶת־דְּרָכָי "wickedness hast thou taught thy ways;" Jer. 13:21, לָמַדְתִּי אֹתָם עֲלֵיךְ אֲלֵכִים "thou hast taught them to be leaders over thee," thou hast accustomed them to exercise dominion over thee, Jer. 9:4, 13; Ecc. 12:9.—(d) followed by an acc. of pers. and dat. of thing (prop. to train some one to some thing), Ps. 18:35; 144:1; followed by לָ (to train in something), Isa. 40:14; מִן of the thing, Ps. 94:12; by a gerund, Ps. 143:10.—(e) followed by a dat. of pers. Job 21:22.

PUAL, to be accustomed, to be trained, used of a calf, Hosea 10:11; of soldiers (see Kal No. 1). Cant. 3:8, מִלְמָדִי מִלְחָמָה "trained for war." Comp. 1 Chron. 25:7, מִלְמָדֵי שִׁיר "instructed in singing." Used of the thing to which any one is trained. Isa. 29:13, מִצְוֹת אֲנָשִׁים מִלְמָדָה "a human commandment taught (to men);" that which they are made to learn.

Derivatives, לָמוּד, מִלְמָד, לָמַד.

לָמָה, לָמָה, לָמָה see מָה.

לָמוּ poet. for לָ (like לָמוּ for לָ, see מוּ), found four times in the book of Job, 27:14; 29:21; 38:40; 40:4.

לָמוֹ is used for לָהֶם ... to them, also for לוֹ ... Isa. 44:15; 53:8, to him].

לָמוּאֵל ("by God," sc. created, see לָאֵל) [Le-muel], Pro. 31:4, and—

לָמוּאֵל ibid. verse 1, pr. n. of a king otherwise unknown, probably not an Israelite (perhaps an Arabian), for whom the moral sentiments loc. cit. verse 2—9 were intended.

לָמוּד & לָמוֹד adj.—(1) accustomed to any thing, Jer. 2:24; expert in any thing, 13:23. Isa. 50:4, לָשׁוֹן לָמוּדִים "the tongue of the expert," i. e. a tongue ready at speaking, eloquent, [rather skilled to answer aright].

(2) a disciple, a learner, one taught. לָמוּדֵי יְהוָה the disciples of Jehovah, i. e. the prophets, Isa. 54:13 [not restricted thus]; comp. 50:4; also pious men, 8:16 [such a name belongs to any whom the grace of God has converted].



למד

למך an unused root. Arab. [لمك to taste,  
but] تلک<sup>s-l</sup> signifies a strong young man. Hence—

למד

**775** pr. n. *Lamech*—(1) the son of Methusael, of the race of Cain; well known for having misused the arms which his sons had invented, Gen. 4:18—24.—(2) the son of Methuselah, of the race of Sheth, Gen. 5:25—31.

למן see מן.

לְמַעַן? on account of, because, see לְמַעַן.

לע

לַע [with suff. לָעָךְ] masc. *the throat*, Pro. 23:2 (Chald. לוּעָא), from the root לוּעַ.

לעב

לַעֲבֹד unused in Kal. Arab. لَعِبَ TO PLAY, TO  
jest, also to mock. (Kindred to the verbs לָעַץ, לָעַץ,  
see לעץ.) Chaldee לַעֲבֹד mockery, לַעֲבֹד to mock at  
any one. Compare Gr. λῶβη, λωβάομαι.

HIPHIL, *to mock at*, followed by  $\text{ז}$  2 Chr. 36:16.

לעב

**לַעֲבָד** properly TO STAMMER (Syriac **ܠܥܒܕ**, also **ܠܥܒܕܐ**, **ܠܥܒܕܬܐ**, **ܠܥܒܕܢܐ**, Æth. ላዕላዕ and ላለላለ: stammerer, compare **לָעַבְרַי**), hence—(1) to speak barbarously, in a foreign language (compare **לָמַד**), comp. Niphal, and transp. **עָלַב** speaking barbarously.

(2) *to mock at, to deride*, prop. to imitate any one's voice in stammering, by way of derision (Chald. ܡܕܕܐ to mock. Compare transp. Greek γελᾶω, also χλεύη, χλευάζω, Goth. *hlahjan*, *luhhan*, Pers. لاغیدن to joke, Germ. *lachen*, to laugh). Pro. 1:26; followed by a dat. of pers. Pro. 17:5. Ps. 2:4, ܡܕܕܐ ܝܥܬܝܢ ܠܗܡ "the Lord will mock at them," shall despise them as enemies who can accomplish nothing; 59:9; Job 29:19

NIPHAL, to speak barbarously, in a foreign language, Isa. 33: 19.

HIRPHIL, i. q. Kal No. 2, *to mock, to deride*, Job 21:3; followed by Ps. 22:8; Neh. 2:19; followed by 2 Ch. 30:10. Hence—

לעב

לעז masc.—(1) *derision, mockery*, Ps. 79:4; Ezekiel 23:32; 36:4; meton. used of that which causes it, Hos. 7:16.

(2) *impious* speech (compare 𐤒𐤋) Job 34:7.

לעב

לעז adj.—(1) *speaking in a barbarous or foreign tongue*. Isa. 28:11, לעזי שפה "the people of a strange language" (i. e. the Assyrians[?]).

(2) *jester, buffoon, mocker*. Psa. 35:16, מְצַחֲקִים *prop.* "mockers for a cake," i. e. *parasites*, who act the part of buffoons at the feasts of the wealthy for the sake of dainty fare; Gr. ψωμοκόλακες, κνισσοκόλακες. In the Talmud מְצַחֲקִים *prop.* talking for a cake, is used for jocose scurrilous discourse.

לעד

לעד an unused root. Arabic لعد to put into order. Hence—

לעדה

לְעֹדָה ("order"), [*Laadah*], pr. n. m. 1 Chron. 4:21.

לַעֲדוֹן

לַעֲדָן ("put into order"), [*Laadan*], pr. n. m.  
 1 Ch. 7:26.—(2) 1 Ch. 23:7; 26:21.

לעדה

**לָעָה** i. q. Arabic **لَعْنِي** **TO SPEAK RASHLY**,  
to utter vain things (kindred to **לָעַע**, which see), **לָעַע**  
hasty discourse. Job 6:3, **לָעַע** "therefore my words were rash (hasty);"  
**לָעַע** (Milél) for **לָעַע** (Milrá) on account of the pause, like **לָעַע** in pause  
**לָעַע**

לעז

**לִשְׁנָה** TO SPEAK BARBAROUSLY, IN A FOREIGN LANGUAGE; compare **לִשָּׁה**, **לִשָּׁן**. Psal. 114:1. (Syr. **ܠܫܢܐ** to speak in a foreign language, especially in Egyptian.)

עמ

לֶעֱמַל TO EAT GREEDILY, TO DEVOUR. Com-  
pare note under לִיזַע. Arab. quadril. <sup>لَعِظَ</sup> id.; <sup>لَعَسَ</sup> voracity.

HIPHIL, *to give to eat*. Gen. 25:30, אָכְלִי *“give me to eat,”* let me devour, of a person hungry and greedy.

לעז

לען an unused root. Arab. لعن to curse. Hence—  
לענה fem. *wormwood*, Jer. 9:14; 23:15; Lam. 3:15, 19; Prov. 5:4; this herb is perhaps so called as being *noxious* (see the root) and *poisonous* (comp. Deut. 29:17; Apoc. 8:10, 11); as bitter herbs were commonly so regarded by the Hebrews (compare Heb 12:15).

לפד

לָפַד an unused root; to *flame*, to *shine*, Gr. λάμπεω. The original idea is in *lapping*, being *lambent* *lambendo*, which the Phœnicio-Shemites and the Greeks express by the syllable *lab*, *lap* (לָבַב, לָבֵב, *labium*, لِب *lippe*, see page CCCXXXIV, B), and apply to flame. The common root therefore of the Hebrew and the Greek verb is לָפַד, to which a third radical ר is added, in the same manner as to עָם, עָפַר, Gr. ἔμος, ἔμαδος; and a vestige of this is found in the Greek

λαμπάς, Gen. λαμπάδες. From the Phœnicio-Semitic לִמְפָּר, inflected in the Aramaean manner לִמְפָּר, springs the Gr. λάμπω; and from לִפִּיד, Syr. لَمِيط, Ch. לִמְפָּר, Gr. λαμπάς, λαμπάδες, and not contrariwise.—I formerly compared this with אֶל to shine, on the authority of Castell; but this verb is spurious in this sense, and must be regarded as a mistake of that lexicographer. According to the Kamûs, page 417, it denotes nothing but depression, lowness. Hence—

לִפִּיד m.—(1) a lamp, a torch (see the root), Jud. 7:16. Job 12:5, לִפִּיד בָּזוּ "a torch despised," i.e. cast aside, because of its having ceased to give light; an image for a man formerly highly esteemed, but now low and despised, comp. Isa. 7:4, and my note on that place, and 14:19. Also see לִפִּיד.

(2) flame, Gen. 15:17; Dan. 10:6.

לִפְדוֹת ("torches"), [Lapidoth], pr. n. of the husband of Deborah the prophetess, Jud. 4:4.

לִפְנֵי prep. before, see פָּנִים. Hence there has been formed a new adj. לִפְנֵי (like סוֹפִי from סוֹף), before, in front, 1 Ki. 6:17.

לָפַת fut. יִלְפֹּת i. q. Arabic لَفَت TO BEND, TO INCLINE something, Jud. 16:29.

NIPHAL, to bend oneself—(a) to turn aside from the way. Job. 6:18, יִלְפְּתוּ אֶרְחוֹת דְּרָכָם "the journeyers of their way turn aside," i.e. those who journey that way; die Wanderer, die des Weges kommen.—(b) to turn oneself back to see (Arab. Conj. I. V. VIII. id.), Ruth 3:8.

לָצוֹן m. mocking, frivolous contempt of what is good and upright, Prov. 1:22; hence לָצוֹן i. q. לָצִיץ; Isa. 28:14; Prov. 29:8; from the root לָצַץ.

לָצִץ a doubtful root i. q. לָצַץ, to mock. Once in part. לָצִץ Hos. 7:5, unless this be for מְלֹצֵץ part. Pile from לָצַץ.

לָקוֹם ("stopping up the way," i.e. a fortified place, from the root לָקַם to stop up a way), [Lakum], pr. n. of a town in the tribe of Naphtali, Jos. 19:33.

לָקַח fut. יִקַּח, imp. לָקַח Ex. 29:1, more frequently לָקַח with הָ parag. קָחָה Gen. 15:9, inf. absol. לָקַחְתָּ Deut. 31:26; Jer. 32:14, const. לָקַחְתָּ with pref. לָקַחְתָּ (to be distinguished from לָקַחְתָּ 2 fem. pret.), with suff. קָחְתָּ.

(1) TO TAKE i. q. λαμβάνω. (To this answer Arab.

transp. لَحَقَ to stick together, to adhere, e e Hithpael

["Maltese laqach, jylquach, Vassali, p. 430"], G. λάχω, λαγγάνω.) Prop. to take with the hand, to lay hold of, Gen. 3:22; 18:7, 8; 21:14, 27; 22:6; Ps. 18:17, and so very often, with acc. of pers. and 3 of member, Eze. 8:3, וַיִּקַּחנִי בְצִיצַת רֹאשִׁי "and he took me by a lock of my head," born בעַיִם עֹשׂוֹף (in Greek it would be τῆς κόμης, see Hist. of Bel, ver. 36). Then i. q. to take for oneself, with an acc. of thing and pers. Genesis 8:20, "and (Noah) took of all beasts . . . and offered them for a burnt offering;" Gen. 2:15, "and God took Adam, and placed him in the garden;" Gen. 12:5; 16:3; Deut. 4:20; 15:17; 2 Sa. 2:8. In these and similar instances לָקַח, like Hom. λαβών (see Viger. Herm. page 352), often appears to be pleonastic; but yet it serves to describe the matter more fully, and to place it, as it were, before one's eyes. Similarly, 2 Sam. 18:18, אֶבְשָׁלוֹם לָקַח וַיַּצֵּב עָמֻד לְפָנָיו "and Absalom took and set up for himself a column in his lifetime;" but Jer. 23:31, by the words "who take their tongues and utter prophecies," it appears to be signified that the false prophets misused their tongues. Sometimes the dative לוֹ is added, to take for oneself, Gen. 7:2; 15:10; Lev. 15:14, 29; Job 2:8. Specially—(a) לָקַח אִשָּׁה to take a wife, Gen. 4:19; 6:2; 12:19; 19:14; Ex. 6:25; 1 Sam. 25:43, לָקַח לְבָנוֹ אִשָּׁה "he took a wife for (gave one to) his son," spoken of the father of the bridegroom; Gen. 34:4; Ex. 21:10; Jud. 14:2, 3; ellipt. Ex. 34:16, וַיִּקַּח וַיִּתֵּן. In the later books the usual expression is לָקַח אִשָּׁה, which see.—(b) to take i. q. to take away (wegnehmen), Gen. 14:12; Job 1:21; 1 Sam. 19:14, 20; Gen. 27:35, "thy brother has taken away thy blessing;" Job 12:20, "he takes away the understanding of the ancients;" Ps. 31:14, לָקַחַת נַפְשִׁי "to take away my life;" Jer. 15:15, "take me not away (O God)"—Gen. 5:24, כִּי לָקַח אֹתוֹ אֱלֹהִים, i.e. taken him away and received him to heaven; 2 Ki. 2:3, 5.—(c) to take, i. q. to take possession of, to occupy, as a city, a hostile country, Num. 21:25; Deut. 3:14; 29:7. Metaph. Job. 3:6, "let darkness seize upon that night;" Job 15:12, "wherefore does thy heart (thus) seize upon thee?" Also, to take, to captivate any one with blandishments, wisdom (jtm. weðurch einnehmen); Prov. 6:25; 11:30.—(d) to send after, to fetch any one (holen, holen lassen), Gen. 20:2, וַיִּשְׁלַח אֶת-סָרָה, "and he fetched Sarah;" Gen. 27:13, לֵךְ קַח לִי "go, fetch me;" Gen. 42:16; Num. 23:11; Jud. 11:5; also any thing,



2 Sam. 4:6, "they came to fetch wheat" (um Weizen zu holen); to bring any thing (bringen, hin-, herbringen), Gen. 18:5, 7, 8; Job 38:20; to bring, as an offering (darbringen), Gen. 15:10; Ex. 25:2; 35:5.

(2) to take, i. e. to receive, empfangen (i. q. λαμβάνειν, in Passow. lett. B), Num. 23:20, "behold, I have received a blessing from God." Specially—(a) to receive (aufnehmen) for care and protection, Ps. 49:16; 73:24.—(b) to receive with the ears, i. e. to perceive (vernehmen), Job 4:12, compare לקח.—(c) to receive (i. q. to admit), e. g. prayers, counsel, Ps. 6:10; Prov. 2:1; 4:10; 24:32.

NIPHAL לקח pass. of Kal 1, letter b, 1 Sam. 4:11, seq.; 21:7; 2 Ki. 2:9, letter d; Est. 2:8, 16. More frequently in the passive signification are used—

PUAL, pret. לקח and fut. —

HOPHAL לקח pass. of No. 1, to be taken, Gen. 3:19, 23; letter b, Isa. 49:24, 25; 52:5; Jud. 17:2; letter d, Gen. 12:15; 18:4.

HITHPAEL, part. מלקח Ex. 9:24; Eze. 1:4, "a fire taking hold of itself," as if a mass of fire; see Syn. התלקח.

Derivatives, לקח [?] קחה, כקחה, מלקח, מלקחים [מלקחים], pr. n. לקח, and —

לקח m.—(1) arts, by which any one's mind is captivated (Kunst jem. einzunehmen), Prov. 7:21; compare root No. 1, letter c.

(2) doctrine, knowledge, which any one receives, i. e. perceives, or learns (see root No. 2, b; compare Syr. ܠܚܝܩ to receive and learn; Gr. παραλαμβάνω and Lat. accipio), Pro. 1:5; 9:9; Isa. 29:24. So far as this is communicated to others, i. q. instruction, the discourse of one who teaches, Prov. 4:2; Deut. 32:2; Job 11:4.

לקח ("learned," "imbued with learning"), [Likhi], pr. n. m. 1 Chron. 7:19.

לקח Kal and Piel TO GATHER, TO COLLECT, prop. things lying on the ground, e. g. ears of corn, Ruth 2:3, 7, 15; stones, Gen. 31:46; flowers, Cant. 8:2; manna, Exod. 16:4, seq. Once used of collecting money, Gen. 47:14. ["Arab. لقط to collect

any thing lying on the ground; Syr. ܠܚܝܩ Peal and Pael, used of collecting wood; Sam. 22:2, but Nasar. ܠܚܝܩ to collect." Thes.]

PUAL, Isaiah 27:12, and —

HITHPAEL, Jud. 11:3, to be gathered, assembled (of persons), Arab. and Aram. id.

Hence לקח and —

לקח m. a gleaning of ears of corn, or of grapes, Lev. 19:9; 23:22.

לקח see לקח. ["Arab. لقم to stop the way."]

לקח fut. לקח, onomatopoe. TO LICK, TO LAP, used of dogs drinking by lapping, 1 Kings 21:19; 22:38; Jud. 7:5. A kindred root is לקח, which see; also page CCCCXXXIV, B. Also Armen. Լակել lakiel, is to lap; Arab. لعلق a tongue.

PIEL, id. Jud. 7:6, 7.

לקח unused in Kal; Syr. Pael TO BE RIPE, LATE (used of fruit); whence מלקח the latter rain, and לקח hay of the latter growth. Hence —

PIEL, to gather late fruit, i. e. to glean, Job 24:6 (where some copies act as interpreters by reading לקח).

לקח m. hay of the latter growth, aftermowth, Am. 7:1.

לשך an unused root. Arabic لسد to suck; whence —

لשך m.—(1) juice, from the idea of sucking; specially vital moisture, vigour; Ps. 32:4, ܠܫܝ "my vigour is changed," i. e. is dried up.

(2) a sweet cake; Nu. 11:8, ܠܫܝ "a cake of oil," an oiled cake; LXX. ἐγκρις ἐξ ἔλαιου.

לשון of both genders, but more often f.—(1) THE TONGUE of men or of animals, Ex. 11:7; and so frequently. (Arab. لسان, Ethiop. ስላሳ; Aram. ܠܫܢ, also in languages not Phœnicio-Shemitic, Sanscrit rasana, Armen. Լեզու liezu, Coptic ܠܥܬ, and even γλωσσα, in which γ is an addition; comp. λείσσω, γλαύσσω, γνόφος, νίφος, χλαῖνα, lana and many other words. [Welsh, llais, voice, lleision, endowed with voice.] The original idea is that of lapping, a power which is found in the syllable las,

compare ܠܫܢ, لیس, لیس. A secondary root is the Poel ܠܫܢ which see.) under the tongue of any one is used in Hebrew for in the mouth, Ps. 10:7; 66:17. Specially used of a calumnious or malignant tongue (what the Chaldeans and Zabians call a third tongue, compare Sir. 28:15; and the verb ܠܫܢ). Ps. 140:12, ܠܫܢ "a man of tongue," i. e. a slanderer (but ܠܫܢ is an enchanter, Ecc. 10:11). Jer. 18:18, "come! let us smite him with the tongue," i. e. as rightly given in the Chaldee, let us bear false witness against him. Job 5:21,

לשון "the scourge of the tongue" (in German by a like figure, *flatschen*). Pro. 10:31, תהפכות לשון "a perverse tongue," i. e. deceitful; 17:20. Meton. —(a) for *speech*, Job 15:5, לשון ערומים "crafty speeches;" Prov. 16:1. —(b) for *idiom* (German *Sprache*). Dan. 1:4, לשון כשדים "the tongue of the Chaldeans." Genesis 10:5, איש ללשנו "every one according to his tongue," and even —(c) a *nation, a people*, which used a peculiar language. Isaiah 66:18, כל הלשונות והלשונות "all nations and tongues" (see Chald. *lshn*). It is applied —

(2) to inanimate things which resemble tongues — (a) לשון זהב a tongue of gold, i. e. a bar of gold, Josh. 7:21, 24. Vulg. *regula aurea*. —(b) לשון אש a flame of fire, so called from having some resemblance to a tongue, and seeming to lap like one, see להט, להבה (*Æn. ii. 684*), compare *γλωσσαι ὡσεὶ πυρός*, Act. 2:3; Arabic *لسان النار*; Persic *زبان آتش* *zuboni atesh*, Isa. 5:24. —(c) לשון הים Josh. 15:5; 18:19; Isaiah 11:15, and simply לשון Josh. 15:2, a bay of the sea (comp. Germ. *Erdbunge*); in the Arabian geographers

لسان البحر.

["לשך an unused root, perhaps if it be Phœnicio-Shemitic, i. q. *שלק*; but used intrans. to throw oneself down. Hence —"]

לשכה f. i. q. *לשכה* (where see as to its origin [In Thes. suggested to be from *לשך*]), pl. לשכות constr. לשכות, a chamber, a cell, especially used of the cells of the temple, 1 Ch. 9:26; Eze. 40:17, 45; 42:1, seq.; Neh. 10:38, seq. Once, 1 Sa. 9:22, used of a dining room; and Jer. 36:12, of the room of the royal scribe in the royal palace. [See Thes.]

לשם a root of doubtful power. Arab. *لشم* to break, e. g. stones with the feet. ["Arab. *لسم* to taste, properly to lick."]

לשם m. —(1) a kind of precious stone, Exod. 28:19; 39:12. LXX. *λιγύσιον*. Vulgate *ligurius*, Germ. *Dpal*.

(2) Josh. 19:47, a town, otherwise called *לז* and *לז*.

לשן unused in Kal. ["But apparently signifying to LAP, like the cognate words, *لسب*, *لس*, *لحس*, *لحش* comp. *لسم*."]

POEL *לשן* denom. from *לשן* pr. to make tongue, to tongue, i. e. to use the tongue boldly (comp. Germ. *Seine machen*, used of any one running swiftly, fleeing); to slander (see *לשן* used of the tongue of a slanderer). Part. with suff. *מלשני קרי*, *מלשני קרי*, for *מלשני קרי*, part. Piel, Ps. 101:5. (Arab. *لسن* to slander.)

HIPHIL, id. Prov. 30:10.

לשן Ch. a tongue, hence used of a nation using a peculiar language (see *לשן* No. 1. c). Dan. 3:4, עממיה ואפיה ולשניה "peoples, nations, and languages." Dan. 3:7, 31; 5:19; 6:26; 7:14.

לשע an unused root. Arab. *لسع* to pierce, to bore, *لسع* a chink, a fissure; perhaps used of chasms in the earth and fountains. Hence —

לשע [*Lasha*], pr. n. of a town, Gen. 10:19; in the opinion of Jerome (in Quæst.) *Callirrhoe* on the east of the Dead Sea, a place abounding in hot springs. See Plin. H. N. v. 6; Joseph. Bell. Jud. i. 33.

לתח an unused root; perhaps i. q. *תח*, Sam. *אזא* to expand, whence *Æth. አገተሕ*: a garment of byssus, pr. more costly, large. Hence *תתח*.

לתך an unused root, prob. i. q. *נתך* to be poured out, whence —

לתך a corn measure, Hos. 3:2; so called from pouring out. LXX. *ἡμικροπος*. Vulg. *corus dimidius*, by accommodation to the context.

לתע an unused root, i. q. *לע* to bite, whence *מלתע* teeth.

## מ

Mem, the thirteenth Hebrew letter; as a numeral it stands for forty. The name of this letter מים probably signifies water, i. q. מים, and its most ancient form bore a resemblance to waves. In Æthiopic it is called *Mai*, i. e. water. ["To this answers the Greek name *Mū*, i. e. Phœnic. *מו* water."]

It is interchanged — (a) often with the other labials,

as ב and פ, which see ["and even with ו, e. g. *מקח* and *מנה*"] — (b) with liquids, especially Nun, comp

אם; Syr. *آ*; Arab. *أ*, *ان*, *ان*; Arab. *أبام* thumb;

מם pistacio; compare *حبص* *pistacia terebinthus*,

Lin. *תש*; Arab. *دسم* to be fat. *مورج* a threshing



מֵי and מֵיִם to be opposed to; שֵׁט and שֵׁטִים the mark of the plural; comp. the roots מֵי, מֵיִר, מֵיִר, מֵיִר. More rarely with ל see p. cccxxi, A. As to Mem, dropped at the end of words, see Lgb. p. 136, 138; also as to the languages of the Etrusci and Umbri, see O. Müller Etrusker, t. i. p. 56.

מֵי pref. formed from מָה what? where see the note.

מֵי pref. i. q. מֵי, which see.

מֵי Chald. i. q. Hebrew מָה what? and also without an interrogation, מֵי that which, Ezr. 6:8.

מֵי m. a stall, for laying up fodder, a storehouse, Jer. 50:26; LXX. ἀποθήκη. Root מָבֵם.

מֵי—(1) subst. m. strength, force, from the root מָדַד No. 3. Deu. 6:5, "and thou shalt love Jehovah thy God with all thy heart, with all thy mind, וְכָל לְבָבְךָ and with all thy strength," i.e. in the highest degree; 2 Ki. 23:25 (compare Luke 10:27). Isaiah 47:9, בְּעֶזְמַת תְּכַרְכֵּךְ "with (i.e. notwithstanding) the great might of thy sorceries," where we must join מֵי מֵי Job 35:15. Hence—(a) מֵי מֵי with force of force, i.e. most forcibly, most violently, Gen. 17:2, 6, 20; Eze. 9:9.—(b) מֵי מֵי even to force, i.e. in a very great degree; very, Genesis 27:33; 1 Ki. 1:4; Dan. 8:8; quite, altogether, Ps. 119:8; too much, Isa. 64:8.—(c) מֵי מֵי i. q. מֵי but in the later Hebrew, 2 Chron. 16:14.

(2) adv.—(a) very, exceedingly, greatly, added to adjectives and verbs, as מֵי טוֹב Gen. 1:31; יָפָה מֵי 12:14; מֵי הִרְבֵּה מֵי 15:1. Emphatically doubled מֵי מֵי Gen. 7:19; Nu. 14:7.—Ps. 46:2, עֲזָרָה בְּצָרוֹת מֵי מֵי "he is) an aid in distresses to be found greatly," i.e. he is found a strong aid.—(b) quickly, hastily, which is also connected with exertion of strength (compare Germ. *halb*, from the Lat. *valde*, and the Lower Germ. *swicht*, Anglo-Sax. *swithe*, very, Germ. *geschwind*), 1 Sam. 20:19, מֵי מֵי "go down quickly." Vulg. *festinus*.

מֵי constr. מֵי f.—(1) A HUNDRED, Arab. مائة according to Kam., commonly مئة ["Æth. ሺት, Syr. ܡܬܐ]. It is prefixed to substantives in absol. and constr. state, מֵי שָׁנָה Gen. 17:17, and מֵי 25:7; it is more rarely put after them, and this is only in the later books, 2 Ch. 3:16. Dual מֵי (contr. for מֵי) two hundred, Gen. 11:23. Pl. מֵי—(a) hundreds more than one; hence with other numerals מֵי "six hundred," Ex. 12:37; מֵי "eight hundred," Gen. 5:7, etc. Once—(b) one hundred, as if *centena*, 2 Ch.

25:9 (compare verse 6). A less common form is מֵי (read מֵי), 2 Kings 11:4, 9, 10, 15, מֵי, compare Arab. مائة.

(2) adv. a hundred times, Prov. 17:10; constr. מֵי id. Ecc. 8:12.

(3) the hundredth part, i.e. of money or any thing, paid monthly, as being exacted in usury, Neh. 5:11, מֵי הֶסֶף וְהִדָּן. Vulg. *centesima*. As to the *centesima* of the Romans, see Ernesti Cl. Cic. h. v.; as to the heavy usury still customary in the East, see Volney's Travels, vol. ii. p. 410.

(4) [Meah], pr. n. of a tower at Jerusalem, Neh. 3:1; 12:39.

מֵי Ch. id. Dan. 6:2; Ezr. 6:17; 7:22. Dual מֵי Ezr. 6:17.

מֵי once in pl. מֵי m. desires, Psal. 140:9. Root מָה No. I.

מֵי for מֵי, commonly מֵי (which see) a spot, a blemish. Dan. 1:4 [כִּי]; Job 31:7.

מֵי Milél (from מָה וְמָה as if *quidquid*).—(1) any thing whatever, Num. 22:38; Dent. 24:10; 2 Ki. 5:20; with a particle of negation, לֹא מֵי, nothing, Deut. 13:18; מֵי id. 1 Ki. 18:43; Ecc. 5:13; Jer. 39:10; מֵי לֹא מֵי not even any thing, Gen. 39:23.

(2) in any way (irgend, irgendiwe), at all. 1 Sa. 21:3, אִישׁ אֶל יָדַע מֵי אֶת־הַדָּבָר, "let no one know at all of this matter."

מֵי pl. מֵי Ezek. 32:8, and מֵי m. Gen. 1:16 (from the root מָדַד).

(1) light, a light, Ps. 90:8; used of the sun and moon, Gen. 1:14, 16; Ps. 74:16. As to its difference from מֵי see under that word. מֵי מֵי the holy candlestick, Nu. 4:9, 16. Metaph. מֵי עֵינַיִם the light of the eyes, i.e. bright, cheerful eyes. Prov. 15:30.

(2) a candlestick, Ex. 25:6.

מֵי f. of the preceding, pr. light, hence a hole, through which light shines into the den of a viper (Eidtloch). Vulg. *caverna*. Isa. 11:8. It may also be for מֵי, מֵי, מֵי cavern, מֵי and מֵי being interchanged.

מֵי dual, scales, balance, Arab. ميزان. Lev. 19:36; Job 31:6; Ps. 62:10, "that that may go up in the balance" (from lightness). Root מָה No. II. It differs from מֵי which see.

מאונין Ch. id. Dan. 5:27.

מאות see מאה No. 1.

מאכל m. (from the root אכל) *food*, Gen. 2:9; 3:6; 6:21; especially *corn*, 2 Ch. 11:11. עץ מאכל fruit tree, Lev. 19:23; מאכל צאן sheep to be killed, Ps. 44:12.

מאכלת f. id. but figuratively, Isa. 9:4, מאכלת אש *food for fire*. Isa. 9:18.

מאכלת f. pl. מאכלות (from the root אכל) *a knife*, as being used for eating with. Gen. 22:6, 10; Jud.

19:29; Prov. 30:14. Arab. مِخَال spoon.

מאם an unused root; perhaps *to stain, to disfigure*, whence מאום, מום which see.

מאמצים (from the root אמצ) m. pl. *strength, powers*, figuratively used of wealth. Job 36:19, כֹּל מִאֲמָצֵי כֹחַ "all the powers of wealth."

מאמר m. (from the root אמר) *an edict, a mandate*, a word belonging to the later age, Est. 1:15; 2:20; 9:32

מאמר Ch. id. Dan. 4:14.

מאן Ch. a vessel, i. q. Heb. כֶּלִי Dan. 5:2, 3, 23. In Targg. also defect. מן, Syr. ܡܢ. It appears to be for מאנה, from the root אנה No. II. Arab. اِنى Conj. IV. to hold, whence מן a vessel, מני a ship, see page LXIV, A.

מאן not used in Kal, TO REFUSE, see the verbal adj. (Syr. ܡܢܐ, always impers. ܡܢܐ ܗܝܝܐ I am wearied; Aph. to cease, to leave off. Cognate is מנע, see p. XXI, A).

PIEL מאן *to refuse, to be unwilling* (opp. to אנה), Gen. 39:8; Isa. 1:20; 1 Sa. 28:23; followed by an inf. Nu. 22:14; Ps. 77:3; by a gerund, Ex. 7:14; 22:16; Jer. 25:28.

מאן adj. *unwilling*, used with personal pronouns for the finite verb. Ex. 7:27, אִם-מֵאֵן אַתָּה "if thou refuse." Ex. 9:2; 10:4.

מאן n. verbal of Piel, *refractory, pertinacious, refusing*. Plur. מאנים Jer. 13:10.

I. מאם [see note after No. 2]—(1) TO REJECT (opp. to קמר to choose), Isaiah 7:15, 16; 41:9; Job 34:33. Constr. with an acc. 1 Sa. 16:1; Ps. 118:22; and אֵל 7:15; absol. Job 42:6. It is most often used—(a) of God, as rejecting a people or

an individual. Jer. 6:30; 7:29; 14:19; 1 Samuel 15:23.—(b) of men as rejecting God and his precepts, 1 Sa. 15:23; 2 Ki. 17:15; Am. 2:4.

(2) *to despise, to contemn*, followed by an acc. Prov. 15:32; Job 9:21; followed by אֵל Job 19:18; followed by an acc. of pers. and the gerund of a verb, Job 30:1; absol. שִׁבְטֵי מֵאֶסֶת a despicable tribe, Eze. 21:18. Inf. מאם Lam. 3:45, subst. *aversion, contempt*.

NIPHAL, pass. of No. 1, Isai. 54:6; of No. 2; Psalm 15:4, נִמְאָס *contemned, to be contemned, rejected* (for impiety).

II. מאם i. q. מָסַח TO MELT, TO FLOW ABROAD, Chald. מֵאָד = מָכַד, and מאם i. q. מָסַח. Not used in Kal.

NIPHAL, Ps. 58:8, יִמְאָסוּ כִמְרִמִּים "let them melt away like water," i. e. perish. Job 7:5, וַיִּמְאָס עוֹרִי "my skin heals up and (again) runs with water."

[Note. In Thes. מאם is given as one article; the meaning here assigned to מאם No. II. being there taken as primary.]

מאפה m. (root אפה) *something cooked*, Levit. 2:4

מאפל m. (root אפל) *darkness*, Josh. 24:7.

מאפליה fem. *darkness of Jehovah*, i. e. thick darkness, from מאפל and יה = יָה (like שְׁלֹהֶבְתִּיהָ Cant. 8:6). Jerem. 2:31, אֶרֶץ מִאֲפֵלִיָּה "a land of thick darkness;" used of a desert as being pathless, in which one wanders as in darkness; compare as to the same, verse 6, אֶרֶץ צִלְמוֹת and Job 30:3.

מאר not used in Kal. ["Cognate apparently to the root מרר to be bitter, sour; compare מאם, and מאם (Arab. مَار)."] Thes.]

HIPHAL המקאיר, perhaps i. q. המקריר (compare מאם No. II), properly *to make bitter*, hence *to cause bitter pain*. Eze. 28:24, סִלּוֹן מִקְאִיר "a thorn which causes pain," i. e. pricking. מִקְאִיר painful, malignant leprosy, Lev. 13:51, 52; 14:44. Others in

both cases compare Arab. مَار to become raw again as a wound.

מארב m. (from the root ארב) *ambush*, hence—(a) where one is placed, Josh. 8:9; Ps. 10:8.—(b) *the liers in wait* themselves, 2 Ch. 13:13.

מארה f. constr. מארת (from the root ארר), *curse, execration*, Pro. 3:33; 28:27; Mal. 2:2.

מאת comp. of מן and את prop. *ab apud, from with*, see after את p. xciv. A.



**מבדלות** (root **בדל**) plural *separations*, i.e. separated places. Josh. 16:9, **הַעָרִים הַמִּבְדִּלוֹת** "cities (which were) separately destined."

**מְבוֹא** m. (root **בוא**) pl. **מְבוֹאִים** and **אוֹת**—.

(1) *an entering*, Eze. 26:10.

(2) *entrance, approach*. Jud. 1:24, 25, **מְבוֹא** **הָעִיר** "the entrance of the city," i.e. the gate. Pro. 8:3, **מְבוֹא פִתְחִים** "at the entrance of the gate."

(3) **מְבוֹא הַשֶּׁשֶׁשׁ** *the entrance (i.e. place of setting) of the sun, the west*, Deut. 11:30; Psalm 50:1; in acc. *towards the west*, Josh. 1:4.

**מְבוּכָה** f. (from the root **בּוּךְ**) *perplexity, confusion*, Isa. 22:5; Mic. 7:4.

**מְבוּל** masc. (from the root **יָבַל** No. 1, which see), *an inundation of waters, a deluge*, used of Noah's flood, Gen. 6:17; 7:6, 7, 10, 17; 9:11, 28; 10:1, 32; of the ocean of heaven, Ps. 29:10. [In Thes. this passage is applied like the rest to the deluge, referring this expression to the Lord having there sat as judge, and he will sit for ever.]

**מְבוּנִים** 2 Ch. 35:3, **כְּתִיב**, for **קְרִי מְבוּנִים**, if the reading be correct, abstr. *prudences*, for the concr. *prudent teachers*.

**מְבוּסָה** f. (root **בוּס**) *a treading down of enemies by conquerors*, Isa. 22:5; 18:2, 7, "a people . . . *מְבוּסָה* of treading down," i.e. treading down every thing.

**מְבוּעַ** (from the root **נָבַע**) m. pl. **מְבוּעִים** *a fountain*, Isa. 35:7; 49:10; Ecc. 12:6. Arab. **مَبْعَة** id.

**מְבוּקָה** f. *emptiness*, Nah. 2:11, from the root **בּוּקָה**; see **בּוּקָה**.

**מְבָרָה** m. (from the root **בָּרָה**).—(1) *election, choice*; hence whatever is *most choice, most excellent, best*. Always in const. st., Isaiah 22:7, **מְבָרָה עֲמָנוֹת** "thy most choice valleys;" Isa. 37:24, **מְבָרָה הַיֵּשֶׁבֶת** "its most beautiful fir-trees;" Jer. 22:7; Gen. 23:6; Ex. 15:4; Eze. 23:7; 24:4. In an inverted order, **עַם מְבָרָהוֹ** "his most choice people," Dan. 11:15.

(2) [*Mibhar*], pr. n. m. 1 Ch. 11:38.

**מְבָחָר** m. id. *choice*, 2 Ki. 3:19; 19:23.

**מִבְטָא** m. (for **מִנְבְּטָא**, root **נָבַט**) *expectation, hope*, Zech. 9:5; meton. used for its object, Isa. 20:5, 6; with suff. **מִבְטָאֵי** for **מִבְטָא**, Zec. loc. cit., Pathach shortened into Segol, like **אֶבְיָתָר** for **אֶבְיָתָר**, compare Hebr. Gr. m. § 17, note 2, b.

**מִבְטָא** m. (from the root **בָּטָא**) *something rashly uttered*, followed by **שְׁפָתַיִם** Num. 30:7, 9.

**מִבְטָח** (root **בָּטַח**) with suff. **מִבְטָחִי**, pl. **מִבְטָחִים** (dag. f. impl.) m.

(1) *confidence*, sure and firm hope, Prov. 22:19; hence used for the person and thing on which hope is set, Ps. 40:5; 65:6; 71:5.

(2) *security*, Job 18:14, "his security is torn out from his tent," i.e. he himself being too secure Pl. Isa. 32:18.

**מְבִלִּיגִית** f. (from the root **בָּלַג**) *a cheering, exhilaration*, Jer. 8:18. The form is prop. denom. from the part. itself, **מְבִלִּיג** *cheering up*, see Lehrg. p. 514, where, to the instances ending with **וֹת**, may be added this in **וִית**.

**מִבְנָה** m. (from the root **בָּנָה**) *building*, Ezek. 40:2.

**מִבְנִי** [*Mebunnai*], see **מִבְנִי**.

**מִבְצָר** m. (from the root **בָּצַר** No. 2), [pl. **מִבְצָרִים**], once **וֹת**—Dan. 11:15].

(1) *defence (of a city), fortress*, Isa. 25:12; hence used for a *fortified city*, i. q. **עִיר מְבִצּוּרָה** Isa. 17:3; Hab. 1:10. The same is **עִיר מְבָצָר**, e.g. **עִיר מְבָצָר צֹר** Josh. 19:29, and **מְבָצָר צֹר** 2 Sam. 24:7, "defenced Tyre," i.e. Palatyrus (compare my Comment on Isa. 23:7). Pl. **עָרֵי מְבָצָר** Num. 32:36; Jos. 19:35; also with both words in pl. **עָרֵי מְבָצָרִים** Jer. 5:17, and with one only so put **עָרֵי מְבָצָרוֹת** "defenced cities," Dan. 11:15. (Comp. Hebr. Gram. § 106, 3.)—Metaph. Jer. 6:27, "I have set thee as a touchstone amongst my people, **מִבְצָר** like a defenced fortress," which is safe from the violence of foes; compare Jer. 1:18.

(2) [*Mibzar*], pr. n. of a prince of the Edomites, Gen. 36:42.

**מְבָרָה** m. (from **בָּרָה**) pr. *flight*; hence concr. *fugitives*, Eze. 17:21.

**מִבְשָׁם** ("sweet odour"), [*Mibsam*], pr. n.—(1) of a son of Ishmael, Gen. 25:13.—(2) 1 Chron. 4:25.

**מִבְשִׁים** (from the root **בּוּשָׁ**) masc. pl. *pudenda*, Deut. 25:11.

**מִבְשָׁלוֹת** pl. f. (from the root **בָּשַׁל**) *hearths, i.e. cooking places*, pr. part. Pl. those that cook flesh, Eze. 46:23.

**מַגִּי** m. *a magian*, the name of the priests and wise men among the Medes, Persians, and Babylo-

nians, *propr. great, powerful*. (To this answer the Pers. *mogh*, magian, from *me* *mih*, great, leader; Zend. *meh*, *maé*, *máo*; Sansc. *mahat*, *mahá*, in which is found the root of the Gr. *μέγας*, and Lat. *magis*, *magnum*.) *מגול* by apposition, prince magian, chief of the magi, Jer. 39:3.

*מגול* see *מגול* under the word *מגול* No. I. 3, and *מגול* No. 2, letter *g*.

*מגבש* ("congregating," compare Ch. *מגבש*, [Magbish], pr. n. of a place; according to others of a man, Ezr. 2:30.

*מגבולות* (from the root *מגול* No. 1), plur. f. *small cords*, Ex. 28:14; see *מגבולות*.

*מגבעה* (from the root *מגבעה*, fem. *the mitre* of the common priests, so called from its round form; different from *מגבעה*, the mitre of the high priest, Ex. 28:40; 29:9; 39:28. Compare Jos. Ant. iii. 7, § 7. (Syr. *مغبرة* cap, hat; Æthiop. *ቆብስ*: mitre of priests and monks.)

*מגיד* an unused root. Arab. *مجد* to excel in honour, in glory, *مجد* nobility, honour, glory. I have no doubt but that it is the same as *מגיד* (*m* and *n* being interchanged), *مجد* to be chief, noble; whence *מגיד*, prince. Hence *מגידות* precious things, pr. n. *מגידות*, and—

*מגיד* m. *something very precious or noble*. Deut. 33:13, *מגיד שמים* "the precious things of heaven," i.e. (as immediately follows) rain, dew. Deut. 33:14, *מגיד תבואות שמש* "the precious things put forth by the sun." Deut. 33:15, 16. Cant. 4:13, *פרי מגדים* "most precious fruits." Cant. 4:16, and even without *פרי*, 7:14, *כל מגדים* "all most precious things," fruits are intended. Vulg. everywhere *poma*. (Syr. *مغذ* dried fruit.)

*מגיד* Josh. 12:21; 17:11; 1 Ki. 9:15; 2 Ki. 9:27, and *מגיד* (perhaps "place of crowds," from *מגיד*, [Megiddo, Megiddon], Zec. 12:11, pr. n. of a fortified city of the Manassites, in the limits of the tribe of Issachar, formerly a royal city of the Canaanites. LXX. *Μαγεδδών*; Vulg. *Mageddo*. *מגיד* the plain of Megiddo, 2 Ch. 35:22; *מגיד* the waters of Megiddo, Jud. 5:19, i.e. the river Kishon; comp. verse 21; 4:13. [Prob. the town afterwards called Legio, now Lejjûn, *الجيون*, Rob. iii. 177.]

*מגידל* & *מגדול* [Migdol], pr. name of a town of Lower Egypt, Jer. 44:1; 46:14; situated in the most northern part of the boundaries of Egypt, Ezek. 29:10; 30:6; we are not to regard as different from this, Ex. 14:2; Nu. 33:7 (see Thes. p. 268). This name is written in Egyptian *מגדול* (abundance of hills), which as a foreign name the Hebrews appear to have changed into *מגדל* (tower); see Champollion, l'Egypte sous les Pharaons, ii. page 79.

*מגדיאל* ("prince of God"), [Magdiel], pr. n. of a prince of the Edomites, Gen. 36:43; 1 Ch. 1:54.

*מגדל* pl. *ים* and *ות* (from *מגדל*), m.

(1) *a tower*, so called from its height, Gen. 11:4, especially used of the tower of fortified cities and castles, Jud. 8:9; 9:46, seq.; 2 Ch. 14:6, and of castles themselves, 1 Chr. 27:25; Prov. 18:10; elsewhere used of watchtowers, 2 Kings 9:17; 17:9; of the watchtower of a vineyard, Isa. 5:2. Metaph. used of powerful and strong men, Isa. 30:25; 2:15.

(2) *a lofty platform*, Neh. 8:4 (comp. 9:4).

(3) *a bed* in a garden, rising up and higher in the middle. Cant. 5:13, "thy cheeks (are...like) to beds of balsam."

(4) in some pr. n. it is *a town fortified with a tower*—

(a) *מגדל-אל* ("tower of God"), [Migdal-el], a fortified city of the tribe of Naphtali, Josh. 19:38; prob. *Μαγδαλά*, Matt. 15:39, now *مجدل* [Majdel], on the western shore of the sea of Galilee, not far from Tiberias.

(b) *מגדל-גד* ("tower of Gad"), [Migdal-gad], a town of the tribe of Judah, Josh. 15:37.

(c) *מגדל-עדר* ("tower of the flock"), [tower of Edar, tower of the flock], a village near Bethlehem, Gen. 35:21; hence used for Bethlehem itself, and fig. for the royal stock of David, Mic. 4:8.

*מגידות* plur. f. (from the root *מגיד*), *precious things*, Gen. 24:53; Ezr. 1:6; 2 Ch. 21:3.

*מגוג* [Magog], pr. n. of a son of Japhet, Gen. 10:2; also of a region, and a great and powerful people of the same name, inhabiting the extreme recesses of the north, who are at some time to invade the Holy Land (Eze. chap. 38, 39). We are to understand just the same nations as the Greeks comprised under the name of Scythians (Joseph. Arch.

i. 6, § 1). The Arabs call them *ياحوج* and *مماجوج*, *Yajûj* and *Majûj*, and they have many fables about them. Their king is called *مغول*, which see. See



Koran, Sur. xviii. 94—99; xxi. 96; Assemani Biblioth. Orient. t. iii. p. ii. pp. 16, 17, 20; D'Herbelot, Biblioth. Orient. art. Jagiugh. In the same manner are joined <sup>ماجين</sup> *Chin* and *Machin*, i. e. the Chinese. The syllable *ma* in these names denoting *place, region*, has of late been learnedly discussed by Frähn, De Musei Spreziziani Nummis Cuficis, page 95.

**מגור** m. pl. **מגורים** Lam. 2:22 (from the root **גור** No. 2), *fear, dread*, Psalm 31:14; Jerem. 6:25; 20:3, 10.

**מגור** m. (from the root **גור** No. 1).—(1) pl. **מגורים** *wanderings*, sojourning in foreign lands; Gen. 17:8; **אֶרֶץ מְגוּרִי** “the land in which thou sojournest,” art a stranger; Gen. 28:4; 36:7; 37:1. Sometimes used of human life, in which man remains, like a guest, for a shorter time than he wishes, Gen. 47:9; Psalm 119:54 (compare Ps. 39:13; 1 Ch. 29:15).

(2) *an abode*, Ps. 55:16.

**מגורה** f. i. q. **מגור** *fear*, Pro. 10:24.

**מגורה** f.—(1) *fear*, also *what is feared*; plur. Isa. 66:4; Ps. 34:5, from the root **גור** No. 2.

(2) *barn, storehouse*, Hag. 2:19, from the root **גור** No. 3.

**מגורה** f. *an axe*, 2 Sam. 12:31, from the root **גור** No. 2.

**מגל** m. *a sickle, reaping-hook*, Jer. 50:16; Joel 4:13, from the root **גל**, which see (Arabic <sup>سجل</sup> *سجل*, Syr. <sup>ܡܓܠܐ</sup> *ܡܓܠܐ* id.).

**מגלה** f. (from the root **גלל**), *a volume, a book rolled together*, as was the ancient custom, Jer. 36:14, seq.; Eze. 2:9; Ps. 40:8, **מגלת־סֵפֶר** “the volume of the book;” *kar' ἐξοχῆς* the book of the law.

Syriac <sup>ܡܓܠܐ</sup> *ܡܓܠܐ*, <sup>ܡܓܠܐ</sup> *ܡܓܠܐ*; Arab. <sup>مجله</sup> *مجله*, according to

Kam. p. 1416 (not <sup>مجله</sup> *مجله* as it is in Golius).

**מגלה** Ch. id. Ezr. 6:2.

**מגלה** f. (from the root **גמל**), *a crowd, band, forces*; found once Hab. 1:9, used of the Chaldean invaders, **מגמת פניהם קרימה** “the crowd of their faces looks straight on,” *ihrer Gesichtser Schaar ist vorwärts gerichtet*. Arab. <sup>جما</sup> *جما*, <sup>جما</sup> *جما* a troop, a multitude. Kimchi, on Ps. 27:8, uses this word to express *longing, panting*; compare Arab. <sup>جم</sup> *جم* to desire, to be near and urgent on something.

**מגל** not used in Kal.

PIEL **מגל** TO GIVE, TO DELIVER, Gen. 14:20; with two acc. of pers. and thing, Pro. 4:9; also like <sup>מתן</sup> *מתן* to make any one anything, Hos. 11:8; comp. <sup>معجنا</sup> *معجنا* gratis, prop. given. (To this seems to answer Arabic <sup>عني</sup> *عني* to be able; II. to give into one's power, **כ** and **נ** being interchanged.)

**מגן** com. (f. 1 Ki. 10:17); with suff. <sup>מגני</sup> *מגני*, pl. **מגנים**, const. <sup>מגני</sup> *מגני* (prop. part. Hiph. from the root **גן** to protect), a shield, Jud. 5:8; 2 Sa. 1:21; 22:31, 36;

2 Ki. 19:32, etc. (Arab. <sup>مجن</sup> *مجن* id.) This word implies a shield of a smaller size and extent than **צִנָּה**; see 1 Ki. 10:16, 17; 2 Chron. 9:16; **איש מגן** an armed man, used of a thief, Pro. 6:11; 24:34. Metaph.—(a) of God as a protector, Gen. 15:1; Psalm 3:4; 18:3, 31; 144:2. Psalm 7:11, **מגני על־אלהים** “my shield is with God,” i. e. God as it were holds my shield, protects me with a shield; compare Ps. 89:19.—(b) **מגני־ארץ** “the shields of the land;” poet. for the princes, protecting the citizens with force of arms, Ps. 47:10; Hos. 4:18.

**מגנה** f. *a covering* (from the root **גן**); once Lam. 3:65, **מִגְנַת־לֵב** “covering of the heart,” i. e. hardening, obstinacy; compare *καλυμμα ἐπὶ τῇ καρδίᾳ*, 2 Cor. 3:15; and Arab. <sup>مغنة</sup> *مغنة* coveringa over hearts, Koran vi. 25; xvi. 48. Kimchi rightly compared *fatness of heart*, Isa. 6:10; but Jos. Kimchi (the father) comparing Arab. <sup>غاشية</sup> *غاشية* (i. e. veiling of the heart, failing of mind), understands failing of mind, mortal disease.

**מגנרת** f. (from the root **גער**) the rebuke, curse (of God) fatal to mortals, Deut. 28:20.

**מגפה** f. (from the root **גנף**), with Tzere impure — (1) *slaughter* in battle, 1 Sam. 4:17.

(2) *a plague* sent from God, Ex. 9:14; especially used of pestilential and fatal disorders, Num. 14:37; 17:13; 25:18; 31:16; 1 Sa. 6:4; 2 Sa. 24:21.

**מגפיעש** (perhaps <sup>מגפיעש</sup> “killer of moths”), [*Magpiash*], pr. n. m., Neh. 10:21.

**מגיר** kindred to **גיר**, **מגיר** TO CAST BEFORE, TO DELIVER OVER; once particip. pass. Ezek. 21:17, **מגורי־אל־חֶבֶר** “cast before,” i. e. “delivered to the sword;” Syr. intrans. <sup>محر</sup> *محر* to cut down.

PIEL. מַגֵּר id. *to cast before, to throw down*, Ps. 89:45.

Derivative, pr. n. מִגְרוֹן.

מַגֵּר Chald. Pael מַגֵּר id. *to cast before, to throw down*, Ezr. 6:12.

מִגְרָה f. (from the root נָגַר No. 2), *a saw*, 2 Sam. 12:31; 1 Ki. 7:9.

מִגְרוֹן ("a precipitous place," from the root מָגַר), [Migron], pr. n. of a town of the Benjamites, near Gibeah, 1 Sam. 14:2; Isa. 10:28.

מִגְרָעוֹת pl. f. (from נָגַע No. 2, *to take away, to withhold*), *contractions, drawings in, diminutions of a wall* (Ἀββάει), 1 Kings 6:6.

מִגְרָפָה f. [pl. with suff. מִגְרָפוֹתֵיהֶם], *a clod of earth*, which is removed with a spade or other like instrument; prop. cin Spatenstück, (from the root נָגַר). Joel 1:17, "the grains are dried up under their elods," by which words the utmost drought is described. So Aben Ezra and Kimchi. (Syr. مَغْرَفَة, a spade itself.)

מִגְרָשׁ m. — (1) inf. of a Chaldee form of the verb נָגַשׁ No. 2, q. v., Eze. 36:5.

(2) a place to which cattle is driven forth to feed, *pasture* (from נָגַשׁ No. 4), 1 Ch. 5:16; Eze. 48:15; specially used of the open space around the towns of the Levites, used for feeding cattle, Num. 35:2, sq.; Josh. 21:11, sq.; 1 Ch. 6:40, sq.; whence these towns are called, 1 Ch. 13:2, עָרֵי מִגְרָשִׁים.

(3) any open space surrounding a city or building, Eze. 27:28; 45:2; 48:17. Plur. מִגְרָשׁוֹת, once מִגְרָשׁוֹת as if from the sing. (מִגְרָשָׁה); but masc. gen., Eze. 27:28.

מִדְּ with suff. מִדִּי Psalm 109:18; and מִדִּי Job 11:9; plur. מִדִּים Jud. 3:16; and מִדִּין Jud. 5:10.

(1) a garment, so called from being spread out (see the root מָדַד No. 1), Ps. 109:18; Levit. 6:3; also carpet, on which the more noble sit; plur. מִדִּין Jud. 5:10.

(2) a measure (from מָדַד No. 2), Job. 11:9; Jer. 13:25, מִנֵּה מִדֶּה "the portion measured out to thee."

מִדְבָּח Chald. *an altar*, Ezr. 7:17; from the root דָּבַח.

מִדְבָּר m. [with ה local מִדְבָּרָה; const. מִדְבָּר; once with ה local מִדְבָּרָה 1 Kings 19:15]. — (1) an uninhabited plain country, *fit for feeding flocks*, not desert, a pasture, from the root דָּבַר No. 2, *to lead to pasture*, like the Germ. *Drift* from *treiben* (Syriac

דָּבַר id.). Joel 2:22, מִדְבָּר "the pastures of the plain are flourishing;" Ps. 65:13, יִרְעֶפוּ נְאוֹת מִדְבָּר "the pastures of the plain drop (fatness or fertility)." And the contrary, Jer. 23:10, יִבְשׁוּ נְאוֹת מִדְבָּר "the pastures of the plain dry up," Joel 1:19. Isa. 42:11, מִדְבָּר וְעָרָיו "the plain and its cities shall rejoice." More often it is —

(2) a sterile, sandy country, Isa. 32:15; 35:1; 50:2; Jer. 4:11, etc. מִדְבָּר שְׁמָמָה Joel 2:3; 4:19; with the art. הַמִּדְבָּר always *the desert of Arabia*, Gen. 14:6; 16:7; Exod. 3:1; 13:18; Deu. 11:24; the particular parts of which are distinguished by their own peculiar names (see מִינֵי, מִינֵי, שְׁמָמָה). הַיַּדְבָּר the plain or desert of Judah; [does not this mean the wilderness of Judah by the Dead Sea, in contrast to the plain in the western part of that tribe?], Jud. 1:16; Ps. 63:1. Metaph. Hos. 2:5, שְׁמָמָה כַּמִּדְבָּר "I have made her as a desert," i. e. most bare, I have deprived her of every thing. Jerem. 2:31, הֲמִדְבָּר הָיִיתִי לְיִשְׂרָאֵל "was I a desert to Israel?" Have I commanded them to worship me for nothing? have I been barren to them? Also used of a country forcibly laid waste, Isa. 14:17.

(3) poetically the instrument of speech (from דָּבַר to speak), *the mouth*. Cant. 4:3, מִדְבָּר נְאוֹה "thy mouth is pleasant" (parall. thy lips). LXX. *λalia*. Jerome, *eloquium*, and so the Rabbins. But the context almost requires it to be some member, as was rightly observed by Alb. Schultens, although I do not with him understand it to be *the tongue*.

מִדָּר plur. מִדְרֵי, twice contr. מִדְוֵי Isaiah 65:7, and מִדְוֵי Num. 35:5; inf. מִדְרָה Zec. 2:6; fut. מִדְרָה [with 1 conv. מִדְרָה].

(1) i. q. *to stretch out, to extend*, see HITH-POEL and the nouns מִדָּה, מִדָּה, also מִדָּה.

(2) *to measure* (Sanskrit *mā, mād*, to measure, Zend. *meētē, matē*, Gr. *μέτρον, μέτρον*, Lat. *metior, meta*; Goth. *mitan*, Anglo-Sax. *metan*, Germ. *metzen*). Properly to measure the length of any thing with a line stretched out, Eze. 40:5, seq.; 41:1, seq.; hence also used of measures of quantity, as of corn, Ruth 3:15. Metaphorically Isa. 65:7, "I will measure their deeds into their bosom," i. e. I will repay to them what they deserve.

NIPHAL, pass. of No. 2, Jer. 31:37; 33:22.

PIEL, fut. [see מִדָּר] i. q. Kal No. 2, 2 Sam. 8:2. Psalm 60:8, "I will mete out the valley of Succoth," i. e. I will measure it to my victorious soldiers, who shall be the new settlers therein.



POEL מיד id. Here some refer Hab. 3:6, "(God) measures the earth with his eyes," surveys it. But LXX. and Chald. render it, *he shaketh the earth*, from מור, Arab. Med. Ye, to be moved.

HITHPOEL, הִתְמַדֵּר to stretch oneself out, 1 Ki. 17:21.

Derivatives, מַדֵּר, מִדֵּר, מִדָּה [and pr. n. מִדָּן].

מִדָּה m. *flight*, from the root נִדַּר (compare fut. נִדַּר Gen. 31:40). Job 7:4, "when I lie down, I say, when shall I arise? וְיִמְדָּר עָרֵב and (when) shall be the flight of the night?" Poet. for, when shall the night flee, come to an end? Others take מִדָּר as Pret. Piel from מִדַּר in an intrans. and intensive sense, *the night is extended* [so taken in Thes.].

מִדָּה i. q. מִדַּר to extend, to measure, a root not used as a verb, from which come the nouns מִדָּן and מִדָּן No. II. ["Arabic مَدَى to extend, VI. to be prolonged, long, continual, مَدَى a kind of measure."]

מִדָּה fem. (from the root מִדַּר) — (1) *extension, length*. מִדָּה אִישׁ a man of tall stature, 1 Ch. 11:23; pl. אֲנָשֵׁי מִדָּה Isa. 45:14, and אֲנָשֵׁי מִדָּוֹת (comp. as to the double plural of compounds Hebr. Gramm. § 106, 3). Jer. 22:14, בֵּית מִדָּוֹת "a large (ample) house."

(2) *measure*, Ex. 26:2, 8. מִדָּה מִקְלָה a measuring cord, Zec. 2:5.

(3) i. q. מִדַּר No. 2, a garment, plur. מִדָּוֹת Psalm 133:2.

(4) from the Chaldee usage, *tribute*, Neh. 5:4.

מִדָּה m. Chald. *tribute*, as if what is *measured*, Ezr. 4:20; 6:8; for which (by resolving Dag. forte) מִדָּה Ezr. 4:13; 7:24. Syr. مِدَّة.

מִדָּהּהּ ἄπ. λεγόμεν. Isa. 14:4, if this be the true reading, denom. from אָרָה (which see), i. q. אָרָה gold; formed in the manner of a part. Hiph. f., prop. *gold making*, i. e. *exactress of gold*, no inapt epithet for Babylonia (parall. נִגְשָׁה); or *heap, storehouse of gold*; so that מִ formative may indicate place (compare דִּמְגֻן dung, מִדְּמֻנָּה dunghill, Lehrgeb. p. 512, No. 14), but I prefer the former explanation with Kimchi, Aben Ezra, and others.

But most of the ancient versions have taken it differently (LXX. *ἱσποκονδαστής*, Syr., Ch., Saad.), and have expressed מִדָּהּהּ *oppression*, which actually is found in the edition printed at Thessalonica, and which ought, perhaps, to be placed in the text, compare 3, 5, where, in the like manner, the verbs אָרָה and אָרָה answer to one another in parallel members.

מִדָּה pl. with suff. מִדָּוֹת m. a garment, 2 Sam 10:4; 1 Ch. 19:4, from the root מִדָּה = מִדָּר.

מִדָּה m. (from the root מִדָּה) *disease*, Dent. 7:15; 28:60.

מִדָּהּהּ m. pl. *seductions*, Lam. 2:14, from the root מִדָּה, see Hiphil No. 3.

I. מִדָּן m. pl. מִדָּנִים (from the root מִדָּן) — (1) *contention, strife*, Prov. 15:18; 16:28; 17:14; *that which is contended for*, Ps. 80:7.

(2) [Madon], pr. n. of a royal city of the Canaanites, Josh. 11:1; 12:19.

II. מִדָּן m. (from the root מִדָּה = מִדָּר), *extension, tallness*, 2 Sam. 21:20 קרי אִישׁ מִדָּן a tall man, i. q. אִישׁ מִדָּה 1 Ch. 20:6; מִדָּן כְּתִיב should be read מִדָּן, with the same meaning.

מִדָּנָה (contr. from מִדָּה יִדָּנָה *what is taught?* i. q. for what reason? Gr. τί μαθόν), adv. of interrogation, *why, wherefore?* Josh. 17:14; 2 Sam. 19:42; used in an oblique interrogation, Exod. 3:3. — Job 21:4, the words מִדָּנָה אִם are not to be taken as closely connected; for אִם as is very often the case (see אִם B, 1) answers to הֲ interrogative in the former member, and the entire verse is to be rendered as containing a double inquiry, "do I complain of man, וְאִם מִדָּנָה; or why should I not be impatient? רַחֲמֵי וְלֹא תִקְצַר רַחֲמֵי oder weshalb soll ich nicht ungeduldig werden?"

מִדָּר Ch. (from the root מִדָּר) *habitation*, Dan. 4:22, 29; 5:21.

מִדָּרָה f. a pile for burning, i. q. דָּר No. 3, Eze. 24:9; Isa. 30:33.

מִדָּרָהּהּ f. (from דָּרַשׁ) prop. *threshing*, as a concr. *what is threshed*, metaph. used of a people as being trampled down, oppressed, Isa. 21:10.

מִדָּרָהּהּ m. *throwing down, ruin*, Prov. 26:28, from the root דָּרַח.

מִדָּרָהּהּ pl. f. (from the root דָּרַח) *impelling*; hence *hastening* ["falls"], Ps. 140:12, מִדָּרָהּהּ *hastily, urgently*.

מִדָּר f. (Isa. 21:2) *Media*, Gen. 10:2; Est. 1:3; 2 Ki. 17:6; 18:11; Jer. 25:25; 51:11, 28, and the *Medes*, Isa. 13:17; 21:2; Dan. 9:1. (Syr. مِدْر id.) Gent. noun מִדָּר a *Mede*, Dan. 11:1. [Various conjectures have been advanced as to the etymology: some of these lead to the signification of *midst, middle*.]

מִדָּר Ch. id. *Media*, Ezr. 6:2; Dan. 5:28; 6:13

Gentile noun emphat. מְדָאָה כְּחַיִּב, *a Mede*, Dan. 6:1.

מְדָי (contr. from מְדָי) *what is sufficient*, 2 Ch. 30:3, compare the note under מָה.

מְדָי see יַי No. 2, b.

מְדָן m.—(1) *strife, contention* (from the root מְדָן see Niphal), pl. מְדָנִים Prov. 18:18; 19:13, and elsewhere in קרי, where כְּחַיִּב has מְדָנִים. See מְדָן.

(2) [*Midian*], pr. n. of an Arabian nation, descended from Abraham (Gen. 25:2), whose territory lay from the eastern shore of the Ælanitic gulf (where the Arabian geographers place the city مَدْيَن), as far as the land of Moab, and appears to have extended to Mount Sinai, Exod. 3:1; 18:5; Num. 31; Jud. 6—8. In some passages the Midianites seem nearly identified with the Ishmaelites, Gen. 37:25, compare 36; Jud. 7:12, compare 8:22, 24, from whom, however, in other places, they are distinguished, Gen. 25:2, 4, 12—18.—מְדָנִי the dromedaries of Midian, Isa. 60:6; יוֹם מְדָנִי the day of Midian, Isa. 9:3, i. e. the victory gained over the Midianites (compare Jud. chap. 7, 8).—The Gentile noun is מְדָנִי *a Midianite*, Num. 10:29; pl. מְדָנִים Gen. 37:28; f. מְדָנִית Num. 25:15.

מְדִין ("measures"), [*Middin*], pr. n. of a town in the plain country of the tribe of Judah, Josh. 15:61.

מְדִינָה fem. (from the root מְדִין) prop. *judgment, jurisdiction*; hence—

(1) *a province*, allotted to the jurisdiction of a prefect or viceroy, as was the case with the provinces and satrapies of Persia, Est. 1:1, 22; 3:12, 14; קְנִי מְדִינָה Ezr. 2:1; Neh. 7:6 (the Israelites), inhabitants of provinces.

(2) *a country, a land*, Dan. 11:24; Lam. 1:1; Eze. 19:8; Ecc. 2:8 (compare Ezr. 4:13; 5:7.) See the following word—

מְדִינָה f. Ch.—(1) *a province*, Dan. 3:2, 3.

(2) *land, country*, Dan. 2:48, 49; 3:1, 12, 30; Ezr. 5:8. (Syr. مَدْيَنָ id. [This word means *city*, as it is corrected in Thes.]; but مَدْيَنَة signifies *city*.)

מְדִכָּה *a mortar*, Num. 11:8, from the root מְדָךְ.

מְדָמָן ("dunghill"), [*Madmen*], pr. n. of a town in the borders of Moab, Jer. 48:2.

מְדָמָנָה f.—(1) i. q. *dunghill*, Isa. 25:10.

(2) [*Madmenah*], pr. n. of a town in the tribe of Benjamin, not far from Jerusalem, Isa. 10:31.

מְדָמָנָה ("dunghill"), [*Madmannah*], pr. n. of a town in the tribe of Judah, Josh. 15:31.

מְדָן (from the root מְדָן).—(1) *strife, contention*, only in pl. מְדָנִים Prov. 6:14, 19; 10:12.

(2) [*Medan*], pr. n. of a son of Abraham and Keturah, brother of Midian, Gen. 25:2.

מְדָנִי Gentile noun, only in pl. מְדָנִים i. q. *Midianites*, Gen. 37:36, compare verse 28.

מְדָע & מְדָע (from the root יָדַע ["compensated by Dagesh as in verbs מָעַן"], a word found in the later [?] Hebrew.

(1) *knowledge*, 2 Ch. 1:10, 11, 12; Dan. 1:4, 17.

(2) *the mind, the soul*, Ecc. 10:20, "even in thy mind curse not the king." LXX. συνέθεσις. (Ch.

מְדָע, Syr. مَدْعُ id.)

מְדָע see מְדָע.

מְדָקְרוֹת pl. f. (from the root מְדָקַר) *piercings* (of the sword), Prov. 12:18.

מְדָר Ch. i. q. מְדָר (from the root מְדָר) *habitation*, Dan. 2:11.

מְדָרָה fem. *a steep mountain*, which one has to ascend *by steps*, as though it were a ladder (Gelsensteige, Gelsenstreppe, compare κλίμαξ e. g. κλίμαξ Τυρίων), from the root מְדָר Cant. 2:14; Eze. 38:20.

מְדָרָד m. (from the root מְדָרָד) *a place which is trodden*, Deu. 2:5.

מְדָרֶשׁ m. (from the root מְדָרֶשׁ No. 5), *a commentary*, as often in the Rabbinic. 2 Ch. 24:27, מְדָרֶשׁ "the commentary of (or on) the book of the kings," i. e. an historical commentary containing supplements. 2 Ch. 13:22. Others suppose that מְדָרֶשׁ like the Arab. مَدْرَس means any book, but this is incorrect.

מְדָשָׁה (the actually occurring form), see מְדָשָׁה.]

מְדָתָא with the art. מְדָתָא pr. n. (Pers.) of the father of Haman, Est. 3:1; 8:5.

מְדָה, מְדָה, מְדָה, מְדָה (as to the distinction of these forms, see note).

(A)—(1) interrog. pron. used of things like מְדָה of persons: *quid?* Gr. τί; *what* (Syr. مَدَّ, Arab. مَا), in a direct interrogation, Gen. 4:10, מְדָה עֵשָׂי "what



hast thou done?" Isa. 38:15, **מָה אֲדַבֵּר** "what shall I say?" and so very frequently; also in oblique interrogation, after verbs of asking, replying, saying, shewing. 1 Ki. 14:3, "he will declare to thee **מָה** יִהְיֶה לְנֶפֶשׁ what shall be to the child." Ex. 2:4. Also observe—

(a) it is placed after in the genitive, Jer. 8:9, **חֵכְמַת־מָה לָּהֶם** "the wisdom of what (thing) is in them?"

(b) it is put before substantives regarded as in the genitive, as **מָה בִּצְעָה** "what of profit?" Ps. 30:10. **מָה דְמָתָה** "what of likeness?" Isa. 40:18; which examples may be rendered in Latin, *quale lucrum*, *quæ similitudo* [or in English *what profit*, *what likeness*]: also followed by a plur. 1 Ki. 9:13, **מָה הָעָרִים** "what cities (are) these?" pr. *quid urbium hoc?* Questions of this kind are either of reproach (Isa. 36:4; comp. letter C) or of aggravation (Josh. 22:16); or of extenuation, 1 Ki. loc. cit.; Job 6:11.

—(c) **מָה לְךָ** "what to thee?" i. e. what wilt thou, Jud. 1:14, and followed by **כִּי** "what (is) to thee that (thou doest thus)?" Gr. *τί παθὼν τοῦτο ποιεῖς*; Isa. 22:1; without **כִּי** Isa. 3:15 (comp. Koran Sur. lvii. 8, 10).—(d) **מָה לִּי וְלָךְ** "what (is) to me and thee?" i. e. what have I to do with thee? Jud. 11:12; 2 Sa. 16:10; 19:23; 2 Ki. 9:18, **מָה לְךָ וְלָעָלָם** "what hast thou to do with peace?" without the copula, Jer. 2:18, **מָה לְךָ לָרֶדֶךְ מִצְרַיִם** Hos. 14:9; and followed by **אִתּוֹ** Jer. 23:28, **מָה לְתִבְּרָן אִתִּי הַבֵּר** "what (is) the chaff with the wheat?" what likeness have they? (Compare Arab. **لِي وَلَا لَكَ**, and Greek *τί μάχασαι χάμωι*, Anacr. xvii. 4, comp. Matt. 8:29; Mark 5:7.)

(2) indefinite pron., *anything, something, whatever*, more fully **מָה אֲמַנָּה** for **מָה זָכָה** which see. (Arab. **لَا** anything, whatever.) Proverbs 9:13, **בְּלִי יָדָעָה מָה** "he doth not care for anything." 2 Sa. 18:22, **וְיֵהִי מָה אֲרוּצָה** "whatever there is, let me run." Job 13:13, **וַיַּעֲבֹר עָלַי מָה** "and let there happen to me whatever (will)." Job 13:14. Followed by **כִּי** *that which* (Syr. **כִּי**) Eccles. 1:9; 3:15, 22; 6:10; 7:24; 8:7; 10:14. Hence used also as—

(3) relat. pron. Jud. 9:48, **מָה רְאִיתֶם עֲשִׂיתִי** "what you have seen me do;" *was ihr sehet, daß ich that*. Nu. 23:3, **דָּבַר מָה יֵרָאֵנִי וְהִגַּדְתִּי לָךְ** "what thing he sheweth me I will declare to thee." LXX. *ῥῆμα ὃ ἐὰν μοι δέλῃ*. Syr., Ch. **כִּי**.

(B) adv. of interrogation—(1) *wherefore? why?* for the fuller **לָמָּה**, as in Gr. Lat. *τί; quid?* Exodus 14:15, **מָה תִּצַּעַק אֵלַי** "why criest thou to me?" Ps. 42:12.

(2) *low, how much*, in exclamations of admiration, as often the Arab. **لَا**. Gen. 28:17, **מָה הַמָּקוֹם הַזֶּה** "how dreadful is this place!" Ps. 8:2, "how excellent is thy name!" Nu. 24:5, **מָה טוֹבוֹ אֹהֲלֵיךָ** "how goodly are thy tents!" Cant. 7:2; Ps. 119:97, **מָה אֲהַבְתִּי תוֹרָתְךָ** "O how (how greatly) I love thy law!" Iron. Job 26:2, **מָה עֲזַרְתָּ לְאֵלֶּכֶת** "O how greatly hast thou helped the feeble!" Job 26:3.

(3) *how? in what manner?* Genesis 44:16, **כָּה נִצְמָדֶנּוּ** "how shall we justify ourselves?"

(C) There are several examples in which **מָה** of extenuation and reproach (see above) has nearly a negative power; compare Lehrs. p. 834; and Lat. *quid multa?* for *ne multa*. Job 16:6, "If I speak, my sorrow is not assuaged, and if I forbear יִהְיֶה לִּי מָה what goeth from me?" i. e. even so *nothing* of my sorrow goeth from me; Vulg. *non recedit a me*; Pro. 20:24, **אָדָם מָה יִבִּין דְּרָכּוֹ** "and man, how doth he know his way?" i. e. he scarcely knows it, he does not know it; Chald. **לֹא**. Job 31:1, "I have made a covenant with mine eyes, **מָה** אֶחְבֹּנוֹ עַל־בְּתוּלָה how shall I look upon a maid?" (LXX. *οὐ*, Vulg. *non*, Syr. **لَا**). Cant. 8:4, **מָה תִּעֲרִירֵנִי וְיִמְדַּעְתִּי אֶת־הָאֵהָבָה** "why awake ye...my beloved?" i. e. do not awake; comp. Cant. 2:7; 3:5 (where in the same context there is **אֵס**); compare below **בְּמָה** Isaiah 2:22, and **בְּמָה** Job 21:17, and **לָמָּה** letter *b*. Here also I refer Pro. 31:2.

The Chaldee, Syriac, and Arabic, **כִּי**, **لَا** have gradually adopted this negative power, the origin of which we see here clearly in the Hebrew.

With prepositions—

(1) **בְּמָה**, **בְּמָה** prop. *in what?* Exod. 22:26; *in what thing?* Gen. 15:8, and thus according to the varied use of the particle **כִּי**.—(a) *for what (price)?* see **כִּי**, B, 9; Isa. 2:22, **בְּמָה יִחָשֵׁב הוּא** "at what price shall he be reckoned?" i. e. he is worth little, or nothing.—(b) *on what account? why?* (see **כִּי** B, 10), 2 Chron. 7:21.—(c) *how? in what way? by what means?* Jud. 16:5; 1 Sa. 6:2.

(2) **בְּמָה** (compare as to the article after **כִּי** of similitude, page ccxii); Syriac **כִּי**; Arabic **كَمْ**; pr. *as what?* (wie was?), to what thing to be compared? It is applied—(a) to space, *how great?* Zech. 2:6, **בְּמָה רָחְבָּהּ** "how great is its breadth?" also, *how long?* Ps. 35:17; Job 7:19.—(b) to number, *how many?* Gen. 47:8; 1 Kings 22:16, **עַד בְּמָה מִנְּעָמִים** "how many times?" i. e. how often? Used not merely in an interrogation, but also in an exclamation, Zec. 7:3, **וְהֵן בְּמָה שְׁנִיִּים** "how many are now

the years!" for, now so many years; also, *how often*? Ps. 78:40; Job 21:17 (where *how often* is the question of one in doubt, for *seldom*).

(3) לָמָּה (Milél, for לָמָּה), and לָמָּה (Milra), the latter being used with few exceptions (1 Sa. 28:15; 2 Sam. 2:22; 14:31; Ps. 49:6; Jer. 15:18) before the letters א, ה, ע and the name יהוה (see Noldii Concord. Part. p. 904); three times לָמָּה 1 Sa. 1:8.—(a) *wherefore? why?* (compare לָמָּה causal A, 6); Gen. 4:6; 12:18; 27:46, etc., emphat. לָמָּה וְהָאֵלֹהִים and with Makk. לָמָּה וְהָאֵלֹהִים (see אֵלֹהִים No. 1, b), *why then?* (Arab.

لِمَ, emphat. لِمَاذَا); Gen. 25:22, לָמָּה הָאֵלֹהִים אֲנִי "why then am I?" why do I exist? the expression of an impatient woman. In oblique interrogation after a verb of knowing, Daniel 10:20.—(b) Sometimes amongst the later writers, where it is properly dissuasive and prohibitory, it passes over to a *negative* sense, like the Syr. *lest, lest perhaps*; Eccl. 5:5, לָמָּה יִקְצֹף הָאֵלֹהִים עָלַי "wherefore should God be angry because of thy voice?" for *lest* God be angry. Well in the

LXX. *iva μή*, Vulg. *ne forte*; Syr. *لَمَّا*, Ecc. 7:16, 17; Neh. 6:3. To the Syriac form *لَمَّا* accurately answers *שָׁמָּה* Cant. 1:7; LXX. *μή* *forte*, Vulg. *ne*, and *אֲשֶׁר* לָמָּה, which, Dan. 1:10, is even put after a verb of fearing, just like *לָמָּה*, "for I am afraid of my lord the king *אֲשֶׁר* לָמָּה יִרְאֶה וְנָוִי" *lest* he see;" Theod.

*μή* *forte*. (Arab. from לָמָּה, לِمَ *why?* is shortened לِمَ not, like *לָמָּה* from *לָמָּה*.)

(4) לָמָּה *on account of* (that) *which, because that*, from לָמָּה on account of (A, 6), and לָמָּה relat. So once, 1 Ch. 15:13, where contr. לָמָּה לְמַעַן אֲשֶׁר לָמָּה "because that from the beginning," etc. (Compare לָמָּה enough, 2 Ch. 30:3.)

(5) לָמָּה (*εἰς τί*, Il. v. 465), *how long*, Ps. 74:9; 79:5; 89:47; Nu. 24:22.

(6) לָמָּה prop. *upon what?* Isa. 1:5; Job 38:6; hence, *wherefore? why?* Nu. 22:32; Jer. 9:11; in oblique interrogation, Job 10:2; Est. 4:5.

*Note.* As to the use of the various forms, we should observe—(a) the primitive form לָמָּה is found *every where* in pause, also before א and ה, whether Mak-kaph be inserted or omitted, as לָמָּה זֶכֶר Zec. 1:9; לָמָּה זֶכֶר Jud. 9:48; more rarely before ה Josh. 4:6, 21; Nu. 13:19, 20; Deu. 6:20; ה Josh. 22:16; Jud. 8:1; ה Gen. 21:29; ה 1 Ki. 9:13; also לָמָּה 2 Ki. 8:13; לָמָּה Gen. 31:32.—(b) Very frequent is לָמָּה, before letters which are not gutturals, followed by Dag. forte

conjunctive, as לָמָּה Jud. 1:14; לָמָּה Ex. 3:13; לָמָּה 1 Ki. 14:3, and so very frequently; before the harsher gutturals, as ה, with Dag. occult, as לָמָּה Nu. 16:11; לָמָּה Num. 13:18; Ps. 39:5 (although when followed by ה Kametz may also be used, see letter a).—(c) sometimes לָמָּה, followed by Dag. coalesces with the next word, as לָמָּה לָמָּה for לָמָּה לָמָּה Isa. 3:15; לָמָּה Exod. 4:2; לָמָּה Mal. 1:13; לָמָּה (which see), and followed by a guttural, as לָמָּה Eze. 8:6 (also the pr. names מִכְּבָּנִי, מִכְּבָּנִי).—(d) לָמָּה is put, followed by the letters ה, ע, ה, with Kametz (according to the known canon, Heb. Gramm. § 27, note 2, b), לָמָּה חָרַל לָמָּה Ps. 39:5; 89:48; Job 26:2 (לָמָּה עֲוִינִי 1 Sa. 20:1); also very often before letters, not gutturals, especially as the beginning of a sentence (as to Segol being shorter than Pathach, see Gramm. loc. cit. letter a); לָמָּה מִשְׁפַּט הָאִישׁ 2 Ki. 1:7; Ps. 4:3; 10:13; Isa. 1:5; Jerem. 11:15; very often also as found with prefixes לָמָּה 1 Sa. 1:8; לָמָּה 1 Ki. 22:16; 2 Ch. 18:15; Zec. 7:3; and לָמָּה Ex. 22:26; 33:16; Jud. 16:5; 1 Sa. 6:2; 29:4; Mal. 1:7, etc. (this last is more used than לָמָּה); followed by Dag. forte, לָמָּה Jud. 16:5.

לָמָּה once לָמָּה (which see), Ch.—(1) *what?* Da. 4:32.

(2) *whatever*, Dan. 2:22; 4:32. לָמָּה *what* it is *that, that which*, Dan. 2:28.

With pref. לָמָּה *how! how much!* Dan. 3:33; לָמָּה *wherefore?* used dissuasively; hence *lest*, Ezr. 4:22; לָמָּה id. 7:23. Comp. Heb. לָמָּה letter b.

לָמָּה or לָמָּה not used in Kal; prob. to DENY, TO REFUSE; Arab. *لَا* and *لَا* to prohibit, to forbid (compare as to verbs of negation p. xxi, A). Hence—

HITHPALPEL לָמָּה *to delay, to linger* (pr. to refuse, to turn back), Gen. 19:16; 43:10; Exod. 12:39; Jud. 3:26; 19:8; 2 Sam. 15:28; Isa. 29:9; Hab. 2:3.

לָמָּה (from the root *הוּם*), *commotion, disturbance*, Isa. 22:5; Deut. 7:23; 2 Chron. 15:5. *מְהוּמָה* deadly disturbance, 1 Sa. 5:9, 11. Used of the irregular and voluptuous life of a rich man, Pro. 15:16.

מְהוּמָה (i. q. Syriac *ܡܗܘܡܐ* "faithful;" also, "eunuch," as being a faithful servant of his master, from the root *מָהַם*, [Mehuman], pr. n. of a eunuch in the court of Xerxes, Est. 1:10.

מְהוּמָה ("whom God benefits," a Chaldee form for מְהוּמָה, [Mehetabel, Mehetebeel] pr. n.—(1) m. Neh. 6:10.—(2) f. Gen. 36:39.



**מהיר** m. *quick*; hence *prompt, apt* in business, *skilful*, Prov. 22:29; Isa. 16:5; Ps. 45:2. Syriac **ܡܗܝܪ** id. Root **מָהַר** No. 2.

**מָהַל** i. q. Ch. **מָהַל**, Heb. **מָהַל** (comp. p. cccxi, A), TO CUT OFF, TO PRUNE; figuratively, *to adulterate*, to spoil, to mix *wine* with water, Isa. 1:22. In like manner the Arabs apply verbs of cutting, breaking, wounding, killing; and Martial, Ep. i. 18, *jugulare vetat Falernum*. See more in my Comment. on Isa. loc. cit.

**מַהְלֵךְ** masc. (from the root **הָלַךְ**)—(1) *a way, journey*, Neh. 2:6; Jon. 3:3, 4.

(2) *a walk, a place for walking*, Eze. 42:4.—**מְהַלְכִים** Zec. 3:7, part. Hiph. from the root **הָלַךְ** are leaders, companions.

**מְהַלֵּל** m. (from the root **הָלַל**), *praise, thanksgiving*. Pro. 27:21, "as the fining pot (is) to silver, so (let) a man (be) to the mouth that praises him;" i. e. let him diligently examine the praise.

**מַהְלֵלֵאל** ("praise of God"), [*Mahalaleel*], pr. n. m.—(1) pr. n. of a patriarch descended from Seth, Gen. 5:12.—(2) Neh. 11:4.

**מַהְלֵמוֹת** pl. f. *strokes, stripes*, Pro. 18:6; 19:29, from the root **הָלַם**.

**מַהְמָרוֹת** pl. f. *ἀπαλ λυγόμεν*. Ps. 140:11, *streams, whirlpools*, from the root **הָמַר**, which see. Comp. **مِهْمَارَات** many waters, whirlpools. The Jewish writers, Symm., Jerome, understand it to be *ditches*.

**מַהְפָּקָה** fem. (from the root **הָפַךְ**), *overturning, overthrow*, Deut. 29:22; like verbals taking after it an accusative, as the case of its verb. Isa. 13:19, **בְּמַהְפָּכַת אֱלֹהִים אֶת-סֹדֹם** "like the overthrow of Sodom by God." Jer. 50:40; Am. 4:11.

**מַהְפָּכָה** f. (from the root **הָפַךְ**), pr. *twisting, distortion*, i. e. *the stocks*, in which the hands and feet of a prisoner were so fixed that his body was *distorted* (worin jemand festum gefesselt wurde). Compare **פַּד** and Scheid, in Diss. Lugdd. page 968; Jer. 20:2, 3:29:26. 2 Chr. 16:10, **בֵּית הַמַּהְפָּכָה** "the house of the stocks," a prison.

**מָהַר**—(1) TO HASTEN, in Kal once, Psalm 16:4.

(2) *to be quick, skilful* in any art or business. Arab. **مِهْر** to be diligent, acute-minded, see Pi. No. 2, and **מָהַר**.

**מָהַר**—(1) *to hasten—(a) to quicken*, Isa. 5:19, *to bring quickly*. Gen. 18:6, **מָהַר יָבֵא שְׁלֹשׁ סֵאִים** "bring quickly three seahs of flour;" 1 Ki. 22:9.—(b) followed by a finite verb, either with or without the copula, *to do any thing quickly*, where, in the western languages, the adverb *quickly, speedily*, would be used, 1 Sam. 17:48; Gen. 19:22, **מָהַר הִמָּלֵט** "make haste, escape," i. q. escape quickly, followed by an infinitive or gerund, Ex. 10:16; Gen. 27:20, **מַהְרָה מָהַרְתָּ לְמַצָּא** "how then hast thou found it so quickly?" Ex. 2:18. **מָהַר** adv. *quickly*, Jud. 2:17, 23; Ps. 79:8.

(2) *to be prompt, apt* in any thing, Isa. 32:4. NIPHAL **מִמָּהַר** properly *to be precipitate*. Job 5:13, **עֲצַת נִפְתָּלִים נִמְהָרָה** "the counsel of the cunning is headlong," i. e. being hastily executed it is frustrated. Part. **נִמְהָר**—(1) *headlong, rash*, Isaiah 32:4.—(2) *impetuous, rushing* on precipitately; Germ. *ungeföhrt*, Hab. 1:6.—(3) *timid, precipitate* in flight, Isa. 35:4.

Derivatives, **מָהַר**, **מָהַר**, **מָהַרָה** [pr. n. **מַהְרִי**].

**מָהַר** II. **מָהַר** TO BUY, specially a wife, for a price paid to the parents (**מָהַר**). Kindred verbs are **מָהַר** which see, and with **ה** hardened **מָהַר**, **מָהַר**, Exodus 22:15.

**מָהַר** adj. *hastening*, Zeph. 1:14. [Inf. Piel in Thes.]

**מָהַר** m. *a price* paid for a wife to her parents, Gen. 34:12; Exod. 22:16; 1 Sa. 18:25. Different from this is the use of the Arab. **مِهْر** i. e. a spousal gift promised to the future wife, and the Latin *dos*, i. e. the gift given by the parents to their daughter who is about to be married.

**מָהַרָה** fem. *hastening, celerity*, Ps. 147:15; whence **בְּמָהַרָה** Eccles. 4:12; **עֲרִמְהָה** Ps. 147:15; and **מָהַרָה** adv. *quickly, speedily*, Nu. 17:11; Deu. 11:17; Josh. 8:19, etc.

**מָהַרִי** ("impetuous," see the verb Niph. No. 3), [*Maharai*], pr. n. of one of David's captains, 2 Sa. 23:28; 1 Ch. 11:30; 27:13.

**מַהְתָּלוֹת** plur. f. (from the root **הָתַל**) *deceitful things*, Isa. 30:10.

I. **מָה** properly i. q. **מָה** *what, (that) which*, pleon. joined in poetic language to the prepositions **בְּ**, **לְ**, **מִן** so that there are formed the separate words **בְּמָה**, **לְמָה**, **מִמָּה**, like **בֵּינָא** for **בֵּין**, **כֵּמָה** for **כֵּן**, **עֵמָה** for **עִמָּה**, see de Sacy, Gr. Arabe, i. § 824, 825, 839; ii. § 8a, and

Lehrgeb. page 629. As to **מור** and **מור** see in their respective places **מור** poetically used for *in*, Ps. 11:2; Isa. 25:10; 43:2; 44:16; *into*, Job 37:8; *through*, of the instrument, Job 16:4, 5.

II. **מו** i. q. **מי** Arab. ماء *water* (see **מי**), from the unused root **מוא**. [See Job 9:30 (כתוב); see more in Thes.]

**מוא** to flow, see **מי**. [See Thes.]

**מואב** ("water," i. e. "seed," "progeny of a father," see Gen. 19:30—38; compare **מו** No. II) *Moab, Moabites, and the land of Moab*, pr. n. of a people (m., Jer. 48:11, 13), and a region (fem., Jer. 48:4), now called Karrah, from the chief city, extending to the east of the Dead Sea, as far as Arnon. 22:1, situated to the north of Arnon, opposite to Jericho, although called also **מואב** Deut. 28:69 (29:1); 32:49, formed no part of the genuine limits of the Moabites. As to the history and geography of the kingdom of Moab, see my Comment. on Isaiah i. 50t, sqq. Gent. noun **מואבי** f. **מואבית** Ru. 4:5; 2 Ch. 24:26.

**מואב** i. q. **מול**, **מול**, which see, *over against*, Neh. 12:38.

**מוכא** m. *entrance*, Eze. 43:11 and 2 Sam. 3:25 in קרי for **מכא**, a word irregularly formed so as to correspond with the word **מוכא** which is added in the sentence. Compare Lehrg. p. 374, note.

**מור**—(1) TO FLOW, TO FLOW DOWN, ["TO MELT,"] (see Pilel, Hiphil). To this answers the Arab. ماء Med. Ye. Figuratively *to be dissolved* with fear and alarm (compare **מסס**), Ez. 21:20; Ps. 46:7; Am. 9:5.

(2) transit. *to dissolve* any one, i. e. *to cause to pine and perish*, Isa. 64:6.

NIPHAL, *to melt away* (used of a host of men), 1 Sam. 14:16. Figuratively *to melt* with fear and alarm, Ex. 15:15; Josh. 2:9, 24; Ps. 75:4.

PILEL **מויג** *to cause to flow down, to soften*, e. g. arid ground with showers, Ps. 65:11, **מְרִיבִים מְנוֹנֵה**, Metaph. Job 30:22 קרי **תְּמוֹנֵי הַשָּׁמַיִם** "thou hast dissolved my welfare;" כתוב **תְּמוֹנֵי הַשָּׁמַיִם** "thou hast dissolved me (and) terrified (me)."

HITHPALPEL, *to flow down, to melt*, Am. 9:13, hyperbolically, "all the hills shall flow down," shall all, as it were, dissolve into wine and oil. Figuratively *to melt* with fear and alarm, Nah. 1:5; Psa. 107:26.

**מור** an unused root. Arab. ماء Med. Ye; *to be moved, agitated*, e. g. used of an earthquake (cogn. **מור**, נור, מוט). The verb itself in Pilel **מורר** is perhaps found, Hab. 3:6, "(God) standeth **מורר** and moveth the earth," compare LXX., Ch. But see under **מור** Poel.—Besides this, hence is derived the noun **מור**.

**מורע מורע** m. (from the root **מורע**) Prov. 7:4, and **מורע** Ruth 2:1 קרי, *familiarity, acquaintance-ship, and concr. an acquaintance, a friend.*

**מורע** f. id. Ruth 3:2.

**מוט** fut. **ימוט** TO TOTTER, TO SHAKE (kindred to **מור** and **מור** "מור Med. Ye, to turn aside from right,

Æth. መለመ: to incline, comp. Syr. موح to waver," see Thes.), e. g. used of the mountains, Psa. 46:3. Isa. 54:10; of a land or kingdom, Psa. 46:7; 60:4; of individual persons, Prov. 10:30; 12:3; 25:26; Ps. 10:6 [most of these are Niph.], in which sense there is often said **יְמֻתָּ רַגְלְךָ** any one's foot totters; Deut. 32:35; Ps. 38:17.—Lev. 25:35, "if thy brother be poor, **יְמֻתָּ יָדוֹ** and his hand totter with thee," i. e. if ruin, as it were, threaten him.

NIPHAL **ימוט**, fut. **ימוט** i. q. Kal, *to totter, to shake*, e. g. used of the foundations of the earth, Ps. 82:5; almost always with a negative particle, as **לֹא יְמֻתָּ** *I do not totter, I shall not totter*; used of an intrepid unwavering person, Ps. 10:6; 16:8; 30:7; **לֹא יְמֻתָּ** *he does not totter, he is firm, intrepid*, Ps. 21:8; 46:6; 112:6.

HIPHIL, *to cause to totter, or come down, to cause to fall upon*, Ps. 55:4; 140:11 כתוב.

HITHPOEL i. q. Kal and Niphal, Isa. 24:19; hence the two following words.

**מוט** m.—(1) *a tottering*, Ps. 66:9; 121:3.

(2) *a bar* for carrying any thing on, so called from being shaken, Num. 13:23; also *a frame* for bearing, Num. 4:10, 12.

(3) *a yoke*, Nah. 1:13, see **מוט** No. 3.

**מוטה** f.—(1) i. q. **מוט** No. 2, *a bar, staff*, 1 Ch. 15:15. **מֻטוֹת הָעֹל** bars of a yoke, Lev. 26:13; Eze. 34:27, a bent piece of wood put round the neck of a bull, with the two ends fastened to a wooden yoke.

(2) *a yoke* itself, Jer. 27:2; 28:10, 12; Eze. 30:18. Metaph. Isa. 58:6, 9.

**מור** i. q. **מור** TO PINE AWAY; specially, *to be brought to poverty*, Lev. 25:25, 35, 39, 47. Some



have absurdly referred to this root the pr. n. מִיָּדָה, מִיָּדָה, מִיָּדָה, which see in their own places.

**מול** TO CUT OFF, TO CIRCUMCISE (comp. מָחַל, מָחַל No. II., מָחַל No. I.); with an acc. of pers. Gen. 21:4; Ex. 12:44; Josh. 5:4, 7; and of the foreskin, Gen. 17:23. Metaph. Deut. 10:16, וְיִמְלֶכֶם אֶת עֵרְלֹת, "circumcise therefore the foreskin of your heart," remove impure things from your mind [?]; Deu. 30:6; comp. περιτομή καρδίας, Rom. 2:29, and Arab. طهر to circumcise, prop. to purge, because the foreskin was regarded as unclean and profane.

NIPHAL, to be circumcised, to circumcise oneself, Gen. 17:10, 13; 34:15, 17, 22. Figuratively, Jer. 4:4, הַפְּלוּ לַיהוָה "circumcise yourselves to Jehovah," i. e. put away all wickedness from your minds, and consecrate yourselves to Jehovah.

PILEL to cut down. Impers. Ps. 90:6, לְעָרֵב יָרֵב, "in the evening it is cut down (man like grass) and withereth."

HIPHIL, to cut off, destroy (a people), Ps. 118:10, 11, 12.

HITHPALEL הִתְמַלֵּל to be cut off at the point, blunted (as arrows); Ps. 58:8, יִרְדּוּ חֲצֵי כְמוֹ יִתְמַלְּלוּ, " (where) he sends his arrows, (they shall be) as if cut off at the point," i. e. blunted, good for nothing.

Derivative, מוֹלָה.

**מול** Deu. 1:1; מוֹלָה Neh. 12:38; elsewhere מוֹלָה prop. subst. the front part, front, but always used as a prep.—(1) before, in the presence of: (the etymology is doubtful; Jo. Simonis compared it with

Arabic مولى, which according to Castell, followed by الى is to oppose, but this signification itself rests on a great mistake, for in Avicenna, ii. 111, the passage referred to, there is وصل الى. It may be more correctly supposed that in the verb מול to cut off the point, there is the notion of front; in this case מול would be inserted in order to lengthen the syllable, as at the end of מוֹלָה for מוֹלָה; comp. Germ. holt, holt. I prefer however with Ewald in Heb. Gramm. p. 612, to regard this form itself as proper and primary, so indeed that מוֹלָה may be for מוֹלָה from the root מוֹל, i. q. מוֹל, מוֹל to go before [taken in Thes. as from מוֹל, but see Thes. p. 777]. Ex. 18:19, מוֹל הָאֱלֹהִים, "before God."

(2) opposite to, over against, e. g. a city, Deu. 3:29; 4:46; 11:30; Josh. 19:46; a people, Deut. 2:19; 1 Ki. 7:5, מוֹל מַחְזָה אֶל מַחְזָה "window over against window."

With other prepositions prefixed—(1) אֶל-מוֹל towards any one, after verbs of motion, 1 Sa. 17:30; Ex. 34:3; and of rest, Josh. 8:33, "they stood אֶל-מוֹל towards mount Gerizim;" Josh. 9:1. Specially אֶל-מוֹל prop. in the face, or front of, mostly after verbs of motion, 2 Sam. 11:15, "set ye Uriah אֶל-מוֹל in front of the battle;" Ex. 26:9; 28:25, 37; Lev. 8:9; Nu. 8:2.

[אֶל-מוֹל adv. over against, Neh. 12:38.]

(2) מִמּוֹל—(a) prop. from before, i. q. מִלְפָּנֵי, after verbs of motion, Lev. 5:8; 2 Sam. 5:23, מִמּוֹל "from before the trees called Baka;" Mic. 2:8, "ye pull off the traveller's cloak מִמּוֹל שְׁלֶמָה (prop.) from the face of the garment," as if dicht, hart vom Oberkleide weg.—(b) of tarrance in a place; 1 Ki. 7:39, מִמּוֹל נֶגֶב "on the south side;" Num. 22:5, "and he (the people) is dwelling מִמּוֹל by my side," mir zur Seite. Followed by מִמּוֹל the fore part, in front of any thing, Exod. 28:27; 39:20.

**מוֹלָדָה** ("birth," "race"), [Moladah], pr. n. of a town in the southern part of the tribe of Judah, afterwards given to the Simeonites, Josh. 15:26; 19:2; 1 Ch. 4:28; Neh. 11:26.

**מוֹלָדָה** f. (from the root יָלַד).—(1) birth, origin. Est. 2:10, 20; plur. מוֹלָדוֹת nativity, origin, Ezek. 16:3, 4; אֶרֶץ מוֹלָדָה Gen. 11:28; 24:7; and simply מוֹלָדָה native land, Gen. 12:1; 24:4.

(2) progeny, offspring, children, Genesis 48:6; Lev. 18:9, 11.

(3) kindred, family, Gen. 31:3; those of the same nation, Est. 8:6.

**מִלָּה** f. circumcision, Ex. 4:26; root מוֹלָה.

**מוֹלִיד** ("begetter"), [Molid], pr. n. m., 1 Ch. 2:29.

**מוֹמָה** (for מוֹמָה, מוֹמָה, from the root מוֹמָה, ni. spot, a stain, blemish (Syr. موم id., Arab. موم and موم a spot; specially of small pox; Gr. μῶμος).—(a) in a physical sense used of any defect or blemish of body, Lev. 21:17, sq.; 22:20, 21, 25. Those who are spoken of as beautiful, should be free from every blemish, 2 Sam. 14:25; Cant. 4:7.—(b) in a moral sense, Deut. 32:5; Job 11:15; 31:7.

מוֹן [an unused root]; see מוֹן.

**מוֹכֵב** m. (from the root מוֹכֵב), the circut (of a house), Eze. 41:7.

**מוֹכֵד** (from the root מוֹכֵד) only found in pl. מוֹכֵדוֹת Jer. 51:26; constr. מוֹכֵדוֹת, מוֹכֵדוֹת.

(1) *a founding, the act of laying a foundation*, Isa. 40:21.

(2) *foundations*, e.g. of a building, Jer. 51:26; of the earth, Prov. 8:29; of heaven, 2 Sam. 92:8. Hence buildings whose foundations alone remain, *ruins*, Isa. 58:12.

**מוֹסֵד** m. i. q. מוֹסֵד No. 1. Isa. 28:16, מוֹסֵד מוֹסֵד "a founded foundation," i.e. firm; compare יָסַד Hophal.

**מוֹסֵדָה** f.—(1) *foundation*, Ezek. 41:8 קרי, where the כְּתִיב is מִסְדּוֹת.

(2) *an appointment* (of God), *a decree*. Isa. 30:32, מִטֵּה מוֹסֵדָה "the rod sent by God;" compare the root יָסַד Kal, and Pi. No. 2.

**מוֹסֵדִי** m. (from the root סָכַד), *a* (covered) *portico*, 2 Ki. 16:18 קרי, where there is in כְּתִיב מִיֶּסֶד.

**מוֹסֵר** for מוֹסֵר (from the root אָסַר), only in plural יָסִים and יָסִים—m. *bonds*; specially used of the bonds of a yoke, often metaphorically, Psalm 2:3; 107:14; 116:16; Isa. 28:22; 52:2; Jer. 5:5; 27:2.

(2) pr. n. מוֹסֵר and יָסִים—[*Mosera, Moseroth*], pr. n. of a station of the Israelites in the desert, Num. 33:30; Deut. 10:6.

**מוֹסֵר** m. (from the root יָסַר)—(1) *correction* of children by their parents, of nations by kings, of men by God. Prov. 22:15, מוֹסֵר מוֹסֵר, יִשְׁבֹּט מוֹסֵר; 23:13, מוֹסֵר מוֹסֵר "withhold not correction from a child." Job 12:18, מוֹסֵר מְלָכִים בְּיָמָם "he looses or dissolves the correction (or discipline) of kings," i.e. their authority. Job 5:17, מוֹסֵר יְשִׁיר "the correction of the Almighty." Hosea 5:2, "I (will be) a correction to all."

(2) *admonition, discipline*, especially that which children receive from parents, men from God, Psalm 50:17; Jer. 2:30; Prov. 1:8; 4:1; 5:12; 8:33; and hence *example*, by which others are admonished, Eze. 5:15; compare the verb, Eze. 23:48.

(3) *instruction, doctrine*, in which sense it is joined with דַּעַת, הִקְבָּה, Pro. 1:2; 4:13; 6:23; 23:23.

**מוֹעֵד** m. (from the root יָעַד), plur. מוֹעֵדִים and יָמִים—

(1) *a set time* (see the root Kal No. 1).—(a) *of a point of time*, 1 Sam. 13:8, 11; 2 Sam. 20:5; 24:15; Gen. 17:21, מוֹעֵד הָאֵלֶּה "about this time next year." Jerem. 8:7, "the stork יָדְעָה מוֹעֵדָהּ knows her times," those in which she has to emigrate into other countries. Hab. 2:3, מוֹעֵד לְמוֹעֵד "the vision belongs to a time (somewhat remote);" Dan. 8:19; 11:27, 35; Ps. 75:3; spec. a festival day, La. 1:4; 2:6; more fully יוֹם מוֹעֵד Hos. 9:5; 12:10;

יְהוָה the feasts of Jehovah, Lev. 23:2, 4, 37, 44, and thus by meton. of the festival sacrifices, 2 Ch. 30:22 (compare הֵן No. 2).—(b) *of space of time*, as appointed, defined, i. q. וְכֵן Gen. 1:14; specially in prophetic style of *a year* [i.e. equal to that from one festival to its recurrence], Dan. 12:7; comp. Chald. עֲדָן Dan. 7:25.

(2) *an assembly* (comp. מוֹעֵד No. 2 [in יָעַד]). Job 30:23, בֵּית מוֹעֵד לְכָל־חַי "the place of the assemblage of all living," of Hades; Isaiah 33:20; Num. 16:2, קְרָאִי מוֹעֵד "called to the assembly;" elsewhere קְרָאִי הָעֵדָה. In Isa. 14:13, in the speech of the king of Babylon, there is mentioned הַר־מוֹעֵד "the mount of the assembly" (of gods), which is probably the mountain called by the Persians <sup>البرج</sup> <sup>البرج</sup> <sup>el Burj, el Burz</sup>;

by the Indians *Meru*, which the Orientals regarded as situated in the Northern regions of the earth, and as being like the Olympus of the Greeks, "the seat of the gods;" see what I have said more fully on this on Isa. II p. 316, seqq. [It is utterly needless to seek for any mountain except that on which the temple stood; "the sides of the north" distinctly marks Jerusalem as the place spoken of.] אֹהֶל מוֹעֵד "the tent of the assembly," is a name often given to the holy tabernacle of the Israelites, elsewhere called the tabernacle of the covenant, Exod. 27:21; 40:22, 24; and often besides; either because there God met with Moses (Exod. 25:22; Num. 17:19), or from the assemblies of the people which were held before this tent. As to Luther's translation, *Etiftshütten*, i.e. the tabernacle of the covenant, he has followed the rendering of the LXX. (σκήνη τοῦ μαρτυρίου), and Vulg. (*tabernaculum testimonii*), who have taken מוֹעֵד as if it were the same as מוֹעֵד compare Num. 9:15.

(3) Meton. *a place in which an assembly is held*, Josh. 8:14. מוֹעֵד אֵל of the temple, Lam. 2:6. It is hard to say what are meant, Ps. 74:8, אֵל בְּאֵמֶן "all the holy places of God in the land;" but I scarcely doubt that the *holy places* besides Jerusalem are to be understood, such as Ramah Bethel, Gilgal, etc. celebrated as being *high places* (בָּמֹת) and *seats* of the prophets; I have said more on this in the preface to Gramberg's Religionsidee des A. T. vol. i. [The fatal objection to this theory is that *high places* could not be recognised of God, as his places of assembly.]

(4) *an appointed sign, a signal*, Jud. 20:38

**מוֹעֵד** m. (from the root יָעַד) *an assembly*, poet



of a troop of soldiers, Isa. 14:31; compare מוֹעֵד Lam. 1:15.

מוֹעֵדָה pl. f. מוֹעֵדוֹת ["a spurious form"], *festivals*, 2 Ch. 8:13 [where the pl. really is מוֹעֵדוֹת]; compare מוֹעֵד No. 1, a.

מוֹעֵדָה f. (from the root יָעַד) *appointed place of meeting*. Joshua 20:9, עֲרֵי הַמּוֹעֵדָה "cities of refuge" (Syr. حِلْجَة refuge, shelter, port; حِلْجَة place of refuge).

[מוֹעֵדָה ("assembly of Jehovah"), [Mo-  
adiah], pr. n. m. Neh. 12:17.]

מוֹעֵדָה see מוֹעֵדָה.

מוֹעֵדָה m. verbal part. Hoph. from the root עָוָה, *darkness*, Isa. 8:23.

מוֹעֵדָה f. i. q. עָוָה (from the root יָעַד) only in plur. מוֹעֵדוֹת *counsels*, Ps. 5:11; 81:13; Jer. 7:24; Mic. 6:16; Prov. 1:31, יִשְׁבְּעוּ בְּמוֹעֵדֵיהֶם "they shall be satiated with their counsels" (i.e. with the fruits of them).

מוֹעֵקָה f. verb. of Hoph. from the root עָוָה *a heavy weight*, Ps. 66:11.

מוֹפֵת plur. מוֹפְתִים *a miracle, a prodigy*. (The true etymology was long unknown. However, I have now no doubt but that it should be referred to the root יָפָה; and that it properly means *a beautiful, or splendid deed*, for מוֹפְתִים, although from the origin having been overlooked, Tzere of the last syllable ה is cast away in the pl., I proposed another derivation in Thes. p. 143.) Most frequently used of miracles performed by God and by those sent by Him, Exod. 4:21; 7:3, 9; 11:9; Ps. 78:43; 105:5, 27. Very often are joined אֲתוֹת וּמוֹפְתִים signs and miracles, Ps. 135:9; Deu. 4:34; 7:19; 26:8; 29:2; 34:11; Jer. 32:21. מוֹפְתִים וְאֲתוֹת to perform signs and miracles, Deu. 6:22; Neh. 9:10; also with the verb שָׁמַר Jer. 32:20:—As miracles were regarded as the signs of divine authority, מוֹפְתִים is also —

(2) *a sign, a proof*, as of divine protection, Psal. 71:7; of the divine justice in punishing the wicked, Deu. 28:46; and it is often used of the sign given by a prophet, to cause that which has been predicted or promised to be believed, i. q. אֹת 1 Kings 13:3, 5; 2 Chron. 32:24, 31; Deut. 13:2, 3 (see Comment. on Isa. 7:11). Hence—

(3) *a sign of a future event, a portent*, i. q. אֹת No. 3. Isa. 8:18, "behold I and the children whom Jehovah has given me לְאֲתוֹת וּלְמוֹפְתִים (are) signs and portents in Israel," i.e. with our ominous names we indicate future events. [But see the application of

this passage to Christ and the Church, Heb. ii. 13] Isaiah 20:3. Zec. 3:8, אֲנָשֵׁי מוֹפֵת, men who in their persons shadow forth future events, Eze. 12:6, 11; 24:24, 27.

מוֹץ — (1) TO PRESS, whence part. מוֹץ *oppressor*, Isa. 16:4, and the noun מוֹץ. Kindred is מוֹץָה to squeeze out.

(2) prob. in general to separate, like the Arab.

Med. Ye. Hence—

מוֹץ Zeph. 2:2; more often defectively מוֹץ *m. chaff, husk*, separated from the grain by winnowing (Ch. מוֹץ, מוֹנָה, מוֹנָה). Isa. 41:15. Ps. 35:5, יִהְיוּ כַמֹּץ לַפֶּהֶלֶת "let them be as chaff before the wind" (blown away by the wind), compare Ps. 1:4; Job 21:18; Isa. 17:13.

מוֹצֵא (from the root יָצָא) pl. const. מוֹצְאִים m.

(1) *a going out*, Nu. 33:2; sun-rise, Ps. 19:7; comp. Hos. 6:3, the promulgation of an edict (see the root, letter l). Dan. 9:25.

(2) *the place from which one goes out*, hence a gate, Eze. 42:11; 43:11; מוֹצֵא מַיִם *a fountain of waters*, Isa. 41:18; מוֹצֵא כֶסֶף *a vein of silver*, Job 28:1; מוֹצֵא דֶשֶׁא *a place fertile in grass*, Job 38:27; absol. also the East, from which the sun goes out, Psalm 75:7. The expression is peculiar, and by zeugma, Ps. 65:9, מוֹצֵא בֹקֶר וְעֶרֶב תִּרְנֶנָּה "the rising (outgoing) of the morning and the evening thou makest to rejoice;" for the evening properly does not rise.

(3) *that which goes out, is produced*, as מוֹצֵא שְׂפָתַי that which goes out of the lips, words, speech, Nu. 30:13; Deu. 23:24.

(4) *origin, stock*, 1 Ki. 10:28.

(5) [Moza], pr. n. m. — (a) 1 Chr. 8:36; 9:42.

— (b) 1 Ch. 2:46.

מוֹצֵאָה f. of the preceding—(1) [pl.] *origin, springing*, Mic. 5:1.

(2) pl. מוֹצֵאוֹת *cloaca*, where filth is carried away, see מוֹצֵא, מוֹצֵאָה, compare Mark 7:19, εἰς τὸν ἀφεδρῶνα ἐκπορεύεται; 2 Ki. 10:27 קרי.

מוֹצֵק m. (from the root יָצַק to pour), *something poured out, cast*. Job 38:38 (in this passage, dust which flows together with rain-water); cast metal, 1 Ki. 7:37.

מוֹצֵק m. in pause מוֹצֵק (from the root יָצַק *what is narrow* (opposed to רָחֵב). Job 37:10, מוֹצֵק בְּמוֹצֵק "the breadth of the waters become narrow," is contracted; comp. Job 36:16; whence it follows that מוֹצֵק in this place does not mean poured out.

**מוצקה** f. (from the root **יצק**), a tube for pouring through, Zec. 4:2.

**מוק** not used in Kal. ["Arab. **موق** med. Waw, to be light, foolish."]

**HIPIHIL** **הִמִּיק** TO MOCK, TO DERIDE, Psalm 73:8 (Aram. Pael **מִיק**, **ܡܝܟܐ** id.; compare **μῶκος**, **μωκάω**, — **ἀποι**, **μωκίζω**, *se moquer* [Engl. to mock]).

**מוקר** m. (from the root **יָסַר**)—(1) *heat, burning*, Isa. 33:14.

(2) *dry wood, faggot*, Ps. 102:4.

**מוקרה** f. (from the root **יָסַר**)—(1) *the part of the altar on which the burnt offering was consumed*; perhaps, *heap of fuel*, Lev. 6:2.

**מוקש** m. (from the root **יָקַשׁ**)—(1) *a noose, a snare*, by which wild beasts and birds are caught, Am. 3:5. **מוקשי-מוקת** the snares of death, Ps. 18:6. Once used of an iron ring put through the nostrils of a beast (comp. **חֹחַ**, **הָח**, Job 40:24).

(2) Metaph. used of a *cause of injury*. Ex. 10:7: **עַד־מָתַי יִהְיֶה זֶה לָנוּ לְמוֹקֵשׁ** "how long shall this man be a snare to us?" i.e. bring us into evil. Ex. 23:33; 34:12; Deu. 7:16; Josh. 23:13; Isa. 8:14. Plur. **מוֹקְשִׁים**, once **מוֹקֵשׁ**—Ps. 141:9.

**מור** see **מור**.

**מור** not used in Kal; TO CHANGE, TO EXCHANGE, i. q. **יָמַר**. In Syriac this root has the signification of *to buy*; in Arabic the letters **مار** Med. Ye, signify *to sell*; both taken from the notion of exchanging; compare Heb. **מָהַר** No. II.

**HIPIHIL** **הִמִּיר**—(1) *to exchange* any thing, Levit. 27:33; Eze. 48:14; Mic. 2:4; followed by **בְּ** of the thing with which any thing is exchanged, Ps. 106:20; Jer. 2:11; Hos. 4:7.

(2) *absol. to change*. Psal. 15:4, "he sweareth **וְלֹא יִמָּיר** and changeth not (sc. his mind);" i.e. does not violate his oath. Ps. 46:3, **לֹא־נִירָא בְּהִמָּיר אֶרֶץ** "we will not fear, though the earth should change (itself)," should perish (comp. Ps. 102:27).

**NIPHAL** **יִמָּר** (as if from the root **מָרַר**), *to be changed*, Jer. 48:11.

Derivative, **מְמוֹרָה**.

**מורא** m. (from the root **יָרָא**)—(1) *fear*. Gen. 9:2, **מִירְאָתְךָ** "the fear of you." Deu. 11:25; also, *reverence*, Mal. 1:6.

(2) *that which is feared or revered*, specially spoken of God (compare **פֶּהַר**), Isa. 8:12, 13; Ps. 76:12.

(3) *a stupendous or wonderful deed*, Deut. 26:8; 34:12; Jer. 32:21. Pl. **מוֹרָאִים** Deu. 4:34.

**מורג** m. Isa. 41:15; plur. **מורגים** 2 Sam. 24:22; and with the syllable lengthened in the later manner (see Lehrs. p. 145), **מורגים** 1 Chr. 21:23 (from the root **מָרַג**), *tribulum, a threshing wain*; Spanish, *trillo*; Ital. *trebbio* (Arab. **نورج**), an instrument of husbandry for rubbing out corn on a threshing floor. It consists of three or four wooden cylinders armed with stones or iron, and joined together as a sledge; it is drawn by cattle over the corn, to separate the grains from the ear. See Varro de R. R. i. 52; Niebuhr's Travels, vol. i. page 151.

**מורד** m. (from the root **יָרַד**)—(1) *a declivity, a country abounding in declivities*, Joshua 7:5; 10:11.

(2) 1 Ki. 7:29, **מַעֲשֵׂה מורד** *work hanging down*, pensile work, festoons.

**מורה** m. pr. part. **HIPIHIL**, of the root **יָרָה**—(1) *a shooter, darter, archer*.

(2) *the early rain*, see the root **HIPIHIL** No. 1, 2.

(3) *one teaching*, Isaiah 9:14; 2 Ki. 17:28; a *teacher*, in plur. used of prophets, Isa. 30:20.—Job 36:22, "behold God (is) great, and we know him (not), **מִי כִמּוֹהוּ מורה** who (is) a teacher like him?" i.e. is wise, and has endued us with wisdom? (comp. Job 35:11, **מִלְפָּנֵינוּ מִכְּתִמּוֹת אֶרֶץ וּמַעֲשֵׂה הַשָּׁמַיִם יִחְפָּזֵנוּ**). LXX.

**δυνάστης**, perhaps from the Aramæan use of **כֹּהֵן**, *lord*; and it may be inquired by etymologists whether this very word, and its signification of *lord*, may not come from the Hebrew **מורה** a *teacher*. Others regard **מורה** h. l. as i. q. **מורה** Psal. 9:21, and **מורה** fear, the object of fear and reverence.

(4) [*Moreh*], pr. name.—(a) of a Canaanite, like Mamre, whence **מורה** **אֵלֶן** Gen. 12:6, and **אֵלֶינוּ מורה** Deu. 11:30, the oak grove of *Moreh*, not far from Shechem (so called from its possessor).—(b) **הַמורה** **הַבְּגֵתִי** *the hill of the teacher*, in the valley of Jezreel, Jud. 7:1.

I. **מורה** masc. (from the root **מָרַה** to stroke), a *razor*, Jud. 13:5; 16:17; 1 Sa. 1:11.

II. **מורה** Ps. 9:21 **כְּתִיב** i. q. **מורה** terror, which is given in קרי by way of explanation.

**מורט** (from the root **יָרַט**) m. *destruction*. Isa. 18:2, **גִּי מְשֹׁשׁ וּמוֹרֵט** "a mighty and destructive nation." Others take **מורט** as part. Pual from **מָרַט** fierce, active. [So Ges. in Thes.]

**מוריה** see **מוריה**.



**מורש** m. (from the root **ורש**) with Kametz impure, possession, Obad. 17. Isaiah 14:23; Job 17:11; **מורשי לבבי** "the possessions of my heart," i. e. my delights, my dearest counsels which I cherish as it were in my inmost breast.

**מורשה** f. id. Ex. 6:8; Deu. 33:4.

**מורשת נת** ("the possession of the Gittites"), [*Moreseth-gath*], Mic. 1:14; pr. n. of a town near Eleutheropolis, where Micah the prophet was born. The Gent. noun is **מורשתי** [*Morasthite*], Mic. 1:1; Jer. 26:18.

**I. מורש** — (1) TO YIELD, TO GIVE WAY, Num. 14:44; Josh. 1:8; Isa. 22:25; 54:10; 59:21; Jer. 31:36.

(2) causat. to remove, to take away, Zec. 3:9.

HIPHIL — (1) to let remove, i. e. to let prey go, Nah. 3:1; to withdraw from any one, followed by **מן** of persons. Mic. 2:3, "from whom ye shall not remove your necks;" verse 4.

(2) more frequently i. q. Kal to give way, Exod. 13:22; 33:11; Pro. 17:13; Job 23:12; Ps. 55:12; Jer. 17:8; **וְלֹא יָמִישׁ מְעֻשׂוֹת פְּרִי** "and it shall not cease to bear fruit."

**II. מורש** i. q. **משיש** and **ימיש** TO FEEL, TO TOUCH, Gen. 27:21.

HIPHIL, id. Ps. 115:7, and Jud. 16:26 **קרי**.

Derivative, pr. n. **מושיש**.

**מושב** (from the root **ישב**) plur. constr. **מושביו** and **מושבות** m. — (1) a seat, place for sitting, 1 Sam. 20:18, 25; Job 29:7.

(2) a sitting down, an assembly of persons, Ps. 1:1; 107:32.

(3) habitation, Gen. 27:39. **בית מושב** dwelling-place, Lev. 25:29. **עיר מושב** a city of habitation, Ps. 107:4, 7. Meton. — (a) time of inhabiting, Exod. 12:40. — (b) inhabitants, dwellers. 2 Sa. 9:12, **כל מושב בית זיקא**.

(4) the site (of a city), 2 Ki. 2:19.

**מושי** ("yielding") ["prob. for מושיה, 'proved by Jehovah'"], [*Mushi*], pr. n. m. Exod. 6:19; Nu. 3:20; also משי 1 Chr. 6:4. Patron. itid. מושי for מושי Nu. 3:33; 26:58.

**מושבות** f. pl. pr. part. act. from the root **משך**, those that draw, poet. for cords with which any one is bound, Job 38:31. Compare Arab. **مسك** a fetter, from **مسك** to hold firmly.

**מושעות** pl. f. (from the root **ישע**) *salvationes deliverances*, Ps. 68:21.

**מורת** pret. מת (compare Syr. **مات**, — (1) TO DIE (so in all the Phœnicio-Shemitic languages. The middle radical **ת** appears to be softened from the liquid **ר**, compare **דרש**, **דוש**, etc., so that the original stock would be *mrt*, compare Sansc. *mri*, to die, *mrita*, dead, death; also *māth*, *muth*, *mith*, *mēth*, *mid*, *mēd*, to kill; Malay, *mīta*, to kill and to die; Zend. *mretē*, *meretē*; Pehlev. *murdeh*, *mard*, mortal, man; Pers. **مردن** to die; Gr. **μυράς**, i. q. **βροτός**; Lat. *mors*, *mortis*, *Morta*, ap. Liv. Andr.; Germ. **Mord**; Old Germ. used not only for killing, but also for death. It is used of death, whether of men or beasts (Ex. 11:5; Ecc. 9:4), whether natural (Gen. 5:8, 11, 14, 17, 20, 27, 31, and so very frequently) or violent, Ex. 21:12, 15; Deut. 13:10; 19:11, 12; 21:21; Job 1:19, etc. The cause of death is put with the prefix **ב**, Josh. 10:11, "more died **בְּאֶבְנֵי הַבָּרָד** by the hail-stones than," etc.; Jud. 15:18, **אָמַת בְּצִמָּא** "I die of thirst," Eze. 5:12; and with **כִּפְנֵי** Jer. 38:9. Figuratively, the heart of any one is said to die, i. e. to fail, 1 Sam. 25:37; the trunk of a tree, Job 14:8 (compare **הָרֵג**); land which lies untilld, Gen. 47:19, "why should we die, we and our land," which latter is then explained **הָאָרֶצָה תִּשָּׁם** (compare Arab. **مات** to be untilld, sterile, desert, as land, Koran, ii. 159; xxv. 51; xxix. 63). Used ironically, Job 12:2; **עִמְקָם תָּמוּת חָכְמָה** "wisdom dies (i. e. is extinguished, perishes) with you."

(2) to perish, to be destroyed, of a state, Amot 2:2; Hos. 13:1, see **קוּת**. — Part. **מת** dying, about to die, Gen. 20:3; dead, Num. 19:11, 13, 16; without distinction of sex (as in Germ. ein *Todter*, ein *Stirbender* compare Hebr. Gram. § 105, 1 note), Gen. 23:4. Pl. **מַתִּים** of idols, opp. of the living God (**אֱלֹהֵי**), Ps. 106:28.

**PILEL מוּתָה** to slay, to kill, Ps. 34:22; Jer. 20:17; often emphat. to destroy thoroughly, kill outright, 1 Sa. 14:13; Jud. 9:54; 2 Sa. 1:16.

HIPHIL **הָמַת**, 2 pers. **הָמַתְּ**, 1 pers. with suff. **הָמַתִּי** 1 Sa. 17:35; **הָמַתִּי** Hos. 2:5, id.; Jud. 16:30; 2 Sa. 3:30; 21:1; often used of death sent by God himself, by diseases, famine, etc. (Isa. 65:15; Hos. 2:5; Ex. 16:3; 17:3; Num. 14:15; 16:13), sometimes opp. to the verb **הָרַג**, which is always used of violent death by the hand of man, comp. Isa. 14:30; whence part. **מַמְתִּים** killers, prob. angels of death, Job 33:22.

HOPHAL הוּכַח to be slain, Deu. 21:22; 1 Sa. 19:11. Derivatives, מָוֶה, מָוֶהָ, and —

מָוֶה m. constr. מוֹת. — (1) *death*, sometimes used as personified (Ps. 49:15). מָוֶה דָּבָר deadly weapons, Ps. 7:14; מָוֶה יָשָׁן to sleep the sleep of death, Ps. 13:4. מָוֶה 1 Sa. 20:31; 26:16, and אִישׁ־מָוֶה guilty of death, liable to be put to death, 1 Ki. 2:26; 2 Sam. 19:29. Poet. for the dead, Isa. 38:18.

(2) *the place or abode of the dead*, i. e. *Hades*, Job 28:22; whence שְׁעֵר־מָוֶה the gates of death, of Hades, Ps. 9:14; הַדְרֵי־מָוֶה the utmost recesses of Hades, Prov. 7:27.

(3) *fatal disease, pestilence*, Jer. 15:2; 18:21; 43:11; Job 27:15, compare θάνατος, Apoc. 6:8; 18:8; Ch. מוֹתָא, and Germ. schwarzer Tod, used of the fatal disease of the middle ages, [which was also called in English *the Black Death*].

(4) *destruction* (opp. to הַיִּים good fortune), Prov. 11:19; 12:28; Isa. 25:8; Exod. 10:17. — With ה parag. הַמָּוֶה Ps. 116:15; plur. מוֹתִים Eze. 28:10; Isa. 53:9. [But see מָוֶה as to the last passage.]

מוֹת Ch. id. Ezr. 7:26.

מוֹתָר m. (from the root יָתַר). — (1) *abundance*, Prov. 14:23; 21:5.

(2) *excellence, pre-eminence*, Ecc. 3:19.

מִזְבֵּחַ constr. מִזְבֵּחַ with suff. מִזְבֵּחִי, 1 Ki. 8:31; pl. מִזְבְּחֹת, m. (from the root זָבַח), an altar, Lev. 1:9, 13, 15; 2 Ch. 29:22, etc. In the holy places, as set up by Moses and by Solomon, there were — (a) מִזְבֵּחַ הָעֹלֶה the altar of burnt offering, Ex. 30:28, or מִזְבֵּחַ הַנְּחֹשֶׁת the brazen altar, placed in the outer court, Ex. 39:39. — (b) מִזְבֵּחַ הַקֶּטֶר the altar of incense, or the golden altar, within the temple (פְּתִיל), Ex. 30:27; 1 Ki. 7:48. Of altars of idols, Isa. 17:8; 27:9 [?].

מִזֵּג an unused root, i. q. מָסַח (which see), to mix, to mingle, Arab. and Syr. id.; whence —

מִזֵּג m. mixed wine, i. e. spiced [Cant. 7:3], κεκρασμένον ἀρωμα, Apoc. 14:10; vinum aromatites, Plin. xiv. 1, § 95.

מִזָּה an unused root, i. q. מָצָה, מָצִץ (which see); Arab. مَز to suck; hence —

מִזָּה m. adj. once Deu. 32:24, מִזָּה רָעַב emaciated, or exhausted with hunger.

מִזָּה ("fear," "trepidation," from the root מָוֶה), [Mizzah], pr. n. m. Gen. 36:13, 17.

מָוֶה (for מָוֶה ["like מעל for מעלה." Thes.], from the root וָוה, plur. מָוֶה cells, barns, storehouses Ps. 144:13; LXX. τραπεῖα.

מָוֶה (from the root וָוה No. 1), f. a door-post, upon which the hinges turn, Ex. 12:7; 21:6; Deu. 6:9.

מָוֶה m. (from the root וָוה), food, Gen. 45:23.

מָוֶה Ch. id. Dan. 4:9.

I. מָוֶה m. (from the root וָוה No. I.), the pressing together, binding up of a wound; hence used figuratively of a remedy applied to the wounds of the state, Hos. 5:13; Jer. 30:13.

II. מָוֶה (from the root וָוה No. II., 1), m. falsehood; hence, fraud, insidious dealing, Obad. 7, as it is well rendered by LXX., Vulg., Chald., Syr. Others understand it to mean a net, or snare, from the Aramæan מָוֶה to spread out.

מָוֶה an unused root, i. q. מָסַח, Ch. אֶת־מָוֶה to flow down, to fear. Hence pr. n. מָוֶה.

מָוֶה an unused root, probably to gird, to bind with a girdle, kindred to which are the transp. حَمَ L., IV., to bind a girth round a beast, حِزَام a girth of a beast, and مَسَكَ to hold, to restrain, مَسَكَة a fetter. Hence —

מָוֶה Ps. 109:19; Isa. 23:10, and —

מָוֶה m. Job 12:21, a girdle, used Isa. loc. cit. figuratively of bonds, or of a yoke put on a people.

מָוֶה f. pl. pr. lodging places, inns (Arab. مَسَرَّة inn), sc. of the sun. The Hebrews gave this name to the twelve signs of the Zodiac, called in Arab. فلك البروج.

the circle of palaces; these were imagined to be the lodging-places of the sun during the twelve months, and they rendered to them a superstitious worship, 2 Ki. 23:5. The Rabbins called the individual signs מָוֶה, and the circle of them מָוֶה; compare מָוֶה.

מָוֶה m. (from the root וָוה; whence the Arabic مَز to draw out, the letters ו and ז being interchanged), a fork, for laying hold of pieces of flesh and drawing them up, a flesh-hook, 1 Sa. 2:13, 14.

מָוֶה only in the plur. מָוֶה id. Exod. 27:3; 38:3.



**מִזְמוֹה** f. (from the root **זָמַם**).—(1) *counsel*, Job 42:2; especially that which is evil or pernicious, Ps. 10:2; 21:12; 37:7; Jer. 23:20; also *a thought*, Ps. 10:4.

(2) i. q. דַּעַת מְזֻמָּה (Prov. 8:12), *counsel, prudence, craftiness*, Prov. 1:4; 3:21; 5:2; 8:12; and in a bad sense, *the devising of snares, malice*; whence אִישׁ מְזֻמָּה *a fraudulent man*, Pro. 12:2; 14:17; בָּעַל מְזֻמָּה id. 24:8.

(3) *wickedness*, Job 21:27; Ps. 139:20.

**מְזֻמָּר** m. (from the root **זָמַר**, Piel to sing), *a song, poem*; a word only found in the headings of several psalms, Ps. 3:1; 4:1; 5:1; 6:1, etc.

**מִזְמוֹרָה** f. [only in pl. מְזֻמָּרוֹת], (from the root **זָמַר** to prune a vine), *a pruning hook*, Isa. 2:4; 18:5; Joel 4:10.

**מְזַפֵּרֶת** only in pl. מְזַפֵּרוֹת f. (from the root **זָמַר** to prune), *snuffers*, 1 Ki. 7:50; 2 Ki. 12:14; Jerem. 52:18.

**מְזֻעַר** (from the root **זָעַר**), m. *smallness*.—(a) of time in the expression, מְזֻעַר מְזֻעַר “a very little while,” Isa. 10:25; 29:17.—(b) of a small number, Isa. 24:6; אֲנֹכֶם מְזֻעַר “few men.”

**מִזֹּר** an unused root, prob. i. q. נָזַר *to be separated*, used in a bad sense of one who is excluded from association with others. [Other conjectures as to this root are given in Thes.] Hence מְמִזֹּר *a bastard*.

**מִזְרָה** m. (from the root **זָרָה**), *a winnowing fan*, Isa. 30:24; Jer. 15:7.

**מִזְרוֹת** pl. f. ἀπὸ λεγόμεν. Job 38:32; prob. i. q. מְזֻלוֹת (see the letter ל), *the signs of the Zodiac*; prop. lodgings; Chald. מִזְלֵיָא. (Vulg. *lucifer*.) The objection to this interpretation made by Ewald (Heb. Gramm. p. 36, note), that ר is often softened into ז, but that very rarely *vice versa*, *l* is hardened into *r*, is removed by the examples, p. ccccxix, A, which might easily be increased.

**מִזְרָח** (from the root **זָרַח**), *the rising of the sun*; always however used of the east, Psalm 103:12; מִזְרָח יְרִיחוֹ to the east of Jericho, Josh. 4:19. Towards the east is מִזְרָח (acc.) Neh. 12:37; מִזְרָח יְמִינִי Deu. 4:47; מִזְרָחָה Exod. 27:13, and מִזְרָחָה Deut. 4:41.

**מְזֻרִים** m. pl. Job 37:9; properly part. Pi. of the root **זָרַח** those that scatter, poetically used of the north winds, which scatter the clouds and bring

settled cold (comp. زيارات and اَمْسَات used of the winds, Sur. li. 1), and thus used of the north; Vulg. *Arcturus*; LXX. ἀκρωτήρια (fort. leg. ἀκρωῖα, ἀκρωῖος). Others regard this as the same as מְזֻרֹת Job 38:32.

**מִזְרַע** const. מְזֻרַע m. (from the root **זָרַע**), *place which is sown, field*, Isa. 19:7.

**מִזְרָק** m. (from the root **זָרַק** to scatter), pl. יָם and כֵּל prop. *the vessel out of which any thing is sprinkled*, a bowl, and that of a larger size, Nu. 7:13, 19, seqq.; a sacrificial bowl, Exod. 38:3; Nu. 4:14; used of a cup of wine, Am. 6:6.

**מִיֵּה** m. adj. (from the root **זָחַה**).—(1) *fat*, specially used of a fat sheep. Arab. مَيْيَح a fat sheep, Ps. 66:15.

(2) *rich, noble*; compare מִיֵּהָה Isa. 5:17.

**מָרָה** (from the root **מָרַח**) *marrow*, Job 21:24; (Arab. مَرْح and مَرْح, Aram. مَرْح id.

**מָרָה** i. q. Aram. מָרָה, מָרָה TO SMITE, TO STRIKE, used poetically for the common הָרָה. Followed by בָּה i. q. הָרָה בָּה (2 Ki. 11:12), *to clap the hands*. Ps. 98:8; נְהָרוֹת יִמְחָאוּ בָּהָּ “let the rivers clap their hands,” as in exultation, Isa. 55:12.

PIEL, id. Eze. 25:6; with the addition of יָד. Inf. with suff. מִמָּרָה.

**מָרָה** Chald. *to smite, to strike*, Dan. 2:34, 35; and often in Targg. (To this answers the Greek μάχουμαι, μάχη; in Hebrew מָרָה, מָרָה, מָרָה.) Some have referred to this מָרָה l. מָרָה Dan. 5:19; but this is part Aph. from מָרָה *keeping alive*.

PAEL מָרָה id. followed by בָּיָד *to strike upon one's hand*, i. e. *to hinder, restrain*. Dan. 4:32, “there is none who can strike upon his (God's) hand, and say to him, What doest thou?” The same phrase in the Targums (Eccl. 8:3, Targ.); and the Talmud is more usual for to restrain, to hinder, and in the same sense is used the Arabic phrase ضرب على يديه.

ITHPAEL, *to be fastened upon with nails* (Germ. angehängt werden), Ezr. 6:11.

**מִחְבֵּא** m. (from the root **חָבֵא**) *a hiding-place*, Isa. 32:2.

**מִחְבְּאִים** m. pl. id., 1 Sam. 23:23.

**מִחְבֵּרֶת** f (from the root **חָבַר** No. 1)—(1) *joining* (properly the place where one thing is joined to

another), e. g. of the curtains, Exod. 26:4, 5; of the different parts of the Ephod, Exod. 28:27; 39:20.

**מַחְבְּרוֹת** f. pl. pr. part. Pi. of the root **חבר** No. I, 1.—(a) *beams* of wood used for joining, 2 Chron. 34:11.—(b) *cramps*, or *hooks* of iron, 1 Chron. 22:3.

**מַחְבֵּת** (from the root **חבת** to cook) for **מַחְבֵּתָהּ** f. (Eze. 4:3); a *cooking pan*, or *plate*, Levit. 2:5; 6:14; 7:9; 1 Ch. 23:29.

**מַחְנֵת** f. (from the root **חנר**) a *girdle*, *belt*, Isa. 3:24.

**מָחָה** [The primary meaning given in Thes. is TO STROKE, TO RUB OVER].—(1) TO WIPE, OFF OR AWAY, TO WIPE. (Arab. **محا** id., kindred in Greek are *μάσσω*, *μέμαχα*; *μύσσω*, *ἀπο-ἔπι-*; with a prefixed sibilant *σμάω*, *σμός*, *σμήχω*, *σμόςχω*. The theme *μάσσω* is yet more nearly approached by *μύσσω* (משש). Used e. g. of tears, Isa. 25:8; the mouth, Pro. 30:20; something written, Exod. 32:32, 33; compare Num. 5:23; sin, i. e. to forgive, Psalm 51:3, 11; Isaiah 43:25; 44:22.

(2) to *destroy* men, Gen. 6:7; 7:4; any one's name or memory, Exod. 17:14; Deut. 9:14; a city, 2 Ki. 21:13; a passage in which the primary power (No. 1) is retained, "I will destroy (prop. wipe off) Jerusalem as a man wipeth a dish, he wipeth it, and turneth it over."

**NIPHAL**, fut. apoc. **יִמַּח** Ps. 109:13 (for **יִמַּח**), pass. of No. 2; to be *blotted out*, Deut. 25:6; Eze. 6:6; Jud. 21:17; Prov. 6:33.

**HIPHIL**, fut. apoc. **יִמַּח** i. q. Kal No. 2, to *blot out*, to *destroy*, Neh. 13:14; Jerem. 18:23. Prov. 31:3, **וְיִרְכָּד לְמַחֲוֹת מְלָכִין** "and (give not) thy ways to destroy kings." The passage is so rendered by those who suppose that a too warlike spirit is here reprehended. I prefer, to *those who corrupt kings*, i. e. harlots; nor is there any need for us, in this sense, to read **לְמַחֲוֹת מְלָכִין**, if **מָחָה** be taken for the fem. of the adjective **מָחָה**.

**II. מָחָה** i. q. **מָחָה** TO STRIKE UPON, followed by **עַל** to *extend to*, in a geographical sense, Nu. 34:11. Hence **מָחָה**. [In Thes. this is joined with the preceding, as also is the following article.]

**III. מָחָה** i. q. **מָחָה**, **מָחָה** Conj. IV. TO BE MARROWY, whence—

**PIEL**, to *take out marrow*; Arab. Conj. II. and **PUAL**, pass. Isa. 25:6, **שְׂמֵנִים מְמָחִים** "fatness unmarrowed," taken out of a marrowy bone, very

delicate. **מְמָחִים** for the common **מְמָחִים**; see sing **מְמָחִי** for **מְמָחָה**; comp. **מְמָחָה**; see Heb. Gramm. § 90, 9 [In Thes. this root is not divided into three parts.]

**מַחֲוֵה** f. (from the root **חנן**) *compasses*, Isaiah 44:13.

**מָחוֹז** m. [root **חנן**] *sea-coast*, or according to the ancient versions, a *port*; once Ps. 107:30 (Ch. id. also a region, Arab. **حوز** border, side, region), ["a refuge, hence a port"].

**מַחֲוִיָּאל** & **מַחֲוִיָּאל** (perhaps "struck by God," for **מַחֲוִי** **אֵל**), [*Mehujael*], pr. n. of a patriarch descended from Cain, Gen. 4:18.

**מַחֲוִיִּים** 1 Ch. 11:46 (where one would have expected the singular **מַחֲוִי**), [*Mahavite*], Gentile noun, whence is not known.

**מָחוֹל** m. (from the root **חול** No. 1 to dance)—(1) *dance*, *dancing*, Ps. 30:12; 149:3; 150:4. (2) [*Mahol*], pr. n. m. 1 Ki. 5:11.

**מַחֲוֵלָה** or **מַחֲוֵלָה** f. i. q. **מָחוֹל** No. 1. Cant. 7:1; pl. Ex. 15:20; 32:19; Jud. 11:34; 21:21, etc.

**מַחְזָה** m. (from the root **חזה**) a *vision*, Genesis 15:1; Nu. 24:4, 16.

**מַחְזָה** f. (from the root **חזה**) a *window*, 1 Kings 7:4, 5.

**מַחְזִיוֹת** ("visions"), [*Mahazioth*], pr. n. m. 1 Ch. 25:4, 30.

**מָחָה** an unused root, i. q. **מָחָה** No. III. Arab.

**مَح** IV. to be *marrowy* as a bone, to be *fat* as a sheep, whence **מָחָה**, **מָחָה** marrow. (The original idea is that of *besmearing* with a fat material, compare **מָחָה** No. I. To this answers the old Germ. *Marf*, *Marfē*, marrow, whence with *r* inserted, *Marf*, *Marfē*, compare the Hebr. **מָרַח**. See Adel. Lex. vol. iii p. 73.)

**מָחָה** m. (from the root **מָחָה** No. II), a *striking*. Ezek. 26:9, **מָחָה** **קָבְלוּ** according to the Targ. "the striking of his battering-rams."

**מַחֲדָה** (perhaps "a joining together," from the root **חידר** Pa. **חִידַר** to join together), [*Mehida*], pr. n. m. Ezr. 2:52; Neh. 7:54.

**I. מַחֲיָה** f. (from the root **חיה**)—(1) the *preserving of life*, Gen. 45:5; 2 Ch. 14:12; Ezr. 9:8, 9. (2) *food*, *sustenance*, Jud. 6:4.



II. **מָחִיָּה** *f. indication, sign, mark* (from the root **חָיָה** = **הָיָה**, or a *stroke* (from the root **חָקָה**). Lev. 13:10, וּמַחֲיִית בָּשָׂר חַי בְּשֹׂאֵת “and (if there be found) a mark of raw flesh in the tumour.” Levit. 13:24, “and if the mark of burning is a reddish white spot.” [In Thes. this and the preceding are put together, the idea of a *mark, sign*, being deduced from the *living part* in which the plague might be seen, which thus became *the mark* of the disease.]

**מָחִיר** *m* (from the root **מָחַר**)—(1) *price* for which any thing is *sold*, Proverbs 17:16; 27:26. **בְּמָחִיר** at a price, 2 Sa. 24:24; **לֹא בְּמָחִיר** not for price, gratis, i. q. **הֶקֶם** Isa. 45:13; 55:1.

(2) *wages, reward* of labour, Mic. 3:11; Deut. 23:19.

(3) [*Mehir*], pr. n. m. 1 Ch. 4:11.

**מַחֲלָה** *m*. (from the root **חָלָה** No. 3), *disease*, Prov. 18:14; 2 Ch. 21:15.

**מַחֲלָה** (“*disease*”), [*Mahlah*]—(1) pr. name of a woman. Nu. 26:33; 27:1; Josh. 17:3.—(2) 1 Ch. 7:18, where the sex is uncertain.

**מַחֲלָה** *f. i. q.* **מַחֲלָה** *disease*, Ex. 15:26.

**מַחֲלָה** *f.* see **מַחֲלָה**.

**מַחֲלוֹן** (“*sick*,” from the word **מַחֲלָה** and the termination *ן*), [*Mahlon*], pr. n. m. Ruth 1:2; 4:9.

**מַחֲלִי** (id.) [*Mahli, Mahali*], pr. n. m.—(1) Ex. 6:19; Num. 3:20.—(2) 1 Chr. 23:23; 24:30. [Also patron. *Mahlites*, Nu. 3:33; 26:58.]

**מַחֲלָה** *f.* (from the root **חָלָה**), *a cave*, Isa. 2:19.

**מַחֲלָיִים** *m. pl.* (from the root **חָלָה** No. 3), *diseases*, 2 Ch. 24:25.

**מַחֲלָף** *m. a slaughter-knife*, once in plur. **מַחֲלָפִים** Ezr. 1:9. Syr. **ܡܚܠܦܐ** Rabbin. **חֲלִיף** a knife, from the root **חָלַף** to shave the hair, pr. i. q. **הַעֲבִיר** to make a razor pass over.

**מַחֲלָפוֹת** plur. *f.* (from the root **חָלַף** Pi. and Hiph. to change, interchange, and hence to plait), *plaits of hair*, *Paarfedten, Zöpfe*, Jud. 16:13, 19.

**מַחֲלָצוֹת** plur. *f.* *splendid*, or *costly* garments, which at home are *put off*, Isa. 3:22; Zec. 3:4; from the root **חָלַץ** Arab. **خلع** to put off a garment, Arab. **خلعة** a garment for a special occasion, more splendid, whence is formed a new verb, [or rather a new mean-

ing to the verb], **خلع** to bestow a garment for an especial occasion, an official dress.

**מַחֲלָקָה**, suff. **מַחֲלָקָתִי**, plur. **מַחֲלָקוֹת** (from the root **חָלַק**).

(1) *smoothness*, hence *slipping away, flight* (compare **מָלַט**), and so in pr. n. **הַמַּחֲלָקוֹת** the rock of escapings, 1 Sa. 23:28.

(2) *an order, course*, especially used of the twenty-four courses of the priests and Levites (*ἐφημέριοι, κληροί*), 1 Chr. 27:1, sqq.; 2 Chr. 8:14; 31:2; 35:4.

**מַחֲלָקָה** Ch. id., plur. **מַחֲלָקוֹן** Ezr. 6:18.

**מַחֲלָה** *m.* (from the root **חָלָה**, *Æth.* **ሕለዖ**: to sing, *ψάλλειν*), *a harp*, or stringed instrument, Ps. 53:1; 88:1; compare *Æth.* **ሕላዖ**: a song, also *κιθάρα*. see *Æthiopic* version, Gen. 4:21. The signification of singing, in this root, arises from that of soothing, see *Kal* No. 1, and *Piel*.

**מַחֲלָת** (id.) [*Mahalath*], pr. name.—(1) of a daughter of Ishmael, whom Esau married, Genesis 28:9.—(2) the wife of Rehoboam, 2 Ch. 11:18.

**מַחֲלָתִי** [*Meholathite*], Gent. n. from **מַחֲלָה** **אֲבִל** see **אֲבִל** II, letter *d*, 2 Sa. 21:8.

**מַחֲמָאוֹת** Ps. 55:22, is commonly taken as a noun formed from **חֲמָאָה** (milk) as though it were *milky words*, which does not suit the context. More correctly the reading **מַחֲמָאוֹת** may be supposed to be for **מַחֲמָאוֹת** or **מַחֲמָאוֹת** (as De Rossi's Cod. 368), Chirek or Tzere being changed into Pathach, on account of the following Chateph-pathach, compare **אֲחִירִי** for **אֲחִירִי** Jud. 5:28; **יְהִמְתֵּנִי** for **יְהִמְתֵּנִי** Ps. 51:7, and similar instances. It may thus be rendered; “their mouths are smoother than butter.” Or if this does seem a suitable explanation we may read with Kimchi **מַחֲמָאוֹת**. *Mem* is taken also in this place for the prefixed particle by Chald. and Symm.

**מַחְמָד** constr. **מַחְמָדִים** plur. **מַחְמָדִים** (from the root **חָמַד**).

(1) *desire*, hence *the object of desire*. **מַחְמָד** **עֵינֶיךָ** that which thy eyes desire, 1 Kings 20:6; *the delight* of any one, Isa. 64:10. Hosea 9:16, “the delight of their womb,” i. e. their dearest offspring.

(2) *grace, beauty*, Cant. 5:16.

(3) *something precious*. Plur. Joel 4:5; 2 Ch. 36:19.

**מַחְמָדִים** *m.* (from the root **חָמַד**) *precious things*, Lam. 1:7; also written fully **מַחְמָדִים** verse 11 **בְּחִיב**.

**מחל** m. ["*compassion, hence love or favour, also the object thereof*"], *that to which one's desire is turned*. Eze. 24:21, **מחל נפשכם** "that which your soul desires," or *loves*; from the root **חל**, **חל** i. q. **נשח**, followed by **אל** to be borne (or lifted up) in desire towards something; it thus accurately corresponds with the expression **נשח נפש** verse 25. The sense, indeed, would not be changed if the verb **חל** were taken in its ordinary signification of compassionating [see above], an idea which conveys that of love and favour along with it. As this also accords well with the preceding verb **חמר**, some codices read **מחמר**.

**מחמצת** f. part. Hiph. from the root **חמץ** *something leavened*, see the root.

**מחנה** com. (compare Gen. 32:9; Ps. 27:3), from the root **חנה**.

(1) *a camp*, whether of soldiers, Josh. 6:11; 1 Sa. 14:15, seq.; or of wandering tribes, Ex. 16:13; Nu. 4:5, 15; 5:2; 10:34; 11:1, 9, 30, 31. Hence—

(2) *an army* itself, Exod. 14:24; Jud. 4:16; *a band* of men, Gen. 50:9; of locusts [?] Joel 2:11; also *a herd* of cattle, Gen. 33:8.

The plural is formed in three different ways—(a) **מחנים** *encampments*, Nu. 13:19; with suff. **מחניך** Deu. 23:15; Josh. 10:5; 11:4.—(b) **מחנות** Gen. 32:8, 11; Num. 10:2, 5, 6. **מחנות יהוה** "the courts of Jehovah," in which the priests as it were encamped, 2 Chr. 31:2.—(c) **מחנים** from sing. **מחני** (compare **מחמים** under the word **מחה** No. III, and Lehrs. p. 537), Cant. 7:1, there used of the *heavenly host* (**צבאות**), or angels (comp. Gen. 32:3), to which the poet [say rather, inspired writer] ascribes dances, as elsewhere songs (Job 38:7). Comp. pr. n. **מחנים**, which some also understand frigidly enough in the passage in Cant.

**מחנה־דן** ("camp of Dan"), [*Mahaneh-dan*], pr. n. of a place near Kirjath-Jearim, in the tribe of Judah, Jud. 18:12.

**מחנים** ("camp," see **מחנה** pl. letter *c*, according to Gen. 32:3, camps or bands of angels), [*Mahanaim*], pr. n. of a town beyond Jordan, situated on the borders of Gad and Manasseh, afterwards a Levitical town, Josh. 13:26, 30; 21:36; 2 Sam. 2:8, 12, 29; 17:24, 27; 1 Ki. 2:8; 4:14.

**מחנק** masc. (from the root **חנק**), *strangling*, or, in general, *death*, Job 7:15.

**מחסה** & **מחסה** (Ps. 46:2), constr. **מחסה** Isaiah 18:17; with suffix **מחסי** m. (from the root **חסה**) *a*

*refuge*, Isa. 25:4; Job 24:8; Ps. 104:18; *the person to whom one flees*, used of Jehovah, Ps. 46:2; 61:4; 62:9; 71:7; Joel 4:16.

**מחסום** m. (from the root **חסם**), *a muzzle*, with which the mouth is *stopped*, Ps. 39:2.

**מחסור** (from the root **חקר** m. *want* of any thing, Pro. 24:34. **כל־מחסורי** every thing that thou wantest, Jud. 19:20. Absol. *need*. Pro. 28:27; 21:17, **איש מחסור** "a needy person."

**מחסייה** ("whose refuge is Jehovah"), [*Maa-seiah*], pr. n. m. Jer. 32:12; 51:59.

**מחץ**—(1) *TO AGITATE, TO SHAKE*, e.g. the foot in blood. Ps. 68:24; Nu. 24:8, **יִמְחֶצֶי יָמָיו** "and he shaketh his arrows," sc. in blood; compare Ps. loc. cit. (Arab. **منحس** to agitate, e.g. water in a bucket, see Alb. Schult. De Defectibus Ling. Hebr., p. 75. Orig. Hebr., t. i. p. 100).

(2) *to shake, to smite*, as any one's head, Ps. 68:22; 110:6; the loins, Deuteron. 33:11. Figuratively, Job 26:12, "by his wisdom he smiteth its (the sea's) pride," i. e. he restrains its proud waves. Hence—

**מחץ** m. *contusion, wound*, Isa. 30:26.

**מחצב** m. (from the root **חצב**), *a cutting of stones*. **מחצבי** hewn stones, 2 Ki. 12:13; 22:6.

**מחצה** f. (from the root **חצה**)—(1) *half*, Num. 31:36, 43.

**מחצית** f. (from the root **חצה**)—(1) *half*, Exod. 30:12.

(2) *middle*, Neh. 8:3.

**מחך** *TO SMITE IN PIECES, TO DESTROY*, once found Jud. 5:26. Arab. **محق** to blot out, Conj. II. to destroy. Kindred are **מחה**, **מחא**.

**מחקר** m. (from the root **חקר**), *that which is known by searching, inmost depth*, i. q. **חקר** No. 2, Ps. 95:4.

**מחר** an unused root, with the guttural hardened, i. q. **מחר** No. II, and **מחר**.

(1) *to interchange*; whence perhaps **מחר** to-morrow, **מחרת** the following day, unless indeed this should be kindred to the word **בחר**.

(2) *to buy, to sell*, i. q. **מחר**. Hence **מחיר** price.

**מחר** subst. and adv.—(1) *to-morrow*. (Syriac **ܡܚܪܐ**) Jud. 20:28; 1 Sa. 20:5; Isa. 22:13. **יום מחר**



to-morrow (subst.), Isa. 56:12; Pro. 27:1. לְמָחָר for to-morrow, Nu. 11:18; Est. 5:12; also, to-morrow (on the day), Ex. 8:6, 19 (comp. *éc. aûpior, auf morgen*). בָּעֵת מָחָר to-morrow about this time (see under the word עֵת); more fully מָחָר בְּעֵת הַיּוֹם Josh. 11:6. בְּעֵת מָחָר about this time, to-morrow, (or) the third day, 1 Sa. 20:12, where it is well rendered by Vulg., Chald. (Some incorrectly join closely בְּעֵת מָחָר as if it were *crastinus tertius*, i. q. the day after to-morrow.)

(2) *afterwards, in future time*, Exod. 13:14; Josh. 4:6, 21. בְּיוֹם מָחָר id. Gen. 30:33; compare מִחֶרֶת. [In Thes. this word is supposed to be closely connected with the root מָחַר, see page 784.]

מִחֶרֶת f. (from the root מָחַר, *cloaca*, 2 Ki. 10:27 כְּחֵיב.

מִחֶרֶשֶׁת & מִחֶרֶשֶׁת f. 1 Sa. 13:20, two instruments of husbandry, both with edges, one of which perhaps denoted *the ploughshare* (from the root חָרַשׁ No. 3), the other *the coulter*. For the pl. of both מִחֶרֶשֶׁת is used verse 21. As to the form of ploughs in the East, see Paulsen, *Ackerbau d. Morgenländer*, page 52; Niebuhr's *Description of Arabia*, page 155; as to the Egyptian plough, *Description de l'Egypte*, i. tab. 70, 71.

מָחָר const. מִחֶרֶת f.—(1) *the morrow*, יוֹם הַמָּחָר to-morrow, Nu. 11:32; hence—

(2) without יוֹם id. *to-morrow* (subst.), (*le lendemain*). מִמָּחָר (comp. לְמָחָר) Jon. 4:7; מִמָּחָר the next day, the day after, Gen. 19:34; Ex. 9:6. עַד מִמָּחָר until the next day (comp. כֹּן No. 3). Lev. 23:16. Followed by a gen. הַיּוֹם הַהוּא the morrow of that day, 1 Ch. 29:21; Lev. 23:11, 15, 16. מִמָּחָר the day after the sabbath, Nu. 33:3; 1 Sa. 20:27.—מִמָּחָרָם 1 Sa. 30:17, perhaps adv., like יוֹמָם. "This termination מִ is taken in Thes. as a pleonastic suffix.]

מִחֶשֶׁף m. (from the root חָשַׁף, *a barking, peeling off*; used adverbially, in peeling off, Gen. 30:37.

מִחֶשֶׁבֶת & מִחֶשְׁבֶּת f. const. מִחֶשְׁבֶּת, pl. מִחֶשְׁבוֹת, const. מִחֶשְׁבוֹת (from the root חָשַׁב).

(1) that which any one *meditates, purposes, or plots*, i. e. *a counsel, a project*, 2 Sa. 14:14; Job 5:12; Prov. 12:5; 15:22; 19:21; 20:18; often specially of evil counsels, Gen. 6:5; in several places with the addition of the adjective רָעָה Esth. 8:3, 5; 9:25; Eze. 38:10.

(2) *artificial work*, Ex. 31:4; 35:33, 35.

מִחֶשֶׁךְ m. (from the root חָשַׁךְ, *darkness*, Isa.

29:15. Ps. 88:19, מִיָּדַי מִחֶשֶׁךְ "my acquaintances (are) in darkness;" i. e. have withdrawn from my sight.

Pl. מִחֶשְׁכִּים *obscure or dark places*, Ps. 88:7; 74:20, מִחֶשְׁכַי אָרֶץ "the secret places of the earth." Specially of Hades, Ps. 143:3; Lam. 3:6.

מִחָת (abbreviated from מִחָתָה, "taking hold," "seizing"), [Mahath], pr. n. m. 1 Ch. 6:20; 2 Ch. 29:12; 31:13.

מִחָתָה f. (from the root חָתָה).—(1) *an implement or vessel in which burning coals are taken away and carried, a fire pan*, Ex. 27:3; 38:3; compare Num. 16:6, seq.

(2) Ex. 25:38; 37:23, prob. *snuffers*.—LXX. ὑποθήματα. Vulg. *vasa, ubi quæ emuncta sunt, exstinguantur*.

מִחָתָה f. (from the root חָתָה), properly *a breaking; hence—*

(1) *destruction, ruin*, Prov. 10:14, 29; 13:3; 18:7; Jer. 17:17; Ps. 89:41.

(2) *consternation, alarm*, Prov. 10:15 (see the root No. 2); *terror*, Prov. 21:15; Isa. 54:14.

מִחָתָה f. (from the root חָתָה) *the breaking through of a thief by night*, Ex. 22:1; Jer. 2:34.

מִטָּה see מִטָּה.

מִטָּה, מִטָּה Ch. (Hebr. מִטָּה, from which, however, it differs as to usage).

(1) *to come to any person or place*, Dan. 6:25; 7:13.

(2) *to reach to*, Dan. 4:8, 17, 19.

(3) *to come*, e. g. time, Dan. 7:22, followed by עָלָה *to come upon any one, to happen to him*, Dan. 4:21, 25.

מִמְטָא m. *broom, besom*, see מִמְטָא under the root מָטָה, מִמְטָא, A.

מִמְטָח m. (from the root מָטָח) *slaying, slaughter*. Isa. 14:21.

מִמְטָח m. (once f. Mic. 6:9), pl. מִמְטָחוֹת Num. 1:16; Josh. 14:1, 2; once with suff. מִמְטָחוֹי Hab. 3:14.

(1) *a branch, a twig*, so called from the idea of stretching out (from the root מָטָח, compare מִמְטָחָה from מָטָח), Ezek. 19:11, seqq.

(2) *a rod, a staff*, Ex. 4:2, 4, 17; Num. 20:9. The phrase שָׁבַר מִמְטָח לֶחֶם *to break the staff of bread* is i. q. *to cause a want of bread*, i. e. *famine*, as bread is in the Hebrew called the stay of the heart (compare קָעַר, Lev. 26:26; Ps. 105:16; Eze. 4:16; 5:16; 14:13. Specially used of the rod of a king,

*sceptre*, Ps. 110:2; of a soldier's *spear*, Hab. 3:9, 14; 1 Sam. 14:27; of a rod used in chastising, Isa. 9:3; מִטָּה שֶׁכָּמוֹ "the rod which smote his back;" Isa. 10:5, 24; Eze. 7:11, "violence has risen up לְמַטֵּה רָשָׁע to chasten wickedness;" whence used of the punishment itself, Micah 6:9.

(3) i. q. אֶשְׁבֵּט *a tribe* (prop. *branch*) of the people, only used of the tribes of Israel, as מִטָּה לְיִשְׂרָאֵל Num. 1:49; מִטָּה בְּנֵי מַנַּשֶּׁה the tribe of the children of Manasseh, Josh. 13:29; רֹאשֵׁי הַמִּטּוֹת 1 Ki. 8:1, the leaders of the tribes.

מִטָּה (Milél) adv. *downward, beneath, below*, Deut. 28:43; Prov. 15:24. Opp. to מַעְלָה above. (This word has not sprung from מִטָּה itself, but, as it appears from the acute penultima, from the shortened form מִט bending, a low place, with the addition of ה local.) With prefixes—

(1) לְמִטָּה—(a) *downward*, Deut. 28:13, Eze. 1:27; 2 Ki. 19:30; Jer. 31:37; Eccles. 3:21.—(b) *below*, 2 Ki. 19:30; 1 Ch. 27:23, "of twenty years old וְלִמְטָה and under." Followed by כִּן Ezr. 9:13, לְמִטָּה מֵעֲוֹנוֹ "below our sin," less than our sin deserved.

(2) מִלְּמִטָּה *beneath* (opp. to מִלְּמַעְלָה above), Ex. 26:24; 27:5; 28:27; 36:29; 38:4; 39:20.

מִטָּה f. (from the root נָטָה, like the Gr. κλίνω, from κλίνω).

(1) *a bed*—(a) for sleeping or sickness, Gen. 47:31; 48:2; 49:33; Ex. 7:28.—(b) such as a person lay on at table, Est. 1:6; Eze. 23:41.—(c) on which one takes a little rest (sofa), Am. 3:12; 6:4.

(2) *a litter*, Cant. 3:7.

(3) *a bier*, a litter on which the dead were carried, 2 Sam. 3:31.

מִטָּה or מִטָּה pl. מִטּוֹ (prop. part. Hophal, from the root נָטָה).

(1) *extension, expansion*, Isa. 8:8.

(2) *turning aside, or wresting judgment*, Eze. 9:9.

מִטְוֶה m. (from the root מָוָה) *something spun*, Ex. 35:25.

מִטְבֵּל m. *a hammered bar* (of iron), once found Job 40:18, from the root—

מִטְבֵּל Arab. مَطَلَ *to forge, to hammer*, especially iron. Perhaps the Greek μέταλλον should rather be referred to this root, than to μεταλλάω, μετ' ἄλλα.

מִטְמוֹן (from the root טָמַן), plur. מִטְמוֹנִים const.

מִטְמוֹן—(1) *a place where anything is hidden or buried, especially an underground storehouse for keeping grain*, Jer. 41:8.

(2) *a hidden or underground store or treasure*, Prov. 2:4; Job 3:21; Isa. 45:3; and *treasure* in general, Gen. 43:23.

מִטְעֵי (from the root נָטַע), plur. constr. מִטְעֵי Mic. 1:6, m.; *plantation, planting*, Eze. 17:7; 34:29; Isa. 61:3; 60:21; נִצֵּר מִטְעֵי קָרִי "a shoot planted by me."

מִטְעָמִים m. pl. (from the root טָעַם), Gen. 27:4; and מִטְעָמוֹת plur. f. Prov. 23:3, 6; *savoury or seasoned food*. Alb. Schultens, on Pro. 23:3, and ad Menk. I. p. 78, observes that the Arab. مطعم, is specially applied to dishes made of flesh taken in hunting, highly esteemed by Nomade tribes; very suitable to Gen. loc. cit.

מִטְפָּחָה f. (from the root טָפַח), Ruth 3:15; plur. מִטְפָּחוֹת Isaiah 3:22; *a spreading garment of women, a cloak*. See N. W. Schröder, De Vestitu Mulier. Hebr. c. 16.

מִטְרָה not used in Kal, TO RAIN, like the Chald. Syr., Arab.

HIPHIL, *to rain, to pour down rain*, Gen. 2:5; 7:4; Amos 4:7; used of God, Isa. 5:6 (here more fully מִטְרֵי מִטְרֵי), followed by עַל upon anything, Am. Isa. loc. cit. It is applied to other things which God pours down from heaven in great abundance like rain, as hail, Exod. 9:18, 23; lightnings, Psalm 11:6; fire with sulphur, Gen. 19:24; Eze. 38:22; manna, or heavenly bread, Exod. 16:4; Ps. 78:24. Constr. with an acc. of the thing rained down, and עַל of that upon which it descends like rain (see loc. cit.); once with אֵל of the thing rained down, Job 20:23 (see under אֵל).

NIPHAL, *to be watered with rain*, Amos 4:7. Hence—

מִטְרָה m. pl. constr. מִטְרוֹת Job 37:6; *rain*, Exod. 9:33; Deut. 11:17; and frequently. מִטְרֵי אֶרֶץ rain of thy land, i. e. necessary to water thy land, Deut. 28:12, 24; and so מִטְרֵי יִשְׂרָאֵל Isa. 30:23. It differs from גֶּשֶׁם a shower.

מִטְרֵד ("pushing forward"), [Matred], pr. n. f., Gen. 36:39.

מִטְרָה f. (from the root מָטַר).—(1) *custody, ward, prison*, Neh. 3:25; 12:39; Jer. 32:2, 8; 33:1.

(2) *a mark* (from the Arab. نظر to see, to keep watch; like the Greek σκόπος from σκίπτωμαι), 1 Sa







It is put in the genitive, as **בֵּית לֵאָה** whose daughter? Gen. 24:23, 47; 1 Sam. 12:3; 17:55; Jer. 44:28; and with prefixes denoting the other cases, **לְמִי** to whom? Gen. 32:18; 38:25; to whom? (plur.) Ex. 32:24; on account of whom? Jon. 1:8; **אֶת־מִי** whom? 1 Sam. 12:3; 28:11; **מִי** Eze. 32:19; **בְּמִי** 1 Kings 20:14; **עַל־מִי**, etc. For the Latin *quis eorum?* is used **מִי** Isa. 48:14; followed by **כִּן** Jud. 21:8; **מִי אֶחָד**, "what one of the tribes of Israel?" Specially observe—(a) it is also used in an oblique question after a verb of knowing, Gen. 43:22; Ps. 39:7; of seeing, 1 Sa. 14:17; of pointing out, 1 Ki. 1:20.—(b) An interrogation is intensified by the phrases **הֲוֵה מִי הוּא**, **מִי הוּא זֶה**, see **הֲוֵה זֶה**.—(c) A question is often so asked that a negative reply is expected, and the interrogative sentence almost assumes a negative power; Nu. 23:10, **מִי מִנֵּה עֹפֵר הָאָרֶץ**, "who has counted the dust of the earth?" i. e. no one has counted; Isa. 53:1, **מִי הֶאֱמִין**, "who hath believed?" i. e. no one has believed, few have believed; Isa. 51:19. Also followed by a fut. Job 9:12, **מִי יֹאמַר**, "who shall say," or "who may say," *wer möchte, dürfte sagen?* (compare *τίς ἄν*, followed by an opt.), for *no one will say*. Pro. 20:9; Ecc. 8:4; 2 Sa. 16:10. Followed by a part. in the phrase **מִי יוֹדֵעַ** *who knoweth?* for no one knoweth, Ps. 90:11; Ecc. 2:19 (on the contrary **מִי לֹא יוֹדֵעַ** Job 12:9); used for the Lat. *nescio an*, *fortasse* (compare **יִדַע** No. 5, letter a), also *unexpectedly* (see *ibid.* No. 6). Also followed by a noun it is used extenuatively, and contemptuously, Jud. 9:28, **מִי אֲבִיכֶם**, "who (is) Abimelech that we should serve him?" Ex. 3:11, **מִי אֲנִי כִי אֵלֶךְ אֶל־פַּרְעֹה**, "who am I, that I should go to Pharaoh?" for, I am not such a one as can go to Pharaoh.—(d) Followed by a fut. it is also often expressive of a wish; 2 Sa. 15:4, **מִי יִשְׁמַע**, "who will set me as judge?" i. e. O that I were made judge! Isa. 27:4, **מִי יִתְּנֵנִי**, "who will give to me?" i. e. O that I had! Jud. 9:29; Ps. 53:7; Job 29:2. Hence **מִי יִתֵּן** is a customary phrase in wishing; see **יִתֵּן**.

(2) Indefinite, *whoever, whosoever*; Ex. 24:14, **מִי־בַעַל דְּבָרִים יֵשֶׁב אֲלֵהֶם**, "whoever has a cause let him go to them;" Jud. 7:3, **מִי יִרָא וְהָרַד יֵשֶׁב**, "whoever is fearful and afraid, let him return;" Pro. 9:4; Ecc. 5:9; Isa. 54:15; In Gr. and Lat. it may be suitably rendered *ei quis, si quis, if any one*; 2 Sa. 18:12, **שָׂמְרוּ מִי בָנֵי**, "take care of the young men every one (of you)." Followed by **אֲשֶׁר** Ex. 32:33, **מִי אֲשֶׁר**, "whoever sinneth;" 2 Sa. 20:11; comp. Syr.

! **מִי**.

Some regard **מִי** adv. to be put for *how? in what*

*way?* like **מִי** B, 3. But in all the examples the common signification should be retained; Am. 7:2, 5, **מִי יָקוּם יַעֲקֹב**, "who shall Jacob stand?" a brief expression for, who is Jacob that he should be able to stand? Compare the phrases under No. 1, letter d; Isaiah 51:19, **מִי אֲנִי כִי אֵלֶךְ אֶל־פַּרְעֹה**, "for the more full, I am I, that I should go to Pharaoh;" Ruth 3:16.

Proper names beginning with **מִי**, as **מִיכָאֵל**, **מִיכָה**, etc., see below in their places.

**מִי־בָּא** ("water of rest;" see the root **בָּא**), [*Medeba*], pr. name of a town of the Reubenites, situated in a plain of the same name, Nu. 21:30; Josh. 13:9, 16; 1 Ch. 19:7; afterwards reckoned as part of Moab (Isa. 15:2); Greek *Mēdabá*, *Μηδαβή*, *Mēdava*, see 1 Macc. 9:36; Jos. Archæol. xiii. 1, § 4; ix. § 1; Euseb. h. v. Relandi Palæstina, p. 893. Ruins still called *Mādaba* were found by Seetzen and Burckhardt (Travels in Syr. p. 625).

**מִי־דָד** ("love," from the root **יָדַד**), [*Medad*], pr. n. m. Nu. 11:26, 27.

**מִיטֵב** m. (from the root **טָב**), *the good, or best part of any thing*; 1 Sa. 15:9, 15, **מִיטֵב הַצֹּאן**, "the best of the flock;" Ex. 22:4, **מִיטֵב שְׂדֵהוֹ וּמִיטֵב כְּרָמוֹ**, "the best part of his own field and of his own vineyard;" Gen. 47:6, **בְּמִיטֵב הָאָרֶץ**, "in the best part of the land;" verse 11; LXX. *ἐν τῇ βελτίστῃ γῇ*. Vulg. *in optimo loco*; nor is the opinion of J. D. Michaëlis to be regarded (Suppl. p. 1072), who Gen. loc. cit. comparing Arabic **مَوْطُوب**, proposes to translate. pastures.

**מִיכָא** [*Micha*]; see **מִיכָה**.

**מִיכָאֵל** ("who is like unto God?"), *Michael*, pr. n.—(1) of one of the seven archangels [?] who interceded for the people of Israel before God, Dan 10:13, 21; 12:1.—(2) of a man, 1 Chron. 27:18.—(3) 2 Chron. 21:2.—(4) and of others, Num. 13:13; 1 Chron. 5:13, 14; 6:25; 7:3; 8:16; 12:20; Ezr. 8:8.

**מִיכָה** (for **מִיכָהוֹ** "who is like unto Jehovah?" LXX. *Mīchāiac*), *Michah*, pr. n.—(1) a prophet, the sixth in order among the minor prophets, with the cognomen **הַפְּרָשֵׁתִי** (which see); Mic. 1:1, and Jer. 26:18 **קָרִי**, where the **כְּתִיב** has **מִיכָה**.—(2) 2 Chron. 34:20, for which there is, 2 Kings 22:12, **מִיכָה**.—(3) and (4) see **מִיכָהוֹ** No. 1 and 2.—(5) and (6) see **מִיכָהוֹ** No. 1 and 2.

**מִיכָיָה** ("who is like unto Jehovah?"), *Michaiāh*, pr. n. m.—(1) see **מִיכָה** No. 1, 2.—(2) Neh. 12:35, called **מִיכָה** Neh. 11:17, 22.—(3) Neh. 12:41



**מִיכְיָהוּ** (id.), [*Michaiiah*], pr. n.—(1) of a captain of King Jehoshaphat, 2 Chron. 17:7.—(2) the wife of Rehoboam, the daughter of Uriel, 2 Chron. 13:2; compare however 2 Chron. 11:21, 22; 1 Ki. 15:2, in which passages this wife of Rehoboam, the mother of Abijah, is called Maachah (מַעֲכָה) the daughter of Absalom.

**מִיכָה** (id.) pr. n. [*Micah, Micaiah*].—(1) a man who set up idol worship [whose idols were taken and set up] among the Danites, Jud. 17:1, 4; often more briefly called מִיכָה, verses 5, 8, 9, 10.—(2) a prophet in the times of king Jehoshaphat and Ahab, the son of Imlah, 1 Ki. 22:8; 2 Ch. 18:7; also called מִיכָה verse 14, and מִיכָהוּ verse 8 כתיב.—(3) Jer. 36:11, 13.

**מִיכָל** m.—(1) 2 Sam. 17:20, מִיכָל a little stream of water (from the root מָכַל, Arab. مَكَلَ to contain a little water, as a well).

(2) [*Michal*], pr. n. of a daughter of Saul, the wife of David, 1 Sa. 14:49; 19:11, seq.; 2 Sa. 6:16, seq. This latter appears to be contracted from מִיכָאל which see.

**מִי** water, see מֵי.

**מִימִינִי & מִימִינִי** ("from the right hand," unless it be rather for מִימִינִי, [*Mijamin, Miamin*], pr. n. m.—(1) 1 Ch. 24:9.—(2) Ezr. 10:25; Neh. 10:8; 12:5; for which there is מִימִינִי Nehemiah 12:17, 41.

**מִי** an unused root [referred to מִי in Thes.], Arab. مَان to lie, to speak falsehood, Æth. ማዕል to be crafty, cunning, Heb. prob. to bear an appearance, to pretend, whence מַמְנָה appearance, form, and—

**מִי** m. form, hence species, kind, sort, comp. Gr. ἰδέα, which also denotes both form and kind. Always in the phrase לְמִינֵהוּ "according to its kind," Gen. 1:11, 12, 21, 25; Lev. 11:15, 16; לְמִינֵהוּ Gen. 1:24, 25; pl. לְמִינֵיהֶם Gen. 1:21. (Syr. مَسَل family, race.)

**מִינְקָה** nurse, part. Hiph. from the root נָקָה which see.

**מִסָּךְ** 2 Ki. 16:18 כתיב, a very doubtful reading for מִסָּדָה, which see.

**מִפְעֵת** Josh. 13:8; Jer. 48:21, and מִפְעֵת Josh. 11:37 ("beauty"), [*Mephaath*], pr. n. of a Le-

vitical town in the tribe of Reuben, afterwards in the possession of the Moabites, Jer. loc. cit., where מִפְעֵת is מִפְעֵת.

**מִיץ** m. pressure, squeezing (from the root מָצָה), Prov. 30:33.

**מִישָׁא** ("retreat," from the root מָשָׂה), [*Mesha*], pr. n. m. 1 Ch. 8:9; compare מִישָׁה.

**מִישָׁאֵל** ("who (is) that which God is?" from מִי, מָשָׂה and אֵל, compare מִשְׁכָּאֵל, pr. n. m.—(1) Exod. 6:22; Levit. 10:4.—(2) one of the companions of Daniel, Daniel 1:6; 2:17; afterwards called מִישָׁאֵל.—(3) Neh. 8:4.

**מִישׁוֹר** m. (from the root יָשָׁה)—(1) uprightness, justice, Ps. 45:7; adv. justly, Ps. 67:5.

(2) a plain, a level country, Isa. 40:4; 42:16; Ps. 143:10; with art. הַמִּישׁוֹר kar' ἐκχοχ' a plain in the tribe of Reuben, near the city of מִירְכָה Deut. 3:10; 4:43; Josh. 13:9, 16, 17, 21; 20:8; Jerem. 48:21.

**מִישָׁח** [*Meshach*], pr. n. Ch. see מִישָׁח No. 2. Dan. 2:49; 3:12. Pers. میشتک ovicula. ["Lorsbach gives an explanation which is not unsuitable, from the modern Persian میز شاه guest of the king." Thes.]

**מִישַׁע** ("welfare"), [*Mesha*], pr. n. of a king of the Moabites, 2 Ki. 3:4.

**מִישַׁע** (id.) [*Mesha*], pr. n. of a son of Caleb, 1 Ch. 2:42.

**מִישָׁר** only in pl. מִישָׁרִים, more rarely מִישָׁרִים Pro. 1:3 (from the root יָשָׁה).

(1) straightness of way, hence happiness (compare Proverbs 3:6; 11:6), Isaiah 26:7; מִישָׁרִים Prov. 23:31, and מִישָׁרִים Cant. 7:10, "in a straight (way)." Hence—(a) sincerity, probity, and adv. sincerely, Cant. 1:4.—(b) justice (of a judge), Ps. 99:4; that which is just, Prov. 1:3; 8:6; Ps. 17:2. מִישָׁרִים Ps. 9:9, and מִישָׁרִים Ps. 58:2, adv. justly.

(2) peace, friendship, from the idea of evenness and easiness. מִישָׁה to make peace, Dan. 11:6; comp. verse 17, and Mal. 2:6.

**מִיָּדָה** only in pl. i. q. יָדָה No. 1. the string of a bow, Ps. 21:13; a cord of the tabernacle, Numbers 3:37; 4:26; Jer. 10:20.

**מִכָּאֵב & מִכָּאֹב** m. (from the root פָּאַב, pl. מִכָּאֵב Ps. 32:10, and מִכָּאֹב Isa. 53:3, מ. pain, Job 33:19 Metaph. pain of soul, sorrow, Exodus 3:7; Lam. 1:12, 18.

מכביר *plenty*, see קבר Hiph.

מִכְבֵּנָא ("bond"), [*Machbenah*], pr. n. of a place, see פִּבְנוֹ. [In Thes. "cloak" from the root פִּבְנָה 1 Ch. 2:49.]

מִכְבְּנִי (perhaps "what (is) like my children?" for מִכְבֵּנִי "clad with a cloak?" from the root פִּבְנָה Thes.), [*Machbanai*], pr. n. m. 1 Ch. 12:13.

מִכְבֵּר (from the root קבר No. 1) const. מִכְבֵּר m. network (of brass), Ex. 27:4; 38:4, 5, 30; 39:39.

מִכְבֵּר m. (from the root קבר No. 1), *coarse cloth, cilicium*, 2 Kings 8:15. *Kωνσάνιον*, a fly net, which some understand to be meant (following J. D. Michælis) seems unsuitable to the context.

מִכָּה f. (from the root נָקָה) pl. מִכּוֹת, more rarely מִכִּים 2 Ki. 8:29; 9:15.

(1) *a smiting, striking*, Deut. 25:3; 2 Ch. 2:9, wheat מִכָּה commonly taken to be for מִכּוֹת *wheat beaten out, or threshed*, but perhaps the reading is corrupted from מִכָּתָה מִכָּתָה 1 Ki. 5:25. Especially used of *plagues*, i. e. calamities inflicted by God, Lev. 26:21; Deu. 28:59, 61; 29:21.

(2) *a wound*, 1 Ki. 22:35; Isa. 1:6.

(3) *slaughter* in battle, Josh. 10:10, 20; Jud. 11:33; 15:8; or wrought by God, 1 Sa. 6:19.

מִכּוֹה f. (from the root פָּוָה) *a place burned on the body*, Lev. 13:24, 25, 28.

מִכּוֹן m. (from the root בָּנָה to stand)—(1) *a place*, (Arab. مَكَان) Ezr. 2:68; especially used of the place (i. e. the habitation, the dwelling) of God (*Æthiopic* مَكْنَز; the dwelling of God, a temple), Ex. 15:17; 1 Ki. 8:13, 39, 43; Ps. 33:14; 2 Ch. 6:33, 39.

(2) *foundation, basis*, Ps. 89:15; 97:2. Plur. P's. 104:5.

מִכְנֶה & מִכּוֹנָה f. with suff. מִכְנֶהָ Zec. 5:11 (o shortened into u, Gramm. § 27, note 1 [Zec. 5:11 is made a separate art. in Thes.]), pl. מִכְנוֹת.

(1) *a place*, Ezr. 3:3; compare Ezr. 2:68.

(2) *a base*, 1 Ki. 7:27—36.

(3) [*Mekonah*], pr. n. of a town in the tribe of Judah, Neh. 11:28.

מִכּוֹרָה, מִכּוֹרָה suff. מִכּוֹרָתָם Eze. 29:14; plur. מִכּוֹרָה ibid. 16:3; מִכּוֹרָתָהּ ibid. 21:35, f., *origin, nativity* of any one, properly, digging out, mine, a place where metals are dug out, from the root פִּיר No. 1, used in this sense by a figure taken from metals (compare Isa. 51:1); like the Germ. *Abstammung*, by a

similar figure taken from plants. Arab. كَوْر a digging; also the nature, quality of any one.

מִכִּיר ("sold"), [*Machir*], pr. n. m.—(1) a son of Manasseh, the father of Gilead, Gen. 50:23; hence poetically used of the tribe of Manasseh, Jud. 5:14.—(2) 2 Sam. 9:4, 5; 17:27. Hence patron. מִכִּירִי Num. 26:29.

מִכָּךְ prop. TO MELT AWAY, TO PINE, hence to decay, to be brought low, in Kal once, Ps. 106:43. (Cognate are מוֹךְ, מוֹךְ, מוֹךְ, מוֹךְ, see under מִי page CCCCCLXVIII, A. Syr. مَكْح to be cast down, prostrated.)

NIPHAL, fut. יִמָּךְ id. to decay (used of a building), Eccl. 10:18.

HOPHAL, pl. הִמָּכּוּ they decay, i. e. perish, Job 24:24.

מִכָּל see מִכָּל.

I. מִכָּלָה (from the root פָּקָה) f. *completion, perfection*, found once in plur. 2 Chron. 4:21, מִכָּלּוֹת "perfections of gold," i. e. the most perfect, the purest gold.

II. מִכָּלָה, מִכָּלָה (like מוֹרָה Psalm 9:21, for מוֹרָה, from the root פָּלָה to shut up), *a pen, a fold*, Hab. 3:17; plur. מִכָּלָאוֹת Ps. 50:9; 78:70.

מִכָּלּוֹל m. (from the root פָּלָל), *perfection*, especially used of *perfect beauty*. Eze. 23:12; 38:4, לְבָשֵׁי מִכָּלּוֹל "perfectly (splendidly) clothed."

מִכָּלּוֹל m. (from the root פָּלָל) *that which is perfect, perfection*, Ps. 50:2.

מִכָּלְלִים plural of the form מִכָּלּוֹ prop. beauties (*Schönheiten*); hence *beautiful articles of merchandise*, especially *splendid garments*, Eze. 27:24.

מִכָּלָה f. *food*, once 1 Kings 5:25; constr. from מִכָּלָה. [Root מָכַל.]

מִכְמִינִים m. plur. *treasures*; found once Dan 11:43; from the root קָמַן to hide away, lay up.

מִכְמָשׁ Ezr. 2:27; מִכְמָשׁ 1 Sa. 13:2, 5; Neh. 11:31 ("laid up," "treasure," from the root מָכַשׁ), [*Michmas, Michmash*], pr. n. of a town in the tribe of Benjamin, situated to the west of Bethaven, 1 Sa. 13:5; Gr. Μαχμάς, 1 Mac. 9:73; in Josephus, Μαχμά, Ant. xiii. 1, § 6. [now Mükmas, منماس Rob. ii. 113.]

מִכְמָר Isaiah 51:20; and מִכְמָר, only in plur.



Ps. 141:10, m. *the net of a hunter*, from the root **קָמַר** No. II.

**מִכְמֶרֶת** Isa. 19:8; suff. **מִכְמֶרֶתָּהּ** (as if from **מִכְמֶרֶת**), Hab 1:15, 16; *a fisher's net*, from the root **קָמַר** No. II.

**מִכְמֶשׁ** see **מִכְמֶשׁ**.

**מִכְמֶתָּה** (perhaps "hiding place," see **מִכְמֶתָּה**), [*Michmetha*], pr. n. of a town on the borders of Ephraim and Manasseh, Josh. 16:6; 17:7.

**מִכְנֶרֶבִי** ("what (is) like a liberal person?" for **מִכְנֶרֶבִי**), [*Machnadebai*], pr. n. m., Ezr. 10:40.

**מִכְנֶס** (from the root **כָּנַס**), only in plur. or dual, constr. **מִכְנֶסִי** *breeches* of the Hebrew priests, so called from their hiding and concealing their nakedness (root **כָּנַס**). Josephus (Arch. iii. 7, § 1), describes them in these words, *διάζωμα περί τὰ αἰδοῖα ῥαπτὸν ἐκ βύσσου κλωστής εἰργνόμενον, ἐμβαιόντων εἰς αὐτὸ τῶν ποδῶν ὥσπερ ἐκ ἀναξυρίδας ἀποτέμνεται δὲ ἐπὲρ ἡμισυ καὶ τελευτήσαν ἄχρι τῆς λαγόνος περί αὐτὴν ἀποσφίγγται*. Ex. 28:42; 39:28; Lev. 6:3; 16:4; Eze. 44:18.

**מִכְסָּה** m. (from the root **כָּסַס**, like **מִכְסָּה** from **כָּסַר**), pr. number, *price* (see fem.), then *tribute*, Num. 31:28, 37—41. Aram. **ܡܚܫܐ**, Arab. **مَكْس** census, toll, whence is formed a new verb **مَكَّسَ** to collect tribute, also a denominative noun **مَكَّاس**, *a publican, tax-gatherer*. The Armenians have also adopted this noun; and they write it *supu*. Contracted from this is **מִכְסָּה**, fem. [*מִכְסָּה*].

**מִכְסָּה** f.—(1) *number*, Ex. 12:4.

(2) *price of purchase*, Lev. 27:23.

**מִכְסֶּה** m. (from the root **כָּסָה**) *a covering* of a tent, Ex. 26:14; 36:19; of a ship [the ark], Gen. 8:13.

**מִכְסֶּה** (prop. part. Piel of the verb **כָּסָה**)—(1) *a covering*, Isa. 14:11, e.g. of a ship, Eze. 27:7; hence *a garment*, Isa. 23:18.

(2) *omentum, or caul*, covering the intestines, Levit. 9:19, fully **הַחֵלֶב הַמִּכְסֶּה אֶת־הַקֶּרֶב** Exod. 29:13, 22.

**מִכְפֶּלֶל** f. ("a doubling" ["portion," "part," 'lot,' like the *Æth.* **ሠብረ, ልዕል**]), [*Machpelah*], pr. n. of a field near Hebron, where Sarah was buried, Gen. 23:9, 17, 19; 25:9; 49:30; 50:13.

**מִכָּר** fut. **יִכָּר** to **SELL** (kindred to **מָכַר**, **מָכַר**, ["perh. Arab. **مَجَر**"], Gen. 37:27, 28; Lev. 25:25; 27:20; Joel 4:3, etc.; followed by **בְּ** of price, Amos 2:6; Psalm 44:13; specially—(a) *to sell a daughter*, i. e. *to betroth her to any one* (Syr. **ܡܚܪ** to betroth, compare **מָכַר** No. II.), Gen. 31:15; Ex. 21:7.—(b) *to sell a people*, used of Jehovah, i. e. to deliver into the power of an enemy, Deut. 32:30; Jud. 2:14, **וַיִּמְכְּרֵם בְּיַד אֲבוֹיָהֶם** "and he sold them into the power of their enemies;" Jud. 3:8; 4:2, 9; 10:7. Compare Nah. 3:4.

**נִמְכָּר** NIPHAL.—(1) pass. of **כָּל**, *to be sold*, Levit. 25:34; pass. of letter **ב**, Isa. 50:1; 52:3.

(2) *to sell oneself as a slave*, Lev. 25:39, 42, 47.

HITHPAEL—(1) *to be sold*, Deut. 28:68.

(2) *to sell oneself*, i. e. *to give oneself up*, to do evil, 1 Ki. 21:20, 25; 2 Ki. 17:17.

Derivatives, **מִכְרִי**, **מִכְרָה**, [*pr. n.* **מִכְרִי**], and—

**מָכַר** m. with suff. **מִכְרִי**.—(1) *something for sale*, Neh. 13:16.

(2) *price of sale*, Num. 20:19.

(3) *possession, private property*, Deu. 18:8.

**מִכָּר** m. (from the root **כָּרַ**), *an acquaintance, friend*, prop. abstr. *friendship, familiarity* (*βέβαιος* [φάσι]), 2 Ki. 12:6, 8.

**מִכְרָה** m. (from the root **כָּרַה**) *a pit*, Zeph. 2:9.

**מִכְרֹת** (with Tzere impure) f. once plur. **מִכְרֹת**, ["perhaps"] *swords*, so called from piercing through (Gr. *μάχαιρα*), see the root **כָּרַ** No. I.; hence, Gen. 49:5, **כָּלִי חַמָּס מִכְרֹתֵיהֶם** "weapons of outrage (are) their swords." Jerome, *arma eorum*. This interpretation has been advanced by Jewish writers, amongst others by R. Eliezer, in Pirke Avoth, c. 38, "Jacob cursed their sword (that of Levi and Simeon) in the Greek language." But we must not, however, condemn the opinion of L. de Dieu, in Critica Sacra ad h. l., and of Ludolf, in Lex. *Æth.* p. 87, who, by a comparison with the Arab. **مَكَر** to plot, to devise, and **مَكْر** to consult, **مَكْر**: counsel, translate the word *wicked counsels, devices*; and this is not hindered by the Tzere [not] being pure, see Lehrs. p. 595.

**מִכְרִי** ("worthy of price," or "bought" ["for *מִכְרִי*, 'price of Jehovah'"]), [*Michri*], pr. name, m., 1 Ch. 9:8.

**מִכְרֶתִּי** [*Mecherathite*], Gent. n. from **מִכְרֶת**, place elsewhere unknown, 1 Ch. 11:36.

**מכשול** (from the root **כשל**) *m. that against which any one stumbles, a stumbling block*, Levit. 19:14; Isaiah 8:14, **צור מכשול** "a stone of stumbling;" Isa. 57:14. Eze. 3:20, **ונתתי מכשול לפניו ונר** "and I cast a stumbling block before him and he die;" Jer. 6:21. Figuratively—(a) a cause of the failing, a cause of the falling of any one, Eze. 18:30; 44:12; Ps. 119:165.—(b) incitements to go astray (compare the verb, Mal. 2:8), Eze. 7:19; 14:3, **מכשול עונם** "their incitement to sin," i.e. the images of gods.—(c) offence of mind, scruple of conscience, 1 Sam. 25:31.

**מכשלה** *f.*—(1) ruin, used of a state brought to ruin, Isa. 3:5.

(2) an incitement to sin, offence; pl. used of idols, Zeph. 1:3.

**מכתב** *m.* (from the root **כתב**).—(1) writing, Ex. 32:16; Deut. 10:4.

(2) something written; hence—(a) a letter, Germ. ein Schreiben (Arab. **كتاب** and **مكتوب** used of a letter), 2 Ch. 21:12.—(b) a poem, Isa. 38:9. Compare **מכתם**.

**מכתה** *f.* (from the root **כתה**) fracture, breaking, Isa. 30:14.

**מכתם** *m. i. q.* **מכתב** No. 2, *b* [a VERY bold conjecture], (*b* in common usage has gradually been changed to *m*, compare page xcvi, A), something written, specially a poem. It only occurs in the headings of Psalms 16, 56—60, compare Isa. 38:9. Others very unsuitably render **מכתם** (as from **כתם** gold) a golden or most precious poem. [This meaning, however unsuitable it might seem to Gesenius, requires at least no rash conjecture.]

**מכתש** *m.* (from the root **כתש**).—(1) a mortar, Prov. 27:22.

(2) Jud. 15:19, prob. *mortariolum dentium*, Gr. *ὀδοντος*, socket of a tooth, see Bochart, Hieroz. t. i. p. 202. [Is it not a place of such a form that is spoken of in the cited passage?]

(3) Zeph. 1:11 [*Maktesh*], pr. n. of a valley near Jerusalem, prob. so called from its resemblance to a mortar.

**מלא** (see No. 1, Est. 7:5) and **מלא** in pret. *N* being occasionally cast away, **מלתי** Job 32:18; **מלו** Eze. 28:16; inf. **מלאה** Lev. 8:33; **מלאות** Job 20:22; fut. **מלאה**.

(1) transit. (pret. once Med. A, Est. 7:5), TO FILL,

TO MAKE FULL (Arab. **أَمَلَّ**, Syr. **أَمَلَّ** id. This root also is widely extended in the Indo-Germ. languages, in which, however, for *m* there is *p*, as the Sanscr. *plé*, to fill; Gr. *πλέω* (*πλήρης*, *πέμπλημι*), *πλέος*, also *βλέω*, *βρύω*; Lat. *plere*; whence *implere*, *complere*, *plenus*; Goth. *fulljan*; Germ. *füllen*, *voll*; Engl. *full*, *to fill*. Also the Polish *pełny*; Bohem. *plny*. The original idea is that of abundance, overflowing, *überfließen*, as is seen from the cognate *πλέω*, *πλείω*, to sail; also *φλέω*, *φλύω*, *fleo*, *fluo*, *pluo*). Specially—(a) to fill, as anything does a vacant space with its own bulk or abundance; with an acc. of place, Gen. 1:22, **מלא את היםים בימים** "fill the waters in the seas;" ver. 28; 9:1; Ex. 40:34, **מלא את המשכן** "the glory of Jehovah filled the tabernacle;" 1 Ki. 8:10; 11; Jerem. 51:11, **מלא השלמים** "fill the shields," sc. with your bodies; surround yourselves with shields.—(b) to fill a place with any thing, with two acc. of the place and the thing filling it, Eze. 8:17, **מלא את הארץ חסם** "they have filled the land with violence;" Eze. 28:16; 30:11; Jer. 16:18; 19:4; more rarely followed by *מן* of that which fills, Ex. 16:32; often also—(c) with the accusative of the thing which fills, Eze. 32:29, **מלא ידכם** "fill your hand to Jehovah," sc. with gifts to be offered to him; Est. 7:5, "who is he **מלא** אשר לבו לעשות כן" who has filled his heart (sc. with boldness) to do this?" i.e. who has dared to do this? Job 36:17, **ידרו רשע מלאה** "and (if) thou fillest the cause of the wicked," i.e. fillest up the measure of the sins of the wicked, wenn du das Sündenmaaß des Frevels füllst (compare Gen. 15:16).

(2) intrans. to be filled, to be full, Josh. 3:15, followed by an acc. of the thing with which any thing is full. Gen. 6:13, **מלאה הארץ חסם** "the earth is filled with violence." Jud. 16:27, "the house was full **האנשים** of men." Job 32:18, "I am full **של** of words;" Ps. 10:7; 26:10; 33:5; 48:11; 65:10; Isa. 11:9, etc.; followed by *מן* Isaiah 2:6. Specially in Hebrew it is said—(a) **מלאה נפשי** my soul is filled, used of taking vengeance, Ex. 15:9.—(b) to be fulfilled, or completed, used of space of time. Gen. 25:24, **ומלאי ימיה ללדת** "and her time was fulfilled for bearing," her time to bring forth arrived. 50:3, **כן ימלאו ימי ההגמים** "so do they fulfil the time of embalming," i.e. so many days does it continue (compare Est. 2:12); 29:21; Levit. 8:33; 12:4, 6; Lam. 4:18; Jer. 25:34.

NIPHAL (principally used in fut.), i. q. Kal No. 2, to be filled, to be full, with an acc. Genesis 6:11, **ומלאה הארץ חסם** "and the earth was full of violence." Ex. 1:7, **ומלאה הארץ אתם** "and the land was filled



with them;" 1 Ki. 7:14; 2 Ki. 3:17; also followed by מִן of the thing, Eze. 32:6; and לְ Hab. 2:14. Used of the mind, or desire being filled, Ecc. 6:7; of time completed, Exod. 7:25; Job 15:32. *To be filled with iron* (with an acc.), *with arms*, used for *to be armed, fenced*, 2 Sa. 23:7.

PIEL מִלֵּא, more rarely מִלֵּא Jer. 51:34; inf. מִלֵּא and מִלֵּא fut. מִלֵּא, once מִלֵּא Job 8:21, *to fill, to make full, to fill up*.

(1) Construed with an acc. of the thing which is filled, i. q. Kal No. 1, c. Observe the phrases—(a) *to fill any one's hand*, i. e. to deliver the priesthood into his hand, Ex. 28:41; 29:9; Lev. 21:10.—(b) *to fill one's hand to Jehovah*, sc. with gifts, i. e. to offer large gifts, 1 Chr. 29:5; 2 Chron. 13:9; 29:31; compare in Kal, Ex. 32:29. Figuratively—(c) of time, *to fulfil*, to bring to an end (compare Kal No. 2, b). Genesis 29:27, "fulfil this week," i. e. finish this week; verse 28; Job 39:2; Dan. 9:2; compare 2 Ch. 36:21.—(d) *to fill up*, or *complete a number*. Ex. 23:26, "I will fill up the number of thy days;" comp. Isa. 65:20. 1 Sa. 18:27, "David brought the foreskins מִלֵּא and filled them to the king," i. e. brought them in full number. 1 Ki. 1:14, מִלֵּא אֶת־דָּבָר "I will fill up (or add to, confirm) thy words."—(e) *to fill, to satisfy* the soul, i. e. the desire, hunger, Job 38:39; Pro. 6:30 (comp. under חִיָּה). Opp. to an empty soul, i. e. famishing, Isa. 29:8. Compare Kal No. 2, a.—(f) *to fulfil a promise*, 1 Ki. 8:15; a vow, Ps. 20:6; a prophecy, 1 Kings 2:27.—(g) with another verb, *to do anything fully*, i. e. thoroughly. Jer. 4:5, מִלֵּא קְרָא "cry out fully," i. e. *strongly*, as it is well given by the Vulg. Compare Arab. تَمَلَّأَ to observe any

one closely, مَلَّأَ to do, and to fulfil, i. e. to do carefully. Also without the verb, by ellipsis מִלֵּא מִלֵּא לְרֹדֵךְ הַקֶּשֶׁת to bend a bow strongly, for מִלֵּא לְרֹדֵךְ הַקֶּשֶׁת Zec. 9:13; Compare Arab. مَلَّأَ في القوس and fully مَلَّأَ في القوس Schult. Opp. Min. p. 176, 355;

and Syr. مَلَّأَ; also مَلَّأَ for מִלֵּא אַחֲרַי "to follow the Lord fully, i. e. to shew full obedience to him; Numb. 14:24; 32:11, 12; Deut. 1:36; Joshua 14:8, 9, 14; 1 Kings 11:6; and so frequently.

(2) with an acc. of the thing with which any thing is filled (etwas einfüllen), for *to pour into, to put into*. Isa. 65:11, הַמְּמַלֵּא לִמְנֵי מַסְכָּךְ "who pour out a drink offering to Fortune," or fill a cup with a

libation in honour of Fortune. So מִלֵּא אֶת־הַמְּנִים *to fill gems*, for *to insert, set* them in sockets. Ex. 28:17; 31:5; 35:33. Once absol. 1 Chr. 12:15, הוּא מִלֵּא "and it (Jordan) filled (its bed with waters) over all its banks."

(3) with two accus. of the thing to be filled and that which fills, see Kal No. 1, b. Exod. 35:35, מִלֵּא אֶת־הַחֶמֶת־לֵב "he has filled them with wisdom of heart." Job 3:15; 22:18; Isa. 33:5. More rarely followed by מִן of the thing which fills, Psa. 127:5; Jer. 51:34; Levit. 9:17; also, מִן in this phrase, מִלֵּא יְדוֹ בַּקֶּשֶׁת "to fill one's hand with a bow," i. e. to take hold of a bow, 2 Ki. 9:24.

PUAL part. מִמְּלֵא filled up with gems as set; followed by מִן Cant. 5:14. Compare Piel No. 2.

HITHPAEL, pr. mutually *to fill each other out*, i. e. mutually to aid each other, as it were filling out each other's vacancies; followed by לְ to attack with united strength, Job 16:10.

Derived nouns are, מִלּוּא, מִלְּאָה, pr. n. מִלְּאָה, and those which immediately follow.

מִלֵּא Ch. *to fill*, Dan. 2:35.

ITHPAEL pass. Dan. 3:19.

מִלֵּא m. מִלְּאָה f. verbal adj.—(1) *filling*, with an acc. of place, Isa. 6:1, שִׁגְרֵי מִלְּאָה אֶת־הַמִּקְדָּשׁ "his train (was) filling (filled) the temple." Jer. 23:24. Compare the root, Kal No. 1, a.

(2) intransitive, *filled, full*, as כֶּפֶף מִלֵּא full money, i. e. the just price, Gen. 23:9; followed by an accus. Deut. 6:11, בָּתִּים מִלְּאָה בְּלִטּוֹב "houses full of all good things." Deut. 34:9; Isa. 51:20; Am. 2:13; and a genit. Jer. 6:11, מִלֵּא יָמִים full of days, advanced in age. Isa. 1:21. Once with a pleonastic dat. מִלְּאָה לָהּ Am. 2:13.—A full wind is a strong, violent wind. Jer. 4:12, רֶחַץ מִלֵּא מִלְּאָה "a wind stronger than (is needful for) these" (i. e. than for winnowing); (comp. Jer. 4:5; 12:6).

Neutr. מִלְּאָה—(a) subst. *fulness*. Psal. 73:10, מִלְּאָה מִי waters of fulness, i. e. full, abundant.—(b) adv. *fully*, i. e. with a full voice, Jer. 12:6; in full number, Nah. 1:10.

מִלּוּא, מִלְּוּא, once מִלּוּ Eze. 41:8, m.

(1) *fulness* (Gülle); hence *that which is full*; followed by a genit. 1 Ki. 17:12, כֶּף מִלְּאָה "fulness of hand," i. e. a handful, eine Hand voll. Exod. 9:8, מִלֵּא חֲמִצִּים "the fullness of your hands," i. e. your hands full, eure Hände voll. Also, with the addition of the thing with which any thing is full. Nu. 22:18. Jud. 6:38, מִלּוּא הַמַּכְפֵּל מִיִּם "a basin full of water."—Amos 6:8, עִיר וְיִקְלָא "the city and those

who fill it;" i.e. its inhabitants. Isa. 42:10, הַיָּם וְהַיָּם וְהַיָּם "the sea and those that fill it" (i.e. sailors, as it were the inhabitants of the sea), the islands and their inhabitants." Psalm 96:11. Hence—

(2) *multitude, crowd*; Arab. **جَمَاعَة**, Syr. **ܣܚܪܐ** in Barhebr. often. Gen. 48:19, מְלֵא הַנְּזִים. Isa. 31:4.

מְלֵא *f. fulness, abundance*, specially used of that portion of corn and wine which was to be offered to Jehovah as tithes or first-fruits. The legislator thus signified to the Israelites that that only was asked from them in which they themselves *abounded*. Used of corn, Exod. 22:28, וְהָיָה לְךָ מְלֵא LXX. ἀπαρχὴ ἁλῶνος καὶ ληνού. Deut. 22:9, הָיָה לְךָ מְלֵא וְהָיָה לְךָ מְלֵא. Used of wine, Nu. 18:27, וְהָיָה לְךָ מְלֵא "like the abundance of the wine-press." LXX. ἀφαίρεμα ἀπὸ ληνού.

מְלֵא *f. filling, or setting of gems*, Ex. 28:17; pl. מְלֵא, verse 20; 39:13; see מְלֵא No. 2.

מְלֵא *m. pl.*—(1) *inauguration* to the sacerdotal office, prop. the delivery of the office (see מְלֵא No. 1, a), Lev. 8:33; Ex. 29:22, 26, 27, 31. Meton. the sacrifice of inauguration (compare הַטָּמֵא sin, and sacrifice for sin), Lev. 7:37; 8:28, 31.

(2) i. q. מְלֵא Ex. 25:7; 35:9.

מְלֵא *m.* (from the root לָאָד to depute, which see).

(1) *one sent, a messenger*, whether from a private person, Job 1:14, or of a king, 1 Sa. 16:19; 19:11, 14, 20; 1 Ki. 19:2, etc. (Syr. **ܡܠܝܬܐ**, Arab. **مَلَك** id.)

(2) *a messenger of God, i.e.*—(a) *an angel*, Ex. 23:20; 33:2; 2 Sam. 24:16; Job 33:23 (see מְלֵא); Zec. 1:9, seq.; 2:2, 7; 4:1, seq.; more fully מְלֵא Gen. 16:7; 21:17; 22:11, 15; Num. 22:22, seqq.; Jud. 6:11, seqq.; Cf. De Angelologia V. T., De Wettii Bibl. Dogm. § 171, seqq. edit. 2.—(b) *a prophet*, Hag. 1:13; Mal. 3:1.—(c) *a priest*, Ecc. 5:5; Mal. 2:7. Once—(d) of Israel, as being the messenger of God and the teacher of the Gentiles, Isa. 42:19. [But this passage speaks of Christ himself.]

[“מְלֵא Ch. an angel; with suff. מְלֵא Dan. 3:28; 6:23.”]

מְלֵא *fem.* (by a Syriacism for מְלֵא), const. מְלֵא; with suff. מְלֵא; plur. מְלֵא, const. מְלֵא.

(1) prop. *service* (see the root לָאָד); hence *work*

*prescribed to any one* (comp. Germ. *schicken*, Luth. *teschicken*, *beforgen*). Genesis 39:11; Exod. 20:9, 10, לֹא תַעֲשֶׂה כָּל־מְלָאכָה “thou shalt do no work;” Exod. 31:14, 15; 35:2; Lev. 23:7 Specially of the work of an artizan; Exod. 31:3; 35:35, מְלָאכָת הָרֵשׁ “work of a smith;” עֹר מְלָאכָת עֹר *letherarbeit*, something made of leather, Lev. 13:48; יְהוָה הָיָה “the works placed in the temple of Jehovah,” 1 Ch. 23:4; Ezr. 3:8; מְלָאכָה עֹשֵׂי workmen, 2 Ki. 12:12; אֲשֶׁר עָלֵה־הֶמְלָאכָה those who are set over works to be done, 1 Ki. 5:30. Used of public affairs, Est. 3:9; 9:3; plur. of the works of God, Ps. 73:28.

(2) *the property, or wealth of any one*, Exod. 22:7, 10; especially *cattle*, Gen. 33:14; 1 Sa. 15:9 (compare מְלָאכָה).

מְלָאכָה const. מְלָאכָה *f. message*, Hag. 1:13 (from the root לָאָד).

מְלָאכָה (abbreviated from מְלָאכָה “the messenger of Jehovah;” whence LXX. *Malachias*, Vulg. *Malachias*; comp. אֲחִיזַדְיָה for אֲחִיזַדְיָה, [Malachi], pr. n. of the last of the prophets of the Old Test. Mal. 1:1.

מְלָאכָה (from the root מְלָא, fem. Cant. 5:12, *fulness*; a place abounding in all good things. Others take it not badly for i. q. מְלָא setting of a ring, so that the eyes are compared to a gem filling up the hollow of a ring.

מְלָאכָה *m.* (from the root לָבַשׁ), a garment, i. q. לבוש 2 Ki. 10:22.

מְלָאכָה *m.* (denom. from לָבַנָה a brick), a brick kiln, Jer. 43:9; Nah. 3:14.

מְלָא *f. pl.* מְלָא and מְלָא (from the root מְלָל).

(1) *word, speech*, i. q. דְּבַר, a word of frequent use in the Aramæan (Syr. **ܡܠܬܐ**); in the Old Test. only used in poetry, and, besides Prov. 23:9; Psalm 19:5; 139:4; 2 Sam. 23:2, only found in the book of Job, 6:26; 8:10; 13:17; 23:5; 32:15; 36:2. Figuratively, the object of discourse; specially, in derision; Job 30:9, וְהָיָה לִי מְלָא.

(2) *a thing*, like דְּבַר, Job 32:11.

מְלָא *f. Chald.*, emphat. st. מְלָא; pl. מְלָא.

(1) *a word, speech*, Dan. 4:28, 30; 5:15.

(2) *a thing*, Dan. 2:8, 15, 17.

מְלָא, מְלָא see מְלָא.

מְלָא see מְלָא.

מְלָא *masc. prop. a rampart, mound, built up and filled in with stones and earth* (Chaldee מְלָא);



Specially—(a) [*Millo*], part of the citadel of Jerusalem, 2 Sa. 5:9; 1 Ki. 9:15, 24; 11:27; 1 Ch. 11:8; 2 Chron. 32:5, as to which, see Hamelsveld, Geogr. Bibl. t. ii. p. 35, seqq. It appears to be the same as מלוא 2 Kings 12:21. But—(b) מלוא Jud. 9:6, 20, is a castle of the Shechemites, and בית מלוא its inhabitants, ibid.

מלוח m. (denom. from מלח salt), *halimus*, Greek ἅλιμος (*atriplex halimus*, Linn.), *orach*, *sea-pur-stain*, a saline plant (compare the word *salad*, as used in Engl. also Ital., French, Germ.), the leaves of this plant, both raw and dressed, were eaten by the poor (Athen. Deipnos. iv. 16), Job 30:4; see Aben-bitar ap. Bochart in Hieroz. t. i. p. 873, seqq.

מלוד ("reigning," or i. q. Syr. مَلُود "counsellor"), [*Malluch*], pr. n. m.—(1) 1 Ch. 6:29.—(2) Neh. 10:5; 12:2; also מלודי Neh. 12:14 כתיב, where מלודי is מלודי.—(3) Ezr. 10:29.—(4) Nehem. 10:28.

מלוד f. and מלוד 1 Sa. 10:25 (from the root מלד), *kingdom*, *dominion*; מלוד עיר royal city, 2 Sa. 12:26; מלוד מלודי royal throne, 1 Ki. 1:46; מלוד מלודי royal stock, Jer. 41:1; Dan. 1:3; מלוד עשה to exercise rule, to reign, 1 Ki. 21:7.

מלודי see מלוד No. 2.

מלון m. (from the root מלן), *a place where travellers lodge*, whether in the open air, or beneath a roof, *an inn*, *lodging-place*, Gen. 42:27; 43:21; Ex. 4:24; used of a place where soldiers encamp for the night, Isa. 10:29.

מלונה fem. of the preceding; *a booth* in which garden-keepers lodge, Isa. 1:8; also *a suspended bed*, hanging from lofty trees, in which wanderers and also the keepers of gardens and vineyards lodge

for fear of wild beasts; Arabic and Aram. عزال, see Buxtorfii Lex. Chald. h. v. and Niebuhr's Description of Arabia, p. 158, Isa. 24:20.

I. מלח a root, ἀπαξ λεγόμεν. Isa. 51:6. I suppose the primary signification to have been that of SLIPPERINESS, SMOOTHNESS, and SOFTNESS (comp. transp. מלח, also מלח to smooth, to soothe, Greek μαλακός, μελιχίος (μέλι), ἀμελγω, Lat. mulceo, mulgere, and a great many cognate roots, the third radical of which is a dental or a sibilant, מלח, מלח and those cited under these words). Hence מלח Conj. III.

to flatter, i. q. מלח feeble, weak (from the idea of softness), מלח fugitive (from the idea of slipping away, comp. מלח), and Heb. in Niph. [In Thes. the primary idea is given "i. q. מלח to thresh (with r softened into l)."]

NIPHAL, to glide away, to flee, to vanish. Isa. 51:6; מלח מלח "for the heavens shall vanish like smoke." Besides in the root מלח there is the active signification to draw, to pull (ziehen, gerren), whether with the hands or with the teeth, compare מלח: to draw, to pull, to seize, and hence the Heb. מלח rags.

II. מלח (Arab. مَلَح) to salt, denom. from מלח. Lev. 2:13.

PUAL, pass. Ex. 30:35.

HOPHAL מלח, inf. absol. מלח to be washed with salt water, as a new-born babe, Eze. 16:4.

I. מלח (Arab. مَلَح) m. SALT, מלח the salt sea, i. e. the Dead Sea, or lacus asphaltites, the water of which is impregnated and almost saturated with salt, Gen. 14:3; Nu. 34:12; Deu. 3:17. מלח the valley of salt, see מלח Nu. 18:19; 2 Ch. 13:5 (comp. Lev. 2:13) a covenant of salt, i. e. most holy, most firm, because in making such a covenant, consecrated salt was eaten. מלח מלח a statue of salt, a stone of fossil salt, resembling a column, such as are found [?] near the Dead Sea, Gen. 19:26. Derivatives, מלח No. II., מלח, מלח, מלח.

II. מלח only in plur. מלח torn garments, or rags, Jer. 38:11, 12; from the root מלח No. 1.

מלח Ch. (from the noun מלח) to eat salt, Ezr. 4:14. Slaves for whom their owner provides victuals are said to eat of any one's salt, see Rosenmüller, Morgenland, vol. i. p. 688.

מלח Ch. salt, Ezr. 4:14.

מלח m. with Kametz impure, Eze. 27:9 (denom. from מלח in the signification of sea, comp. Gr. ἅλς) a sailor, Eze. 27:9, 27, 29; Jon. 1:5. (Arab. مَلَح Syr. مَلَح id.)

מלחה f. a salt land, and on that account barren, Job 39:6; Ps. 107:34; fully מלחה Jer. 17:6 Virg. Georg. ii. 238, Salsa tellus — frugibus infelix. Plin. H. N. xxxi. 7. Compare Bochart Hieroz. tom. i. p. 872.

**מלחמה** 1. once **מלחמה** 1 Sa. 13:22; with suff. **מלחמתו**, plur. **מלחמות** (from the root **לחם** No. 2).

(1) pr. inf. or abstract verbal noun; *to fight, a fighting*. Isa. 7:1, **לְמַלְחָמָה עָלֶיהָ** "to fight against it" (the city), to besiege it. Hence *battle*, Exodus 13:17; Job 39:25.

(2) *war*, **עָשָׂה מַלְחָמָה**, followed by **אִתּוֹ** (אִתּוֹ) and **עַד** to wage war against any one, Gen. 14:2; Deu. 20:12, 20. **הָיְתָה מַלְחָמָה בֵּין** there was war with any one, 2 Sam. 21:15, 20. **אִישׁ מַלְחָמָה** a warrior, a soldier, Nu. 31:28; **אִישׁ מַלְחָמָה** id. Isa. 42:13; also an adversary in war, 1 Ch. 18:10. **עִם מַלְחָמָה** das Streifevolk, army, Josh. 8:1; 11:7. Meton. i. q. **כְּלֵי מַלְחָמָה** instruments of war, arms, Psalm 76:4; compare Hos. 1:7; 2:20.

(3) *victory, the fortune of war* (pr. the devouring of enemies), Ecc. 9:11, **לֹא לַגִּבּוֹרִים מַלְחָמָה**, "victory (does) not (always happen) to the strong."

**מלט** not used in Kal, pr. TO BE SMOOTH ["TO MAKE SMOOTH"], hence *to slip away, to escape*, i. q. the kindred **פלט**. (Of the same family are the roots cited under **מלח** No. I. The third radical is a dental or a sibilant in **מלן**, Arabic **ملى** II. to soften, **ملى** to smooth, to flatter, **ملى** to be soft, smooth, **ملى** to escape, to slip away, Gr. **μελδω** to soften, **μαλάσσω**, **μειλίσσω**, although in these the root has **γ**, [comp. **ἀμείλω**, **μαλακός**, **mulgeo**, **mulceo**]; Germ. **milb**, etc. With the letter **l** hardened is formed **מלט**, which see.)

PIEL **מלט** and **מלט**—(1) *to cause to escape, to deliver* from danger, Job 6:23; 29:12. **מלט נפשו** to preserve one's own life, 1 Ki. 1:12; **מלט נפש פ'** to preserve any one's life, 2 Sa. 19:6; Ps. 116:4.

(2) *to lay eggs*, pr. to cause to escape, Isa. 34:15; see Hiph. No. 2. (Arab. **مليت** fetus.)

HIPHAL—(1) *to deliver, to rescue*, Isa. 31:5.

(2) *to bring forth*, Isa. 66:7.

NIPHAL—(1) *to be delivered*, Ps. 22:6; more often however reflect. *to deliver* oneself, *to escape*, Gen. 19:19; 1 Sa. 30:17; Pro. 11:21; 19:5; 28:26.

(2) *to go away in haste* without the notion of flight, 1 Sa. 20:29.

HITHPAEL, i. q. Niph. Job 19:20, **וְאֶחָד מִלִּטָּה בָּעוֹר**, **נָשָׂא** "I have (hardly) escaped with the skin of my teeth," proverb. for, there hardly remains anything sound in my body. (Arab. by a similar proverb **نجا برأسه** to go away with one's head, i. e. to preserve one's life.) Poet. used of sparks flying about, Job 41:11. Hence—

**מלט** m. cement, so called from being spread or smoothened over (Syr. **ܡܠܬܐ** to spread, to smear, which is itself from the notion of smoothness, see **מלט**). Arab. **ملاط**, Syr. **ܡܠܬܐ** id., also Gr. **μάθη**, Lat. **maltha**, Ital. **malta**, Jer. 43:9.

**מלטה** ("whom Jehovah freed"), [**Melathiah**], pr. n. m. Neh. 3:7.

**מליכו** [**Melicu**], see **מליך** No. 2.

**מליחה** f. an ear of corn, prop. used of an ear of corn cut off (from the root **לץ** No. II.), once Deut. 23:26.

**מליצה** f. (from the root **לוצ**).—(1) *a mocking song*, Hab. 2:6, see the root **לץ** No. 2.

(2) prop. *an interpretation*; hence *what needs an interpretation, an enigma, an obscure saying*, Prov. 1:6.

**מלך** f. **מלך**.—(1) *to reign, to be king*. (Æth **መለከ**: id.; Arab. **ملك** to possess, to reign; Syr. and Ch. to consult, compare Lat. **consulere** for **judicare**, **statuere** (whence **consul**), and the Old Germ. rather for **to rule, to govern**; compare Niphal.) 1 Ki. 6:1; 2 Ki. 24:12; 25:27; followed by **על** 1 Sa. 8:7; 12:14; Ps. 47:9, and **ב** Josh. 13:12, 21 (to rule over, **herischen über**), although **ב** is also not unfrequently **ב** of place, Jud. 4:2, **herischen zu**, to reign in.

(2) *to become king*, 2 Sam. 15:10; 16:8; 1 Ki. 14:21.

HIPHAL, *to make king*, followed by an acc. 1 Sam. 15:35; 1 Ki. 1:43; dat. 1 Chr. 29:22 (as if to give the kingdom to any one).

HOPHAL **הִמְלִיךָ** to be made king, Dan. 9:1.

NIPHAL, *to consult*, Neh. 5:7; see the Syriac usage pointed out above.

The derivatives immediately follow, except **מלוכה**, **ממלכה**, **ממלכות**.

**מלך** [so also in pause], with suff. **מלכי**, pl. **מלכים**, once **מלכיו** Prov. 31:3, and, by insertion of a mater lectionis **א**, **מלכיהם** 2 Sam. 11:1 [כחביב], m.

(1) *a king*. (Arab. **ملك**, rarely **ملك**.)

(Syr. **ܡܠܬܐ**.) Followed by a genit. of people or land, as **מלך ישראל** Gen. 14:2; **מלך יהודה**, but Jehovah's king, Ps. 2:6; 18:51, is the king of Israel [Messiah] appointed by Jehovah.—The name of *king* is often applied—(a) to Jehovah, as being the king



of Israel, and of individual Israelites, Ps. 5:3; 10:16; 44:5; 48:3 (in which passage he is called *the great king*); 68:25; 74:12; 84:4; Deut. 33:5; or of the whole earth, Ps. 47:3, 8, compare מֶלֶךְ יַעֲקֹב Isa. 41:21; מֶלֶךְ יִצְחָק 44:6, of Jehovah.—(b) to idols, when those who worship them are the speakers, Isa. 8:21; Am. 5:26; Zeph. 1:5, compare βασιλεὺς, Il. γ' 351; π' 233. מֶלֶךְ מְלָכִים *king of kings* is a title of the king of Babylonia, Ezek. 26:7 (see Ch.); מֶלֶךְ הַמְּלָכִים *the great king*, a title of the king of Assyria, Isa. 36:4 (compare βασιλεὺς ὁ μέγας, μέγας βασιλεὺς, often in Aristophanes and Plato, of the king of Persia, and Syr. ܠܐܠܗܐ, in Barhebr. of the Roman emperor). Farther, *kings* are sometimes introduced as *leaders* of armies, Job 15:24; 18:14; 29:25.

(2) [Melech], pr. n. m. 1 Ch. 8:35; 9:41. Also with the art. הַמֶּלֶךְ Jer. 36:26; 38:6.

מֶלֶךְ emphat. מַלְכָּא, מַלְכָּה, pl. מַלְכִּין, and (in the Hebrew mode) מַלְכִּים Ezra 4:13, Ch. *king*. מֶלֶךְ מְלָכִים *king of kings*, of the king of Babylonia, Dan. 2:37 (compare Eze. 26:7); of Persia, Ezr. 7:12, the latter of which is now called شاهنشاه *Shahinshah*, i.e. king of kings. The same title of honour was given to the kings of Egypt, the Moguls, the Parthians (see my Comment. on Isa. 10:8), the Æthiopians (see Axum. Inscr. in Buttmann's Museum für Alterthumswiss. vol. i.).—Dan. 7:17, in prophetic language מַלְכִּים *kings*, is put for *kingdoms*.

מֶלֶךְ m. with suff. מַלְכִּי Ch. *counsel*, Dan. 4:24.

מֶלֶךְ always with art. הַמֶּלֶךְ ("king") *Moloch*, an idol of the Ammonites, who was also at various times worshipped by the Israelites in the valley of Hinnom, who offered human sacrifices to him, Lev. 18:21; 20:2, seq.; 1 Ki. 11:7; 2 Ki. 23:10. Also called מֶלֶכֶם and מַלְכֶם, which see. Aqu., Symm., Theod., Vulg. Μολόχ, *Moloch*. According to the rabbins, his statue was of brass, with a human form, but the head of an ox; it was hollow within, and heated from below, and the children to be sacrificed were cast into its arms; and in like manner is the statue of *Saturn* among the Carthaginians described by Diodorus, xx. 14, compare Münter, Religion der Karthager, p. 19, and my observations on the religion of the Pæni, in Gruber's Encyclop. vol. xxi. p. 99. The *Moloch* of the Ammonites and the *Saturn* of the Carthaginians both represented the planet *Saturn*, which was regarded by the Phœnicio-Shemitic nations as a κακοδαίμων, to be appeased by human

sacrifices. Compare my Comment. on Isa. ii. 343 compare 327, seq.

מַלְכָּה Chald. *a queen*, Dan. 5:10.

מַלְפָּת f. (from the root לָפַד), *a snare, a trap*. Job 18:10.

מַלְכָּה f. *queen*, Esth. 1:9, seqq.; 7:1, seqq.; pl. מַלְכוֹת used of the wives of Solomon who were of royal race, opposed to concubines (פְּתִילָשִׁים), Cant. 6:8, 9.

מַלְכָּה (id., or by the Chald. usage, "*counsel*"), [Milcah], pr. n. a daughter of Haran, the wife of Nahor, Gen. 11:29; 22:20.

מַלְכָּה see מַלְכָּה.

מַלְכוּת const. מַלְכוֹת, emphat. מַלְכוּתָא f. Ch. *kingdom*, and royal dignity, Dan. 4:28; Ezr. 4:24; 6:15; and, the dominion of a king, Dan. 2:39, 41, 44; pl. מַלְכוּתָא Dan. 2:44; 7:23.

מַלְכוּת fem. (denom. from מֶלֶךְ).—(1) *kingdom, royal dominion*, a word of the later Hebrew for the older מַמְלָכָה שְׁאוּל, 1 Ch. 12:23, "the kingdom of Saul," Dan. 1:1, "in the third year of the reign of Jehoiakim," Dan. 2:1; 8:1; 1 Ch. 26:31; מַמְלָכָה הַמִּלְכִּית *royal palace*, Esth. 1:9; 2:16; 5:1; elsewhere הַמִּלְכִּית. Meton. used of *royal ornaments*; Esther 5:1, וַתִּלְבַּשׁ אֶסְתֵּר מַלְכוּת, "and Esther put on royal apparel."

(2) *a kingdom*, i.e. a country and people subject to a king; מַמְלַכְתּוֹ הַיְּהוּדִי the kingdom of Judah, 2 Ch. 11:17; מַמְלַכְתּוֹ הַכַּדְמִי the kingdom of the Chaldeans, Dan. 9:1; pl. מַמְלָכוֹת Dan. 8:22.

מַלְכִּיָּאל ("God's king," i.e. appointed by God), [Malchiel], pr. n. m. Gen. 46:17. Patron. in Nu. 26:45.

מַלְכִּיָּהוּ and מַלְכִּיָּהוּ ("king of Jehovah," i.e. appointed by Jehovah), [Malchiah, Malchijah], pr. n. m.—(1) Ezra 10:31; Neh. 3:11.—(2) Neh. 8:4; 10:4.—(3) of many others, 1 Ch. 9:12; 24:9; Ezr. 10:25, al.

מַלְכִּי־צֶדֶק ("king of righteousness"), pr. n. *Melchizedec*, king of Salem (Jerusalem), and priest of Jehovah, Gen. 14:18; Ps. 110:4.

מַלְכִּירָם ("king of height"), [Malchiram], pr. n. m. 1 Ch. 3:18.

מַלְכִּי־שׁוּעַ ("king of aid"), [Melchi-shua], pr. n. of a son of Saul, 1 Sam. 14:49; 31:9; מַלְכִּי־שׁוּעַ

with the words separated מִלְכֵי־שָׁמַיִם 1 Ch. 8:33; 9:39; 10:2.

**מִלְכָם** [*Malcham*], pr. n.—(1) of an idol of the Moabites and Ammonites, i. q. מִלְכָם and מִלְכָּךְ Jerem. 49:1, 3 (but Zeph. 1:5; Am. 1:15; מִלְכָם is an appellative [with suff.]).—(2) m. 1 Ch. 8:9.

**מִלְכָם** *Milcom*, i. q. *Molech*, an idol of the Ammonites, 1 Ki. 11:5, 33; 2 Ki. 23:13.

**מִלְכָת** f. of the Chald. form מִלְכָּה (𐤌𐤋𐤕𐤕 or the contrary מִלְכָּה from מִלְכָּה, a queen. It only occurs, Jer. 7:18; 44:17—19, 25, in which passages מִלְכָת הַשָּׁמַיִם “the queen of heaven,” to whom the women of Israel paid divine honours, is either the moon, or *Astarte* (עֲשִׁתָּרֶת), i. e. the planet Venus. So the LXX. have rendered in chap. 44, and Vulg. always. However not a few copies write fully מִלְכָתָהּ worship, i. e. abstr. prop. coner. deity, goddess (of heaven), in like manner the Syriac translator renders it ܡܠܟܬܗܗ the worship of heaven.

**מִלְכָת** with the art. (“queen”), [*Hammoleketh*], pr. n. 1 Ch. 7:18.

**I. מִלַּל** TO SPEAK, a word mostly poet. for the common דָּבַר. (Chald. and Syr. ܡܠܠ id. It in some measure imitates the sound, like the Greek λαλέω, *lallen*). In Kal once part. מוֹלֵל Pro. 6:13.

**PIEL מִלַּל** id. Const. with acc. to speak of, to utter any thing; Job 8:2, “how long wilt thou utter such things?” Job 33:3; Ps. 106:2. With a dat. of pers. and followed by direct discourse, Genesis 21:7, and “who would have said to Abraham, Sarah shall give suck?” Compare דָּבַר No. 1, c. Deriv. מִלָּה a word [and pr. n. מִלְלֵי].

**II. מִלַּל** i. q. מָחַל, מָחַל TO CUT OFF, OR TO BE CUT OFF, especially applied to grass, herbage, ears of grain. Fut. (formed in the Chaldee manner) Job 14:2; 18:16; pl. in pause יִמְלְלוּ Job 24:24; Psalm 37:2 (see Bleek on these forms, in Rosenm. Repert. t. i. p. 80), to be cut off; Job 14:2, יִצָּחַק “like a flower he cometh forth and is cut off;” Job 18:16, “beneath his roots dry up, יִמְלְלוּ קִצְרוֹ, his branch is cut off from above.” In the former [German] editions of this book, these forms are taken as from מִלַּל i. q. נָבַל to fade, which appears to be supported by the words, Ps. 37:2 (where there is in the other member יִבְלֶינָה), but the signification of cutting off is confirmed by the form יִמְלְלוּ Ps. 90:6, and the deriv. noun מִלְלָה

POEL מוֹלֵל, fut. יִמְלֵל to cut off, Psalm 90:6; see מוֹלֵל Pilel.

Deriv. מִלְלָה.

*Note.* Some regard the notion of cutting as primary, and this they consider to be applied to speaking (see H. A. Schultens ad Elnawabig, p. 132), but this I leave undetermined.

**מִלַּל** Chald. Pael, to speak, Dan. 7:8, 11, 20, 25

**מִלְלֵי** (“eloquent”), [*Milalai*], pr. n. m., Neh. 12:36.

**מִלְמַד** or מִלְמֵד m., once constr. st. Jud. 3:31, מִלְמֵד הַבָּקָר “an ox-goad;” Gr. βουπλήξ, Il. vi. 135, βούκεντρον, see Schöthen, De Stimulo Boum, Francof. 1774, and Rosenm. Morgenland, on Jud. loc. cit. Root לָמַד No. 1, to correct, to chastise.

**מִלֵּךְ** not used in Kal, TO BE SMOOTH (compare the cognate verbs מָלַח No. I. מָלַט and the remarks there given).

**NIPHAL**, used of pleasant words, Ps. 119:103.

**מִלְצָר** with the art. הַמִּלְצָר Dan. 1:11, 16; the name of an office in the court of Babylon, prob. Pers. مالىسر prefect of the wine; according to others مالىسر prefect of the treasury.

**מָלַךְ** TO BREAK, TO CRUSH (einbrechen), Levit. 1:15; 5:8. (Cognate is the root פָּרַק, whence this has arisen, the letter *r* being softened into *l*, *p*, and *m* interchanged. Syr. and Chald. מַלַּי vellicavit.) LXX. ἀποκρίζω, to cut off with the nail (abheipen), contrary to the express words of the Hebrew text, וְלֹא יִבְרִיל Lev. 5:8.

**מִלְקוֹחַ** m. (from the root לָקַח)—(1) prey, booty, but especially used of cattle. Nu. 31:12, וְאֶת־הַשְּׂבִי וְאֶת־הַשָּׁלָל הַמִּלְקוֹחַ “captives, and booty, and spoil;” but verse 11, 27, 32, captives are included also in this word, Isa. 49:24, 25.

(2) Dual מִלְקוֹתָיִם both jaws, by which food is taken, Ps. 22:16.

**מִלְקוֹשׁ** m. (from the root לָקַח the latter (i. e. the spring) rain, which falls in Palestine in the months of March and April, before the harvest. Deu. 11:14; Jer. 3:3; 5:24; opp. to the former or autumnal rain (מִוֶּרֶה, מִוֶּרֶה). Poet. an eloquent and profitable discourse is compared to the latter rain Job 29:23.

**מִלְקָחִים** m. dual (from the root לָקַח).—(1) pair of tongs, Isa. 6:6.

(2) snuffers, 1 Ki. 7:49; 2 Chron. 4:21



## מלוקחים—מן

**מִלְקָחִים** m. dual, i. q. the preceding No. 2, Ex. 25:38; 37:23. [This and the preceding are combined in Thes., this latter being given as the form before a suff.]

**מִלְתַּחַה** f. a royal *vestry*, 2 Ki. 10:22. So as required by the context, Vulg., Chald., Arab., Kimchi. See above, at the root **לַחַח**.

**מִלְתִּי** (prob. for **מִלְאָתִי** "my fulness"), [*Mal-lotki*], pr. n. m., 1 Chron. 25:4, 26.

**מִלְתָּעוֹת** pl. f., Psalm 58:7, and with the letters transposed **מִתְלָעוֹת** Job. 29:17; Prov. 30:14; Joel 1:6, prop. *biting ones, biters*; poet. used for *teeth*, from the root **לָחַע** to bite; comp. **מִלְתָּאֵי**: a jaw, pr. that with which any thing is bitten. It cannot be laid down that this word denotes any particular kind of teeth, as the maxillary, the canine, or the incisors.

**מִמְנֶרָה** f. (with Dag. euphon.), Joel 1:17, *places, or buildings* where there are *granaries*, or *cells for keeping grain* (**מִנְנוֹרוֹת**), denom. from **מָנַרָה** Hag. 2:19, with **מ** local prefixed; comp. **מִרְאֲשׁוֹת**, comp. and Lehrs. § 122, 1, No. 14.

**מִמְדֵּים** pl. (from the root **מָדַד**), *measures*, Job 38:5.

**מִמוֹכֵן** [*Memucan*], pr. n. of a Pers. prince in the court of Xerxes, Esth. 1:14, 16, 21; also **מוֹמֵכֵן** verse 16 כתיב.

**מָמוֹת** only in plur. **מָמוֹתִים** (from the root **מוֹת**)—(1) *deaths*, Jer. 16:4; Eze. 28:8.

(2) 2 Ki. 11:2 כתיב coner. *slain*, where the קרי is **מוֹתִיתִי**.

**מִמְזִיר** m.—(1) *spurious, a bastard*, Deu. 23:3; LXX. *ἐκ πορνῆς*; Vulg. *de scorto natus*; and so also the Oriental interpreters, as well as the Rabbins, who use this word of a bastard. [For the limitations as to this use, see Thes. p. 781.]

(2) metaph. *foreigner*, Zech. 9:6; LXX. *ἀλλογενής*. Foreign nations are often compared to harlots [as being seducers to idolatry] by the Hebrew poets [i. e. inspired prophets]; see Isa. 23:17, 18. (The unused Hebrew root **מָזַר** prob. had the same meaning as **זָר** to separate but used in a bad sense, to despise, to contemn; whence **مَز** Med. Damma, to be of little worth, contemptible; compare **مَز** to put to shame;

and Syr. **ܡܙܐ** Aph. to contemn. Others take it from the root **זָר**, whence the noun **מָזַר** a foreign country; and hence **מִמְזִיר**.)

**מִמְכָּר** m. (from the root **מָכַר**)—(1) *sale*, Lev. 25:27, 29, 50.

(2) *something sold*. Lev. 25:25, **מִמְכָּר אָחִיו** "a thing sold by his own brother," verses 28, 33; Eze. 7:13.

(3) *something for sale*, Levit. 25:25; Neh. 13:20.

**מִמְכָּרָת** Lev. 25:42, f.; i. q. **מִמְכָּר** No. 1.

**מִמְלָכָה** constr. **מִמְלַכְתִּי** with suff. **מִמְלָכָה**, plural **מִמְלָכוֹת** (from the root **מָלַךְ**) f. a *kingdom, dominion*, used both of the royal dignity, 1 Ki. 11:11; 14:8; 1 Sa. 28:17; and of the country subject to a king **מִמְלָכָה עִיר** royal city, Josh. 10:2; 1 Sa. 27:5. **בֵּית מִמְלָכָה** royal abode, Am. 7:13. **מִמְלָכוֹת הָאָרֶץ** kingdoms of the earth, Deu. 28:25.

**מִמְלָכוֹת** f., constr. st. **מִמְלָכוֹת** (from the root **מָלַךְ**) id. Josh. 13:12, sqq.; 1 Sa. 15:28; 2 Sa. 16:3; Jer. 26:1.

**מִמְסָךְ** (from the root **מָסַךְ**) m. *wine mixed with spices*, i. q. **מִסָּךְ**, **מִסָּךְ** Pro. 23:30; Isa. 65:11.

**מִמֶּן** see **מִן**.

**מִמֶּר** m. *sadness*, Pro. 17:25 (from the root **מָרַר**, like **מָרַם** from **מָרַם**, comp. **מִתָּמַם** from **מָרַם** (**מָרַם**)).

**מִמְרָא** ("fatness," "strength"), [*Mamre*], pr. n. of an Amorite who was in league with Abraham, Gen. 14:13, 24. Hence **מִמְרָא אֱלוֹנֵי** "the oaks of Mamre," 13:18; 18:1; and simply **מִמְרָא** 23:17, 19; 35:27, the name of an oak grove near Hebron.

**מִמְרָרִים** Job 9:18, a doubtful form which appears to have sprung from **מִמְרָרִים** (36 copies read **מִמְרָרִים**), and **מִמְרָרִים**, from **מִמְרָרִים** *bitternesses*, with **מִן** prefixed. The construction will bear either, since the verb **מִמְרָר** admits either construction, an accusative, or the particle **מִן**.

**מִמְשָׁח** m. *expansion*, Eze. 28:14. Vulg. *Cherub extensus*, i. e. with extended wings, comp. Ex. 25:20. Root **מָשַׁח** No. 2.

**מִמְשָׁל** m. (from the root **מָשַׁל** No. 1) *dominion, rule*, Dan. 11:3, 5. Plural **מִמְשָׁלִים** 1 Chron. 26:6, coner. *lords, princes*.

**מִמְשָׁלָה** f. (from **מָשַׁל**) Mic. 4:8; constr. **מִמְשָׁלָהּ** (Gen. 1:16; Psa. 136:8), with suff. **מִמְשָׁלָהּ** Isaiah 22:21, pl. constr. **מִמְשָׁלוֹת**—(1) *dominion, rule*, Gen. 1:16; Psalm 136:8.

(2) *dominions, jurisdiction*, 2 Ki. 20:13.

(3) coner. *princes, chief rulers*, 2 Chr. 32:3. see **מִמְשָׁל** No. 2.

**מִשֶּׁשׁ** (from the root **שֶׁשׁ** to possess). Once Zeph. 2:9, **מִשֶּׁשׁ חָרֹל** a possession of nettles, a place occupied by nettles.

**מִמְתָּקִים** m. plur. (from the root **מִתָּק**) sweet-nesses, Cant. 5:16.

**מָן** with suffix **מִנֶּה** (in some copies without Dag.) Neh. 9:20, *manna Arabica*, a sweet gum like honey, which, in Arabia, and other Oriental regions, exudes from the leaves of several trees and shrubs, especially those of the tamarisk kind; this takes place mostly in July and August, before sunrise. It is now [1833] more than ten years since some British naturalists have proved that certain insects, similar to the genus *cimex*, aid in producing the manna (see Hardwicke, in Asiatic Researches, xiv. p. 182, seq. Bombay Transactions, i. 251). This has since been more exactly confirmed by Ehrenberg, who informed me that the manna flows out after the leaves are punctured by the insects. Comp. Niebuhr's Descr. of Arabia, p. 145; J. E. Fabri Historia Mannæ, in Fabri et Reiskii Opuscul., Med. Arab. p. 121. Exodus

16:31, seq.; Nu. 11:6. (Arab. **مِنْ** id., pr. *portion*, *gift*, **مِنْ السَّيْمَا**, from the root **מִנֶּה**. [It has been thought that] allusion is made to another etymology, Ex. 16:15, 31; comp. Ch. **מִן**.) [No one who simply credits the inspired history of the giving of the manna can doubt that it was something miraculously given to the Israelites, and that it differed in its nature from any thing now known.]

**מִן** followed by Makk. **מִן** Ch.—(1) *who? what?* Ezr. 5:3, 9; Dan. 3:15; also in oblique interrogation, Ezr. 5:4.

(2) **מִן** *whosoever*, Dan. 3:6, 11; 4:14.

**מִן** m.—(1) *part, portion* (from the root **מִנֶּה**). The proper force of this word as a noun does not occur in the common use of the O. T. (for the idea is unsuitable as proposed by Jo. Simonis, who takes **מִנֶּה** Ps. 68:24 as *his or their portion*, i.e. of the dogs); but it is manifest however in the forms **מִמִּנִּי** pr. *a parte mea, de ma part, on my part, my behalf* (comp. Eze. 3:17, “warn them **מִמִּנִּי**” Germ. von meinem, from me), **מִמִּנִּי** *a parte ejus*, and the prefix **מִן** pr. is its const. state. That this is really a subst. the pl. const. **מִנֵּי** (Isa. 30:11) so manifests as to leave no room for doubting.

(2) pl. **מִנֵּי** *strings* of a musical instrument, pr. *slender threads*, so called from being divided.

Ps. 150:4. Syr. **مِنْ** id. Prob. we should also here refer, Ps. 45:9, “out of the ivory palaces **מִנֵּי** שִׁמְחֹהֶן the strings (i.e. concerts of music) gladden thee.” As to the plur. termination **ֵי** for **ִים** (which some have of late been too desirous to exclude from grammars), see Lehrp. p. 525, 526.

**מִן** and **מִן**, when followed by a guttural **מִן**, rarely **מִן** (Gen. 14:23; Sa. 18:16; and constantly in the forms **מִחוּץ**, **מִהֵי**), poet. **מִנִּי** and **מִנִּי**

which see. (Syr. **مِنْ**, Arab. **مِنْ**, rarely **مِنْ**); with suff. **מִמִּנִּי** (see **מִן**) poet. **מִנִּי** and **מִנִּי** (in the Syriac form); **מִמִּנִּי** in pause **מִמִּנִּי**, **מִמִּנִּי** for **מִמִּנִּי** from him, f. **מִמִּנִּי**, poet. **מִמִּנִּי** for **מִמִּנִּי** from us, **מִמִּנִּי** poet. **מִמִּנִּי**.

(1) pr. const. st. of the noun **מִן** a *part* of any thing. Hence a partitive prep. **מִן** *Mem* partitive is what the Hebrews call it), denoting *a part taken out of a whole*, which is indicated in Greek and Lat. sometimes by the prepositions *ἐξ, ἐκ, ex, e*, sometimes *ἀπό, ab, a* (more rarely *de*). So after numerals; Ruth 4:2, “ten men **מִן** הָעִיר of the elders of the city.” 2 Ki. 2:7, “fifty **מִן** הַנְּבִיאִים of the sons of the prophets.” Neh. 1:2, **מִן** *אחד* “one of my brethren.” Job 5:1, **מִן** *מִן* “who from amongst his holy ones (i.e. angels)?” Ex. 18:25, etc. Also after verbs of giving, and those which nearly approach to that notion, verbs of narrating, Psalm 59:13; teaching, Isaiah 2:3—(so a verb of *speaking* or *teaching* being omitted, the prophet asks, Isaiah 21:11, **מִן** “what of the night?” i.e. hast thou to teach. Saadiah supposes another ellipsis, “what of the night?” sc. remains);—filling up (**מִן** *מִלֵּא* **מִן** *מִלֵּא* i.e. to fill with some part of a thing), and vice versa, verbs of receiving (Deu 33:3, compare *λαμβάνειν τινός*), and those which resemble them, as of eating (**מִן** *אָכַל*, Gr. *ἐσθίειν, πίνειν τινός*), of being satisfied (**מִן** *שָׂבַע*), etc. 1 Kings 12:9, **מִן** *הָקַל כֹּן הָעֵל* “lighten (somewhat) from the yoke.” In all these cases **מִן** denotes *some part* of a thing, which is expressed by the genitive in Greek (see the above cited phrases), French and old Germ. (*du sang; nimm des Blutes*, sc. *etwas*). Specially—(a) when it refers to multitude, it denotes *(some) out*

of the whole number. (Compare Arab. **مِنْ** *part*, also some.) Ex. 17:5, **מִן** *יִשְׂרָאֵל* “(some) of the elders of Israel.” Gen. 30:14, “give me (some) of the mandrakes of thy son.” Cant. 1:2, **מִן** *מִן* “let him kiss me (some) of the kisses of his



mouth." Ex. 16:27; Isa. 57:8. It rarely denotes *one* of a number, like the Arab. <sup>س</sup>بعض. Ex. 6:25; "Eleazar took to wife (one) of the daughters of Putiel." Psa. 137:3; Gen. 28:11; comp. verse 18. Dan. 11:5, "the king of the south וְיִמֵּן שָׁרִי and (one) of his princes." With a negative particle *no one*, *none*. Job 27:6, <sup>ל</sup>לֹא יִהְיֶה לְבָבִי מִיָּמִי "my heart shall no day reproach me." 1 Sam. 14:45; 2 Kings 10:23.—(b) where it refers to a whole, *something*, *some*. Lev. 5:9, מִדָּם "some of the blood." Job 11:6, "God remitteth to thee מִשְׁעָרֶךָ of thy guilt," part of thy guilt. [?] Hence—(c) is manifest the proper force of מִן, in these phrases, מִן אֱלֹהִים "there is not God (pr. of God) but God;" Sur. iii. 55; v. 77; xxxviii. 65, (compare the same words without מִן Sur. iii. 1; 11:27; 20:7), מִן אֶחָד "not even one (pr. not of one)," Sur. ii. 96; xix. 98; מִן עֵלִים "they have no knowledge," Sur. xviii. 4 (compare without מִן xxii. 70; xxiv. 14); see a great number of examples in Agrelli De Variet. Generis et Numeri in L. L. O. O. Lundæ, 1815, p. 142, seqq. In all these מִן is not pleonastic, but partitive; "not even the least part of God," i. q. not even any God; "not even a particle of one, not even the least knowledge." In Syriac to this answers <sup>ܠܐ ܚܕܐ ܡܢ</sup> *non a quoquam*, and contr. <sup>ܠܐ ܚܕܐ ܡܢ</sup> *nequaquam*, Gal. 5:16. In Hebrew it is used—(a) *partitively* i. e. *some part of one, even one*. Lev. 4:2, "and if he do מִן אֶחָד even one of these;" comp. Eze. 18:10 (where אֶחָד appears to be spurious [this is mere conjecture]). Den. 15:7, "if there be a poor man among you מִן אֶחָד any of your brethren."—(β) *even one*, in the difficult place, Gen. 7:22, מִכָּל אֲשֶׁר בָּחַרְבָּה מָתוּ, which may be rendered "they died, i. e. not any remained alive which were in the dry land."—(γ) *not even the least*. Isa. 40:17; 41:24; compare Isa. 41:12, 29 (where some take it "less than nothing," a phrase which sounds more mathematical than poetical). Perhaps in Greek such phrases are similar, as οὐδὲν τι, οὐδὲν τι. But the true force of this idiom can be little understood by those who, in such examples, consider מִן to be put tropically, or who try all others by single examples; see Winer in Lex. p. 566.

From the partitive signification arises—

(2) the notion of *going out from* any thing, when it implies that something was *in* any thing, and, as it were, made a part of it, Gr. and Lat. *ex*, *ἐξ*. So

very frequently in the proper signification, after הֵצִיא, e. g. to go forth *out of* the womb, Job 1:21; *out of* the mouth, Jud. 11:36; *out of* the earth, Ex. 12:42; to draw *out from* the water, a pit, Ps. 18:17; 40:3; to take *out of* any one's hands (see מִיָּד, מִיָּד, מִיָּד, and the verbs הֵצִיל, מָצָא, מִיָּד, pregn. to dip one's finger, and to take it *out from* the oil, Lev. 14:16. Specially it is often used—

(a) of the *material*, *out of* which any thing is made, and, as it were, proceeds, Cant. 3:9, מִעֵץ הַלְבָּנוֹן "of trees of Lebanon;" Psa. 16:4; 45:14; Gen. 2:19; Ex. 39:1; Hos. 13:2.

(b) of *origin* from a parent, or a native place, Job 14:4, מִי יָבִין מִיָּהוּ "who shall bring a clean thing out of an unclean?" Isa. 58:12, מִן הַעֲרִי "those sprung from thee," i. e. thy descendants (others render, *some* of thy inhabitants, compare No. 1, a); Jud. 13:2, מִן זֹרָחָה "a man of Zorah;" Jud. 17:7.

(c) of the *author* and *efficient cause* whence any thing proceeds, Gen. 49:12, הִחֲלִי-מִיָּוֵן "becoming dark through wine," לָבָן ... מִחֲלֵב "white ... through milk;" Job 14:9, "it flourishes again through the scent of water;" Hos. 7:4, "an oven מִן הַבֶּשֶׂת lighted by the baker;" Jer. 44:28; Eze. 19:10, מִן הָרְתָהּ to conceive *by* any one, Gen. 19:36; often after passive verbs (which ought not to have been denied by Winer, in Lex. p. 565, who seems to have judged from a single example, Cant. 3:10), Isa. 22:3, אֲשֶׁר מִן הַקְּשֶׁת "they are taken by the archers;" Isaiah 28:7, נִבְלָעוּ מִן הַיָּוֵן "they are overcome by wine," compare Psa. 78:65; Gen. 16:2, אֵלֶי אֶבְנָה מִמֶּנָּה "perhaps I shall be built (i. e. have offspring) from her" (comp. בָּנָה Niph.); Ps. 37:23; Eze. 27:34. Often also used of the author of a judgment or opinion, Job 4:17; Ps. 18:22, to be just or unjust in the opinion of any one, compare נִי מִן Num. 32:22; Jer. 51:5; אֲשֶׁם מִן Jer. 51:5; זֶךְ מִלֵּךְ Zech. 11:13. חֲלִילָה מִן הַיָּוֵן cursed by the Lord (see חֲלִילָה p. cclxxx, B); Deut. 32:47, "it is not מִן הַיָּוֵן a vain word to you," i. q. בְּעֵינַיִם. So I also understand Gen. 3:14, אֲרִירֶיךָ מִן הַיָּוֵן i. q. כִּי הֵבָּ [this is unsuitable to the passage, see No. 4]; 4:11, מִן הַיָּוֵן i. q. בְּרִיךְ מִבְּנֵי אֲשֶׁר "reckoned as happy by the (other) sons," i. q. by his brethren.

(d) of the *instrument*. Job 7:14, תִּחְיֶינִי מִן חֲלֵמִי "thou scarest me with dreams;" 4:9, Gen. 9:11, "no more shall all flesh be destroyed מִן הַיָּוֵן by the waters of a flood;" Ps. 28:7; 76:7; Eze. 28:28.

(e) of the *reason*, on account of which (whence) any thing is done. Isa. 53:5, מִפְּשָׁעֵנוּ "because of

our sins;" Cant. 3:8; Deut. 7:7; Psa. 68:30; Est. 5:9; Judges 5:11. Hence מִבְּלִי, מִבְּלִי because of defect, i. q. *because* there is *not*, see בְּלִי, בְּלִי. When the ground or reason is assigned on account of which any thing is *not* done, Lat. *pro*, Eng. *for*. Gen. 16:10, לֹא יִסְפַּר מִרְבּוֹ "it shall not be numbered for multitude." Ex. 15:23, "they could not drink the water for bitterness;" 6:9; Pro. 20:4. So also to rejoice *because of* any thing, Pro. 5:18; to sorrow *because of* any thing, Ruth 1:13; מִן נָחַם to repent of any thing.

(f) of a *law* or *rule*, according to which any thing is done (compare Lat. *ex more, ex lege, ex fœdere*). מִן according to the command of Jehovah, 2 Chr. 36:12. Hence according to, after. Eze. 7:27, מִדְּרָבָם אֲעֲשֶׂה אֲתָם "according to their ways will I do with them." מִדִּי according to the number, as often as, nach der Anzahl (see דִּי).

Its more frequent meaning (but not, however, as it is commonly regarded, its primary sense) is—

(3) the notion of *receding, departing, removing away from* any place, Germ. von (etwas) her, von (etwas) weg, von (etwas) aus, von (etwas) an, and this, in any direction whatever, whether upward or downward, e.g. מִשָּׁמַיִם from heaven. Isa. 14:12; Ps. 14:2; 33:14, מִן יָרַד he descended from (the mount), and vice versa מִן עָלָה he went up from. Compare Ex. 25:19.

There are used in opposition to each other—(α) מִן...אֶל...from...unto (see אֶל let. a, 1); often for *tam, quam, whether, or*. Psa. 144:13, מִן אֶל "from kind to kind," i. e. things of every kind.—(β) מִן...עַד...from...to. Lev. 13:12, מִן רֶגְלֵי וְעַד מִן מִן "from his head to his feet;" Isaiah 1:6; 1 Ki. 6:24. This phrase is often used when all things are without distinction to be included, as if from beginning to end, from extremity to extremity. Jon. 3:5, מִן רֶגְלֵי וְעַד מִן "from the highest to the lowest," i. e. all; hence it often is *tam, quam, both...and*, Ex. 22:3; Deu. 29:10; 1 Sa. 30:19; and with a particle of negation, *neither, nor*. Gen. 14:23, מִן מִן וְעַד מִן "neither a thread nor a shoe latchet;" Gen. 31:24.—(γ) מִן...מִן. Eze. 25:13, מִן מִן...מִן מִן "from Teman...even to Dedan." More often also in this signification (*from...unto*) there occurs מִן, for which see below. מִן מִן from thee hither, see מִן מִן and מִן מִן. Specially observe—

(α) מִן (ἀπό) is often used, not only after verbs of departing, fleeing (מִן, נָס), withdrawing (מִן), but also after those of fearing (מִן, פָּחַד), hiding, hiding oneself (מִן, פָּחַד), shutting (Pro. 21:23), guarding, keeping (מִן, שָׁמַר, De. 23:10), defending (Psa.

43:1; 107:41), all of which may be referred to the notion of receding; compare Greek κρύπτω, καλύπτω ἀπό, Matt. 11:25; Luke 9:45; 19:42; and Latin *custodire, defendere ab aliqua re, tutus a periculo*. Similar to these are מִן מִן free from any one; מִן מִן a shadow which defends from the sun, Isa. 4:6; 25:4; מִן מִן, שָׁכַח "they could not leave from any thing." There is the notion of *leaving off*, in מִן מִן to end (and cease) from any thing, Josh. 19:51; 1 Ki. 12:28; מִן מִן " (it is) enough for you! (cease now) from going up." There is that of failing in מִן מִן.

(b) Put absol. it signifies *distance from any thing, to be far off from it*; compare Gr. ἀπ' Ἀργεος, far from Argos, ἀπὸ πατρίδος αἰης, far from the dear country, Il. ii. 162; Pro. 20:3, מִן מִן "to dwell far from strife;" Num. 15:24, מִן מִן "far from the eyes of the assembly;" hence figuratively *without*, Job 11:15; 21:9; Gen. 27:39; Isa. 14:19; Jer. 48:45, for *besides, except*, 2 Sa. 13:16; 1 Chr. 29:3; compare its use when followed by an inf. No. 5, c.

(c) And on the other hand, *to be near, but separated from any thing* (Arabic قُرب من فلان); whence מִן מִן one who is *next to the Goël*, or nearest of kin, the one who is next after him (compare Syr. מִן מִן the day before yesterday, prop. the next day from yesterday); also, *to depend, or hang from any thing* (compare ἀπτεσθαι ἀπὸ τινός, ἐκ τινός). Isaiah 40:15, מִן מִן "a drop (hanging) from a bucket;" Cant. 4:1, מִן מִן " (the flocks) lie down (as if hanging) from Mount Gilead," i. e. on its side (compare Soph. Antig. 411, καθήμεθ' ἄκρων ἐκ πάγων; Od. xxi. 420, ἐκ δίφρου καθήμενος). Hence it is very often put just like the Latin *a latere, a dextra et sinistra, a fronte, a tergo, ab occasu*, etc. (compare the French *dessous, dessus, dedans, dehors, derrière* for *d'arrière*, etc.), of remaining in a place, which may as it were be said to depend from or on another, i. e. be on any side of it. e.g. מִן מִן on the right and on the left (see under these words); מִן מִן at the side; מִן מִן in front, to the east, Gen. 2:8; 13:11; מִן מִן to the west, שָׁמַיִם מִן מִן to the rising of the sun, Isa. 59:19; מִן מִן on the hinder part, behind, מִן מִן round about, 2 Kings 2:7; Isaiah 22:3; 23:6; מִן מִן id.; Isaiah 17:13; מִן מִן on this side...on that side, 1 Sam. 17:3; 1 Ki. 19:19, 20; also מִן מִן, מִן מִן, מִן מִן, see Heb. Gramm. § 147, 1. With מִן added, these adverbs assume the power of prepositions, as has been already observed; see מִן p. cccclxxxiii, A.

(d) Figuratively applied to *time*, it denotes—(α)



*terminus a quo*, a point from which onward, מִנְעָרִים from youth, 1 Sa. 12:2; 1 Ki. 18:15; מִבֶּטֶן אִמִּי from my mother's womb, Jud. 16:17. When prefixed to a word, signifying space of time, the computation is always from the beginning, not from the end, like the Greek ἀφ' ἡμέρας, ἀπὸ νυκτός, Latin *de die, de nocte*; Lev. 27:17, מִשְׁנַת הַיּוֹם well in the Vulg. *statim ab initio incipientis jubilei*; opp. מֵאַחֵר הַיּוֹם verse 18; Isa. 38:12, מִיּוֹם עַד לַיְלָה, "from the beginning of the day," i. e. from the morning "to the night," the space of one day; מִיּוֹמִיד from the beginning of thy life, Job 38:12; 1 Sa. 25:28; מִיּוֹם from the beginning of time, or of the world (LXX. ἀπ' ἀρχῆς), Isa. 43:13. In this manner we should also explain these examples: מִמָּחֳרָת immediately from the beginning of the following day, Gen. 19:34; Ex. 9:6; מֵעַלְמָם from a long while ago, i. e. for a long while, Isa. 42:14; Prov. 8:23, מִקֶּדֶם, מֵרֵאשִׁית, Isaiah 46:10.—(β) The time which next follows another, *immediately after* (compare letter c), like the Greek ἐξ ἀρίστου, Latin *ab itinere, ex consulatu*; Ps. 73:20, בְּחֶלֶם מִחֵקִין "as a dream after one awakes," Prov. 8:23, מִמָּרְי אֶרֶץ "immediately from the beginnings of the earth;" מִיּוֹמִים after two days, Hosea 6:2; מֵאַחֵר after the end (see לְאַחֵר); hence simply *after*, מֵאַחֵרִים after some time, Jud. 11:4; 14:8; מֵאַחֵרִים רַבִּים Josh. 23:1; מֵאַחֵרִים Isa. 24:22; מֵאַחֵרֵי הַדָּשִׁים "after three months," Gen. 38:24. To the same may be referred מֵעַתָּה "beyond the appointed time," 2 Sa. 20:5; unless it be judged best to take this from the comparative force of this particle, (more) than, i. e. beyond.

From the idea of *proceeding out of, taking out of*, is—

(4) its use as a comparative. It is used of any thing which is in any way superior to others, and is as it were *chosen out from amongst* them (comp. Latin *egregius, eximius*; Greek ἐκ πάντων μάλιστα, Pl. iv. 96, and ἐκ πάντων, Pl. xviii. 431; Hebr. בָּחַר מִן Ps. 84:11). Deu. 14:2, "a people מִכָּל הָעַמִּים from among all peoples," as it were, chosen out, surpassing them; 1 Sam. 10:23, זָבַח מִכָּל הָעָם "greater than all the people," prop. in this respect *eminent out of the people*, above them all; עָקֹב מִכָּל more deceitful than all things, i. e. most deceitful of all things, Jer. 17:9; compare 1 Sa. 18:30; 2 Ki. 10:3; 2 Ch. 9:22; Eze. 31:5, etc. In other examples any thing is said (in any respect) *to be eminent above* another, to surpass it, e. g. טוֹב מִבָּלַק "better than Balak," i. e. eminent in goodness above Balak, Jud. 11:25; חָכִים מִדָּנִיֵּאל "wiser than Daniel," Ezek. 28:3; and with a verb denoting virtue or vice, Jud. 2:19, הִשְׁתַּחֲוִיתוּ מֵאַבְדֹתָם

"they acted worse than their fathers;" Gen. 19:9; 29:30; 38:26; Jer. 5:3. Not very different from this is the opinion of those who refer this use of the particle in comparison to the sense of *receding*, as Ewald in Cr. Gramm. p. 599, and Winer in Lex. page 565. They explain the above examples thus, "so sweet as, in that respect, to be separated from honey" (I should prefer, "it differs greatly from honey"), since whatever is *eminent above* others is also *different from* them; but to depict the superiority and excellence of any thing, and to place it as it were before the eyes, the special idea of eminence standing out, and hence of *surpassing*, is manifestly more suitable than the general one of *distance*, standing apart; es ist an die Entfernung mit der Richtung nach oben zu denken (compare the use of the particle על in comparing Job 23:2; Psalm 137:6). How close the connection is between this use of the particle in comparing, and its negative power (No. 5, letter c), both of which arise from the idea of separation and surpassing, is shewn by examples of this kind, Gen. 4:13, גָּדוֹל עֲוֹנִי מִנִּשְׂאוֹ "my crime is greater than (that) it may be forgiven," or "(so) great is my crime that it cannot be forgiven;" 1 Ki. 8:64; also Hos. 6:6, וְלֹא זָבַח דָּעַת אֱלֹהִים מַעֲלֹת, "I delight in mercy not in sacrifice, in the knowledge of God more than in burnt offerings." What is called the third term of a comparison is easily supplied in the following, Isaiah 10:10, פָּסִילֵיהֶם מִיִּדֹלֵיהֶם "their idols surpassed the idols of Jerusalem" (in number and in power), Mic. 7:4; Ps. 62:10; Job 11:17. In other places any thing is said to surpass any one, which exceeds his strength or ability; Deu. 14:24, יִרְבֶּה מִיּוֹד הַדֶּרֶךְ "the journey is greater than thou," i. e. exceeds thy strength, is greater than that thou canst make it. Gen. 18:14; Job 15:11. More examples are given in grammars, Lehrgeb. p. 690; Ewald, Gram. loc. cit.

(5) When prefixed to an infinitive מִן is—(a) *because that, because* (comp. on account of, No. 2, e). Deu. 7:8, מֵאַהֲבַת יְיָ אֱתָכֶם "because Jehovah loveth you."—(b) *from that, used of time, after that* (No. 3, d), 1 Ch. 8:8; 2 Ch. 31:10.—(c) by far the most frequently, *so that not, lest*, from the signification of receding, after verbs which convey the notion of hindering; e. g. to restrain (הִנִּיא), Num. 32:7; to guard, to take care, Ps. 39:2; Gen. 31:29; to dehort, Isa. 8:11; to reject, 1 Sam. 8:7; to close, to shut up, Isa. 24:10; Zec. 7:12 (comp. Gen. 27:1; Psal. 69:24); to dismiss, Ex. 14:5; to forget, Psal. 102:5; Isa. 49:15; Nu. loc. cit. "why do ye turn aside the heart of the children of Israel מֵעֲבֹר אֶל מִצְוֵי יְיָ" Gen. 27:1, "his eyes were dim מֵרֵאֲתָה הָאֵרֶץ."

he could not see." Isa. 49:15, can a woman forget her sucking child בְּרִחַם בְּרִחַם so that she has not compassion," etc. Similarly Isaiah 54:9, "I have sworn בְּרִחַם עֲלֶיךָ that I will not be angry," prop. "I have sworn (and this hinders) lest I should be angry." Sometimes instead of a verb there is a noun, and מִן is for the fuller מִיָּד. 1 Sam. 15:23, "he rejected thee בְּרִחַם so that thou art no (more) king." Jer. 48:2, "we will destroy it בְּרִחַם so that it be no (longer) a nation." Isaiah 52:14, מִשְׁחַת מִאִישׁ "disfigured so as not to be man," so as scarcely to bear a human form. Also, Isa. 17:1; 23:1; 24:10; 25:2; Jer. 2:25; 1 Ki. 15:13.

(6) It is once prefixed as a conjunction to a future, i.q. Syr. ܡܢ ܐܢ, Arab. ܡܢ ܐܢ, lest; comp. No. 5, c. Deu. 33:11, מִן יִקְרִימוּ LXX. μὴ ἀσπρήσονται. Vulg. non consurgant. Comp. Lehrs. p. 636.

When prefixed to other particles of place, מִן commonly has the signification of *receding* (see above, No. 3), and the other particle denotes the place whence anything recedes, as in French *de chez quelqu'un, d'après*; e.g. מִן מֵאַחֵר from behind, hinter (etwas) weg; מִן מֵבֵינֵינוּ from amongst, zwischen (etwas) weg; מִן מֵעַל, על, לְפָנֵינוּ, בְּעֵד, בֵּין, אַחֵר, see above, page xciv, A, after אַחֵר). In other places, it denotes only *a part* or *side* of any thing, as מִן מֵאַחֵר after, behind (*a tergo*), see No. 3, c. Other compounded forms are noticed under No. 2, e.

In some phrases מִן is transposed; and although prefixed to one preposition it is to be construed as if put after it, as בְּלִעְרֵי מִן מֵבֵינֵינוּ for מִן מֵבֵינֵינוּ; like the Syriac ܡܢ ܠܒܪ ܡܢ ܡܠܬܐ except, i.q. מִן מֵבֵינֵינוּ (both of which are in use); vice versa in —

לְמִן for לְ מִן as in Lat. *inde*, to which it often answers, for *de in*. It stands for the simple מִן signification No. 3, a, of the terminus a quo, *inde ab, from*. לְמִן from afar, Job 36:3; 39:29; of time, 2 Sa. 7:19; 2 Ki. 19:25; 1 Chr. 27:23, עֲשִׂים עֲשִׂים לְמִן "from twenty years old and under." 1 Ch. 17:10; Mal. 3:7. Especially followed by עַד, וְעַד from—until, Zec. 14:10; Mic. 7:12; of time, Jud. 19:30; also, tam, quam, both, and, whether, or, 2 Ch. 15:13, לְמִן וְעַד אִשָּׁה "whether man or woman." Esth. 1:20; and with a particle of negation, *neither, nor*, Ex. 11:7; 2 Sa. 13:22.—Here do not belong לְמִן Num. 18:7, and לְמִן 1 Ki. 7:32, which are for לְמִן, with the added notion of *motion* to a place; compare אֶל־מִן.

מֵאַחֵר see after אַחֵר p. xciv, A.

Ch. suff. מִן, מִן, מִן, מִן i. q. Hebrew.

(1) *part* of a thing, constr. state of the noun מִן. Its power as a noun is manifest in examples of this kind; Dan. 2:33, "as to the feet, מִן מִן מִן מִן a part of them was iron, a part of them earthenware;" compare חֲסִיס—חֲסִיס 2 Tim. 2:20; Barhebr. p. 171, 200.

(2) *out of*, prop. used of going out. Hence—(a) of the author from whom, as the fountain, anything proceeds, after a passive verb, Ezr. 4:21.—(b) of the cause by which anything is moved, *en account of*, Dan. 5:19.—(c) of the law or rule *according to* which anything is done, Ezr. 6:14; whence מִן מִן out of truth, or according to truth, *truly*, Dan. 2:47; מִן מִן certainly, Dan. 2:8; compare Greek ἐκ used to express adverbs by a periphrasis, e.g. ἐκ ἐμφανούς, i. q. ἐμφανώς.

(3) *from*, in the signification of *receding*, hence also after a verb of fearing, Dan. 5:19; used of time, *from* a time, and *onward*, Da. 3:22; often followed by other prepositions. מִן מִן = Hebr. מֵאַחֵר, see מֵאַחֵר. מִן מִן i. q. Hebr. מֵאַחֵר, מֵאַחֵר. מִן מִן i. q. Hebr. מֵאַחֵר. Here also belongs its privative signification (as to which see the Hebr. No. 5, c); Dan. 4:13, לְבָבָה מִן מֵאַחֵר "his heart shall be changed, so that it be no more that of a man."

(4) comparative, *above, more than*, Dan. 2:30.

מֵאַחֵר Chald. see מֵאַחֵר.

מֵאַחֵר pl. from מֵאַחֵר, portions.

מֵאַחֵר f. i. q. מֵאַחֵר a song, specially in mockery, a satire, Lam. 3:63.

מֵאַחֵר f. Chald. i. q. מֵאַחֵר which see.

מֵאַחֵר Chald. i. q. Hebr. מֵאַחֵר, *dd*, according to the Chaldee mode, being changed into *nd* (from the root יָדַע fut. יִדַּע).

(1) *knowledge, knowing*, Dan. 2:21; 5:12.

(2) *understanding*, ibid. 4:31, 33.

מֵאַחֵר prop. TO BE DIVIDED, TO BE DIVIDED, TO DIVIDE, see Piel No. 1. (Kindred are מֵאַחֵר, and מֵאַחֵר. In the Indo-germanic languages there correspond, transp. νέμω; Zend. *neeman*; Pehlev. *nīm*; and perhaps μένω, μένωμαι). In Kal—

(1) *to allot, to assign*, followed by לְ Isa. 65:12.

(2) *to prepare, to make ready* (prop. to divide into parts, to arrange), e.g. an army, 1 Ki. 20:25.

(3) *to number*, used of the census of the people, 1 Ch. 21:1, 17; 27:24. (Chald. and Syr. מֵאַחֵר, to number. Perhaps Sanser. *man*, to reckon, to think.)



PIEL—(1) *to divide* (see Kal), *to allot, to assign* to any one, followed by ? of pers. Dan. 1:5; Job 7:3  
(2) *to appoint, to constitute* (used of God), Jon. 2:1; 4:6, 8. Followed by a finite verb, Ps. 61:8, *אֶפְתָּח* "appoint (order, cause) that they may preserve him;" followed by *לָל* to set over; Dan. 1:11.

PUAL, *pass. to be constituted, set over*, 1 Chron. 9:29.

NIPHAL, *pass. of Kal No. 3, to be numbered*, Gen. 13:16; Eccl. 1:15; *to be numbered with*, followed by *אִתּוֹ* Isa. 53:12.

Derived nouns, besides those which follow, are *מְנִי* and the proper names *מְנִיָּה*, *מְנִיָּה*.

*מְנָה* & *מְנָה* Ch. *to number, to review*, Dan. 9:26. Part. pass. *מְנִיָּה* verses 25, 26.

PAEL *מְנִי* and *מְנִי* *to constitute, to appoint* to an office, Dan. 2:24, 49; 3:12; Ezr. 7:25.

Derivative, *מְנִיָּה*.

*מְנָה* m. pr. part, *portion, number* (see the root), specially *mina*, Gr. *μνᾶ* (Syr. *ܡܢܐ*, Arab. *من*), the weight of a hundred shekels, as is gathered from 1 Ki. 10:17, compared with 2 Ch. 9:16.—The computation is obscure in the passage, Ezek. 45:12, "twenty shekels, twenty-five shekels, fifteen shekels shall be your maneh:" this must either be understood of a three-fold maneh, of twenty, twenty-five, and fifteen shekels, or else of one of sixty (15+20+25) shekels. But the former opinion is preferable.

*מְנָה* pl. *מְנֹת* (with Kametz impure, Est. 2:9), f.

(1) *a part, a portion*, Ex. 29:26; Lev. 7:33; especially of food, 1 Sam. 1:4. *שָׁלַח מְנֹת* to send portions of food (from a feast), Neh. 8:10, 12.

(2) i. q. *הַלֵּק* *a lot*, Jer. 13:25.

*מְנָה* in pl. *מְנִים* *parts*, i. e. *times*, Gen. 31:7, 41. Compare *מְנִי* No. 7.

*מְנָה* m. *driving* (das Fahren), of a chariot, 2 Ki. 9:20. Root *מְנָה*.

*מְנָה* f. (from the root *מְנָה* No. 1, to flow), a deep valley, through which water flows, Jud. 6:2, Arab. *مَنْه* and *مَنْه* a trench of water, see Schult. al Job. p. 49.

*מְנָה* m. (from the root *מְנָה*, Ps. 44:15, *מְנָה רֹאשׁ*, *a shaking of the head*, meton. applied to its object, i. e. to an object of derision.

*מְנָה* (from the root *מְנָה*, with suff. pl. *מְנֵי* (Ps. 116:7).—(1) *rest*, Lam. 1:3. To seek rest for a woman, i. e. "conditionem" (Liv. iii. 45); to seek marriage, Ruth 3:1. Plur. Ps. 116:7.

(2) *a place of rest*, Gen. 8:9; Deu. 28:65.

(3) [*Manoah*], pr. n. of the father of Samson, Jud. 13:2, seq.

*מְנָה* f. of the preceding.—(1) *rest, repose, condition of rest*, Ruth 1:9 (compare 3:1; Jer. 45:3; Isa. 28:12, זאת מְנָה "this is the rest," this is the way to enjoy tranquil felicity. מְנָה still waters, Ps. 23:2. Specially the quiet possession of the land of Canaan, Ps. 95:11 [a far higher rest is here pointed out]; Deut. 12:9.

(2) *a place of rest*, Num. 10:33; Mic. 2:10; hence *a habitation*, Isa. 11:10.

*מְנָה* m. according to the Hebrews, *progeny* (see *מְנָה* and *מְנָה*). It is once found Prov. 29:21, "he who brings up his servant tenderly from his youth afterwards he will be (will wish to be as) a son;" Luth. *so will er darnach ein Sünner seyn*. Others understand it to be *an ungrateful mind* from the root *מְנָה*, Arab. *من* to receive favours ungratefully.

*מְנָה* with suff. *מְנֵי* (from the root *מְנָה*).—(1) *flight*, Jer. 46:5.

(2) *refuge*, Ps. 142:5; Job 11:20.

*מְנָה* f. of the preceding, *flight*, Lev. 26:36; Isa. 52:12.

*מְנָה* m. *a yoke*, pr. for plowing, from the root *מְנָה* to plow, to break up the ground (Syr. and Arab. *مَنْه*); hence *מְנָה אֲרָנִים* *a yoke, beam, of weavers*, 1 Sam. 17:7; 2 Sam. 21:19, in which signification the Syrians and Arabs have *مَنْه*, *مَنْه* being softened.

*מְנָה* f. (from the root *מְנָה*) *a candelabrum, a candlestick*, always used of the great candlestick which stood in the tabernacle of witness, Ex. 25:31, seq.; 30:27; 31:8; 37:17; 39:37. [Also in pl. of the candlesticks in the temple, 1 Ki. 7:49, etc.]

*מְנָה* m. pl. (with Dag. euphon.), *princes*, i. q. *מְנָה* Nah. 3:17.

*מְנָה* an unused root, Arab. *منح* to give, prop to distribute, to divide out (kindred to *מְנָה*, *מְנָה*, com-

pare as to the relation of the verbs לָחַ and לָחַ under the root (קָלַח). Hence—

מְנַחָה f—(1) *a gift*, Gen. 32:14, 19, 21; 43:11, 15, 25, 26, etc.

(2) *tribute*, which was exacted from a tributary people under the milder name of *a gift* (Diod. i. 58), 2 Sam. 8:2, 6; 1 Ki. 5:1; 2 Ki. 17:4; Ps. 72:10.

(3) *a gift offered to a divinity, a sacrifice*, Gen. 4:3, 4, 5; specially a sacrifice without blood, opp. to זֶבַח a bloody sacrifice, Lev. 2:1, 4, 5, 6; 6:7, seq.; 7:9. Hence זֶבַח וּמְנַחָה, Ps. 40:7; Jer. 17:26; Dan. 9:27.

מְנַחָה Ch. id. Dan. 2:46; Ezr. 7:17.

מְנַחֵם ("comforter"), [Menahem], pr. n. of a king of Israel (772—761, B.C.), 2 Ki. 15:17—22. LXX. Μανῆμ. Vulg. Manahem.

מְנַחַת ("rest"), [Manahath], pr. n.—(1) of a man, Gen. 36:23.

(2) of a place otherwise unknown, 1 Ch. 8:6.

מְנִי (from the root מָנָה, to which origin allusion is made Isa. 65:12), *fate, fortune* (Arab. مَنَاحَة); with art. the name of an idol which the Jews in Babylonia worshipped together with Gad (see גָּד, 72), by lectisteriana, Isa. 65:11. [This passage says nothing about Babylon.] The planet Venus ought probably to be understood, which, as the giver of good fortune (سعد الاعفر) lesser good fortune), was coupled by the ancient Shemites with Gad. Perhaps this is the same as مَنَاحَة a goddess of the gentile Arabians, mentioned in the Koran (liii. 19, 20). See as to these superstitions my Comment. on Isa. loc. cit. Another trace of this divinity is in the pr. n. found in the Phœnician inscriptions, (') עֲבֵרְמִנִי i. e. worshipper of Venus (see Inscr. Cit. ap. Pocock, No. iv. xii.)

I. מְנִי Jer. 51:27 (and according to some, Psalm 45:9, which is unsuitable; see מְנִי), [Minni], pr. n. of a province of Armenia, which loc. cit. is joined with אֲרָרַט according to Bochart (Phaleg. l. i. cap. iii. p. 19, 20) Μιννάς, a tract of Armenia; Nicol. Damasc. ap. Jos. Antt. i. 3, § 6. Some suppose the name of Armenia itself to come from מְנִי.

II. מְנִי poet. for מָן with the addition of ' paragogic, Jud. 5:14; Isa. 46:3; as to the form מְנִי Isaiah 30:11; see מָן No. 1.

מְנִיּוֹת see מָנָה.

מְנִים see מָן.

מְנִימִין [Miniamin], see מְנִימִין.

מְנִין m. Chald. number, Ezr. 6:17, from the root מָנָה.

מְנִית (perhaps given from the root מָנָה), [Minith], pr. name of a town on the borders of the Ammonites, Jud. 11:33, whence wheat was brought to the Syrian market, Eze. 27:17.

מְנִלָּה. To such a noun is commonly referred the form מְנִלָּה in the words, Job 15:29, לֹא יִמָּחַר מְנִלָּה, which are thus rendered, "their wealth shall not spread itself out in the earth;" מְנִלָּה is derived from the root מָנָה, of which there is another trace in the common reading מְנִלָּה Isa. 33:1, which is supposed to mean the same as the מָלָה Med. Ye, to obtain, to

acquire; whence מְנִלָּה נֵל, נֵל, נֵל wealth, possession, wealth, riches. But I can hardly regard the reading as being correct; perhaps (with one MS.) we should read מְנִלָּה from מְנִלָּה i. q. מְנִלָּה their fold, poet. their flocks. The words in the passage in Isaiah appear just as doubtful [but there no various reading is quoted]; see מָנָה.

מְנִין an unused root, Arab. مَنَنَ to divide, to allot (kindred is מְנִי); whence מָן a gift (Manna); מָן part. const. מָן; plur. מְנִים and pr. n. מְנִית.

מְנִיעַ TO KEEP BACK, TO RESTRAIN ([Arab. مَنَعَ Chald. id.], cogn. are מְנִיעַ, and Æthiop. መንደር to reject, to cast aside. ["The primary syllable is מְנִיעַ, which has a negative force; see מְנִיעַ." Thes.]) Ezek. 31:15, וְאֶמְנִיעַ נְהַרְוֹתֶיהָ "and I will restrain its floods."—(1) followed by מָן, to restrain from any thing; 1 Sam. 25:26, 34, וְאֶמְנִיעַ מִיָּדְךָ אֶתְּךָ "who has restrained me from doing thee evil;" Jer. 2:25, מְנִיעַ רַגְלְךָ מִיָּתֶר "withhold thy foot from being unshod," do not so hasten as to loose thy shoes, Jerem. 31:16.

(2) Followed by an acc. of thing, and מָן of pers. to withhold any thing from any one, Genesis 30:2, וְאֶמְנִיעַ מִיָּדְךָ אֶתְּךָ "who has withheld from thee the fruit of the womb," 2 Sa. 13:13; 1 Ki. 20:7; Job 22:7; followed by מָן of pers. Ps. 84:12, etc. In the same sense is said מָן מְנִיעַ Nu. 24:11; Ecc. 2:10.

NIPHAL.—(1) to be withheld, hindered; Jerem. 3:3, reflex. to let oneself be hindered; Nu. 22:16, followed by מָן with an inf.



(2) *to be taken away*, followed by **בן** Job 38:15. Hence pr. n. **מִנְעָע**, **מִנְעָע**.

**מִנְעָעֵל** m. (from the root **נָעַל**), *a bolt, a bar*, Cant. 5:5; Neh. 3:3.

**מִנְעָעֵל** m. id. Deu. 33:25.

**מִנְעָעִים** m. pl. *delicate fare, dainties*, from the root **נָעַע**, which is also used in Arabic in speaking of costly banquets, Ps. 141:4.

**מִנְעָעִנִים** m. pl. 2 Sam. 6:5; Vulg. *sistra*, an instrument of music, so called from its being shaken (root **נָעַע** Pil. *נענע*), like *σειστρον* from *σειω*. Syr. and Arab. *tympana quadrata*.

**מִנְבִּית** f. only in pl. **מִנְבִּיתֹת** *bowls for libations*, Ex. 25:29; 37:16; Nu. 4:7. (Syriac **ܡܢܒܝܬܐ** id., from the root **נָבַח** Pael to offer a libation.)

**מִנְבִּית** i. q. **מִיִּנְבִּית** f. *a nurse*; see Hiph. of the root **נָבַח**.

**מִנְשֵׁה** ("one who forgets;" see Gen. 41:51), pr. n. Gr. *Μανασσης*, *Manasseh*.—(1) a son of Joseph, adopted by Jacob his grandfather, Gen. 48:1, seqq. For the boundaries of the territory of the tribe of Manasseh, part of which was on each side of Jordan, see Josh. 13:29—32; 17:8, seqq. Patron. **מִנְשֵׁה** Deu. 4:43.—(2) a king of Judah (699—644, B. C.), the son of Hezekiah, remarkable for his idolatry, superstition, and cruelty towards the righteous, 2 Kings 21:1—18; 2 Ch. 33:1—20.—(3) Jud. 18:30 **כְּהֵיב**.—(4) Ezr. 10:30.—(5) verse 33.

**מִנָּה** for **מִנְאָה** (from the root **מָנָה**), pl. **מִנְאֹת** Neh. 12:44, and **מִנְיָוִת** Neh. 12:47; 13:10 (with *Kametz* impure); f. *a part, a portion*; Ps. 63:11, **מִנְחַת שְׂעָלִים**, "they shall be the portion (i. e. prey) of foxes;" Psalm 11:6, "a wind of hot blasts (is) **מִנְחַת בּוֹקֶם** the portion of their cup," i. e. is poured out for them, Ps. 16:5. Used of portions of food, Neh. 1. c.

**מָם** m. *one pining away, one who is consumed* with calamities; root **מָם** which see Job 6:14.

**מָם** m. *tribute*. (Commonly taken from **מָם** because tribute is "*virium dissolutio et confectio*," a derivation which can hardly seem suitable to any one. I have no doubt that **מָם** is contr. from **מָכַם** tribute, toll, from the root **מָכַם** to number, like the fem. **מִכְסָה** measure, number, for **מִכְסָה**. Many examples of the softening of the letters *ks*, or *ξ* at the end of words by the rejection of *k*, are found in Gr. and Lat., as *Ajax*,

*Aías*, *pistrix*, *pistris*, π *σπρις*; ὄρνις, Dor. ὄρνιξ, *mictus mistus*; *sestersius* for *sextertius*; also *x* and *ss* between two vowels like the Hebrew *micsa*, *missa*: Ulixes, Ulysses; *μαλάσσω*, *malazo*; also *maximus*, and Ital. *massimo*: *Alexander* and *Alessandro*.) Almost always used of *tribute rendered by labour, servile work, angaria*; fully **מָם עֲבָד** (servile tribute), 1 Ki. 9:21; 2 Chron. 8:8. Of frequent use are the phrases **הָיָה לְמָם** Deu. 20:11; Jud. 1:30, 33, 35; Isa. 31:8; and **הָיָה לְמָם עֲבָד** Gen. 49:15; Josh. 16:10; to be liable to impressment for servile work. Without **עֲבָד** id., hence **לְמָם** Josh. 17:13; **שָׂם לְמָם** Jud. 1:28; and **שָׂם מָם עַל** Esth. 10:1, to lay servile work upon any one; **מִשְׁכֵּן עַל הַמָּם** superintendent of works, or of impressment, 2 Sam. 20:24; 1 Ki. 4:6; 12:18; plur. **מִשְׁכֵּן** superintendents of works, task-masters, Exod. 1:11.

**מִסָּב** m. (from the root **סָבַב**)—(1) subst. *seats set round, triclinium, couches set in a circle*, in the Oriental manner, Cant. 1:12; comp. the root **סָבַב** 1 Sam. 16:11.

(2) adv. *round about*, 1 Ki. 6:29; plur. **מִסְבּוֹת** id., Job 37:12.

(3) plur. constr. prep. *around, about*, 2 Ki. 23:5, **מִסְבֵּי יְרוּשָׁלַיִם** "around Jerusalem."

**מִסְגֵּר** m. (from the root **סָגַר**) prop. particip. Hiph., *shutting up*, hence—

(1) *he who shuts up, a locksmith, smith* (artisan), 2 Ki. 24:14, 16; Jer. 24:1; 29:2.

(2) *that which shuts up, a prison* Ps. 142:8; Isa. 24:22.

**מִסְגֵּרֹת** f. *border*; plur. **מִסְגֵּרוֹת** (from the root **סָגַר**).

(1) *close places*, poet. used of fortified cities, Ps. 18:46; Mic. 7:17.

(2) *borders, margins* (Randbleißen), so called from their *inclosing*, Ex. 25:25, seq.; 37:14.

(3) 1 Ki. 7:28, 29, 31, 32, 35, 36; 2 Ki. 16:17; ornaments on the brassen bases of the basins, which appear to have been square *shields*, on the four sides of the bases; see verses 28, 29, 31.

**מִסְדֵּר** m. *the foundation* of a building, 1 Kings 7:9; from the root **סָדַר** inflected in the manner of verbs **פָּן**.

**מִסְדְּרוֹן** m. *a portico*, so called from the columns standing in *rows*; compare **סִדְרָה**, **סִדְרָה** order, row. It is once found, Jud. 3:23.

**מִסָּה** i. q. **מָסַם** and **מָסַם** No. II., *TO MELT, TO FLOW DOWN*. (Chald. **מָסַם**, Syriac **ܡܫܡܐ** *to be decayed, to putrify*; Æth. **ሙሰ**: *to melt*.)

HIPHIL, to melt, to dissolve. *Psa. 6:7* פִּרְמַעְתִּי “I dissolve (as it were) my couch with tears.” *Psa. 147:18*; fut. apoc. וְפָרַסְתָּ *Psa. 39:12*; trop. to melt the heart, i. e. to terrify; plur. הַמִּסִּי in the Chald. form for הַמִּסִּי *Josh. 14:8*.

מִסָּה f. (from the root נָסָה, plur. מִסּוֹת temptation, trials; used of—(1) the great deeds of God, by which he would both prove and excite the faith of his people, *Deuter. 4:34; 7:19; 29:2*. On the other hand—

(2) a temptation of Jehovah is i. q. a complaining against him, *Psa. 95:8*; whence [*Massah*], the pr. n. of a place in the desert מִסָּה *Ex. 17:7*; *Deut. 6:16; 9:22; 33:8*.

(3) calamity, by which God tries any one, *περασμός*, N. T., *Job 9:23*.

מִסָּה prop. number (contr. from מִכְסָּה, like מִסָּה which see, for מָכַס, root פָּכַס), constr. מִסָּה prep. according to the number, i. e. at the rate of, even as (*Syr.* ܡܫܐܬܐ, *Chald.* ܡܫܐܬܐ for *Hebr.* ܡܫܐܬܐ, *Deut. 16:10*, מִסָּה נְרֵבֶת יָדְךָ “even as thy hand can give.” *LXX.* καθὼς ἡ χεὶρ σου ισχυέται).

מִסּוֹה m. a covering, a vail (for the face), *Exod. 34:33—35*. So all the versions, the context almost demanding it. But this cannot be explained on philological grounds. Yarchi indeed observes that this word is used in the Gemara in speaking of vailing the face, but this was no doubt taken from this passage. Arab. مِسْوِيَّة, which I formerly compared, signifies rather a coverlet than a vail. Possibly we ought to read מְסוּכָה (מְסוּכָה, מְסוּכָה), a covering, a vail.

מִסּוּכָה f. i. q. מְסוּכָה a hedge, thorn-hedge, *Mic. 7:4*; from the root שָׁוַךְ to hedge, to fence around.

מִסָּח m. (from the root נָסַח), removing away, keeping off, *2 Ki. 11:6*.

מִסְחָר m. (from the root פָּחַר), traffic, merchandise, *1 Ki. 10:15*.

מִסָּךְ to MIX, TO MINGLE, i. q. מִזֵּן. (This root is very widely extended, not only in the Phœnicio-Shemitic languages, but also in the Indo-Germanic and Slavonic languages. See Arab. مَشَج, مَزَج, ماش; *Med. Ye.* to mix, مَسْمُوسَة, مَسْمُوسَة mixture; *Germ.* mischmaſch; *Aram.* مَشَا, مَزَا; *Sanscr.* maksh and misr; *Pers.* آمیزیدن and آمیختن; *Gr.* μίσγω;

*Lat. misceo*; *Polish mieszam*; *Bohem. smisseti*; *Engl. to mash, to mix*; *Germ. mischen*.) *Psa. 102:10*; *Isa. 19:14*, יְהוָה מִסָּךְ בְּקֶרְבָּהּ רוּחַ עֲוִיִּים “Jehovah has mingled in her midst a spirit of perversities,” i. e. Jehovah has sent upon them a perverse disposition. Specially to mix wine, i. e. to spice it, *Prov. 9:2, 5*; *Isa. 5:22*.

Hence מִמְסָךְ and —

מִסָּךְ m. wine mixed with spices, *Psa. 75:9*, i. q. מִזֵּן which see.

מִסָּךְ m. constr. מִסָּךְ (from the root סָכַךְ), a covering, *2 Sam. 17:19*; specially used of the vail before the gate of the holy tent, *Exod. 26:36, sq.; 39:38; 40:5*; and of the court, *Exod. 35:17; 39:40*; called more fully פֶּרֶקֶת הַמִּסָּךְ *Exod. 35:12; 39:34; 40:21*. *Isa. 22:8*, יָנַל אֶת מִסָּךְ יְהוּדָה “and the vail of Judah shall be uncovered,” i. e. Judah shall be exposed to shame; an image taken from a virgin, whose vail has been taken away by outrageous and violent men. The same figure is used in Arabic; see *Schult. Orig.* *Hebr.* § 258.

מִסְכָּה f. (from the root סָכַךְ), a covering, *Eze. 28:13*.

I. מִסְכָּה f. (from the root נָסַךְ No. I).—(1) the casting of metal. מִסְכָּה אֵיגֹל a calf cast (of metal), *Exod. 32:4, 8*. מִסְכָּה אֱלֹהֵי the cast images of gods, *Ex. 34:17*. Specially a molten image, *Deut. 9:12*; *Jud. 17:3, 4*.

(2) σποδὴ, a league, *Isa. 30:1*.

II. מִסְכָּה f. (from the root נָסַךְ No. II), a covering, *Isa. 25:7*.

מִסְכֵּן m. (from the root סָכַן No. 4, to be poor), poor, wretched, *Ecl. 4:13; 9:15, 16*. Arabic مَسْكِين, مَسْكِين; *Aethiop.* ለገረገሰ, whence a new verb ለገረገሰ: to be poor, مَسْكَنَ to make poor. Many modern languages have adopted this word (prob. from the Arabic), as the *Ital. meschino, meschinello*; *Portuguese, mesquinho*, subst. *mesquinhez*; *French, mesquin*, subst. *mesquinerie*. Hence—

מִסְכָּנוֹת f. poverty, misery, *Deut. 8:9*; see the preceding word.

מִסְכָּנוֹת plur. f. storehouses, granaries, by a transposition of the letters for מְכִנְסוֹת, from the root כָּנַס which see, *Ex. 1:11; 1 Ki. 9:19; 2 Chr. 8:4*.

מִסְכֵּת f. (from the root נָסַךְ No. II, i. q. נָסַךְ to weave), threads, web of a weaver, *Jud. 16:13, 14*.



**מַסְלָה** f. (from the root סָלַל) — (1) *a way cast up, embanked, highway*; hence *a public way*, Jud. 20:31, 32; 1 Sa. 6:12; Isa. 40:3. Applied to course of life, Pro. 16:17; Ps. 84:6.

(2) *a ladder, steps*, i.q. סָלַם. 2 Ch. 9:11.

**מַסְלִיל** m. (from the root סָלַל), *a way embanked*, i. e. *a public, a great road*, Isa. 35:8.

**מַסְמֵר** only in pl. מַסְמֵרִים Isa. 41:7; מַסְמֵרִים 1 Ch. 22:3, and מַסְמֵרוֹת 2 Chron. 3:9; Jer. 10:4, *nails*;

comp. Arab. مسمار *a nail*. Root סָמַר. [Once written with שׁ Ecc. 12:11.]

**מָסַם** TO MELT, TO FLOW DOWN, TO WASTE AWAY. In Kal once found, used of a sick person wasting away, Isa. 10:18. (Kindred roots are מָסַח, מָסַח No. II; see also מָסַח to dissolve, to macerate in water, and the words given under מָי.)

NIPHAL מָסַם, in pause מָסַם, fut. יִמָּס, inf. הִמָּס — (1) *to be melted*, used of the manna, Ex. 16:21; of wax, Psal. 68:3; by hyperb. of mountains melting with blood, Isa. 34:3. — Jud. 15:14, "his hands melted from off his hands," i. e. fell from his hands as if loosed. Used of cattle when sick, 1 Sa. 15:9.

(2) *to become faint*. — (a) *with fear, terror*, 2 Sam. 17:10; often used of the heart, Deut. 20:8; Josh. 2:11; 5:1. The original force of the expression is retained in the following, Josh. 7:5, "the heart of the people melted, וַיִּהְיֶה לָמִים and became water. — (b) *with sorrow, grief*, Psal. 22:15; 112:10; compare Ovid. ex Ponto, i. 2, 57, "sic mea perpetuis liquescunt pectora curis, Ignibus admotis ut nova cera solet."

HIPHAL, causat. of Niphal No. 2, a, *to make fearful*, Deu. 1:28.

Derivatives, מָסַם, מָסַם; comp. also מָסַח, מָסַח, which I refer however to another root.

**מִסֵּעַ** *a weapon, an arrow, a dart*, Job 41:18.

Arab. مَسْع id. from the root نَسَعَ to draw an arrow in a bow, Koran, lxxix. 1; the letters ס and ט being interchanged.

**מִסֵּעַ** m. (from the root נָסַע) — (1) *a quarry*, see the root, Hiphil No. 1. 1 Ki. 6:7, מִסֵּעַ מִסֵּעַ "whole stones (not hewn), from the quarry." LXX. λίθοι ἀσπορόμοις ἀργοίς. Vulg. incorrectly lapides dolati.

[מִסֵּעַ, separated in Thes.]

(2) *breaking up, departure of a camp*, prop. of

a Nomadic host (see נָסַע No. 2); hence also applied to single individuals, Deu. 10:11, לְמַסַּע לְפָנֵי הָעָם "to go out before the people." Num. 10:2, לְמַסַּע אֶת־הַמַּחֲנֶה "for the departure of the camp." Subst. *a journey*, Ex. 40:38; Nu. 10:6; *a station on a journey*, Exod. 17:1, לְמַסְעֵיהֶם "according to their stations." Nu. 10:6, 12.

**מִסְעָד** m. (from the root סָעַד) *a prop, a stay*, 1 Ki. 10:12.

**מִסְפָּר** m. const. מִסְפָּר with suff. מִסְפָּרִי (from the root סָפַר) *weaving, lamentation*, Gen. 50:10; Am. 5:16, 17.

**מִסְפּוֹא** m. (from the Chaldee root סָפָא Pe. and Aph. to feed); *fodder for cattle*, Gen. 24:25, 32; 42:27; 43:24.

**מִסְפַּחַת** f. i. q. סָפַחַת (which see) *scurf, scab*, a place in the body affected by a scab, Lev. 13:6, 7, 8.

**מִסְפָּחוֹת** pl. f. *cushions, quilts, coverlets*, so called from being spread out, see the root סָפַח No. 3. Ezek. 13:18, 21. Symm. ὑπάρχματα. Vulg. cervicalia.

**מִסְפָּר** m. (from the root סָפַר) — (1) *narration* (compare the verb in Pi.) Jud. 7:15.

(2) *number*, Nu. 1:2; 9:20; and so frequently. Sometimes in the acc. it is put adverbially for *according to the number*. Ex. 16:16, מִסְפָּר נַפְשֵׁיכֶם "according to the number of your souls." Job 1:5. Elsewhere (as the Gr. ἀριθμῶν, ἀριθμὸν) it is added pleonastically to numerals. 2 Samuel 21:20, עָשָׂרִים מִסְפָּר "twenty-four in number" (24 an det καθ). — אֵין מִסְפָּר Gen. 41:49; אֵין מִסְפָּר 1 Chron. 22:4, and עַד־אֵין מִסְפָּר Job 5:9; 9:10; *without number*, i. e. *innumerable*. On the contrary קָטַי מִסְפָּר, מִסְפָּר אֲנָשֵׁי מִסְפָּר *men of number*, are a few, such as can be easily numbered, Gen. 34:30; Deu. 4:27; Psalm 105:12; Jer. 44:28; 1 Chron. 16:19; and in apposit. יָמִים מִסְפָּר *the days*, which are a number, i. e. can be numbered, a few, Nu. 9:20. (Similarly

יָמִים מִסְפָּרִים *numbered days*, i. e. a few, Koran ii. 180; but see the interpreters.) In Deu. 33:6, in the words וְהָיָה קָטַי מִסְפָּר the particle of negation must be repeated from what has preceded, and the rendering is, "and let (not) his men be a number," i. e. let them be many, innumerable.

(3) [Mispar], pr. n. m. Ezr. 2:2; for which there is מִסְפָּרֶת Neh. 7:7.

**מִסְפָּרֶת** [Mispereth], see מִסְפָּר No. 3.

**מָסַר** a root which occurs twice, and is both doubtful and obscure, which I consider however to have had the same meaning as **מָזַר** and **נָזַר** TO SEPARATE, TO SEPARATE ONESELF. Hence in Kal, Nu. 31:16, **לְמָסַר מַעַל בִּיהוָה**, "to turn aside perfidiously from Jehovah," i. q. **לְמַעַל מַעַל**, which is found in the parallel places, Nu. 5:6; 2 Ch. 36:14; Ezek. 14:13; unless indeed this be the true reading in this passage. Others render "to dare a defection from Jehovah;" compare Syr. **ܡܫܪܐ** to dare, to undertake to do anything. In a very different context it is found in—

NIPHAL, Nu. 31:5, **וַיִּמְסְרוּ מֵאֲלֵפֵי יִשְׂרָאֵל לְמָסָה**, "and there were separated out of the tribes of Israel a thousand out of each tribe," as well rendered by Saadiah. More freely Onk. and Syr. *were chosen*. LXX. *ἐκποθμηναν*, reading perhaps **וַיִּמְסְרוּ**, or by the Samaritan usage, in which **מסר** is i. q. Heb. **בָּחַר**.

Talm. **מסר** is *to deliver, to betray*, Syr. Ethp. *to accuse*, both of which meanings are unsuitable in these passages.

**מָסַרְתָּ** f. contr. for **מֵאֲסַרְתָּ** (from the root **אָסַר**) a bond, Eze. 20:37.

**מָסַר** i. q. **מִסַּר** admonition, discipline, instruction, Job 33:16, from the root **יָסַר**.

**מִסְתוֹר** m. (from the root **סָתַר**) a hiding-place, refuge, Isa. 4:6.

**מִסְתָּר** m. a hiding-place, spec. used of the place of an ambush, Ps. 10:9; 17:12; Lam. 3:10.

**מַעֲשֵׂה** m. Ch. *work*, i. q. Heb. **מַעֲשֶׂה**, Daniel 4:34; from the Ch. root **עָשָׂה** to do, to make. Found once by a Chaldaism in the Hebrew text, Job 34:25.

**מַעֲבָה** m. (from the root **עָבָה**) density, compactness, 1 Kings 7:46, **בְּמַעֲבָה הָאֲדָמָה** "in the compact soil."

**מַעֲבָר** m. (from the root **עָבַר**)—(1) a passing over, going on, Isa. 30:32, **כָּל מַעֲבָר מִפְּנֵי מִסְדֵּר וְנִגְוִי** pr. "all the passing over of the decreed rod..... (is) with timbrels," i. e. wherever the rod passes (and smites) there the timbrels sound.

(2) a place of passing over—(a) the ford of a river, Gen. 32:23—(b) a narrow valley, a pass of the mountains, 1 Sa. 13:23.—The fem. is—

**מַעֲבָרָה** f. pl. **מַעֲבָרוֹת**, and **מַעֲבֵרוֹת** (this latter absol. Josh. 2:7; from **מַעֲבָרָה**, and const. Jud. 3:28), i. q. **מַעֲבָר** No. 2.—(a) a ford, Isa. 16:2.—(b) a pass of the mountains, Isa. 10:29.

**מַעֲגֵל** m. pl. **מַעֲגָלִים** and **מַעֲגָלִים** (from the root **עָגַל** to roll)—(1) a track, or rut in which the wheels revolve, Ps. 65:12.

(2) a way, Ps. 140:6; Prov. 2:18. Often metaph. (like **נִתְיָבָה**, **נִתְיָבָה**) used of course of action, Psalm 23:3; Prov. 2:9, 15; 4:26.

**מַעֲגָלָה** m. 1 Sa. 26:5, 7, and **מַעֲגָלָה** fem. (denom. from **עָגַל** a wagon), a wagon rampart, a fortification constructed of the wagons and other baggage of the army, 1 Sa. 17:20.

**מַעֲדָה** TO WAVER, TO TOTTER. Psalm 18:37; 26:1; 37:31; Job 12:5, **מַעֲדֵי רַגְלִי** "whose foot tottereth." Pro. 25:19, **רַגְלִי מַעֲדָה** "a tottering foot," for **מַעֲדָה**, shortened into **י**, compare Lehrs. p. 309. Others take **מַעֲדָה** as an abstr. noun, a tottering, of the form **סֹנֵב**, **עֹנֵב**, in fem.

HIPHAL, to cause to totter, or shake, Ps. 69:24.

**מַעֲדִי** (for **מַעֲדָה** "ornament"), [Maadai], pr. n. m. Ezr. 10:34.

**מַעֲדִיָּה** (for **מַעֲדָה** "ornament of Jehovah"). [Maadiah], pr. n. m. Neh. 12:5; for which there is **מַעֲדִיָּה** ("festival of Jehovah"), verse 17. The two places will perfectly accord, if the first be read **מַעֲדִיָּה**.

I. **מַעֲדָה** only in plur. **מַעֲדָהִים**, Jer. 51:34 [In Thes. this reference is removed to **עָדָה**; The form actually occurring in the passage is **מַעֲדָהִים**; and **מַעֲדָהִים** 1 Sa. 15:32 (from the root **עָדָה**).

(1) delight, joy, Prov. 29:17. Adv. with joy, joyfully, cheerfully, 1 Sa. 15:32.

(2) delicate food, dainties, Gen. 49:20; Lam. 4:5.

II. **מַעֲדָנוֹת** m. bonds; by transposition of the letters for **מַעֲבָדוֹת**, from the root **עָבַד** to bind. Job 38:31, **מַעֲדָנוֹת בְּיָמָה** "the bands of the Pleiades;" see **בִּימָה**.

**מַעֲדָר** m. (from the root **עָדָר**) a hoe, Isa. 7:25.

**מַעֲהָ** an unused root, which appears to have had the meaning of flowing down, softness like the cogn. **מֹאֵה**, **מֹאֵה**, **מֹאֵה**, **מֹאֵה** see under **מֹאֵה** p. CCCLXVIII, A. Hence—

**מַעֲהָ** (Arabic sing. **معي**) only in plural, (A), **מַעֲהָם** constr. **מַעֲהָ**, with suff. **מַעֲהָי**, and also **מַעֲהָם** (for **מַעֲהָם**), Eze. 7:19—(1) intestines, **מַעֲהָם** to come forth from any one's bowels, to be descended from any one, Gen. 15:4; (25:23); 2 Sa. 7:12; 16:11



(2) *the belly*, *Jonah 2:1*; specially used of the *womb*. *Genesis 25:23*; *Ruth 1:11*, *העורלי בנים* "are there yet sons in my womb?" *מִמִּי בִטְנִי* "from my mother's womb," *Isa. 49:1*; *Psalm 71:6*. Once used of the external belly, *Cant. 5:14* (comp. *Dan. 2:32*).

(3) *the breast, the heart*, figuratively, *the inmost soul*. *Job 30:27*; *Lam. 1:20*; *Cant. 5:4*; *Isaiah 16:11*; *Psalm 40:9*, *מִי תוֹרַתְךָ בְּתוֹךְ מִעֵי* "thy law is in the midst of my bowels," i. e. set deeply in my soul. Compare *רַחֲמִים*.

(B) *מֵעוֹת the bowels*. So in the difficult passage, *Isa. 48:19*, which I would thus explain, "thy seed shall be as the sand, *וְצִאָאָי מֵעֵיד בְּמֵעוֹתָיו* and the offspring of thy bowels like (that of) its bowels," sc. of the sea (verse 18); for the more full *בְּצִאָאָי מֵעוֹתָיו*, i. e. as the fishes of the sea sprung up in its bowels. *מֵעוֹת* is i. q. *מַעִים*, but the feminine form indicates a figurative use. Ill rendered by the ancient versions *בְּמֵעוֹתָיו* as *its small stones*, sc. of sand, which is commonly defended by comparing Chaldee *מִצָּא* a small coin, obolus (perhaps a small stone), and the Arabic *مِغْشَاة*, which denotes a *scruple of conscience*, not a *small stone*.

*מֵעָה* or *מֵעָא* Chald. only in pl. i. q. Hebr. *מַעִים* *A, 2, the belly*, here *the external*, *Dan. 2:32*.

*מֵעוֹ* m. i. q. *עָהָ* a cake, *1 Ki. 17:12*; compare verse 13. *Ps. 35:16*, *לִעְנֵי מֵעוֹ* "cake-buffoons," parasites, see *לִעְנֵי*.

*מֵעוֹ* more rarely *מֵעוֹ* (with Kametz impure) suff. *מֵעוֹ*, pl. *מֵעוֹת* (from the root *עָזַז* to be strong), m. a strong or fortified place, a defence, a fortress, *Jud. 6:26*; *Dan. 11:7, 10*, etc. *עֲרֵי מֵעוֹ* fortified cities. *Isaiah 17:9*; *23:4*, *הָיָם מֵעוֹ* "the fortress of the sea," i. e. Tyre. *Eze. 30:15*, *אֱלֹהֵי מֵעוֹת* "the God of fortresses;" *Dan. 11:38*; used of some Syrian deity obtruded on the Jews, by Antiochus Epiphanes, perhaps *Mars*. [This entirely turns on the question whether the prophecy relates really to Antiochus Epiphanes.] Figuratively, *Psa. 60:9*, "Ephraim (is) *מֵעוֹ רֹאשִׁי* the defence of my head," i. e. my helmet. *Prov. 10:29*, "the way of God (is) the defence of the upright," i. e. religion, piety. Used of a refuge, *Isa. 25:4*; figuratively, of Jehovah, *Psa. 37:39*; *43:2*. As to the form *מֵעוֹתָהּ* see the Etym. Ind.

*מֵעוֹד* (perhaps "oppression," from the root *מָעַד*, ["a girdle of the breast?"]), [*Maooch*], pr. n. m. *1 Sa. 27:2* compare *מֵעָקָר* No. 2, a.

*מֵעוֹן* m. (from the root *עָוָן*) pl. *מֵעוֹנִים* *1 Ch. 4:41* (1) *a dwelling*—(a) of God, used of the temple, *Ps. 26:8*; of heaven, *Ps. 68:6*; *Deu. 26:15*.—(b) of wild beasts, *a den*, *Nah. 2:12*; *Jer. 9:10*; *10:22*; *51:37*. Acc. in one's dwelling, like *בֵּית* at home, *1 Sa. 2:29, 32*. Used of a refuge, *Ps. 90:1*.

(2) [*Maon*], pr. n.—(a) of a town in the tribe of Judah, *Josh. 15:55*; *1 Sam. 25:2*, in the vicinity of which was *מִדְּבַר מֵעוֹן* *1 Sa. 23:24, 25*.—(b) of an Arabian tribe, in *Jud. 10:12* connected with the Amalekites, Sidonians, and Philistines, in *2 Ch. 26:7* with the Arabs, properly so called; plur. *מֵעוֹנִים* *2 Ch. loc. cit.*; and *1 Ch. 4:41 קרי*. There still exists *Maan* (معان), a town with a fortress in Arabia Petraea, by the south of the Dead Sea; See Seetzen, in v. Zach's Monatl. Corresp. xviii. p. 382; and Burckhardt's Travels in Syria, p. 724, German trans.; and my notes, p. 1069. The Minei of Arabia are altogether different from these, as was shewn by Bochart, Phaleg. ii. 23. [This place appears rather to be Ma'in معین in the south of Judea, *Rob. ii. 193*.]—(c) m. *1 Ch. 2:45*.

*מֵעוֹן* see *בֵּית מֵעוֹן*.

*מֵעוֹנָה* & *מֵעוֹנָה* f. of the preceding, *habitation*, *Jer. 21:13*—(a) of Jehovah, the temple, *Psa. 76:3*.—(b) of wild beasts, *a cave*, *Ps. 104:22*; *Am. 3:4*.—(c) *an asylum, a refuge*, *Deu. 33:27*.

*מֵעוֹנִים* m. [*Mehunim, Meunim*], pr. n.—(1) see *מֵעוֹן* No. 2, b.—(2) *Ezr. 2:50*; *Neh. 7:52*.

*מֵעוֹנוֹתַי* (for *מֵעוֹנוֹתֶיהָ* "habitations of Jehovah" ["my habitations"]), [*Mehonothai*], pr. n. m. *1 Ch. 4:14*.

*מֵעוֹרָה* m. darkness, *Isa. 8:22*; from the root *עָרַךְ*.

*מֵעוֹר* m. plur. *מֵעוֹרִים pudenda*, *Hab. 2:15*; from the root *עָרַךְ* No. II, Arab. *عَار* i. q. *עָרַךְ* to be naked.

*מֵעוֹ* see *מֵעוֹן*.

*מֵעוֹהוּ* & *מֵעוֹהוּ* ("consolation of Jehovah" from the root *עָזַז*), [*Maasiah*], pr. n. m. *1 Ch. 24:18*; *Neh. 10:9*.

*מֵעוֹט*—(1) Arabic *مِعْط* to be smooth naked, hence TO BE POLISHED, SHARP; see *מֵעוֹט*; transp. *مِعْط* prob. to scrape, to scrape off (comp. *مِعْس* to rub also *קָרַט*, since *y* and *r* are kindred letters to each other), whence *מֵעוֹט* prop. a scraping, scrap (*ein Span Spānden*), hence a little. Hence comes the denom.—

(a) *to be little, few.* Lev. 25:16, הַשָּׁנִים, "according to the fewness of the years," Ex. 12:4; Neh. 9:32; also *to be made few, to be diminished*, Ps. 107:39; Isa. 21:17; Pro. 13:11.

PIEL מַעֲטָה intrans. i. q. Kal, Ecc. 12:3.

HIPHL, הִמְעִיט—(1) *to make few, to diminish*, Levit. 25:16; Num. 26:54; 33:54; Jerem. 10:24, פָּדַתְמִי "lest thou make me (the people) few," or "diminishest;" Eze. 29:15.

(2) *to make, or do anything a little, or in a slight degree* (עוּשָׂא in geringer Menge, in geringem Maasse thun). Num. 11:32, הַמְּקַטֵּי אֶסֶף עֲשֶׂהָ הַמְּרִים "he who had (gathered) a little, had gathered ten homers." Exod. 16:17, 18; 2 Ki. 4:3, "borrow empty vessels לְשָׂאֵל sc. לְשָׂאֵל (borrow) not a few." Specially *to give few*, Num. 35:8; Exod. 30:15. [Hence the following words.]

מָעַט, once מְעַט 2 Chron. 12:7, pr. a scraping (see the root, No. 1). Hence *a little*. Construed—

(a) as a substantive, followed by a genit. of the noun מֵמַעַט מַעַט paulum aquae, a little water, Gen. 18:4; 24:17, 43. מְעַט אֵל מְעַט a little food, Gen. 43:2; as else put after in the genitive, as מְחִי מַעַט a few men, Deu. 26:5. עֵזֶר מַעַט a little help, Dan. 11:34. It is also joined with nouns by apposition. Isa. 10:7, מַעַט לֹא נָתַתִּי "nations not a little," i. e. not a few; here, by litotes, many.

(b) as an adverb, *a little*, Ps. 8:6; of time, *a little while, for a little*, Ruth 2:7; Psa. 37:10; *shortly, presently*, Hosea 8:10; Hagg. 2:6; of space, *a little*, 2 Sam. 16:1. מְעַט מְעַט peu à peu, *little by little*, Exod. 23:30; Deut. 7:22. הַמְּקַטֵּי is it but *a small thing to you?* Num. 16:9; Eze. 16:20, הַמְּקַטֵּי מְחִינֹתֶיךָ "was this of thy whoredoms but little?" Rarely—

(c) it stands as an adjective, *small, few*, Num. 13:18; 26:54; plur. מְעַטִּים a few, Ps. 109:8; Ecc. 5:1.

With Caph prefixed.—(1) *nearly, almost, within a little*, Gen. 26:10; Ps. 73:2; 119:87.

(2) *shortly*, Psa. 81:15; 94:17; *quickly, suddenly*, Psalm 2:12; Job 32:22. מְעַטֵּי shortly that, for *scarcely*, Cant. 3:4; comp. פֶּה let. B, No. 3.

(3) i. q. מְעַט but intensive; *very little* (see פֶּה B, No. 4), ὀσον ὀλίγον, Prov. 10:20; 1 Chron. 16:19, "a few men (even) מְעַטֵּי very few;" Psa. 105:12; *very little*, 2 Sam. 19:37.

מְעֻסָּה f. מְעֻסָּה adj., Eze. 21:20; *smooth*, and hence *polished, sharp* (of a sword), i. q. מְרַס verses 15, 16; see the root מָעַט No. 1.

מְעֻסָּה m. (from the root מָעַט) *a vail, a garment*, Isa. 61:3.

מְעֻסָּה f. (from the root מָעַט No. 1), *a cloak*, or rather *a large tunic* put over the one commonly worn, reaching to the hands and feet; compare מְעֻסָּה, Arabic عَطَف and عَطَف id. Isaiah 3:22. See Schröder, De Vest. Mul. Hebr. p. 235.

מְעֻסָּה m. *a heap of ruins, ruins*, i. q. מְעֻסָּה, from the root מָעַט, Isa. 17:1. The prophet used an unaccustomed form in order to allude to the preceding מְעֻסָּה.

מְעֻסָּה (perhaps "σπαραγχνιζόμενος;" comp. מְעֻסָּה), [Maai], pr. n. m., Neh. 12:36.

מְעֻסָּה m. *an upper garment*; an exterior tunic, wide and long, reaching to the ancles, but without sleeves; see 2 Sa. 13:18; compare Braun. De Vest. Sacerd. II. 5; Schröder, De Vest. Mulierum, Hebr. p. 267; Hartmann's Hebräerin, vol. iii., p. 512. It was worn by women (2 Sam. loc. cit.); by men of birth and rank, Job 1:20; 2:12; by kings, 1 Sa. 15:27; 18:4; 24:5, 12; by priests, 1 Sam. 28:14; specially by the high priest, with the ephod put over it, whence מְעֻסָּה הַאֵפוֹד Ex. 28:31; 39:22. (The origin is not clear. It is not, however, improbable that the root מָעַט had the primary power of *covering*; hence of *acting covertly*, astutely, perfidiously; compare מְעֻסָּה No. 1, and the remarks there made.)

מְעֻסָּה and Chald. מְעֻסָּה bowels, see מְעֻסָּה.

מְעֻסָּה constr. מְעֻסָּה and poet. with Vav parag. Ps. 114:8; with suff. מְעֻסָּה Hos. 13:15; plur. מְעֻסָּה constr. מְעֻסָּה, מְעֻסָּה, constr. מְעֻסָּה m. denom. from מָעַט with Mem formative.

(1) *a place irrigated with fountains*, Ps. 84:7 (compare as to this place under the word מְעֻסָּה).

(2) *a fountain* itself, i. q. מְעֻסָּה (Syr. مَعِين id.) Gen. 7:11; 8:2. Metaph. it appears to indicate the greatest joy, pleasure, delight, Ps. 87:7.

מְעֻסָּה 1 Ch. 4:41 כְּחִיב i. q. מְעֻסָּה, see מְעֻסָּה 2, b.

מְעֻסָּה TO PRESS, TO PRESS UPON. Part. pass. מְעֻסָּה an animal castrated by *pressing* or *bruising the testicles*, Lev. 22:24. 1 Sa. 26:7, מְעֻסָּה "his spear was pressed into (i. e. fixed in) the ground."

PUAL, *to be pressed*, used of the breasts immo-destly pressed, Eze. 23:3. Hence pr. n. מְעֻסָּה, and—



**מעכה** Josh. 13:13 ("oppression"), [*Maachah*], pr. n.—(1) of a town and region at the foot of Hermon, near Geshur, a district of Syria (see **נִשְׁוֹר** and **נִשְׁוֹרִי** No. 1), 2 Sam. 10:6, 8; Deut. 3:14. Hence the neighbouring tract of Syria was called **אֶרֶץ מַעֲכָה** 1 Ch. 19:6. Gent. noun **מַעֲכָתִי** Deu. 3:14; Josh. 12:5; 13:11; 2 Ki. 25:23. Comp. **בֵּית מַעֲכָה**, **אֶבֶל בֵּית מַעֲכָה**.

(2) of several men—(a) 1 Ki. 2:39; 1 Ch. 11:43; 27:16; called also **מַעֲכֹךְ**, which see.—(b) Gen. 22:24; where however the sex is doubtful;—and of women, as—(c) the wife of Rehoboam, 1 Ki. 15:2; 10:13; 2 Chron. 11:20; called also, 13:2, **מִיכָהוּ**.—(f) 2 Sa. 3:3.—(e) 1 Ch. 2:48.—(f) 1 Ch. 7:15, 16.

**מעל** fut. **יַמְעַל** Pro. 16:10, and **יַמְעַל** Lev. 5:15.

(1) TO ACT TREACHEROUSLY, TO BE FAITHLESS, Pro. 16:10; 2 Ch. 26:18; 29:6, 19; Neh. 1:8. **יַמְעַל** to sin against Jehovah, to turn aside from him, Deut. 32:51; often in this phrase, **יַמְעַל בְּיְהוָה**, 1 Ch. 5:25; 10:13; 2 Ch. 12:2.

(2) followed by **אֵל** of the thing, to take anything by stealth, Josh. 7:1; 22:20; 1 Ch. 2:7. (Simonis

compares **עָל** to whisper, to backbite; the idea of which is too foreign to this verb; and **מַעֲלָה** perfidy, fraud; which is from the root **עָל** The signification

No. 2, is more closely resembled by **עָל** to seize, to take by stealth. The primary signification of the root seems to be that of *covering*; whence **יַמְעַל**; hence to act covertly, unless indeed it be regarded that **יַמְעַל** is a secondary root, taken from the noun **יַמְעַל** the upmost (compare under **נֶחֱמָה**), prop. therefore, to be over or above anything, to possess, to have in one's power, den Oberherrn machen, *ich bemächtigen*; compare Æthiop. of similar origin, **ጥረጥረ**; to tyrannise, to rebel; and also the Hebrew **יַעֲלֶה**.) [This latter conjectural formation is rejected in Thes.]

Hence **יַמְעַל**, and—

I. **יַמְעַל** masc. *perfidy, treachery* (against God), *sin*, Job 21:34; elsewhere only in the phrase **יַמְעַל אֵל**, see the examples cited above.

II. **יַמְעַל** masc. (formed from **יַמְעַלָה**, from the root **עָלָה**), prop. *higher, the higher part*; hence as an adv. *above*. (This word may be suspected to be the same as **יַמְעַל** No. I, see the etymological note on the root **יַמְעַל**.)

Only found with the prefixes and affixes—

(1) **יַמְעַל** from above, Isaiah 45:8, and *above* (comp. **מִן** No. 3, c), Deu. 5:8; Am. 2:9; Job 18:16. Followed by **לְעֵצִים**—(a) *above, upon* (*oberhalb von etwas*), as Gen. 22:9, **יַמְעַל לְעֵצִים** "upon the wood." Dan. 12:6, **יַמְעַל לְמִימֵי הַיָּר** "upon the water of the river."—(b) *near, by*, Isa. 6:2, "the seraphs stood **יַמְעַל לוֹ**," LXX. *κύκλω αὐτοῦ*. Comp. **עָל** used of people accompanying a leader, Ex. 18:13, 14; Jud. 3:19; especially Job 1:6.

(2) with the local, **יַמְעַלָה**—(a) *upwards*, 1 Ki. 7:31. **יַמְעַלָה** upwards more and more, Deu. 28:43.—(b) *farther, more*, 1 Sa. 9:2; used especially of time, Nu. 1:20; also, *onward*, 1 Sa. 16:13.

(3) **לְמַעַלָה**—(a) *upwards*, Isa. 7:11; Ecc. 3:21; Ezek. 1:27. **לְמַעַלָה** 41:7. Followed by a noun, Ezra 9:6, **לְמַעַלָה רֹאשׁ** "over the head."—(b) *beyond*, 1 Ch. 23:27; 2 Ch. 31:17. Opp. to **לְמַטָּה**. **לְמַעַלָה** over any thing, i. e. *besides* that which, 1 Ch. 29:3. **עַד לְמַעַלָה** unto a high degree, i. e. *in a higher degree, exceedingly*, 2 Chron. 16:12, 17:12; 26:8.

(4) **מִלְמַעַלָה** from above, Gen. 6:16; 7:20; Ex. 25:21; 26:14; 36:19; Josh. 3:13, 16.

**יַמְעַל** Chald. plur. **יַמְעַלִּין** the place of entrance, i. e. *setting* (of the sun), Dan. 6:15; from the root **עָלָה** to enter.

**יַמְעַל** see **עָל**.

**יַמְעַל** masc. Neh. 8:6, *lifting up*; formed from **יַמְעַלָה**, from the root **עָלָה**.

**יַמְעַלָה** m. (from the root **עָלָה**)—(1) *an ascent*, a place by which one goes up, Neh. 12:37. With suff. **יַמְעַלִּי** its ascent (sing. compare Hebr. Gramm. § 90, 9), Eze. 40:31.

(2) *a lofty place*—(a) *a stage, a platform*, Neh. 9:4.—(b) *an acclivity, a hill*. **יַמְעַלָה הָעֵיר** 1 Sa. 9:11; **יַמְעַלָה הַזֵּיתִים** the acclivity or mount of Olives, 2 Sam. 15:30; **יַמְעַלָה אֲדָמִים** Josh. 15:7; 18:17, on the borders of the tribes of Judah and Benjamin, **יַמְעַלָה עֲרֵבִים** ("the acclivity of scorpions"), Num. 34:4; Josh. 15:3, on the southern borders of Palestine.

**יַמְעַלָה** fem.—(1) *ascent, going up*, to a higher region, Ezra 7:9. Metaph. **יַמְעַלֹת הַדְּבָרִים** the things which rise up in your mind, i. e. thoughts which pass through your mind, Eze. 11:5; compare the phrase **עָלָה עֵלֶיךָ** 38:10.

(2) *a step*, by which anyone goes up. **שֵׁשׁ מַעְלֹת** six steps, 1 Ki. 10:19; Ezek. 40:26, 31, 34. *Figura*

tively—(a) the steps of a gnomon, whence המַעְלוֹת is used of the gnomon or dial itself, divided into steps, 2 Ki. 20:9, 10, 11; Isa. 38:8, according to the Targum, Symm., Jerome, and the Rabbins; where, others, following the LXX., Syr., and Jos. Antt. x. 11, § 1, understand steps of a flight.—(b) שִׁיר הַמַּעְלוֹת a song of steps, in the heading of fifteen psalms, Ps. 120—134; which, as I judge, are so called because of the metre and rhythm found in most of them; the sense, as it were, goes on progressively; thus the first or last words of a preceding sentence are often repeated at the beginning of those that follow; e.g. Ps. 121, (1) אֶשָּׂא עֵינַי אֶל-הַהָרִים מֵאֵן יְבוֹא עֲזָרִי (2) עֲזָרִי מֵעַם... (3) ... אֶל-יְיָ שִׁמְרֵךְ (4) הֲיֵה לֹא יָנוּם וְלֹא יִשָּׁן שִׁמְרֵךְ יִשְׂרָאֵל (5) יְהוָה שִׁמְרֵךְ... (7) יְהוָה יִשְׁמְרֵךְ מִכָּל-רָע וְנוֹי (Ps. 124:1) לֹלֵי "שְׁהִיָּה לָנוּ יִמְרֵנָּה יִשְׂרָאֵל (2) לֹלֵי "שְׁהִיָּה לָנוּ... (3) ... אֲזִי חַיִּים בְּלַעֲוִי... (4) אֲזִי הַמַּיִם נִשְׁטַפְנוּ (5) אֲזִי עָבַר עַל-נַפְשֵׁנוּ הַמַּיִם הַיְדִילִים Compare 122:2, 3, 4; 123:3, 4; 126:2, 3; 29:1, 2. The song of Deborah may be reckoned as one of the same kind; see Judges 5:3, 5, 6, 9, 12, 19, 20, 21, 23, 24, 27, 30. I have discussed this kind of rhythm at greater length in Ephemerid. Hal. 1812, No. 205; which has been approved of by De Wette, Einl. in das A. T., p. 289; Winer, in Lex., etc. Beller-mann considered these to be trochaic songs (Metrik der Hebräer, 1813, page 199, sqq.), against whom, I have discussed the question, Ephemerid. Hal. 1815, No. 11; denying, altogether, that the Hebrews had any metrical prosody. Those are still farther from the truth who apply the title שִׁיר הַמַּעְלוֹת to the subject matter of those Psalms, and render it *songs of going up* (see No. 1), and suppose them to have been sung by the Israelites returning from their exile (compare Ezr. 7:9), or by those who went up to Jerusalem; for this subject is treated in only two of them (Psa. 122, and 126), and other subjects in all the rest.

(3) a lofty place, 1 Ch. 17:17; specially an upper room, i. q. עֲלִיָּה Am. 9:6.

מַעְלִיל i. q. מַעְלֵל Zech. 1:4 כתיב.

מַעְלִיל (from the root עָלַל) only in plur. מַעְלִילִים m. works—(a) the illustrious deeds of God, Ps. 77:12; 78:7.—(b) works of men, Zec. 1:6; Jer. 7:5; 11:18; 21:14. הרע מַעְלִילִים to act well, or ill, Jer. 35:15; Mic. 3:4.

מַעְמֵד m. (from the root עָמַד), standing, station, ["function"], 1 Ki. 10:5; Isa. 22:19; 1 Ch. 13:28; 2 Ch. 9:4.

מַעְמֵד pr. part. Hophal (from the root עָמַד), some-

thing firm, stable, ["ground to stand on"], Ps. 69:3.

מַעְמָסָה f. (from the root עָמַס), a burden, Zech. 12:3, "I will make Jerusalem אֶבֶן מַעְמָסָה וְנוֹי a stone of burden to all peoples." The meaning of this has been well illustrated by Jerome on the passage: "*Mos est in urbibus Palæstinæ, et usque hodie per omnem Judæam vetus consuetudo servatur, ut in viculis, oppidis et castellis rotundi ponantur lapides gravissimi ponderis, ad quos juvenes exercere se soleant, et eos pro varietate virum sublevare, alii ad genua, alii usque ad umbilicum, alii ad humeros et caput, nonnulli super verticem, rectis junctisque manibus, magnitudinem virum demonstrantes pondus extollant.*"

מַעְמִיקִים m. pl. depths, deep places, Isa. 51:10; Ps. 69:3, from the root עָמַק.

מַעֲנֵן (for מַעֲנָה, from the root עָנָה to designate by one's words, compare יָעַן, pr. subst. *purpose, intent*, with pref. לְ, לְמַעַן; with suff. מַעֲנֵי, לְמַעְנֵךְ, לְמַעְנֵם always becoming a participle.

(A) prep. on account of—

(1) used of the cause by which any one is moved, Ps. 48:12, "let Mount Zion be glad ... לְמַעַן מִשְׁפָּטֶיךָ because of thy judgments;" Ps. 97:8; 122:8. God is often said to have done something לְמַעַן דָּוִד for the sake of David his servant, i. e. on account of his memory and the promises given to him, Isa. 37:35; 1 Ki. 11:32; 2 Ki. 8:19; 19:34; לְמַעַן חַסְדּוֹ for his mercy's sake, i. e. because of his mercy being what it is, Ps. 6:5; 25:7; 44:27 (in the same sense is said בְּחַסְדֶּךָ Ps. 25:7; 51:3; 109:26); לְמַעַן שְׁמוֹ for his name's sake, what his name or character bids us to expect, (for God is regarded as being merciful, as has been well remarked by Winer), Ps. 23:3; 25:11; 31:4. This meaning of the expression is very clear from the following examples: Ps. 109:21, עֲשֵׂה אִתִּי לְמַעַן שְׁמֶךָ כִּי טוֹב חַסְדֶּךָ "do with me according to thy name, for great is thy loving kindness;" Ps. 143:11, תַּחֲיֵנִי בְּצִדְקָתְךָ וְנוֹי "for thy name's sake, O Jehovah, keep me alive, according to thy righteousness," or mercy. [?] But see another use of this phrase under letter b.—לְמַעַן צְדִקְוֹ (God) "for his righteousness' sake," Isa. 42:21.

(2) used of purpose and intention, which any one has in view. לְמַעְנֶכֶם on your account, i. e. for your welfare, for your benefit, Isa. 43:14, compare 45:4; 63:17. לְמַעְנֵי on my account, for my sake, i. e. to vindicate my name, Isa. 43:25; 48:11; in this sense



there is said more explicitly **לְמַעַן שְׁמִי** ... **וְיִלְמְעוּ** תהלתי "because of my name...and my glory," Isa. 48:9; compare **לְמַעַן שְׁמִי** Ps. 79:9, which is immediately explained, **עַל דָּבָר כְּבוֹד שְׁמִי**, "on account of the glory of thy name," and 106:8, **לְמַעַן שְׁמוֹ לְהוֹדִיעַ אֶת־** "for his name's sake, that he might shew forth his power." There is a different sense of this phrase in 1 Ki. 8:41, "the stranger who comes from a land that is very far off **לְמַעַן שְׁמִי** because of thy name," i.e. to see thy glory. In the Psalms God is not unfrequently said or besought to do something "because of his enemies" Ps. 8:3; or because of the enemies of the Psalmist, Ps. 5:9; 27:11; 69:19, i.e. that they may be put to shame, as though it were **לְמַעַן יִבְשׁוּ**.—Followed by an inf. with the intent that, Am. 2:7; Jer. 7:10; 44:8; Deut. 29:18. In some instances interpreters have preferred understanding **לְמַעַן** of the event, rather than of the intent, rendering it *so* (i.e. with the result) *that*; but in this way the force of the language is wantonly destroyed. The idea of purpose or intent is always to be preserved, Am. loc. cit. "a father and son go in unto the same girl (harlot) **לְמַעַן חַלֵּל אֶת־שְׁם קֹדְשִׁי** in order to profane my holy name," that is, with such atrocity and wantonness of wickedness do they advisedly, as it were, provoke the divine punishment; or, to use the Hebrew proverb, they draw punishment with cords of wickedness (Isaiah 5:18). Compare letter B, and see the observations of Fritzsche on the part. *ira*, on Matth. p. 837.

(B) **לְמַעַן אֲשֶׁר** Gen. 18:19; Lev. 17:5; Nu. 17:5; Deu. 20:18; 27:3; Josh. 3:4; 2 Sa. 13:5, etc., and without **אֲשֶׁר לְמַעַן** conj. *to the end that*, followed by a fut. Gen. 27:25; Ex. 4:5; Isa. 41:20; and so in all the instances. The following are some as to which doubts have been raised by interpreters. Gen. 18:19, **לְמַעַן יֵשְׁבְּ עִמָּךְ** "for I have known (chosen) him (Abraham) that he may command," etc. see *ירע* No. 7, b. Isaiah 66:11, "be glad with Jerusalem **לְמַעַן תִּינָקוּ וַיִּשְׂבַּעְתֶּם** that ye may suck and be satisfied," etc. The meaning is, Declare yourselves as rejoicing with Jerusalem that ye may be admitted into fellowship of her joy and abundance. Hos. 8:4, "they make for themselves idols **לְמַעַן יִכָּרֵת** that they may be destroyed," they rush, as it were, prone to their own destruction. Ps. 30:12, "thou hast turned my mourning into dancing.....13. that my heart may extol thee;" God is said to have done this. Isa. 28:13; 41:20; 44:9; Jer. 27:15; where some incorrectly understand **לְמַעַן** of the event, see a little above at the end of letter A. *Talavac* are the words also to be taken, Ps. 51:6, "against thee only

have I sinned ... **לְמַעַן תַּעֲזֹב דְּבָרֶיךָ** that thou mayest be just in thy sentence;" to this end have I sinned that thy justice may be shown forth. [Rather perhaps, I make the confession to this end, etc.]

**מַעֲנָה** m. (from the root **עָנָה**)—(1) *reply, answer*, Job 32:3, 5; Proverbs 15:1, 23; hence—(a) *hearing and answering of prayers*, Prov. 16:1. —(b) *contradiction, refutation*, Job 32:3, 5.

(2) *purpose, intent*, whence the abbreviated **מַעַן**. Prov. 16:4; compare Arab. *عننى* to purpose.

**מַעֲנָה** f. (from the root **עָנָה** No. II. to labour hard), *a furrow*, Ps. 129:3 **כַּחֲבוֹב**; 1 Sa. 14:14.

**מַעֲנִית** f. id. Ps. 129:3 קרי

**מַעֲנָה** f. *an abode*, see **מַעֲוָה**.

**מַעֲזָן** an unused root; root **עָזַז** to be angry, whence—

**מַעֲזָן** ("wrath") [*Maaz*], pr. n. m. 1 Ch. 2:27 compare **מַחֲמִצָּן**.

**מַעֲצָבָה** f. (from the root **עָצַב**) *pain, affliction* Isa. 50:11.

**מַעֲצָר** m. *an axe*, Isa. 44:12; Jer. 10:3. (Arab *عَصَد* id.). Root **עָצַר**.

**מַעֲצוֹר** m. (from the root **עָצַר**) *restraint, hindrance*, 1 Sa. 14:6.

**מַעֲצָר** m. (from the root **עָצַר**) *restraint*, Prov. 25:28.

**מַעֲקָה** m. (from the root **עָקָה**, Arab. *عقا* to hold back), *a parapet*, surrounding a flat roof, to hinder any one from falling off, Deu. 22:8.

**מַעֲקָשִׁים** m. pl. (from the root **עָקַשׁ**) *tortuous things, tortuous ways*, Isa. 42:16.

**מַעַר** m. for **מַעֲרָה** (from the root **עָרָה**)—(1)  *nakedness, pudenda*, i. q. **עָרוּה** Nah. 3:5.

(2) *a naked space*, i.e. *void space*. 1 Ki. 7:36, **בְּמַעַר אִישׁ** "for the space of each one" (of the borders).

I. **מַעֲרָב** m. (from the root **עָרַב** No. I. 2) *articles of merchandize*, which are interchanged, bartered. Ezekiel 27:9, 27, **עָרְבֵי מַעֲרָבָה** "those who exchange thy merchandize;" Ezek. 27:13, 17, 19, 27 (beginning), 33, 34. [In some of its occurrences it appears to mean "a fair or market." *Thes.*]

II. **מַעֲרָב** m. (from the root **עָרַב** No. II.), *the West*

the part where the sun sets, Psalm 75:7; 103:12; 107:3; Isa. 43:5. [Found also with ה local, *westward*, 1 Ch. 26:30; and with prefix ל on the west, 2 Ch. 32:30.]

מערה f. i. q. מערב No. II., *the West*, Isaiah 45:6.

מערה m. (from the root ערה), *a naked place*, i.e. a plain or field devoid of trees, Jud. 20:33. Comp. Arab. عرود that which surrounds a city; prop. a naked tract around it.

מערות pl. f., 1 Sa. 17:23 כחית, prob. an incorrect reading for מערכות, which is in קרי, unless perhaps we compare the Arab. عرود a band of men.

מערה f. constr. מערות plur. *a cave*; Arab. مغارة Gen. 19:30; 1 Sam. 24:4, 8; and frequently; from the root עור No. III. Josh. 13:4, some take as a pr. n. Vulg. *Maarah*: [E. V. *Mearah*].

מעריץ m. (from the root ערץ part. Hiph.), *that which causes reverential fear*, Isa. 8:13.

מערה m. (from the root ערה), *disposing, counsel*. Prov. 16:1, מערכילב "the counsels of the heart."

מערכה pl. מערכות f. —(1) *disposing, ranging in order*. מערכות נרות lamps ranged in order (of the holy candlestick), Exod. 39:37; specially —

(2) *a pile of wood upon the altar*, Jud. 6:26 (compare the verb, Gen. 22:9); of the shew-bread, Levit. 24:6.

(3) *a battle set in array*, 1 Sam. 4:16; 17:22, 48.

מערכת f. —(1) *a pile*, as of the shew-bread set before Jehovah in the temple, Levit. 24:6; whence להם המערכת in the later books, i. q. in the older, להם הפנים Neh. 10:34, also without להם 2 Chr. 2:3; also ילחן המערכת 2 Ch. 13:11. ילחן the table on which the loaves were placed, 2 Ch. 29:18.

(2) ["Plur."] *a battle set in array, an army*, 1 Sam. 17:8.

מערמים m. plur. *nakednesses*, for concr. *the naked*, 2 Chron. 28:15; from the root ערם No. I.

מערה f. *sudden terror*, hence *violence*, Isa. 10:33; from the root ערץ to terrify.

מערה (i. q. מערה, מער "a place naked of trees"), [Maarath], pr. n. of a place in the mountains of Judah, Josh. 15:59.

מעשה m. constr. מעשה, with suff. מעשהו, plur. מעשים Gen. 20:9, etc.; and suff. מעשיו Ecc. 2:4, 11; a form which is also used with a singular sense (see מראה and Hebrew Gramm. §90, 9, note); Ps. 45:2, מעשיו plur. Ps. 66:3; 92:6; sing., Ex. 23:12; plur., Ps. 103:22; sing., 1 Sam. 19:4; מעשיכם plur., and sing., Gen. 47:3.

(1) noun of action of the verb עשה, *that which any one makes or does*, das *Thun, Geschäft*. Gen. 47:3, מה-מעשיכם "what is your business?" 1 Chr. 23:28, מעשה עבדת בית האלהים (*Berrihtung des Tempelbetriebes*) "performance of the Temple service." Ex. 5:4, "why do ye call away the people from their business?" Eze. 46:1, מי המעשה "six" days of business, "work; opposed to the sabbath. Hence used of the whole course of action, almost i. q. ערך. Ex. 23:24, לא תעשה כמעשיהם "thou shalt not act like them" (Gentiles); 18:20; Lev. 18:3; Mic. 6:16; Eccl. 4:3, "who has not seen את-המעשה את-הרע אשר נעשה תחת השמש evil course of action under the sun." Absol. of an evil course of action, Job 33:17.

(2) *a deed, an action* (That) — (a) of God, Jud. 2:10; Ps. 86:8. — (b) of men (Handlung, That), chiefly in a bad sense. Gen. 44:15, מה המעשה הזה אשר עשיתם "what is this deed which ye have done?" Pl., Gen. 20:9; 1 Sa. 8:8; 2 Ki. 23:19; Ecc. 1:14. Absol. of an evil deed. 1 Sam. 20:19, מעשה ביום "in the day of that deed," namely, when Saul sought to slay David. (Others take it to be, in the working day; opp. to the feast day.)

(3) *work*, which any one produces. — (a) of God. מעשיו the things which God made with his hands, (fingers, Ps. 8:7), his works, (used of heaven, earth, animals), Psal. 8:7; 19:2; 103:22. In sing. מעשה הנה Isa. 5:19; 10:12; 28:21; Psal. 64:10; and מעשה ידי Isa. 5:12; 29:23. Psal. 28:5, *work of God*, specially used of the judgment of God against the wicked; compare פועל. — (b) of men. מעשה ידי אדם the work of men's hands, often said of idols, Deu. 4:28; Ps. 115:4; 135:15. Specially used of artificial work, as מעשה הישב work woven in many colours, damask, Ex. 26:1, 31; מעשה רשת net work, Exod. 27:4. On the other hand, 2 Chron. 16:14, מעשה מעשה with an artificial compound of spices. Once used of the work of a poet (ποίημα), Psal. 45:2. — Metaph. also of the fruit of anything. Isa. 32:17, מעשה צדקה שלום "the work (i.e. the fruit) of righteousness (is) peace."

(4) what is produced by labour, *property, goods*, i. q. מלאכה No. 2. Isa. 26:12, קל-מעשיו "all our



goods." Specially used of fruits, corn, etc., Exod. 23:16; of cattle, 1 Sa. 25:2.

**מַעֲשֵׂה** (contr. for **מַעֲשֵׂה** "work of Jehovah"), [*Maasiah*], pr. n. m. 1 Ch. 9:12.

**מַעֲשֵׂהוּ & מַעֲשֵׂיהוּ** ("work of Jehovah"), [*Maaseiah*], pr. n. of several men, Jer. 21:1 (comp. 37:3); 29:21; 35:4; 1 Ch. 15:18, 20; 2 Ch. 23:1.

**מַעֲשֵׂר** m. const. st. **מַעֲשֵׂר**, with suff. **מַעֲשֵׂרוֹ**, plur. **מַעֲשֵׂרוֹת** (from the noun **עֶשֶׂר**, **עֶשְׂרִי**, *tithes*, Gen. 14:20; Deu. 14:23, 28; 26:12. **מַעֲשֵׂר הַמַּעֲשֵׂר** "tithes of tithes," Neh. 10:39. **שְׁנַת הַמַּעֲשֵׂר** "the year of tithe," every third year, in which the tithes were to be used in providing hospitable entertainments at home, Deu. 26:12.

**מַעֲשֵׂקוֹת** f. plur. (from the root **עָשַׂק** to oppress), *oppressions, forcible exactions*, Pro. 28:16.

**מֶמְפִּיִּם** pr. n. *Memphis*, a city of Egypt, Hos. 9:6; elsewhere called **נֶפֶשׁ** Isa. 19:13; Jer. 2:16; the ruins of which, although small, are found on the western bank of the Nile, to the south of Old Cairo; called by the Copts, *μεμφι*; in Sahidic, *μεμφε*, also *μεμφεμεμφε*, (in the Rosetta inscriptions, page 5, as commonly read *panoē*), from which forms the Hebrew name, as well as the Gr. *Μέμφις*, and the Arab. *منف* are easily explained. The etymology of the Egyptian name is thus spoken of by Plutarch (*De Iside et Osiride*, p. 369), *τὴν μὲν πόλιν Μέμφιν οἱ μὲν ὄρμον ἀγαθῶν* (compare **מַעֲשֵׂר** full, and **מַעֲשֵׂר** good) *ἐρμηνεύουσιν, οἱ δ' ὡς τάφον Ὀσίριδος* (compare **מַעֲשֵׂר** sepulchre, and **מַעֲשֵׂר** = *εὐεργετης*, an epithet of Osiris), both of which are applicable to Memphis, the sepulchre of Osiris, and the Necropolis of the Egyptians; and hence, also, the gate of the blessed, since burial was only allowed to the good. See Jablonski's *Opuscul. edit. te Water*, t. i. page 137, 150, 179; t. ii. page 131; Creuzeri, *Commentatt. Herodot.* § 11, page 105, seq.; Champollion, *l'Egypte sous les Pharaons*, i. page 363; my *Comment. on Isa. loc. cit.* [But see *Thes.* on this word and its hieroglyphic form, as shewn by Dr. Thomas Young.]

**מַעֲשֵׂה** m. (from the root **עָשַׂה**), *violence, blow*; hence used of one on whom it is laid, Job 7:20.

**מַעֲשֵׂה** m. (from the root **נָפַח**), Job 11:20, **נָפַח נְפִישׁוֹ** "breathing out of the soul" (compare **נָפַח נְפִישׁוֹ** Jer. 15:9, and Job 31:39).

**מַעֲשֵׂה** m. (from the root **נָפַח**), *the bellows of a blacksmith*, Jer. 6:29. ["Arab. *منفاخ* id."]

**מַפְבִּישֵׁת & מַפְבִּישֵׁת** (contr. from **מַפְאֵי בִישֵׁת** according to Simonis, "exterminating the idol"), [*Mephibosheth*], pr. n. m.—(1) 2 Sa. 21:8.—(2) 2 Sa. 4:4; 9:6.

**מַפִּיִּם** see **מַפְבִּישֵׁת**.

**מַפְיִן** m. (prop. part. Hiphil, of the root **פָּנַן** to break in pieces), *a hammer, mace, maul*, as a weapon, Pro. 25:18. Compare **מַפְיִן**.

**מַפֵּל** m. (from the root **נָפַל** to fall).—(1) *what falls off*; Am. 8:6, **מַפֵּל בָּר** "what falls off from corn," husk. Hence—

(2) *something pendulous, loose*; (the Roman poets also used *cadere* of things which hung loosely; see Gronov. ad Stat. Sylv. 38); Job 41:15, **מַפְלֵי בָשָׂר** "the pendulous parts of his flesh," on the belly of the crocodile, flabby parts (*die Bammen*).

**מַפְלָאוֹת** f. (from the root **פָּלַא**), only in pl. *miracles*, Job 37:16, i. q. **נִפְלְאוֹת**. The poet [inspired writer] has used this rarer form on account of the word of similar sound **מַפְלִישׁ** in the other hemistich.

**מַפְלָגָה** f. (from the root **פָּלַג**), *a division, class*, 2 Ch. 35:12.

**מַפְלָה** f. Isa. 17:1, and **מַפְלָה** Isa. 23:13; 25:2 (from the root **נָפַל**), *fallen buildings, ruins* ["Syr. *ܡܦܠܬܐ*"].

**מַפְלָט** m. (from the root **פָּלַט**), *escape*, Psalm 55:9.

**מַפְלָצֶת** f. (from the root **פָּלַץ**), *an idol*, so called from its being an object of fear, 1 Ki. 15:13; comp. **מַפְלָצֶת**, an idol, from the root **פָּלַץ** to fear.

**מַפְלָשׁ** m. (from the root **פָּלַשׁ** = **פָּלַשׁ** Piel, to weigh, to balance), *balancing* (of clouds), Job 37:16.

**מַפְלָת** f. (from the root **נָפַל**).—(1) *fall, ruin* of a man, Prov. 29:16; of a kingdom, Eze. 26:15, 18; 27:27; 31:16.

(2) *what falls down*, Eze. 31:13 (of a fallen trunk).

(3) *a corpse*, like *cadaver*, *a cadendo*, and *πρῶτον* from *πίπτω*, Jud. 14:8.

**מַפְעֵל** m. Pro. 8:22, and **מַפְעֵלָה** f. (from the root **פָּעַל**), Ps. 46:9; 66:5; *a work* (of God).

**מַפְעֵת** see **מַפְעֵת**.

**מַפִּין** masc. (from the root **נָפַץ**), *a bruising, a breaking in pieces*, Eze. 9:2.

**מִצָּה** masc. (prop. part. Hiph. from the root **מִצָּה** to bruise, pound), a hammer, Jer. 51:20; comp. **מִצָּה**.

**מִצָּה** m. (from the root **מִצָּה**).—(1) numbering (of people), 2 Sa. 24:9.

(2) a commandment, mandate, 2 Ch. 31:13.

(3) an appointed place, Eze. 43:21; **שַׁעַר הַמִּצָּה** [Miphkad], pr. n. of one of the gates of Jerusalem, Neh. 3:31.

**מִצָּה** m. (from the root **מִצָּה**), a port, prop. a break of the shore, Jud. 5:17. (Arab. **مَضَا** a recess of a river where water is drawn, also a station of ships.)

**מִצָּה** f. (from the root **מִצָּה**), the neck, vertebrae of the neck, 1 Sa. 4:18; Chald. **מִצָּה** id.; Syr. **مِصَّة** vertebra.

**מִצָּה** m. (from the root **מִצָּה**).—(1) spreading out, expansion, Job 36:29.

(2) sail (of a ship), Eze. 27:7. [This meaning is not given in Thes.]

**מִצָּה** f. (from the root **מִצָּה**), a step; hence, the part of the body where it divides towards the feet, 1 Ch. 19:4; a more decent word for **נִשְׁתוֹת** in the parallel place, 2 Sa. 10:4.

**מִצָּה** m. (from the root **מִצָּה**), a key, Jud. 3:25; Isa. 22:22.

**מִצָּה** m. (from the root **מִצָּה** to open), an opening; Pro. 8:6, "the opening of my lips," what my lips utter.

**מִצָּה** m. (from the root **מִצָּה**), a threshold, 1 Sa. 5:4, 5; Eze. 9:3; 10:4, 18.

**מִצָּה** see **מִצָּה**.

**מִצָּה** 1 pers. **מִצָּה**, and **מִצָּה** Nu. 11:11; fut. **מִצָּה**, imp. **מִצָּה**, inf. **מִצָּה** with suffix **מִצָּה** (for **מִצָּה**), Gen. 32:20; part. **מִצָּה** once **מִצָּה** (in the manner of verbs **לָה**); Eccles. 7:26; fem. **מִצָּה**, **מִצָּה** 2 Sa. 18:22; Cant. 8:10.

(1) TO COME TO, i.e. TO ATTAIN TO, TO ARRIVE AT anything, followed by **לָר** Job 11:7 (Ch. and Syr. **מִצָּה**, **مِصَّة** id., **Ἀθ.** **ἔρχομαι**: to come), hence to obtain, to acquire, to receive, with acc. of the thing. Gen. 26:12; "Isaac in that year received a hundred measures," i.e. he made in the harvest a hundredfold. 2 Sa. 20:6; **מִצָּה** לוֹ **עָרִים בְּצָרוֹת**, "lest he get (take) fenced cities;" Eze. 3:1. So to obtain knowledge, Pro. 3:13; 8:9; happiness, a good thing, 8:35;

18:22; favour (see **מִצָּה**); riches, Hos. 12:9; rest, Ru. 1:9; a vision from God (**מִצָּה**), Lam. 2:9; a sepulchre, i.e. death longed for, Job 3:22; also in a bad sense to meet with calamity, i.e. to fall into it, Ps. 116:3; Pro. 6:33; Hos. 12:9. "My hand has acquired (something)," i.e. I have obtained, got for myself, Lev. 25:28; Job 31:25. Absol., 2 Sa. 18:22, **אֵין בְּשִׁמְרָה מִצָּה** "there are no tidings that will gain (any thing)," i.e. this message is unacceptable, it will bring no reward to him who carries it.

(2) to find any person or thing (prop. to come upon, to fall upon), with an acc. of pers. and thing, Gen. 2:20; 8:9; 11:2; 18:26; 19:11; 31:35; 1 Ki. 13:14; 1 Sam. 31:8, and frequently. LXX. **εὐρίσκειν**, as well as in very many examples and phrases of Nos. 1 and 3.—1 Sam. 29:3, **לֹא מִצָּאתִי בּוֹ מְאוֹמֶה**, "I have not found in him any thing," sc. of crime; compare Ps. 17:3. Specially observe the phrase, 1 Sam. 10:7, **עֲשֵׂה לְךָ אֲשֶׁר תִּמְצָא לְךָ** "do what thy hand findeth," (**was dir vor die Hand kommt**), i.e. what may seem good to thee, do as thou wilt (**nach deinem Befinden**); 1 Sam. 25:8; Jud. 9:33; a little differently, Ecc. 9:10, **כֹּל אֲשֶׁר תִּמְצָא יָדְךָ לַעֲשׂוֹת בְּכַחַד עֲשֵׂה** "whatever thy hand findeth to do (whatever thou hast to do), do it with thy might."—Figuratively, to find out by thinking, Ecc. 3:11; 7:27; 8:17; e.g. rightly to solve an enigma, Jud. 14:12, 18. Rarely i. q. to wish to find, to seek, 1 Sam. 20:21, **מִצָּה לְךָ מִצָּה** "go, that thou mayest find the arrows," compare verse 36; Job 33:10.

(3) to reach any one, i.e. to happen to, to befall any one, with an acc. of person (compare **בּוֹא** with acc. No. 2, letter **d**), Ex. 18:8, "all the travail **אֲשֶׁר מִצָּאתָם בְּדַרְךְ** which had befallen them in the way;" Gen. 44:34; Num. 20:14; 32:23; Jos. 2:23; Jud. 6:13; Ps. 116:3; 119:143, compare **εὐρίσκειν**, Tob. 12:7. Specially observe the phrase **יָדִי מִצָּאתָה פִּי** my hand (as conquering, avenging) reaches any one, 1 Sam. 23:17, followed by ? of person, Isa. 10:10; Ps. 21:9.

(4) to suffice for any thing, followed by a dat. Num. 11:22; Jud. 21:14 (compare Germ. **hinreichen**, **hinlangen**, **hinlanglich seyn**, and Gr. **ικνούμενος**, **ικανός**, sufficient, from **ικνέομαι**).

NIPHAL **מִצָּה**.—(1) pass. of Kal No. 1, to be acquired by any one, followed by ?, Deut. 21:17, **כָּל אֲשֶׁר יִמְצָא לוֹ** "all things which he possesses;" Josh. 17:16; Jer. 15:16, **יִמְצָאוּ רִבְרִיד** "thy words are received" sc. by me, i.e. brought to me; Job 28:12, "wisdom, **מִצָּה** מֵאֵן whence shall (it) be acquired?"

(2) pass. of Kal No. 2, to be found, Gen. 44:



16, 17; Ex. 22:3; 1 Ki. 14:13. Hence—(a) *to be, to be present, to exist* in any place (לִיד befinben, befinblich feyn), 1 Ch. 29:17, עֲמִיד הַנִּמְצָאוֹ פֹּה “thy people, who are here present;” 2 Ch. 34:32, כָּל הַנִּמְצָא בִּירוּשָׁלַם; Jer. 41:3; 52:25. Used of things, Gen. 47:14, כָּל הַכֶּסֶף הַנִּמְצָא בְּאֶרֶץ מִצְרַיִם “all the money which was in Egypt.” Also, *to be present* (opp. to absent), Gen. 19:15, שְׁתֵּי בָנוֹתַי הַנִּמְצָאוֹת “thy two daughters who are present;” compare verse 14; Ezr. 8:25.—(b) God is said *to be found* by men when he inclines his ears to them, when he hears and answers them (compare נִרְשָׁה), 1 Ch. 28:9, לֵךְ אַחֲרָיו וְשָׁנוּ יִמְצָאוֹ “if thou seekest him, he will be found of thee.”

HIPHAL הִמְצִיא.—(1) causat. of Kal No. 1, *to cause to come*, followed by בָּרַךְ *to deliver*, 2 Sa. 3:8.

(2) *to cause* any one *to acquire*, i. e. *to give* to him, Job 34:11; 37:13; Zec. 11:6.

(3) *to bring to*, *to present*, *to offer*, followed by אֵל Lev. 9:12, 13, 18.

מִצֵּב constr. מִצֵּב m. (from the root נָצַב), *a station*.—(a) *a place* where anything stands, Jos. 4:3, 9.—(b) i. q. *the post* or *office* assigned to any one (Posten), Isa. 22:19.—(c) *a garrison, a military station*, 1 Sa. 13:23; 14:1, 4; 2 Sa. 23:14.

מִצֵּב m. (part. Hoph. of the root נָצַב) *a station* (of soldiers), *a garrison*, Isa. 29:3. [To this passage in Thes. is added Jud. 9:6, where Ges. would translate this form in a similar manner.]

מִצְבָּה 1 Sa. 14:12, and—

מִצְבָּה i. q. masc. מִצָּב letter c, and מִצָּב, Zec. 9:8.

מִצְבָּה f. const. מִצְבֹּת (from the root נָצַב) something set upright, specially—(a) *a pillar*, Genesis 28:18, 22; Ex. 24:4.—(b) *a statue*, the image of an idol, e. g. הַפֶּעַל מִצְבֹּת the statue of Baal, 2 Kings 3:2; 10:26; 18:4; 23:14; Mic. 5:12; Hos. 10:1.

מִצְבֹּיָה [Mesobaite], pr. n. of a place otherwise unknown, 1 Ch. 11:47.

מִצְבֹּת f.—(1) i. q. מִצְבָּה *a statue*, Gen. 35:14, 20; *a monument, a pillar*, 2 Sa. 18:18; (in this sense it is also found in the Phœnician inscriptions).

(2) *a trunk, stock* [of a tree], (from נָצַב to plant), Isa. 6:13.

מִצָּד pl. מִצְדֹּת with Kametz impure (from the root צָד to hunt, to lie in wait, like מִצְרָה from the root צָד), pr. *a place* whence hunters seek their prey, and to which they can flee as into a safe retreat.

Hence—(1) *the top, the summit* of a mountain,

difficult of access (Arab. مَصَاد, which some incorrectly refer to the root صَد), 1 Sa. 23:14, 19; 1 Ch. 12:8, 16; compare Jud. 6:2; Ezek. 33:27; see also מִצְדָּה, מִצְדָּה, מִצְדָּה.

(2) *a fortress, a mountain castle*. 1 Chr. 11:7, וַיֵּשֶׁב דָּוִיד בְּמִצְדָּה “David dwelt in the fortress (of Zion).” Jer. 48:41; 51:30.

מָצָה—(1) pr. i. q. מָצָה, מָצָה *to suck*, hence *to suck out, to drink out*. Isaiah 51:17, “thou hast drunk out the inebriating cup, thou hast sucked it out;” i. e. thou hast drunk it greedily even to the dregs, Ps. 75:9; Eze. 23:34. (Syr. id. مَضَا a drinking out.)

(2) *to press out juice, moisture*, followed by מִן from any thing, Jud. 6:38. Syr. Pael id.

NIPHAL—(1) pass. of Kal No. 1. Ps. 73:10.

(2) pass. of Kal No. 2. Lev. 1:15; 5:9.

1. מִצָּה f. pr. *what is sweet* (from the root מָצָה No. 2), specially *sweet*, i. e. *unfermented bread*, such as is used at the passover, opp. to leavened bread (חָמֵץ). מִצָּה חֵלֶת an unleavened cake, Lev. 8:26; pl. חֵלֶת מִצּוֹת Nu. 6:15 (compare as to the double plural, under יָבֵל No. 1, note, and Heb. Gram. ed. 10, § 106, 3), and simply מִצּוֹת unleavened bread. Ex. 12:15, 18. חֵן הַמִּצּוֹת the feast of unleavened bread, the passover, Ex. 23:15; 34:18.

II. מִצָּה fem. (from the root נָצַה I) *strife, contention*, Pro. 13:10; 17:19.

מִצָּה (perhaps for מִצָּה “fountain”), [Mozah], pr. n. of a town in the tribe of Benjamin, Joshua 18:26.

מִצְהָלָה f. (from the root צָהַל) *a neighing*, Jer. 8:16; 13:27.

מִצּוֹד (from the root צָוַד m.)—(1) *capture*, Pro. 12:12.

(2) *a net*, with which a hunter catches, Ecc. 7:26.

(3) i. q. מִצָּד *fortress, defence*, Ecc. 9:14, where two MSS. read מִצּוֹרִים, which is also more suitable to the passage.

מִצּוֹד (from the root צָוַד m.) *the net* of a hunter, Job 19:6.

מִצְדָּה (from the root צָוַד i. q. masc. מִצּוֹד—(1) *a net*, Ecc. 9:12.

(2) *fortress, defence*, Isa. 29:7; Eze. 19:9.

מִצְדָּה f. id.—(1) *capture, prey*, Eze. 13:21.

(2) *a net*, Eze. 12:13.

(3) i. q. מִצָּד, מִצְדָּה *the top, peak* of a mountain,

Job 39:28; 1 Sa. 22:4; and a mountain castle, a fortress, 2 Sa. 5:7. Figuratively used of God, Ps. 18:3; 31:4; 71:3; 91:2.

**מִצְוָה** f. (from the root **צָוָה**) pl. **מִצְוֹת** a command, a precept, 2 Ki. 18:36; especially used of the precepts of God, Deuteron. 6:1, 25; 7:11; of a human teacher, Proverbs 7:1, 2. The idea of prohibition is found Lev. 4:13, אֲחַת מִקְלֵי מִצְוֹת יְהוָה אֲשֶׁר לֹא-תַעֲשֶׂינָהּ, "any of the commandments of Jehovah which ought not to be done," i. e. things prohibited by his precepts. **מִצְוֵת הַלֵּוִיִּים** what was due to the Levites, Neh. 13:5; comp. **מִשְׁפָּט**.

**מִצְוֵהָ** Ex. 15:5; Neh. 9:11; and—

**מִצְוָה** f. i. q. **צִוְיָה**, depths, as of the sea, Jon. 2:4; Mic. 7:19; of a river, Zec. 10:11; of clay, Ps. 69:3 (from the root **צוּל**, which see).

**מִצּוֹר** m. (from the root **צוּר**), distress, Ps. 119:143; Jer. 19:9.

**מִצּוֹן** m. a column, from the root **צוּן** i. q. **צָק** in Hiphil הִצִּיק to set up. Well explained by Kimchi, **מַעֲמָד**, **עֲמֻדָּה**. 1 Sam. 2:8, **מִצְנֵי אֶרֶץ** "the columns of the earth," i. q. **עֲמֻדֵי אֶרֶץ**. Used figuratively of an abrupt lofty rock, like a column, 1 Sam. 14:5, "the fore-front of the one **מִצּוֹן** מִצְפּוֹן מוֹלַח" (is) a column (or abrupt rock) northward, over against Michmash." (The Talmudists use **צוּר** for a lofty and steep mountain. The word which some have compared, **טָלַח** a lofty mountain, is not of Phœnicio-Shemitic origin, and ought not to be referred to this place.)

**מִצְוָקָה** f. (from the root **צוּק**), distress, Job 15:24; pl. Ps. 25:17.

I. **מִצּוֹר** m. with suff. **מִצְוֹרֶךְ** Eze. 4:8 (from the root **צוּר**).—(a) distress, Deut. 28:53, seq.—(b) siege, Eze. 4:2, 7. **בּוֹא בְּמִצּוֹר** to be besieged (of a city), 2 Ki. 24:10; 25:2.—(c) a mound, raised by besiegers, Deut. 20:20; Mic. 4:14.—(d) bulwark, citadel, 2 Ch. 32:10; Hab. 2:1. More often **עִיר** **מִצּוֹר** a fortified city, Ps. 31:22; 60:11; 2 Ch. 8:5.

II. **מִצְוֹר** pr. n. of Egypt, apparently of lower Egypt, **יְאֹרֵי מִצְוֹר** the rivers or channels of Egypt (the branches of the Nile), Isa. 19:6; 37:25; 2 Ki. 19:24. Whatever be said as to its Egyptian origin, the Hebrews probably took this word in the signification of borders or limit, i. q. **עֵצֶר**, as if it were the sing. of the noun **מִצְרִים** twofold Egypt, which see. Others, as Bochart, in Phaleg. iv. 24, regard

Egypt as so called from its being strong and fortified (see Diod. i. 31). [This name is supposed to be a Hebraized form of the Egyptian **μετορπο**, kingdom. Thes.].

**מִצְוֵרָה** f. (from the root **צוּר**).—(1) a mound cast up by besiegers, Isa. 29:3.

(2) a bulwark, a fortified city, 2 Ch. 11:11; more often **מִצְוֵרָה** **עָרִי** 2 Ch. 14:5; **עָרִי מִצְוֵרָה** 2 Ch. 11:10.

**מִצְוֹת** f., i. q. **מִצָּה** No. II. (from the root **נָצָה**), strife, contention, Isa. 41:12. **אֲנִישֵׁי כִצְוֹתֶךָ** "thy enemies."

**מִצֵּחַ** an unused root, perhaps to shine, i. q. **נִצַּח** and **נִצַּח**, compare **הִנֵּחַ** to be cheerful, and transp. **נִצַּח** to shine. Hence—

**מִצָּח** m. (it is not proved from Isa. 48:4, to be also f.), with suff. **מִצָּחִי** forehead, 1 Sa. 17:49. **מִצָּח** **אִשָּׁה** וּנְזָה "the (impudent) forehead of a harlot," Jer. 3:3; Eze. 3:7, **הָיָה מִצָּח** "of an impudent forehead;" verses 8, 9; Isa. 48:4, **הָיָה מִצָּחֶךָ** "thy forehead (is) brass," i. e. a brazen forehead.

**מִצְחָה** f. a greave, as if the front of the leg, 1 Sa. 17:6.

**מִצְלָה** pl. **מִצְלוֹת** f. (from the root **צָלַל** No. I.), a bell, fastened by way of ornament to horses and camels, Zec. 14:20; see **מִצְלֹתִים**.

**מִצְלָה** f. (from the root **צָלַל** No. II.), a shady place, Zec. 1:8.

**מִצְלָת** only in dual **מִצְלָתַיִם**, from the root **צָלַל** No. I., a pair of cymbals (Gr. also in dual **κυμβαλάω**, -ov), an instrument of music, 1 Ch. 13:8; Ezr. 3:10; Neh. 12:27; see **צִלְצִלִּים**.

**מִצְנֶפֶת** f. (from the root **צָנַף** to wind round), the tiara of the high priest, Ex. 28:4, 29; of a king, Eze. 21:31. As to its form, see the Rabbin in Braunius, De Vestitu Sacerd. Hebr. p. 625, seq.

**מִצֵּעַ** masc. (from the root **יָצַע**) a couch, a bed, so called from being spread out, Isa. 28:20.

**מִצְעָד** m. (from the root **צָעַד**) a step, a going, Ps. 37:23; Prov. 20:24; **בְּמִצְעָדָיו** in his footsteps, i. e. in his company, Dan. 11:43; compare **בְּרִנְיָיו** Jud. 4:10.

**מִצְעִירָה** f. something smallish, little, pr. that which is a little removed from small, con. **מִצְעִירָה**



of צערה and מן; compare מן No. 3, letter c. Daniel 8:9; see *Lehrj.* § 123.

**מִצְעָר** m. (from the root צער)—(1) prop. *smallness*, hence something *small, little*, Gen. 19:20; Job 8:7. Used of a small number, 2 Chr. 24:24; מִצְעָר אֲנָשִׁים "a few men;" of a short time, Isaiah 63:18, לְמִצְעָר "for a little while."

(2) [*Mizar*], pr. n. of a mountain on the eastern ridge of Lebanon, Ps. 42:7.

**מִצְפָּה** masc. (from the root צפה)—(1) a *watch-tower*, Isa. 21:8; also a *lofty place*, whence one can see far and wide, whether there be a watch-tower built there or not, 2 Ch. 20:24.

(2) [*Mizpah*], pr. n. of several towns situated on lofty places—(a) in the plain country of Judah, Josh. 15:38.—(b) in Moab, 1 Sam. 22:3.—(c) of Gad, Jud. 11:29; see מִצְפָּה No. 1.—(d) of the Benjamites, Josh. 18:26; see מִצְפָּה No. 2. Also—(e) of a valley in the mountains of Lebanon, Josh. 11:8; compare 11:3.

**מִצְפָּה** ("watch-tower," "lofty place"), [*Mizpah*], pr. n.—(1) of a town of Gilead, Jud. 10:17; 11:11, 34; Hosea 5:1; more fully, Judges 11:29, מִצְפָּה־נִלְעָר. As to the origin of this place, see Gen. 31:49.—(2) of a town of the Benjamites, where the people were accustomed to assemble, Jud. 21:1; 1 Sam. 7:5. It was afterwards fortified by Asa, to guard the frontiers against the kingdom of Israel (1 Ki. 15:22; 2 Chr. 16:6); and at length it was made the seat of the Chaldean governor, Jer. 40:6; comp. Neh. 3:7, 19. The same place is once written מִצְפָּה (Josh. 18:26).

**מִצְפָּנִים** m. pl. (from the root צפן) *hidden places*, Obad. 6.

**מִצֵּץ**—(1) TO SUCK, TO SUCK OUT, i. q. מִצָּה and מִנָּה. Arab. *مص* and Chald. *מִצֵּץ* id.; all of which imitate the sound like the Gr. *μύζω, μυζάω, μάζω*. Hence to *draw out with pleasure, to taste*, Isa. 66:11; compare יִקַּח verse 12. Those things which are sweet and pleasant to the taste are often sucked. Hence—

(2) to *be sweet*, whence מִצָּה sweet, i. e. unfermented bread; compare מִתֵּק which also has both of these significations.

[“מִצֵּקֶת fem. *casting, pouring*, with aff., 2 Ch. 4:3.”]

**מִצֵּר** an unused root, which appears to have had

the same meaning as the kindred נָצַר, אָצַר to *shut in, to restrain*, hence Arab. *مصر* *bord ur, limit*; and Hebr. מִצֵּר No. II, מִצְרִים.

**מִצָּר** m. (from the root צר, like מִסָּב from the root סבב) *distresses*, Ps. 118:5; pl. מִצָּרִי, מִצְרִים Lam. 1:3; Ps. 116:3.

**מִצְרַיִם** pr. n. dual, *Egypt*, Gen. 46:34; 50:11; often more fully, אֶרֶץ מִצְרַיִם the land of Egypt, fem., Gen. 45:20; 47:6, 13; also *the Egyptians*; commonly in prose writers with a pl. (Gen. 45:2; 47:15, 20; 50:3; Exod. 1:13), rarely with a sing. masc., 14:25, 31; poet. with sing. masc., Isa. 19:16, 25; Jer. 46:8; and f., Hos. 9:6. Singular מִצְרִי (which see), *lower Egypt*; both this and the upper, (called by its particular name פְּתָרוֹס, seem to have been denoted by Zeugma, by the dual מִצְרַיִם; like the two Sicilies used for Sicily and Naples; although this origin being afterwards neglected, the dual מִצְרַיִם is also found when it does not include Pathros (Isa. 11:11; Jer. 44:15). Others refer the dual form to the land being divided in two by the Nile. [But this country had its name from Mizraim a son of Ham.] (In Arab. there is the sing. مصر Egypt, pr. boundary; in Syriac, however, there is the dual, although of very rare occurrence in that language *ܡܨܪܝܢ*). The Gent. noun is מִצְרִי Gen. 39:1; f. מִצְרִי 16:1; plur. m. מִצְרַיִם Gen. 12:12, 14; f. מִצְרַיִם Ex. 1:19.

**מִצְרָה** m. (from the root צרה) a *fining pot, crucible* of a goldsmith, Prov. 17:3; 27:21.

**מִקָּה** m. (from the root מקק, compare Psalm 38:6), *putridity*. Isa. 3:24, תַּחַת בִּשְׁם מִקָּה “instead of a sweet smell there shall be putridity,” i. e. the smell of putrid ulcers. Isa. 5:24, “their root shall be as rottenness,” i. e. rotten wood.

**מִקְבֵּה** f. (from the root קב, see Hab. 3:14), a *hammer*, 1 Ki. 6:7; Isa. 44:12; Jer. 10:4. (Hence the name Μακκαβαῖος, מִקְבֵּי prop. *hammerer*, i. e. a strenuous warrior, a cognomen of honour borne by Judas the Asmonean, like that of Martel, by Charles the celebrated general of the Franks.)

**מִקְבֵּת** f.—(1) i. q. מִקְבֵּה Jud. 4:21.

(2) a *stone quarry*, Isa. 51:1.

**מִקְדָּה** (prob. “of place of shepherds” מִקְדָּרִים, [*Makkedah*], pr. n. of a town in the plain country of Judah, formerly a royal city of the Canaanites Josh. 10:10; 12:16; 15:41.

**מקדש** m. (from the root **קדש**), with Dag. euph. **מקדש** Ex. 15:17, with suff. **מקדשו**, once (unusually) **מקדשו** Num. 18:29.

(1) *a holy thing, something consecrated*, Num. loc. cit.

(2) *a sanctuary, a holy place*; specially used of the holy tabernacle of the Israelites, Exod. 25:8; Lev. 12:4; 21:12; Nu. 10:21; 18:1; of the temple, 1 Ch. 22:19; 2 Ch. 29:21. Often more fully, **מקום** **מקדש** Isaiah 60:13; **מכון** **מקדש** Daniel 8:11. **מקדש** **מלך** a sacred place which a king has, i.e. consecrated by him, Am. 7:13. Plur. **מקדש** **בית** Jer. 51:51, the sanctuaries, the holy places of the temple; **מקדש** **ישראל** Ps. 73:17 id.; but **מקדש** **ישראל** are the sanctuaries of Israel (Gentile and prohibited), Am. 7:9.

(3) *an asylum*, since temples amongst the Hebrews, as amongst the Greeks, had the right of asylum, Isa. 8:14; Eze. 11:16 (compare 1 Ki. 1:50; 2:28).

**מקדלים** plur. m., Ps. 26:12; and—

**מקהלות** plur. f. (from the root **קהל**), Ps. 68:27, *assemblies, congregations*, especially of those who praise God, *choirs*. This latter form is also [*Makheleth*], pr. n. of a station of the Israelites in the desert, Nu. 33:25.

**מקנה** (from the root **קנה**), [once **מקנה**, once **מקנא**].

(1) prop. *expectation, hope, confidence*, 1 Ch. 29:15; Ezr. 10:2; also the person confided in, used of God, Jer. 14:8; 17:13; 50:7.

(2) *a congregation, gathering together* (from the root **קנה** Niph. to be gathered together).—(a) of water, Gen. 1:10; Exod. 7:19; Levit. 11:36.—(b) *a host, a company* of men and animals, as horses. Thus I understand the words, 1 Ki. 10:28, in explaining which most interpreters have differed widely (see Bochart, Hieroz. t. i. p. 171, 172; Michaëlis in Suppl. page 2171, and on the Mosaic Law, vol. iii. p. 332), and this of late has been approved of by De Wette (Vers. Germ. ed. 2), **ומקנה סוחר המלך יקחו מקנה בקיח**, “and the company of the royal merchants (out of Egypt) took the troop (of horses) at a price.” There is a play of words in the double use of the word **מקנה** as applied to the company of merchants, and to the troop of horses. I now see that it was formerly so rendered by Piscator and Vatablus.

**מקנה** f. (from the root **קנה** Niph. to be gathered together), *a place in which water flows together*, Isa. 25:11.

**מקום** pl. **מקומות** m. (but fem. however, Job 20:9; Gen. 18:24); from the root **קום** No. 2, to stand.

(1) *a place* (prop. a station, from standing, existing) [“Arab. **مقام**, Æth. **ጠቅላይ**, id. Phœn. **מקם** a place, a town”], Gen. 1:9; 24:23, 25; 28:11, 17; and frequently. Followed by a genit. *the place of any one is his abode, habitation*, Gen. 29:26; 30:25; Num. 24:11; Jud. 11:19; 2 Sa. 15:19, etc. Poet. Job 16:18; **אליהי מקום לוועקתי**, “let there be no place (or abiding) to my outcry;” let it never delay, but let my cry come without tarrying to God. Followed by relat. **אשר** it is often put in const. st. **מקום** **אשר** (the place which), Lev. 4:33; 14:13; Jer. 22:12, (on the other hand **אשר** **מקום** Josh. 1:3; Jer. 13:7; 1 Sa. 20:19); also before **הוא** relative, Ps. 104:8; and with the relative omitted, Job 18:21; **לא** **מקום** **אשר**, “the habitation (of a man who) knows not God.”—Sometimes **מקום** **אשר** in which place, put periphrastically for *where* (elsewhere **באשר**, **אשר**), Esth. 4:3; 8:17; Eccl. 11:3; Ezek. 6:13; like the Syr. **ܐܠܝܐ**. Adv. for *in the place*, Isa. 33:21, and perhaps Hos. 2:1 (compare Arab. **مكان**, Syr. **ܡܟܢܐ**; a place, and adv. *loco*).

(2) *a town, a village* (Germ. *Ortschaft*). **מקום** **שכם** the town of Shechem, Gen. 12:6; 18:24.

**מקור** m. (from the root **קור**), *a fountain*. **מקור** **חיים** the fountain of life, of welfare, Ps. 36:10. **מקור** **דמים** the fountain of blood, per euphem. *de pudendis mulieris*, Lev. 12:7; 20:18; also without **דמים** Lev. 20:18. Figuratively, Ps. 68:27, **מקור** **ישראל**, “(ye) of the fountain of Israel,” i.e. descendants of Israel; compare **מים** Isa. 48:1.

**מקח** m. (from the root **לקח**), *receiving, taking*, 2 Ch. 19:7.

**מקחות** pl. f. *price, wages*, Neh. 10:32; (from the root **לקח** to take, to buy, verse 31; compare Talm. *מקח* buying).

**מקטור** m. (from the root **קטר**), *incense*, Ex. 30:1.

**מקטרת** f. (from the root **קטר**), *a censer*, 2 Chr. 26:19; Eze. 8:11:

**מקל** an unused root, which had, I suppose, the same meaning as Æth. **በቀለ**: *baquala*, and **በቀለ**: *baquela*, to germinate, to sprout (ב and מ being interchanged); whence **በቀיל**: sprout, scion, twig; whence there is the secondary verb **תבאקל**: *tabakala*, to punish; prop. as it appears to me, to strike with a rod, although these roots are altogether



separated by Ludolf, in *Lex.* page 238. We must, however, avoid comparing Latin *baculus*, which is from the stock *βᾶω*, pr. *Sehftod*; compare *βακτηριον*. Hence—

**מַקֵּל** const. state **מַקֵּל** Jer. 1:11, and **מַקֵּל** Genesis 30:37; plur. **מַקְלוֹת** *a rod, staff*, prop. twig, sucker (compare **חֹטֵר**), Gen. loc. cit. seqq.; 1 Sa. 17:43, etc. **מַקֵּל יָד** used of a spear, Eze. 39:9. (Chald. **מַקֵּל יָד** *spiculum*, Castell.) *Ῥαβδομαρτεία* is mentioned, Hos. 4:12.

**מַקְלוֹת** (perhaps for **מַקְלוֹת** “staves,” “lots”), [*Mikloth*], pr. n. m.—(1) 1 Ch. 27:4.—(2) 1 Ch. 8:32; 9:37, 38.

**מַקְלֵט** m. *asylum, place of refuge*, from the root **קָלַט** No. 2; **עִיר מַקְלֵט** Josh. 22:13, seq.; pl. **מַקְלֵטִים** cities of refuge, whither homicides fled, Nu. 35:6—15; Josh. 20:2.

**מַקְלָעַת** f. (from the root **קָלַע** No. 2), *sculpture*, 1 Ki. 6:18; plur. **מַקְלָעוֹת**, const. **מַקְלָעוֹת** ib. 6:29, 32; 7:31 (*Æthiop. transp.* **Ἀθηό**: *sculpture, figure*.)

**מִקְנֶה** m. [as *cattle*, construed with a fem. verb, Ex. 34:19. App.], (from the root **קָנָה** to possess, to buy), const. **מִקְנֶה**; with suff. **מִקְנֵי**, **מִקְנֶה**, **מִקְנֵהוּ**, **מִקְנֵיהֶם**; also with suffixes which appear to be plurals (but see under **מִשְׁפָּחָה**, **מִרְאָה**, **מִקְנֵי** Num. 20:19; **מִקְנֵי** Isaiah 30:23; and every where **מִקְנֵיהֶם** Gen. 47:16; Josh. 1:14; **מִקְנֵיהֶם** Deut. 3:19, and **מִקְנֵיהֶם** Gen. 34:23; 36:7; 46:6 (never **מִקְנֵיהֶם**)).

(1) prop. *possession, wealth*, always used of *cattle*, in which alone the riches of Nomades consist: (compare Greek *κτῆνος* *cattle*, prop. i. q. *κτῆμα* *possession*, *ὄvis*, i. q. *ovis*, and Lat. *ops*, whence *opilio*; plur. *opes*, Arabic **مَالٌ**, Syriac **نَحَصٌ** *wealth* and *sheep*; also the Germ. *daß Gut*, used in Holstein of flocks; see Voss, on Virg. *Ecl.* x. 19); and this is properly used only of sheep and oxen (**צֵאן וּבָקָר**), beasts of burden being excepted; Genesis 26:14, **מִקְנֵה צֵאן**; **וַיִּמְכְּרֵהֶם בָּקָר**; Genesis 47:17, “and Joseph gave them food **וּבְמִקְנֵה הַצֵּאן וּבְמִקְנֵה הַבָּקָר וּבְחִמְלֵיהֶם**.” Asses and camels are more rarely comprehended in this word, Job 1:3; **אֲנָשֵׁי מִקְנֶה** men who look after cattle, Gen. 46:32, 34; **אֶרֶץ מִקְנֶה** land fit for feeding cattle, Nu. 32:1, 4.

(2) *purchase, buying, something bought*, Gen. 49:32.

**מִקְנֶה** f. of the preceding.—(1) *acquisition, possession*, Gen. 23:18.

(2) *purchase, buying*, **סֵפֶר הַמִּקְנֶה** the deed of a

purchase, Jer. 31:11, seq.; also *a thing bought*, **מִקְנֵה בָּקָר** used of slaves bought for money. Genesis 17:12, 13, 23.

(3) *price of purchase, purchase money*, Levit 25:16, 51.

**מִקְנֵיהוּ** (“possession of Jehovah”), [*Mikneiah*], pr. n. m. 1 Ch. 15:18, 21.

**מִקְסָם** m. (from the root **קָסַם**), *divination*, Eze. 12:24; 13:7.

**מַקָּז** (“end,” from the root **קָצַץ**, of the form **קָסַר**), [*Makaz*], pr. n. of a town, once 1 Ki. 4:9.

**מַקְצוּעַ** pl. **מַקְצוּעִים** and **מַקְצוּעֹת** m. *a corner*, Ex. 26:24; 36:29; Neh. 3:19, 20, 24, 25. Root **קָצַע** to cut off.

**מַקְצוּעָה** f. *a graving tool, a carving tool*, with which figures are made by carving in wood, Isa 44:13. Targ. **אֲזוּלָה** *cutter*. Root **קָצַע**.

**מִקְצָה** a doubtful noun, which apparently ought to be excluded from lexicons altogether. **מִקְצָה**, wherever it occurs, appears to be for **מִקְצָת**, from **קָצַת**, which see.

**מִקָּה** not used in Kal, TO MELT, TO PINE AWAY, like the cogn. **מִידָה**, **מִידָה**, **מִידָה**, which see. In western stocks to this there appear to answer *maceo, macer*.

NIPHAL **נִמְקָה**.—(1) *to melt*, Isa. 34:4, **נִמְקָה כָּל צִבְיָה**, “all the stars of heaven shall melt,” i. e. shall fall melted, here compared by the poet to wax candles, as this image is well explained by Vitringa. [Most will regard this explanation as *very strange*.] Hence *to flow, to run*, Ps. 38:6, **נִמְקָה חֲבוֹרֹתַי**, “my tumours run with corrupt matter.”

(2) *to pine, to pine away*, of the eyes and tongue, Zec. 14:12; of persons, Lev. 26:39; Ezek. 24:23; 33:10.

HIPHAL **הִמְקָה** causat. *to cause to pine away*, Zec. 14:12.

Derivative, **מִקָּה**.

**מִקְרָא** m. (from the root **קָרָא**).—(1) *a calling together, convocation*, pr. Aram. inf. of the root **קָרָא**, Num. 10:2, **לְמִקְרָא הָעֵדָה** “to call together an assembly.” Hence—(a) *an assembly* called together, a sacred *convocation* called together, *κατήγηγος*, Isa. 1:13. Often **מִקְרָא קֹדֶשׁ** Lev. 23:2, seq.; Num. 28:18, 25.—(b) *a place* of holy *convocation*, pl. sanctuaries, Isa. 4:5.

(2) *recitation, reading*, Neh. 8:8, “they listened to the reading.”

**מִקְרָה** m. (from the root **קָרָה**).—(1) *a fortuitous chance*, 1 Sam. 6:9; 20:26; Ruth 2:3.

(2) *a lot*, which happens to any one, Ecc. 2:14, "מקרה אחר יקרה את כלם" "the same lot happens to all;" verse 15; 3:19; 9:2, 3.

**מִקְרָה** m. pr. part. Piel, from the root **קָרַה**; *boarding, floor*, Ecc. 10:18.

**מִקְרָה** f. (from the root **קָרַה**), *refreshing, cooling*, Jud. 3:20, 24.

**מִקְשָׁה** m. propr. *turned work*, or something rounded, from the root **קָשָׂה** No. II., i. q. fem. **מִקְשָׁה**. Isa. 3:24, **מִעֲשֵׂה מִקְשָׁה** "turned work," in derision of the hair artificially twisted. The opinions of other interpreters are given in my Comment. on the passage.

I. **מִקְשָׁה** f. of the prec. *turned work*, of the golden candlestick, Ex. 25:31, 36; 37:17, 22; Num. 8:4; of the silver trumpets, Num. 10:2; of a column, Jer. 10:5; of the cherubim, Ex. 25:18, **מִעֲשֵׂה מִקְשָׁה אֲתָם** "with rounded work thou shalt make them," sc. the cherubim. They appear to have been of olive wood, and covered with gold from 1 Ki. 6:23, compare verse 28; so that they are mistaken who understand **מִקְשָׁה** of *solid gold*, from the root **קָשָׂה** to be heavy, hard.

II. **מִקְשָׁה** for **מִקְשָׂאָה**, Arab. مَقْشَاة f. denom. from **קָשָׂה** a cucumber; *a field set with cucumbers*, Isa. 1:8.

**מָר** m. (from the root **מָרַר**).—(1) subst. *a drop*, so called from flowing down (see **מָרַר** No. 1), Isa. 40:15.

(2) adj. f. **מָרָה** *bitter*, Isa. 5:20; Prov. 27:7; *bitter, acrid* (sharp), of brackish water, Ex. 15:23. Neutr. as a substantive, *bitterness* (of death), 1 Sa. 15:32. Metaph.—(a) *sad, sorrowful*, Eze. 3:14; often used of the mind, Job 21:25. **מָר נָפֵשׁ** adj. *sad* of soul, 1 Sa. 1:10; 22:2; and subst. *sadness*, Job 7:11; 10:1.—(b) *bitter*, of a cry or weeping, Germ. bitterlich. **אֶעֱקֹה נְדוּחָהּ וְיָמָרָה** "a loud and bitter cry," Gen. 27:34; Est. 4:1; Eze. 27:31, **מִקְפָּר מָר** "a bitter (violent) lamentation;" also used of a bitter fate, Pro. 5:4; Am. 8:10. Adv. **מָר** Isa. 33:7, and **מָרָה** Eze. 27:30, *bitterly*.—(c) *fierce*, i. e. vehement, powerful, raging, i. q. Arab. مَرِير (whence it is at the same time manifest how **מָר** strong, Jud. 14:14, can be opposed to sweet), Hab. 1:6; **מָר נָפֵשׁ** id. Jud. 18:25; 2 Sam. 17:8.—(d) destructive, pernicious, Ps. 64:4; Jer. 2:19. **מִי מִרְיָה** bitter waters, i. e. which would be destructive to the perjured wife, Num. 5:18, 19.

**מָר** fully **מָרַר** Cant. 4:6; 5:5, seq. Makk. **מָר**

(Ex. 30:23) m. *myrrh* (so called from its flowing down, distilling, see the root **מָרַר** No. 1), Arab. مرمر, Gr. μύρρα (as if from the fem. form **מָרָה**), μύρρα; it exudes from a tree growing in Arabia, according to Dioscorides (i. 77), like the Egyptian thorn; it afterwards hardens into a bitter gum, of a sweet smell, and valuable, which was used in incense, Ps. 45:9; Prov. 7:17; Cant. 3:6; 4:14. **מָר עֵבֶר** Cant. 5:5, and **מָר דָּרֹד** Ex. 30:23, is myrrh spontaneously distilled from the tree, and on that account superior, μύρρα σπαστή. **צִדְדוֹ הַפֹּדֶר** a little bag filled with myrrh, for the sake of the sweet smell (like **בֵּית נָפֵשׁ** Isa. 3:20), hung from a woman's neck, Cant. 1:13; (others understand a bundle of the flowers or leaves of myrrh, which is contrary to the usage of these words). Of the tree which produces myrrh we have even now no accurate information; [until found by Ehrenberg in Arabia.] See Diosc. loc. cit., with Sprengel's Commentaries, Celsii Hierobot. t. i. p. 520.

I. **מָרָה** i. q. **מָרַה**, —(1) TO LASH a horse with a whip to quicken its speed (streichen, anpeitschen), see Hiphil.

(2) *to be contumacious, rebellious*. Part. fem. **מָרָה** i. q. **מוֹרָה** rebel, Zeph. 3:1.

Hiphil, once used of the ostrich rising from her nest, and by flapping her wings impelling herself on, as if with a whip. Job 39:18, **בָּעֵת בְּפָרוֹם תִּמְרֶיָהּ** "now she lashes up herself on high." Compare **שָׁטַט** and **שָׁטַח**. The ancient versions, "*lifts up herself, rises*," as if **מָרָה** were with the letters transposed, i. q. **רָמַם** = **רָמַם**.

II. **מָרָה** or **מָרָה** a root not used as a verb, *to be full of food, to be well nourished, to be fat*. Arab. مَرَى and مَرَا bene profecit s. bene cessit cibis, — **מָרָה** to be strong (pr. fat), to be manly,

whence **מָרָה** Ch. **מָרָה** a man. Hence **מָרָה** fat, **מָרָה** the crop of a bird, and pr. n. **מָרָה**. Very nearly kindred is **מָרָה** Hiph. to fatten, **מָרָה** fat, which are referred above, page cxxxviii, B, to the notion of cutting, hence of eating. But perhaps it should rather be from the notion of filling, so that **מָרָה**, **מָרָה** would nearly approach **מָלָה**, which see. To this answer the Sanscrit *prī, pri*, to fill, to nourish, to sustain.

**מָרָה** pr. n. f. (i. q. **מָרָה** "sad"), [Mara], Ruth 1:20.



**מֶרָא** Ch. *lord*, Daniel 2:47; 4:16, 21; 5:23.  
 Syr. ܡܪܐ, Arab. مَرَّ id. pr. man, from the root  
 מֶרָא No. II.

**מֶרָאד** see מֶרָד.

**מֶרָאד בִּלְאָדָן** ("Merodach (i.e. Mars) is god, the lord;" according to Bohlen, i. q. Pers. مَرَدَت "a praised man", which is unsuitable), [*Merodach-baladan*], a king of Babylonia, Isa. 39:1; according to Berosus (ap. Eusebium in Chronico, Vers. Arm. ed. Aucher. tom. i. p. 42, 43), the viceroy of the king of Assyria, from whom he revolted, taking the kingdom of Babylonia for himself; see my Comment. on Isaiah, loc. cit. He is also called מֶרָאד which see; *m* being changed into *b*.

**מֶרָא** const. מֶרָא with suff. מֶרָאד Cant. 2:14; מֶרָאח Lev. 13:34; מֶרָאָה Lev. 13:25; but more often with forms of the suffix, which appear to be pl., of which however the Yod is radical (see מַעֲשֶׂה, מִקְנֶה and Gramm. § 90, 9), like מֶרָאד Cant. 2:14; מֶרָא Job 41:1; and מֶרָאִים, מֶרָאִים (which are found construed with a sing. Gen. 41:21; Lev. 14:37; Dan. 1:15), plur. const. מֶרָא Eccles. 11:9 כְּחַיִּב מֶרָא (קרי) m. (from the root מֶרָא).

(1) *appearance, look, aspect*, Gen. 41:21; Cant. 2:14 [and often Arab. مَرَّة]; Lev. 13:12; לְכָל-מֶרָאָה עֵינֵי מֶרָאָה "according to all the looking of the priest," i. e. as to what the priest sees in him. Deut. 28:34, מֶרָאָה עֵינֶיךָ "what thine eyes behold;" verse 67; Isa. 11:3; Eze. 23:16.

(2) *vision, sight*, Exod. 3:3; Eze. 8:4; 11:24; 43:3; Dan. 8:16.

(3) *form, appearance*, Exod. 24:17; Eze. 1:16, 28. It is placed after in the genitive, מֶרָאָה Gen. 12:11; מִכְּבֹת מֶרָאָה Gen. 24:16; 26:7, fair of form; and with ? prefixed, מֶרָאָה לְמֶרָאָה beautiful of form, Gen. 2:9. In the prophetic style *the appearance of anything, is what is like such a thing*; comp. דְּמוּת No. 3. Dan. 10:18, וְנִגְעַבִּי בְּמֶרָאָה אָדָם "there touched me as the appearance of a man;" Eze. 8:2; also 1:26, דְּמוּת בְּמֶרָאָה.

**מֶרָאָה** f. of the preceding.—(1) *vision*, i. q. חִזוֹן Dan. 10:7, 8, 16, מֶרָאָה תְּלִילָה visions of the night, Gen. 46:2. מֶרָאָה אֱלֹהִים visions sent by God, Eze. 8:3; 40:2.

(2) *a looking-glass, a mirror*, Ex. 38:8. (Arab. مِرْآة id.) compare מֶרָאָה.

**מֶרָאָה** f. (from the root מֶרָא No. II.), *the crop of a bird*, Levit. 1:16. (Arab. مَرْبِئ id.)

**מֶרָאָה** Josh. 15:44, and מֶרָאָה 2 Chron. 11:8; 14:8, 9; Mic. 1:15 (i. q. מֶרָאָה "that which is at the head"), [*Mareshah*], pr. n. of a fortified town in the plain country of Judah; Gr. Μαριά. 2 Mac. 12:35; Μαρησά, Jos. Antt. viii. 10, § 1; Μάρισα xii. 6, § 6.

["(2) a man, 1 Chron. 2:42."]

**מֶרָאָה** pl. f. (denom. from ראש, pr. that which is at any one's head, opp. to מְרִילוֹת that which is at the feet. It becomes a prep. *at the head of* any one, with suff. מֶרָאָהִי at his head, 1 Sam. 19:13; 26:7, 11, 16; 1 Ki. 19:6; under his head, Gen. 28:11, 18. It is followed by a noun in the gen. 1 Sam. 26:12, מֶרָאָהִי שָׁאוּל "at the head of Saul," perhaps for מֶרָאָהִי Mem being omitted (unless the true reading be מֶרָאָהִי), with a double plur. termination; see Hebr. Gramm. § 86, 4, note.

**מֶרָאָה** id. with suffix מֶרָאָהִיכֶם, Jer. 13:18, יֵרֵד מֶרָאָהִיכֶם עֲמֻרַת תְּפֹאֲרֵתְכֶם "there shall descend your heads (i. e. from your heads) the crown of your honour." יֵרֵד is here followed by an accus. of the thing from which anything descends, like יָצָא עֲלָהּ. But there is nothing to hinder from reading מֶרָאָהִיכֶם, like 1 Sa. 26:12.

**מֶרָב** ("multiplication," from the root רָבַב, of the form מִרְבָּב), [*Merab*], pr. name of a daughter of Saul, 1 Sa. 14:49; 18:17, 19.

**מֶרְבָּדִים** plur. *coverings, cushions spread out*, Pro. 7:16; 31:22; from the root רָבַד.

**מֶרְבֵּה** f. (from the root רָבַה), *amplitude, fullness*, as a coner. *full*, Eze. 23:32.

**מֶרְבֵּה** m. (from the root רָבַה)—(1) *multiplication, increase*, Isa. 9:6.

(2) *plenty*. Isa. 33:23, "then spoil is divided מֶרְבֵּה in great plenty."

**מֶרְבִּית** f. (from the root רָבַה)—(1) *multitude, magnitude*, 2 Ch. 9:6; 30:18.

(2) *very great part*, 1 Ch. 12:29.

(3) *progeny, increase of a family*, 1 Sa. 2:3.

(4) *interest, usury*, as if the increase of the principal, Lev. 25:37 (comp. Gr. τόκος, from τίσω; Lat. *fenus*, from *feo*, i. e. *fero, pario*; whence *setua, fecundus*; see Gellius, xvi. 13). Arab. رِبَا interest, رِبَا interest.

**מַרְבֵּץ** const. st. **מַרְבֵּץ** Eze. 25:5 (see Lehrs. page 578), m. (from the root **רָבַץ**), a couching place (of cattle), Zeph. 2:15.

**מִרְבֵּץ** m. a stable or stall, in which cattle are tied up, from the root **רָבַץ**, which see. Amos 6:4; 1 Sa. 28:24; Jer. 46:21; Mal. 3:20.

**מִרְבֵּץ** an unused root, which seems to have signified the same as **נָרַב**, Arab. quadril. **نَرَبَج**, as far as may be gathered from the derivatives.

(1) to roll rapidly; whence **מִרְבֵּץ** a threshing wain, (unless perhaps **מִרְבֵּץ** in this noun is i. q. **מִרְבֵּץ**, to rub, to rub in pieces).

(2) to speak rapidly, used of babblers, tale-bearers; whence **מִרְבֵּץ** tale-bearer.

**מִרְבֵּץ** m. (from the root **רָנַע**), rest, a place of rest, Jer. 6:16.

**מִרְבֵּץ** pl. f. (denom. from **רָנַע**), what is at any one's feet; opp. to **מִרְבֵּץ** which see. Ruth 3:4, seq.; Dan. 10:6. In accus. adv. at any one's feet, Ru. 3:8.

**מִרְבֵּץ** f. a heap of stones, from the root **רָנַע**; Arab. **رَجَم** to heap up stones. Pro. 26:8; **מִרְבֵּץ** "as a bag of gems in a heap of stones;" a proverbial expression, similar to Matt. 7:6. Not amiss Luther, als ob man Edelsteine auf den Rabenstein wüfste.—LXX. translate **τὴν ἀσπίδα** a sling (from the root **רָנַע** to cast stones): **ὅς ἀποδοσμέυι λίθον ἐν σφενδόνη**.

**מִרְבֵּץ** fem. (from the root **רָנַע**), rest, a tranquil habitation, Isa. 28:12.

**מִרְבֵּץ** fut. **יִמְרֹב** TO BE CONTUMACIOUS, REBELLIOUS, TO MOVE SEDITION, Gen. 14:4; followed by 2 Ki. 18:7, 20; 24:1, 20; and על of the person rebelled against, Neh. 2:19; 2 Ch. 13:6; more rarely with an acc. (comp. **מִרְבֵּץ**), Josh. 22:16; Job 24:13 (see below). **מִרְבֵּץ** to rebel against Jehovah (by worshipping idols), Josh. 22:16, sq.; Eze. 2:3; Dan. 9:9. Poet. **מִרְבֵּץ** those who oppose the light, the enemies of light, Job 24:13. (Syriac **ܡܪܒܝܥ** id. Arabic to be obstinate, contumacious. Kindred is **מִרְבֵּץ**.)

The derivatives immediately follow, except the pr. n. **מִרְבֵּץ**.

**מִרְבֵּץ** Chald. i. **ܡܪܒܝܥ** Hebr. Ezr. 4:19.

**מִרְבֵּץ** m.—(1) rebellion, defection, Josh. 22:22. (2) [Mered], pr. n. 1 Ch. 4:17, 18.

**מִרְבֵּץ** Chald. adj. **rebellious**, f. **מִרְבֵּץ** emphat. st **מִרְבֵּץ** Ezr. 4:12, 15.

**מִרְבֵּץ** contumacy, 1 Sa. 20:36.

**מִרְבֵּץ** Jer. 50:2, pr. n. of an idol of the Baby lonians, prob. the planet Mars, which like Saturn was regarded by the ancient Shemites as the author of bloodshed and slaughter, and was propitiated with human victims. (Comp. as to its worship amongst the ancient Arabs, my Comm. on Isa., vol. ii. p. 344, seqq.) The name which this god bears amongst the Arabs

and Nasoreans, **مِرْدِخ**, appears to have sprung from this, (**Mirrikh** from **Mirdich**), and the etymology of this itself—(**Merodach** from the stock **Mord**, **Mort**, signifying both death and slaughter, see page CCCCLX, B, and the formative syllable **ach**, **och**, very frequent in Assyrian and Chaldee words, comp. **מִרְבֵּץ**, **מִרְבֵּץ**) suits very well the god of slaughter and war. So too **Mars**, **Mavors**, and **mors** appear to be of the same origin.—This god was diligently worshipped by the Assyrians and Babylonians, as appears not only from Jer. loc. cit., but also from the proper names of Babylonian and Assyrian kings compounded with this name (see my remarks on Isaiah, vol. i. p. 281), as **Mesessimordachus**, **Sisimordachus**, **אֱוִיל מִרְבֵּץ** (which see).

**מִרְבֵּץ** (Persic **مردکی** "little man," or "worshipper of Mars," from **מִרְבֵּץ** [**Mordecai**], pr. n. of a Benjamite living in the metropolis of Persia, by whom Esther was brought up, afterwards chief minister of the king, Esther 2:5, sqq. LXX. **Μαρδοχαῖος**, [Also one who returned with Zerubbabel, Ezr. 2:2; Neh. 7:7].

**מִרְבֵּץ** masc. Isa. 14:6; if the reading be correct, part. Hoph. from the root **רָבַץ**, subst. **persecution**. But I fully agree with Döderlein, that for **מִרְבֵּץ** we should read **מִרְבֵּץ** (dominion) from the root **רָבַץ**. See my Comment. on the place. [Conjectures, however probable they may seem, are very dangerous when applied to God's inspired Scripture, and this word as it stands yields a suitable meaning.]

**מִרְבֵּץ**—(1) pr. i. q. Arab. **مِرْبَض** TO STROKE, TO STRIKE (German **streichen**, **streifen**); specially to **lash** with a whip (compare the kindred **מִרְבֵּץ**, to pass a razor over the skin, whence **מִרְבֵּץ** a razor. See Schultens on Hariri, Cons. i. p. 24; De Defect. Ling. Hebr., p. 117. Kindred are **מִרְבֵּץ**, **מִרְבֵּץ** to rub, to rub over, **bestreichen**, **reiben**, **einreiben**. Hence—

(2) to be contumacious, rebellious, Deut. 21:18, 20; Ps. 78:8; prop. to resist, to contend against,



striking and contending with both hands. (Arabic *عري* to refuse what is owed, Conj. III. to contend in disputing.) Constr. with *פ* of the person resisted, Ps. 11:11; Hos. 14:1; and with an acc. (prop. to repulse any one), Jer. 4:17; Psalm 105:28; especially in the phrase, *יְהוָה אֶת־פִּי מִקֶּרָה* to reject a divine command, Nu. 20:24; 27:14; 1 Sa. 12:15 (which, perhaps, formerly taken in its proper sense meant, to stroke or strike any one's mouth, i. e. to refuse to hear his words, to treat him with contempt, compare Dan. 4:32).

*Hiphil* הִקְרָה fut. apoc. וְתִקֶּר (Ezek. 5:6), i. q. Kal No. 2, to resist, to oppose. Job 17:2, בְּהִמְרוֹתָם תִּלָּן, *יִקְרָה* prop. "my eye rests upon their resistance," i. e. I see or experience nothing but their provocation; also to be refractory, contumacious, Psalm 106:7. Constr. — (a) followed by an acc. (as in Kal), Ps. 78:17, 40, 56; often in the phrase, *הִקְרָה יְהוָה אֶת־פִּי* as to which see Kal, Deu. 1:26, 43; Jos. 1:18; and in the same sense, *יִקְרָה אֶת רֹאשׁוֹ* Psalm 106:33; and *יִקְרָה* (as if, to offend the eyes of Jehovah) Isaiah 3:8. — (b) followed by *פ* (against) Ps. 106:43; Ezek. 20:8. — (c) followed by *עִם* Deut. 9:7, 24; prop. to contend with any one.

Derivative nouns, מִרְה, מִרְי, and pr. n. *יִמְרָה*, No. I, מִרְיָה, מִרְיָה, מִרְיָה.

*Note.* In two occurrences of the root *קרה* the signification appears to be borrowed from the kindred root *קָרַר* 'to be bitter.' One is 2 Kings 14:26, *עֵינֵי יִשְׂרָאֵל מִקֶּרָה כָּאֵד* "the affliction of Israel (was) very bitter" (so all the ancient versions), where it would be hardly suitable to say, *perversé*, i. e. obstinate, affliction, nor do I see how from the notion of the root *קרה* we can with Schultens obtain the notion of severe affliction. The other instance is *מִרְיָה* Job 23:2, which see. On the other hand *מִרְיָה* has adopted the signification of the verb *קרה* Ex. 23:21.

I. *מִרְה* f. dual מִרְתַּיִם (from the root *קרה*) repeated rebellion [*Merathaim*], a symbolic name of Babylon, Jer. 50:21.

II. *מִרְה* ("bitterness," from the root *קָרַר*) pr. n. of a bitter or brackish fountain in the peninsula of Sinai, Ex. 15:23; Num. 33:8; according to the probable opinion of Burckhardt (see Travels in Syria, p. 777, seqq.); the same as is now called *بئر حواره* *Bir Hawdrāh*, not the fountains of Moses (عيون موسى), as thought by Pococke and Niebuhr.

*מִרְה* (read *morra*) f. (from the root *קָרַר*) sadness, grief, Prov. 14:10.

*מִרְה* f. id. Genesis 26:35, מִרְה רֹחַ "sadness of spirit."

*מִרְדָּר* m. (from the root *רדד* No. 2) Lam. 3:19; pl. מִרְדָּרִים Lam. 1:7, persecution of any one. Concr. "one troubled with persecutions," Isa. 58:7.

*מִרְדָּר* (prob. for מִרְדָּר, מִרְדָּר, refuge, from the root *רדד* to draw in, to betake oneself), [*Meroz*], pr. n. of a town in northern Palestine, Jud. 5:23.

*מִרְדָּר* m. one bruised, crushed, from the root *רדד*. Leviticus 21:20, מִרְדָּר אֵשֶׁךְ "castrated" with crushed testicles." But LXX. *μονόρχης*. Vulg. *herniosus*.

*מִרְדָּר* m. (from the root *רומ*) — (1) height; what is high, lofty, sublime. Placed after another word in the gen. *הַר מִרְדָּר יִשְׂרָאֵל* the lofty mountain of Israel, of Zion, Ezekiel 17:23; 20:40; 34:14. *בְּמִרְדָּר* on high, Job 39:18; and *מִרְדָּר* in acc. id. Isai. 37:23, וַתִּשָּׂא מִרְדָּר עֵינֶיךָ "and thou liftest up thine eyes on high." Concr. Most High (of God), Ps. 92:9; and coll. leaders, princes, Isa. 24:4. Poet. very high is also applied to anything far off. Psalm 10:6, מִרְדָּר מִשְׁפָּטֶיךָ מִנְּגִדוֹ "thy judgments are very far off from him;" comp. *רומ* Isa. 30:18.

(2) a lofty, fortified place, Hab. 2:9; specially of heaven, Psalm 18:17; Isaiah 24:18, 21; 40:26; 57:15; 58:4; Jer. 25:30; pl. מִרְדָּרִים id. Job 16:19; of the lofty seat of Jehovah in Zion, Ps. 7:8; of an inaccessible fortress, Isa. 26:5. Plur. figuratively, of great honours, Ecc. 10:6.

(3) loftiness of mind, pride; adv. Ps. 56:3.

*מִרְדָּר* ("height," "a high place"), מִרְדָּרִים [*waters of Merom*], Josh. 11:5, 7; pr. n. of a lake situated in a lofty region at the foot of Mount Lebanon; (Greek *Σαροϋνίτις*, Jos. Antiqu. v. 6; Arab. *بحيرة الحولة*); through which the Jordan flows.

*מִרְדָּר* m. (from the root *רדד*), course, race, Eccl. 9:11.

*מִרְדָּרָה* f. — (I) i. q. *מִרְדָּר* 2 Sam. 18:27; Jerem. 23:10.

(II) oppression of the poor, a signification taken from the root *רדד*, Jer. 22:17.

*מִרְדָּקִים* m. pl. (from the root *מָדַק*), purification, Est. 2:12.

*מִרְדָּת* ("bitternesses," "bitter fountains") [*Maroth*], pr. n. of a town in the tribe of Judah, Mic. 1:12.

**מְרוֹחַ** Jer. 16:5, const. **מְרוֹחַ**, Amos 6:7 (compare Lehrs. p. 578), i. q. Arab. **مَرْح** *clamour, outcry*, the lifting up of the voice, whether in rejoicing, Amos loc. cit., or in weeping, Jer. loc. cit.; compare **מְרוֹחַ** endowed with a loud voice. Medial words of the same kind are **מְרוֹחַ** and **מְרוֹחַ**.

**מְרוֹחַ**—(1) TO RUB, TO BRUISE, TO RUB OUT, see **מְרוֹחַ**. (Cognate are **מְרוֹחַ**, **מְרוֹחַ**, and with **ר** turned into a sibilant, **מְרוֹחַ**. Arab. **مَرْح** a tree from which fire is brought by rubbing.—(2) i. q. Arab. **مَرْح** to rub over, e. g. the body with oil. IV. to soften. In the Old Test. it is once used of a cataplasm laid on a sore, Isa. 38:21, "Isaiah had said, let them take dried figs **וַיִּמְרוֹחוּ** **עַל-הַשָּׁחַיִן** (pregn.) and lay them softened upon the ulcer;" LXX. *καὶ τρίψον καὶ κατάπλασαι*. Hence **מְרוֹחַ**.

**מְרוֹחַ** m. (from the root **מְרוֹחַ**), *broad space*, Hab. 1:6. Often metaph. used of liberty and welfare (opp. to distresses, **צָר**; compare **וַיִּצְאֵנִי**; Ps. 18:20, **וַיִּצְאֵנִי** **לְמְרוֹחַ** "and he brought me out into a wide space," i. e. he delivered me from distresses, Ps. 31:9; 118:5. Once used in a bad sense, Hos. 4:16, **בְּקֶבֶשׁ בְּמְרוֹחַ**, "like a lamb in a wide space," where it might easily wander from the flock.

**מְרוֹחַ** (from the root **מְרוֹחַ**); pl. **מְרוֹחִים** and **מְרוֹחִים** Isa. 33:17; Jer. 8:19, m. *far distance, what is far off, a place far off*; **מְרוֹחַ** from afar, after verbs of coming, Isa. 10:3; 30:27; but 17:13, **מְרוֹחַ** **נָס** "he fled from afar off," i. e. to flee away far, and already to look from a great distance, **אֶרֶץ מְרוֹחַ**, a remote land, Isa. 13:5; pl. **מְרוֹחִים** **אֶרֶץ** **מְרוֹחִים** Isa. 33:17; Jer. 8:19; **מְרוֹחֵי-אֶרֶץ** Isa. 8:9, remote countries.

**מְרוֹחֶשֶׁת** fem. (from the root **מְרוֹחֶשֶׁת**), *a pot, a cauldron*, prop. a vessel in which things are boiled, Lev. 2:7; 7:9.

**מְרוֹחֵם** (kindred to the verb **מְרוֹחֵם**, which see) pr. to smoothen; hence—

(1) TO POLISH, TO SHARPEN a sword, Ezek. 21:14, 33.

(2) to make any one's head smooth, i. e. to make bald, to *tear out, to pluck* the hair, in contending, chastening, Neh. 13:25; in scorn, Isa. 50:6 (where **מְרוֹחֵם** are those who pluck the beard); in mourning, Ezra 9:3.—Ezek. 29:18, **כָּל-בְּתָרְךָ מְרוֹחֵה** "every shoulder was peeled," i. e. with carrying burdens.

NIPHAL, to become bald, Lev. 13:40, 41.

PUAL—(1) to be polished (used of metal), : Ki 7:45.

(2) to be sharp, as a sword. Part. **מְרוֹחֵה** for **מְרוֹחֵה** (with Dag. f. euphon.), Ezek. 21:15, 16. Hither many refer **מְרוֹחֵם** Isa. 18:2, 7, for **מְרוֹחֵם** a sharp people, i. e. fierce, vehement (compare **מְרוֹחֵם** No. 2). But see above under the word **מְרוֹחֵם**.

**מְרוֹחֵם** Ch. i. q. Hebr. No. 2, to pluck (wings). Pret. pass. to be plucked, Dan 7:4.

**מְרוֹחֵם** m. in pause **מְרוֹחֵם**, with suff. **מְרוֹחֵם** Deu. 31:27, **מְרוֹחֵם** Neh. 9:17 (from the root **מְרוֹחֵם**).

(I.) *contumacy*, Eze. 2:5, **מְרוֹחֵם** "for they are a contumacious house," i. e. people. **מְרוֹחֵם** the contumacious, Num. 17:25. Ellipt. for **מְרוֹחֵם** **אִישׁ** **אֶחָד** Eze. 2:7, **מְרוֹחֵם** "for they are contumacious;" verse 8; 44:6; Prov. 17:11.

(II.) *bitterness*, a signification taken from the root **מְרוֹחֵם** (compare the note under **מְרוֹחֵם**), Job 23:2, **מְרוֹחֵם** **הַיּוֹם** **מְרוֹחֵם** "even now my complaint is bitterness," i. e. bitter. Those who retain the common signification of **מְרוֹחֵם**, render these words, "even now doth my complaint (seem to you) rebellion?" which appears to me to be too harsh. ["*Outcry*," is the sense given to this passage in Thes.]

**מְרוֹחֵם** [Merib-baal], pr. n. of a son of Jonathan, 1 Ch. 9:40, called also a little before **מְרוֹחֵם** ("contender against Baal"), which seems to be the more correct form.

**מְרוֹחֵם** (from the root **מְרוֹחֵם**) adj. *fat, well-fed*, Eze. 39:18; hence subst. *well-fed cattle*; specially a *fatted calf*, **מְרוֹחֵם** **אֶחָד**. Commonly joined with the words **שׁוֹר** and **בָּקָר**. 2 Sam. 6:13; 1 Ki. 1:9; 19:25; Isa. 11:6. Plur. **מְרוֹחֵם** Isaiah 1:11; Amos 5:22.

**מְרוֹחֵם** f. (from the root **מְרוֹחֵם**).—(1) *strife, contention*, Gen. 13:8; Exod. 17:7; Num. 27:14.

(2) [Meribah], pr. n.—(a) of a fountain flowing from a rock in the desert of Sin on the Heroopolitan gulf, Exod. 17:1—7.—(b) **מְרוֹחֵם** ("water of strife"), another similar fountain in the desert of Zin, near Kadesh, Num. 20:13, 24; Deut. 33:8; Psalm 81:8; 106:32; fully **מְרוֹחֵם מְרוֹחֵם** Eze. 47:19.

**מְרוֹחֵם** ("contumacy"), [Meraiah], pr. n. m., Neh. 12:12.

**מְרוֹחֵם** and **מְרוֹחֵם** Moriah, pr. name of a hill of Jerusalem, on which Solomon built the temple, 2 Ch. 3:1. Gen. 22:2, **אֶרֶץ מְרוֹחֵם** "the land of Moriah,"



i. e. the region around that mountain, its vicinity, as if district of Moriah; comp. אֶרֶץ הַעֵי Josh. 8:1. As to the origin, the sacred writers themselves (Gen. 22:8, 14; 2 Chron. loc. cit.) make allusion to the etymology from the root מְרָה which is confirmed by regarding מְרִיָּה as contr. from מְרִיָּהּ for מְרָהּ (Part. Ho.), with Yod of union, i. e. *chosen by Jehovah*, a name which is very suitable for a sanctuary.

מְרִיּוֹת ("contumacies"), [Meraioth], pr. n. m. —(1) 1 Chron. 5:32; 6:37; Ezr. 7:3.—(2) 1 Ch. 9:11; Nehem. 11:11.—(3) Neh. 12:15; elsewhere מְרִיּוֹת (in the ancient writing the letters י and מ resemble one another).

מְרִים (prop. "their contumacy") pr. name f. Miriam; Greek Μαρίαμ, Μαρία.—(1) the sister of Moses, a prophetess, Exod. 15:20; Num. 12:1; Mic. 6:4.—(2) 1 Chron. 4:17.

מְרִירוֹת f. (from the root מְרַר), *sadness, grief*, Eze. 21:11.

מְרִירִים see מְרִירִים.

מְרִירִי m. adj. (from the root מְרַר) *bitter*; hence *poisonous*, Deut. 32:24. Compare מְרָה.

מְרָךְ m. pr. softness; figuratively *fear, timidity*, Lev. 26:36 (LXX. δειλία); from the root מְרַךְ, whence the segolate form מְרָךְ = מְרָךְ in the same manner as מְרָךְ from the roots מְרָךְ, מְרָךְ, מְרָךְ; מְרָךְ from the roots מְרָךְ, מְרָךְ; מְרָךְ from the roots מְרָךְ, מְרָךְ. The root which is found in the Rabbinic נחמד to be soft, is secondary and taken from this noun.

מְרָכֶב m. (from the root מְרַכֵּב)—(1) *a chariot*, 1 Ki. 5:6.

(2) *the seat of a chariot*, Cant. 3:10; Lev. 15:9.

מְרָכֶבֶת f. 2 Sam. 15:1; 1 Kings 7:33; constr. מְרָכֶבֶת Gen. 41:43; with suff. מְרָכֶבֶת Gen. 46:29; 1 Sam. 8:11; plur. מְרָכֶבֶת Zec. 6:1; Joel 2:5; constr. מְרָכֶבֶת Exod. 15:4; with suff. מְרָכֶבֶת Mic. 5:9, f.; *a chariot*, Gen. 46:29; especially a war chariot; see the above-cited examples.

מְרָכֶלֶת f. (from the root מְרַכֵּל), *merchandise*, Eze. 27:24. [a market, see Thes.]

מְרָמָה f. (from the root מְרַמֵּה Pi. to deceive).—(1) *fraud*, Gen. 27:35; 34:13. מְרָמָה אִישׁ a fraudulent man, Psa. 5:7. מְרָמָה אֲבָנֵי fraudulent weights, i. e. made to deceive, Mic. 6:11. מְרָמָה מְאֹנֵי deceptive scales, Pro. 11:1. Meton. *riches gained by fraud*, Jer. 5:27. Plur. מְרָמָה Ps. 10:7; 35:20.

(2) [Mirma], pr. n. m., 1 Chron. 8:10.

מְרָמוֹת ("elevations"), [Meremoth], pr. n. m. —(1) Ezra 8:33; Neh. 3:4, 21; 10:6; 12:3; for which there is מְרִיּוֹת verse 15.—(2) Ezr. 10:36.

מְרָמָם m. (from the root מְרַמֵּם), *a treading down, something to be trodden with the feet*, Isa. 5:5; 7:25; 10:6; Eze. 34:19.

מְרָנוֹת pr. n. Gent. [Meremothite], elsewhere unknown, 1 Ch. 27:30; Neh. 3:7.

מְרָם [Meres], pr. n. of a Persian prince, Esth. 1:14 (according to Bohlen مَرَمٌ lofty). ["Compare Sansc. mārsha, worthy; from the root mṛish; Zend. meresh. Benfey."]

מְרָסְנָא [Marsena], pr. n. of a Persian prince, Esth. 1:14; (perhaps i. q. prec. ["with the addition of nā, nom. Zend. nar, a man."]).

מְרַעַל masc. (with each Tzere impure), i. q. a friend, a companion; with suffix מְרַעַלִּי Genesis 26:26; plur. מְרַעִים Jud. 14:20; 15:6; with suffix מְרַעִי for מְרַעִי Prov. 19:7. It has the form as if Hiphil of the verb מְרַעַל No. 2, unless it be laid down that מְרַעַל is comp. of מְרַעַל and מֶן (like מְרַעִל, see מֶן No. 3, letter c), and that it only denotes a companion, not a friend, i. q. מְרַעִי. This is the only way of explaining the former Tzere being unchanged [But see Thes. p. 1296.]

מְרַעֵה masc. (from the root מְרַעֵה) with suff. מְרַעֵה Job 39:8; מְרַעֵם Eze. 34:18, *pasture, fodder* for cattle, Gen. 47:4; Joel 1:18; Job 39:8 ["lair, or feeding place of wild beasts, Nah. 2:12. Arab. مَرْعى id."].

מְרַעִית fem. (from the root מְרַעֵה)—(1) *pasture, pasturing*. צֹאן מְרַעִית "the sheep which I tend," Jeremiah 23:1; Psalm 74:1; 79:13; 100:3. מְרַעִיתו "the people that he (God) tends," Ps. 95:7.

(2) *a flock*, Jer. 10:21.

מְרַעֲלָה ("trembling," perhaps "earthquake"), [Maralah], pr. n. of a town in the tribe of Zebulun, Josh. 19:11.

I. מְרַפָּא m. and מְרַפָּה Jer. 8:15 (from the root מְרַפֵּא to heal).—(1) *the healing* (of a disease), 2 Ch. 21:18; 36:16; Jer. 14:19.—Hence—

(2) *refreshing*, both of the body, Prov. 4:22; 16:24; and of the mind, Pro. 12:18; 13:17.

(3) *deliverance* (from calamity), Prov. 6:15; 19:1; Mal. 3:20.

(4) *remedy*, Jer. 33:6.

II. מַרְפָּא (from the root מַרְפָּא=רָפָה to relax), prop. relaxed mind; hence *tranquillity* of mind, *meekness*; Pro. 14:30, מַרְפָּא לֵב "a meek heart;" Pro. 15:4; מַרְפָּא לִשָּׁן "tranquillity of tongue," i.e. gentle, modest speech; Eccles. 10:4, "gentleness hinders great offences."

מַרְפֵּשׁ m. (from the root מַרְפֵּשׁ), *water disturbed by treading*, Eze. 34:19.

מַרְצֵן a root not used in Kal, the primary meaning of which has been often discussed. I have, however, no doubt that the truth was seen by Kimchi, who regarded as its primary power to BE STRONG, FORCIBLE; for this not only very well suits all the passages, but it is confirmed by the kindred מַרְצֵן (*m* and *p* interchanged), to be violent (Hos. 4:2); whence מַרְצֵן a violent man. The meaning appears to be secondary, and taken from the idea of *hard labour*, which is found in Arabic مَرَضٌ to languish, to be sick (prop. wearied out with toil).

[In Thes. the meaning preferred is that given by Cocceius and J. Simonis, *to be fierce*; hence, *to be vehement*.]

NIPHAL, Job 6:25, מַה נִּמְרָצוּ אֲמָרֵי יָדַי "how powerful are right words;" 1 Kings 2:8, תִּלְלָה נִמְרָצָה "a heavy (or grievous) curse," Mic. 2:10, חָבַל נִמְרָץ "very violent destruction."

HIPHAL, to make vehement, *to irritate*; Job 16:3, מַה יִּמְרָצֶנִי "what (so) irritateth thee?"

מַרְצֵן masc. *an awl*, so called from its boring (root רָצַע), Ex. 21:6; Deu. 15:17.

מַרְצֵפָּה fem. (from the root רָצַע), *a pavement*, a place laid out with stones, 2 Ki. 16:17.

מַרְקָה prop. TO RUB (compare the kindred מַרַח, and in Greek ἀμύρω, ἀμύρωσιν); hence—

(1) *to polish* (metal); 2 Chron. 4:16, נְחֹשֶׁת מְרֻקָה "polished brass;" Jerem. 46:4, מְרֻקֵּי הַרְחָמִים "polish the spears."

(2) *to cleanse*, by washing, or anointing; compare מְרֻקָּה (Syr. مَرْقُوح to wash off).

PUAL מְרֻקָּה pass. of No. 1, *to be scoured*, Lev. 6:21. Derivatives, מְרֻקָּה, מְרֻקָּה.

מַרְקָה m. *broth, soup*, Jud. 6:19, 20, and Isaiah 65:4 קרי. Arab. مَرْقَة and مَرْقَة id. The proper

form of the word is מְרֻקָּה (which see), from the root מַרְקָה.

מְרֻקָּה masc. (from the root מַרְקָה), plur. *aromatic herbs*, Cant. 5:13.

מְרֻקָּה f. (from the root מַרְקָה), *ointment*, Ezek. 24:10; *a pot of ointment*, [for boiling it in], Job. 41:23.

מְרֻקָּה f. (from the root מַרְקָה).—(1) *the compounding of ointment*, Ex. 30:25; 2 Ch. 16:14.

(2) *ointment*, 1 Ch. 9:30.

מַרְדָּה (1) TO FLOW, TO DROP; whence מַר a drop, מַר myrrh, so called from distilling, and prob.

מַרְדָּה bile. (Arab. مَرْمَرَة to cause to flow, مَرْمَرَة)

frequent rain, and مَرْمَرَة channel. The trilit. مَرْمَر has often the sense of going, passing away, which in many roots is connected with that of *flowing*; see No. 4. جَرَى to run, to flow; Aram. רָהַט to run; whence מַרְמָטִים channels.)

(2) *to be bitter*. (Arab. مَرَمَر fut. A. id., and so in all the cognate languages; also the Lat. *amarus*, also *marco*. How this notion coheres with the former is not clear. Perhaps it is denom. from מַר myrrh, and מַרְדָּה bile, as being very bitter things). Impers. מַר לִי it is bitter to me, i.e. I am sad, Lam. 1:4, followed by כֵּן (*because of* any thing), Ruth 1:13. Fut. A. יִמַּר Isa. 24:9, compare Hebr. Gram. § 67, note 3.

(3) *to be embittered*, 1 Sa. 30:6. PIEL, fut. יִמְרָד.—(1) *to make any thing bitter*, Ex. 1:14; Isa. 22:4, אֲמַרְדָּה בְּבִכִּי "I weep bitterly."

(2) *to embitter, to irritate, to provoke* any one, compare Hithp. Gen. 49:23.

HIPHAL הִמַּר, inf. הִמְרָה.—(1) *to make life bitter*, Job 27:2.

(2) followed by לְ, *to make any one sad*, Ruth 1:20, הִמַּר לִי יְהוָה "the Almighty hath made me sad." Compare הִרַע verse 21.

(3) *to weep bitterly*, for the fuller זָרַח הִמַּר זֶעַךְ Zec. 12:10.

Note. מַרְדָּה Ex. 23:21, is fut. Hiphil in the Chald. form, for מַרְדָּה, but with the signification taken from the verb מַרְדָּה, followed by יָ to rebel. Compare the note under מַרְדָּה.

HITHPALPEL הִתְמַרְדָּה *to be embittered, exasperated*, Dan. 8:7. (Syr. مَرْقُوح to embitter, to provoke; Arab. مَرَمَر to be angry.)



Derivatives, מְרִירוֹת, מְרִירִי, [מְרִירָה] מְרָה, מֵר, מְרִירִים, מְרִירָה, pr. n. מְרָא [מְרוֹת], and those which immediately follow.

**מִרְרָה** *f. bile, gall*, so called from its flowing (see **מִרְרָה** No. 1), compare Germ. *Galle*, which properly signifies a fountain, like the cogn. *Quelle*, Job 16:13.

Arab. <sup>50</sup>مرارة <sup>5--</sup>مرارة [Syr. <sup>99</sup>ܡܪܐܪܐ, <sup>9</sup>ܡܪܐܪܐ id.]

**מִרְרוֹת** f.—(1) *bitterness*, Deut. 32:32, אִשְׁכָּלוֹת, “clusters of bitteresses,” i.e. bitter. Metaph. *bitter, severe* (punishments), Job 13:26, כִּי תִתֵּן עָלַי מִרְרוֹת “that thou writest (such) bitter things upon me,” thou layest on me such heavy punishment.

(2) *bile, gall*, Job 20:25. מְרוֹת פְּתָיִים "the gall of vipers," ib. 14, used of the poison of vipers, which the ancients incorrectly supposed to be in the gall (Plin. H. N. xi. 37, § 62), although in other forms also of this root, the notion of *bitterness* is applied to *venom*; (see מְרִירָה, Syr. مَرَارَة, Zab. מרר).

**מְרִירִים** *m. bitter herbs*, Ex. 12:8; Num. 9:11 (LXX. *πικριδες*. Vulg. *lactuæ agrestes*), Lam. 3:15 (where in the other member there is **לְעֵנָה** wormwood).

מֶרָר ("bitter," "unhappy"), [*Merari*], pr. n. of a son of Levi, Gen. 46:11; Ex. 6:16. Of the same form is the patron. Nu. 26:57.

מִרְאֵה see מִרְאָה.

**מְרִשֶׁעַת** f. (from the root **רָשַׁע**) *wickedness*,  
concr. for a wicked woman, 2 Ch. 24:7.

**מִשָּׂא** m.—(1) verbal inf. from the root מִשָּׂא; *a bearing, a carrying*. Nu. 4:24, לְעֹבֵד וּלְמִשָּׂא “for labouring and for carrying.” 2 Ch. 20:25, לֹא יִשָּׂא “that could not be carried;” compare 2 Ch. 35:3. Subst. Nu. 4:19, 27, 31, 32, 47.

(2) *a burden, load* which is carried, 2 Ki. 5:17; Jer. 17:21, seq.; Nu. 11:11. הָיָה לִמְשָׁא it was as a burden, 2 Sam. 15:33; 19:36; followed by עַל Job 7:20.

(3) מִשָּׁן נָפֶשׁ that to which the soul lifts itself up, i. e. what it desires, Eze. 24:25; compare the root No. 1, c.

(4) *something uttered* (see the root No. 1, letter *f*), a sentence, Prov. 30:1; Collect. 31:1, מִשְׁלָּה מִפִּי אִמִּי יִסְרְתֶּנִּי "the sentences which his mother taught him." Specially something uttered by God, 2 Kings or by a prophet, followed by a genit. of the

object. **Isai. 13:1**, מִשָּׁה דְּבַר "the oracle (uttered) against Babylon." **Isai. 15:1; 17:1; 19:1; 21:1, 11, 13; 22:1; 23:1; Nah. 1:1; Hab. 1:1**; also followed by דָּבָר **Zec. 9:1; אל 12:1; אל Mal. 1:1**. It is fully expressed מִשָּׁה דְּבַר ה' the utterance of the word of the Lord, **Zec. 9:1; 12:1**. From מִשָּׁה being often found in the headings of denunciatory oracles, Jerome, Luther, and others render the word even in these instances *onus*, *burden*, and regard it as signifying a grievous or threatening oracle, see Jerome, Prol. ad Habac., and on **Isa. 13:1**; but it is also found where it stands in a good sense, **Zec. 12:1; Mal. 1:1**. There is a paronomasia on the two senses burden and oracle, **Jer. 23:33**, seq.; **Eze. 12:10**.

(5) *singing* (see the root No. 1, letter *e*). 1 Ch. 15:27, מְנַחֵם הַיָּהוָה "the regulator (or leader) of the singing." So LXX. ἀρχων τῶν ψῆδων, and Kimchi. Others take it to be the leader of the carrying, i.e. of the holy ark.

(6) *a gift* (compare נָשָׂא Pi. No. 2, 3); hence *tribute*, i. q. מְנַחָה No. 2. 2 Ch. 17:11.

(7) [*Massa*], pr. n. of a son of Ishmael, Genes. 25:14; 1 Ch. 1:30.

**מַשָּׂה** (read *masso*) m. 2 Ch. 19:7. **מַשָּׂה פָּנִים** *respect of persons, partiality*, see **מַשָּׂה** No. 3, letters α, β.

**מִשְׁאָה** *f. burning*, so called from the rising up of the smoke, Isa. 30:27; comp. מִשְׁאָה No. 1.

מִשְׁחָת (for מִשְׁחָת) f. const. מִשְׁחָת (for מִשְׁחָת)  
Gen. 43:34, pl. מִשְׁחָת.

(1) *a lifting up*, e.g. of the hands, Ps. 141:2; of smoke in a conflagration, Jud. 20:38, 40 (comp. מִשְׁאָה).

(2) *a sign*, which is lifted up, i. q. **סֵמֶךְ** Jer. 6:1; perhaps specially a signal made by fire, comp. No. 1, and the Talmudic **משואות** used of the signals made by fire at the new moon, see Mishn. Rosh Hashanah 2, § 6.

(3) *a burden*, Zeph. 3:18.

(4) i. q. שִׁמְרָה No. 4; something uttered, Lam.  
2:14.

(5) i. q. <sup>22</sup> No. 6; a gift, Esth. 2:18; Jer. 40:5; Amos 5:11; especially a portion of food given at a convivial feast (γάρος), Gen. 43:34; 2 Sam. 11:8, also tribute, 2 Chron. 24:6, 9.

*Note.* מְשֻׁחָה Eze. 17:9, is the inf. Aram. Kal, with a peculiar termination in וַת like the inf. Pi. מְשֻׁחָה for מְשֻׁחָה.

משואות plur. f., Psa. 74:3, in some editions: ~~and~~  
משואות.

**משגב** with suff. **משגבי** (from the root **שגב**) m.—

(1) *height*, Isa. 25:12.

(2) *a lofty place, a rock*, affording shelter and security; hence used for a *refuge* itself, Ps. 9:10; 18:3; 46:8, 12; 48:4; 59:10, 18; 94:22.

(3) with art. [*Misgab*], pr. n. of a town (situated on a lofty place) in Moab, Jer. 48:1.

**משוכה** Prov. 15:19; and—

**משוכה** Isa. 5:5, f.; *a hedge* made of briars and thorns; called in other places **מסוכה**. Root **שוכ** and **קכ**.

**משור** m. *a saw*, Isa. 10:15; from the root **שור** to saw.

**משורה** f. *a measure* of liquids, Lev. 19:35; Eze. 4:11, 13; from the root **שור**, Arabic **مشر** II. to divide.

**משוש** m. (from the root **שוש**), *gladness, joy*, Isa. 24:8; Lam. 5:15; and meton. the object and ground of joy, Ps. 48:3; Isa. 24:11; 32:14; 65:18; and frequently. Isaiah 8:6, subst. poet., put for a finite verb.

**משחק** m. (from the root **שחק**) *scorn*; hence used of its object, Hab. 1:10.

**משטמה** f.—(1) *a noose, a fetter*, i. q. **פח** Hos. 9:8; from the root **שטם**, Syr. **صغم** to bind, to fetter. Hence—

(2) *destruction*, *ibid.* verse 7; compare **מגש**. Others render *hatred, persecution*; from **שטם** to pursue after.

**משכיל** see **שכל** Hiphil.

**משכית** f.—(1) *image, figure*, from the root **שכח**, Ch. **שכח** to look at, to behold, Eze. 8:12, **חדרי משכית** “the chambers of images,” i. e. the walls of which were adorned with painted figures of idols, compare verses 10, 11. **אֲזָן מִשְׁכִּית** Lev. 26:1, and **מִשְׁכִּית** Nu. 33:52, stones adorned with superstitious or magical figures; Pro. 25:11, **בַּמִּשְׁכִּיּוֹת כָּסֶף**, “apples of gold, adorned with figures of silver.” Others render, in silver baskets, so that **משכית** would take its signification from **שכח** to plait.

(2) *imagination, opinion*, Ps. 73:7; Pro. 18:11.

**משכרת** f. (from the root **שכר**), *wages*, Gen. 29:15; 31:7, 41; [“reward, Ruth 2:12.”]

**משמרות** f. pl. *nails*, Ecc. 12:11; see **מסמרים**.

**משפח** m. *shedding of blood, slaughter*, Isa.

5:7, from the root **שפח** i. q. **ספח** to pour out; Arab

**سَفَح** to pour out blood, **سَفاح** a shedder of blood, a tyrant.

**משור** an unused root [“perhaps i. q. Arabic **مشر** to divide”], see **משורה**.

**משרה** f. *dominion*, Isa. 9:5, 6, from the root **שר**=**שָׁר** and **שָׁר** to rule.

**משרפות** pl. f. (from the root **שרף**).

(1) *a burning* of lime, Isa. 33:12 (compare Gen 11:3).

(2) *the burning* of dead bodies, Jer. 34:5 (compare 2 Ch. 16:14).

(3) **משרפות מים** (“the flow of waters,” from the root **שרף**, Ithpe. to drop [but see Thes.]), [*Misrephoth-maim*], pr. n. of a town or region near Sidon, Jos. 11:8; 13:6.

**משרקה** (“vineyard,” plantation of vines of superior quality, see **שרק**), [*Masrekah*], pr. n. of a town, apparently belonging to the Edomites, Gen. 36:36; 1 Ch. 1:47.

**משרת** *a frying pan*, 2 Sam. 13:9; Ch. **מסרת**, **מסרתא** id. The origin is uncertain, and it is even doubtful whether the **ת** be radical or servile. It seems to me rather to be servile, so that the root would be **שרה** i. q. **שרי** to shine, to sparkle;

whence **שרית** and **משרת** a brass frying pan, so called from its being polished. That the root **כרת** had the notion of parching is a mere gratuitous assertion.

**מש** [*Mash*], a people (and region), sprung from Aram, and therefore to be sought in Syria or Mesopotamia, Gen. 10:23. Many follow Bochart (Phaleg. II, 11), in understanding the inhabitants of mount *Masius* (Arab. **جودی**), which lies to the north of Nisibis, and is a part of the Gordiæan mountains.

**משא** m. (from the root **נשא**).—(1) *usury*, Neh. 5:7.

(2) *a debt*, i. q. **משאה**. Neh. 10:32, “the debts of every hand,” i. e. all debts, perhaps so called from the debtor’s promising, by giving his right hand, to pay back the borrowed money. Other MSS. and editions read **משא** *the burden of every hand*, which is less suitable.

**משא** (perhaps i. q. **מישא** “retreat”), [*Mesha*], pr. n. of a place mentioned in the description of the



boundaries of Joctanite Arabia. Gen. 10:30, "and their dwelling was מִמְּשָׁה בְּאֶרֶץ סֶפְרָה הָרַר הַהָרִים from Mesha unto Sephara, (and beyond, as far as) the mountains of Arabia." In these words *Mesha* seems to me to be *Moûsa* or *Moûza* a city of note, with a port, situated on the western shore of Arabia, nearly where now is *Maushid* (according to Ptolem. vi. 7, 14° Lat., 74° long.), forming therefore the western boundary of the Joctanites. I understand *Sepharah* to be the city *ظفار* the metropolis of the region of Shehr, between the provinces Hadramaut and Oman. The mountains of Arabia are no doubt the chain of mountains nearly in the middle of Arabia, running from near Mecca and Medina, to the Persian Gulf; now called *سجدة* the abode of the Wahabites. See (*Jomard*) Notice sur le Pays de Nedjd ou l'Arabie Centrale, Paris, 1823, 8; and my remarks in *Ephe-merid. Hal.* 1825, No. 56. [According to Forster i. 97, Mount Zames.]

**מִשְׁאָב** m. (from the root **שָׁאָב**), a channel, watercourse, into which water is drawn for the cattle to drink, Jud. 5:11.

**מִשְׁאָה** f. (from the root **נָשָׂא** No. 2) a debt, Deut. 24:10; Prov. 22:26, i. q. **מִשָּׂא** No. 2.

**מִשְׁאוֹן** m. fraud, deception, Prov. 26:26; from the root **נָשָׂא** No. 1.

**מִשְׁאוֹת** Ps. 74:3; see **מִשְׁאוֹת**.

**מִשְׁאָל** ("prayer"), [*Mishal*], pr. n. of a Levitical town in the tribe of Asher, Josh. 19:26; 21:30; contr. **מִשְׁאָל** from **מִשְׁאָל** 1 Chron. 6:59.

**מִשְׁאָלָה** (from the root **שָׁאָל**), prayer, petition, Ps. 20:6; 37:4.

**מִשְׁאָרָה** f. a kneading trough, or vessel in which flour is worked and fermented, Exod. 7:28; 12:34; Deut. 28:5, 17; from **שָׂאָר** fermentation, **ש** and **ש** being interchanged. [But see **שָׂאָר** II.]

**מִשְׁבְּצוֹת** plur. f.—(1) artificial textures, with the addition of **זָהָב**, cloths interwoven with gold, Ps. 45:14; see the root **שָׁבַץ** No. 1.

(2) settings, or sockets, of gems, Exod. 28:11, 13, 14, 25; 39:13, 16; see the root No. 2.

**מִשְׁבֵּר** m., Isa. 37:3; 2 Ki. 19:3; constr. **מִשְׁבֵּר** Hos. 13:13; matrix, mouth of the womb, which the fetus breaks in being born. Root **שָׁבַר**.

**מִשְׁבֵּר** only in plur. waves broken on the shore, breakers (compare Gr. *κύματος ἀγῆ* from *ἀγνῶ*,

*ἀγνῶ*, to break), Psalm 42:8; 88:8; Jonah 2:4 **מִשְׁבֵּרִים** waves of the sea, Ps. 93:4.

**מִשְׁבֶּת**, only in plur. destructions, calamities, Lam. 1:7; compare the root **שָׁבַת** Hiph. No. 3.

**מִשְׁנָה** m. (from the root **שָׁנָה**), error, Gen. 43:12.

I. **מִשָּׁה**—(1) TO DRAW, TO DRAW OUT, Exod. 2:10. (Syr. **ܡܫܐ** id.)

(2) to save, to preserve, i. q. **הַצִּיל** Isa. 63:11, **מִשָּׁה** "the saviour of his people" (God) [This word **מִשָּׁה** is in Thes. referred to the pr. n.]

HIPHIL, i. q. Kal No. 1, 2 Sa. 22:17; Ps. 18:17.

Derivative **מִשִּׁי**, pr. n. **מִשָּׁה**, **מִשִּׁי**.

II. **מִשָּׂה** an unused root. Arab. **مسا** to do at evening, whence the noun **מִשָּׂא** yesterday, and yesterday (which see), for **מִשָּׂה**.

**מֹשֶׁה** pr. n. Moses, the great leader, legislator, and prophet of the Israelites, the son of Amram (1 Ch. 5:29), of the tribe of Levi, whose actions are narrated in the four latter books of the Pentateuch. **מִשָּׁה** the law of Moses, Exod. 3:2; 7:6; 2 Chr. 23:18; **מִשָּׁה** the book of the law of Moses, Josh. 23:6; 2 Ki. 14:6; Neh. 8:1; and simply, **סֵפֶר מִשָּׁה** 2 Chr. 25:4; Neh. 13:1 (Chald. **סֵפֶר מִשָּׁה** Ezr. 6:18). **מִשָּׁה** לוחות the tables of (the law of) Moses, 1 Ki. 8:9.

As to the etymology, **מִשָּׁה**, Ex. 2:10, is expressly referred to the idea of drawing out, but in a passive sense, as if it were the same as **מִשִּׁי** drawn out. Those who depart from the authority of this passage, may either render it deliverer of the people (compare Isa. 63:11), or regard it with Josephus (Ant. ii. 9, § 6) as being of Egyptian origin, from **μω** water and **σας** to deliver, so that it would signify, saved from the water (see Jablonskii Opuscul. ed. te Water, t. i. p. 152—157). [There is nothing in Ex. 2:10, which at all opposes this derivation.] With this agrees the Greek form *Mωσαῖς*, while the Hebrews appear in their usual manner to have accommodated this word to their own language.

**מִשָּׂה** m. (from the root **נָשָׂא**), a debt, Deu. 15:2.

**מִשְׁוָה** f. i. q. **שְׁוָה** (with which it is always joined) wasting, Zeph. 1:15; waste places, Job 30:3; 38:27. Root **שָׁוָה**.

**מִשְׁוֹאוֹת** plur. f. ruins, desolations, Ps. 73:16; 74:3. The etymology is doubtful, and even the reading is uncertain in these places. as in Psalm 74:3.

in some edit., as that of Athias, there stands **משואות**. I regard **משואות** as being the same as **משואות**. **משואות** (from the root **שוא**), Dagesh being inserted in the first radical in the Rabbinic manner in the forms **שלין** (from **שלין**, **שלין** Prov. 4:21, from **שלין**). It comes to about the same thing if we regard **משואות** as coming from **שוא**, the signification being taken from **שוא**, but the former is preferable; compare **משוט**.

**משורב** ("brought back"), [*Meshobab*], pr. n. m. 1 Chron. 4:34.

**משורב** f. (from the root **שוב**, a turning away, defection; Prov. 1:32, **משורב פתים** "the turning away of fools (from wisdom);" specially "turning away from Jehovah," Jer. 8:5; Hos. 11:7, **משורבתי** "turning away from me;" pl. **משורבות** Jer. 2:19. Concr. used of Israel, who had turned away from God, Jer. 3:6, 8, 11, 12.

**משונה** f. error, Job 19:4, from the root **שנן** i. q. **שנן** and **שנה**.

**משוט** Eze. 27:29, and **משוט** ib. verse 6, an oar, from the root **שוט**. As to the Dagesh in **משוט**, see under **משואות**.

**משוסה** Isa. 42:24, כתיב **משוסה** a spoiling.

**משוח** fut. **משח** inf. **משח**, once **משחה** Ex. 29:29; properly, TO STROKE, TO DRAW THE HAND OVER any thing, mit der Hand streichen. (Arab. **مسح** id. Kindred are **משש** and **מחה** No. I, which see.) Hence—

(1) to spread over with any thing, specially to lay colours on any thing (followed by **ב** of the colour), Jer. 22:14; especially to anoint with oil (Arabic **مسح** id.), e. g. cakes, Ex. 29:2; Levit. 2:4; 7:12; a shield (by doing which, the leather becomes more tenacious, and less pervious to weapons), Isa. 21:5; 2 Sam. 1:21 [adj.], etc. Especially to anoint any one as a sacred rite in his inauguration and consecration to an office, as a priest, Ex. 28:41; 40:15; a prophet, 1 Ki. 19:16; Isa. 61:1; a king, 1 Sam. 10:1; 15:1; 2 Sa. 2:4; 1 Ki. 1:34; also a stone or pillar, which should be, at some future time, a sacred place, Gen. 31:13; also vessels consecrated to God, Ex. 40:9, 11; Lev. 8:11; Nu. 7:1. Fully expressed, **משח** to anoint, i. e. to consecrate any one king, 1 Ki. 19:15; 2 Ki. 9:3; and concisely 2 Sa. 19:11, "Absalom **משחנו** עלינו whom we anointed, i. e. made king) over us." Isa. 61:1, "because Je-

hovah hath anointed me, (i. e. consecrated, appointed), **לְבַשׁ** to preach". The thing (oil or ointment) with which the anointing is performed, is put with **ב** prefixed, Ex. 29:2; Ps. 89:21; and in the acc., Ps. 45:8; Am. 6:6.

(2) ["to spread out, to expand, hence"], to measure, Syr. **مسطح**, Arab. **مسطح**. Hence **מִסְחָה**, **מִסְחָה** and **מִסְחָה**.

NIPHAL, pass. of Kal No. 1, to be anointed, i. e. consecrated by anointing, Lev. 6:13; Num. 7:10, 84, 88; 1 Ch. 14:8.

Derivatives, **מִשִּׁיחַ**, **מִשִּׁיחַ**, and the words which immediately follow.

**מִשִּׁיחַ** Chald. oil, Ezr. 6:9; 7:22.

**מִשִּׁיחַ** f. (from the root **משח**).—(1) anointing; anointing oil, Exod. 25:6; 29:7, 21; **שֶׁמֶן מִשְׁחַת קֹדֶשׁ** holy ointment, Ex. 30:25, 31.

(2) a part, portion, Lev. 7:35; see the root No. 2.

**מִשְׁחָה** f.—(1) inf. of the root **משח** to anoint, see above.

(2) a part, a portion, Num. 18:8, i. q. **מִשְׁחָה** No. 2.

**משחית** prop. part. Hiph. (from the root **שחח**) destroying, that which destroys, hence—

(1) destruction; Ex. 12:13; Eze. 5:16; 21:36, **הַרְשֵׁי מִשְׁחִית** "artizans of destruction;" Eze. 25:15.

(2) a snare, a noose, Jer. 5:26, compare **מִשְׁחָה**; hence soldiers lying in wait, 1 Sam. 14:15. **הַר מִשְׁחִית** (the mount of destruction, or of the snare)—(a) Mount Olivet, on account of the idols there worshipped which would be destruction to the people, and—(b) for the same reason the name was given to Babylon, Jer. 51:25.

**מִשְׁחָר** i. q. **שחר** m. morning, Ps. 110:3.

**מִשְׁחָת** i. q. **מִשְׁחִית** No. 1. destruction, Eze. 9:1.

**מִשְׁחָת** (from the root **שחח**) m. destruction, marring, as a concr. something marred, disfigured, Isa. 52:14.

**מִשְׁחָת** m. (from the root **שחח**) that which is corrupt, or marred, corruption, Lev. 22:25.

**מִשְׁחָת** (from the root **שחח**) m. Eze. 47:10, constr. **מִשְׁחָת** 26:5, 14; expansion, spreading forth, a place where anything is spread forth.

**משמר** dominion, rule; Job 38:33, **אם תשים משמר בארץ** "dost thou set its dominion (that of heaven) upon earth?" Root **שמר**.



**מִשֵּׁי** Eze. 16:10, 13, according to the Hebrews, *silk, a garment of silk*, LXX. *τρίχαπτον*, i.e. according to Hesych. *τὸ βομβύκινον ὕφασμα*. Jerome, "a garment so fine that it might seem as fine as the finest hair." From the etymology (from **מִשָּׂה** to draw), nothing else can be learned than that *very fine threads* are denoted.

**מִשֵּׁי** see **מִשֵּׂה**.

**מִשְׁוֹבָאֵל** ("whom God frees") [*Mesheza-beel*], pr. n. m. Neh. 3:4; 10:22; 11:24.

**מִשִּׁיחַ** m.—(1) adj. verbal pass. (from the root **מָשַׁח**), *χριστός*, *anointed* (used of a shield), 2 Sam. 1:21; **מִשִּׁיחַ נָגִיד** the anointed prince [Messiah the prince], Dan. 9:25; **הַכֹּהֵן הַמִּשִּׁיחַ** the anointed priest, i.e. the high priest, Lev. 4:3, 5, 16.

(2) subst. *Χριστός*, *Anointed*, i.e. *prince* (consecrated by anointing), Dan. 9:26; more fully **מִשִּׁיחַ** the anointed of Jehovah (LXX. *ὁ Χριστός Κυρίου*), a title of honour given to the kings of Israel as being consecrated to God by anointing; and, therefore, holy, 1 Samuel 2:10, 35; 12:3, 5; 16:6; 24:7, 11; 26:9, 11, 23; 2 Sam. 1:14, 16; 19:22; 23:1; Ps. 2:2; 18:51; 20:7; 28:8. Once used of Cyrus, king of Persia, Isaiah 45:1; never of the *future Messiah* (although some refer Ps. 2:2 to him). [This is an awfully false statement, *many* of these passages (as well as Ps. 2:2) refer to Christ only.] Plur. the anointed of Jehovah, of the Patriarchs, Psalm 105:15; 1 Chron. 16:22.

**מִשָּׁךְ** fut. **יִמְשֹׁךְ**.—(1) TO DRAW. (Arab. **مَسَك** id., see Lette ad Cant. Deb., page 96; for this signification is not found in Golius. Kindred is **מִשָּׂה**.) Constr. absol. Deut. 21:3, "which has not drawn (a cart) in a yoke;" with acc. of pers. *to draw some one anywhere*, followed by **בְּ**, **אֶל** of place. Jud. 4:7; Ps. 10:9; compare Cant. 1:4; *to draw out* from a pit, from water, followed by **מִן** Gen. 37:28; Job 40:25; Jer. 38:13; *to draw to one*, Isa. 5:18. From the idea of drawing have arisen these phrases—(a) **מִשָּׁךְ הַקֶּשֶׁת** to bend a bow, 1 Ki. 22:34; Isa. 66:19 (Eth. **ሰጠገ**; id.).—(b) **מִשָּׁךְ הַזֶּרַע** "to draw out seed," i.e. to scatter it in order along the furrows, Amos 9:13, compare Ps. 126:6.—(c) **מִשָּׁךְ** Exod. 19:13, and **מִשָּׁךְ בְּקֶרֶן הַיִּבֵּל** Josh. 6:5, "to make a long blast with a trumpet," i. q. **תָּקַע** **בְּשׁוֹפָרוֹת**, see Josh. 6:4, 8, 9, 13, 16, 20, compare verse 5. Prop. to blow with a great blast into the horn of jubilee (compare Germ. *heftig losziehen*), and in both places it is used of the signal which was given

with the trumpet (vom *Heimblasen* mit dem *Heim* **תָּקַע**), see page CCCXL, A. To this answers the Arabic **جَلَب** to draw; also Conj. I. II. IV. to raise a cry, to cry out.—(d) Hos. 7:5, **מִשָּׁךְ יְדוֹ אֶת-לִצְעִים**, "to draw out one's hand with scoffers," contemptuously used of intercourse with wicked men; (compare the common *sich mit jem. herumziehen*).—(e) *to protract*, i. e. *to prolong, to continue*, Neh. 9:30; Ps. 36:11, **מִשָּׁךְ חַסְדְּךָ לִי יִדְעִיר** "draw out," i.e. "continue thy loving kindness towards those that know thee;" Ps. 85:6; 109:12; Jer. 31:3, **מִשָּׁכְתִּיךָ חַסְדְּךָ** "I have continued loving kindness to thee." (Compare Syr. **سَكَّ** to draw;

whence subst. **سَكَن** long continuance.)—(f) *to make durable*, i. e. *strong, firm, to make firm*, Ecc. 2:3, **לְמִשְׁכֵּךְ בִּינִי אֶת-בְּשָׁרִי** "to make my body strong with wine." (Syr. **صَحَّب** to harden.) Comp. Pual No. 2.—(g) *to draw out, to draw asunder, to spread oneself out*, Jud. 4:6, **מִשָּׁכְתָּהּ בְּהַר תָּבוֹר**, "spread thyself out on Mount Tabor;" Jud. 20:37, **וַיִּמְשְׁקוּ הָאֲרָב** "the soldiers in ambush spread themselves out" (see the Targ. in both places).

(2) *to take hold, to take* (Arab. **مَسَك** id.), with an acc. Ex. 12:21, *to hold*, followed by **בְּ** Jud. 5:14; *to seize, to take away*, Job 24:22; Ps. 58:3; Eze. 32:20.

NIPHAL, *to be protracted, delayed*, Isa. 13:22; Eze. 12:25, 28.

PUAL—(1) i. q. Niphal (of hope), Prov. 13:12.

(2) pass. of Kal No. 1, letter *f*. Part. *made hard, strong*, Isa. 18:2, 7, **נָוִי מִמִּשָּׁךְ**, "a strong people" ["drawn out; hence tall"]. Arab. **مَسَك** Conj. X. to be firm, strong, see Vit. Tim. t. i. p. 432 (this signification is omitted in Golius).

Hence **מִשְׁכָּבוֹת**, and—

**מִשָּׁךְ**—(1) *a drawing out*, Ps. 126:6, **מִשָּׁךְ הַזֶּרַע**, "the drawing out of seed," i. e. its being scattered along the furrows (compare Am. 9:13).

(2) *possession*, from the signification of holding Job 28:18.

(3) [*Meshech*], pr. n. *Moschi*, a barbarous people inhabiting the Moschian mountains, between Iberia, Armenia, and Colchis, Ps. 120:5, *almost* always joined with the neighbouring Tibareni (**תִּבְרֵנִי**), Gen. 10:2; Eze. 27:13; 32:26; 38:2, 3; 39:1 just as in Herodotus (iii. 94; vii. 78), *Μόσχοι καὶ Τιβαρηνοί*. A pronunciation more near to the Greek form is found in the Samaritan copy (**מִשְׁכָּה**); LXX. *Μοσόχ*; Vulg. *Mosoch*.

משכות see משכות.

**מִשְׁכָּב** m. (from the root שָׁכַב) pl. מִשְׁכָּבִים constr. מִשְׁכָּבֵי Lev. 18:22, and וְהָיָה לְךָ Ps 149:5.

(1) *a lying down*, both for sleep (2 Sam 4:5, מִשְׁכָּב הַחַיָּה "sleep at noon") and from sickness, Ps. 41:4. Specially *concubitus*, Lev. 18:22, "thou shalt not lie with a male מִשְׁכָּבֵי אִישָׁה the lying with a woman," i. e. as with a woman; Lev. 20:13; Num. 31:17, 18, 35.

(2) *a couch, a bed*, 2 Sam. 17:28; *a bier*, 2 Ch. 16:14; Isa. 57:2.

**מִשְׁכָּב** m. Ch. *a couch, a bed*, i. q. Hebr. No. 2, Dan. 2:28, 29; 4:2, 7, 10; 7:1.

**מִשְׁכָּן** m. (from the root שָׁכַן pl. מִשְׁכָּנִים Ps. 46:5; more often in מִשְׁכָּנֵי construed with a fem. Ps. 84:2.)

(1) *habitation, dwelling place*, as of men, Job 18:21; Ps. 87:2 (once used of the long home, the sepulchre, Isa. 22:16; compare 14:18, and my note on the passage); of animals, i. e. *den*, Job 39:6; of God, i. e. *temple*, Ps. 46:5; 84:2; 132:5.

(2) specially *a tent, a tabernacle*, Cant. 1:8, especially the holy tabernacle of the Israelites, Ex. 25:9; 26:1, seq.; 40:9, seq.; fully מִשְׁכָּן הָעֵדוּת "the tabernacle of the testimony," Ex. 38:21; Num. 1:50, 53; 10:11. In the description of this tent, as to the difference of מִשְׁכָּן from אֹהֶל see above at that word, p. xvii, A; hence מִשְׁכָּן אֹהֶל מוֹעֵד of the boards of the holy tent, over which the curtains were hung, Ex. 39:32; 40:2, 6, 29.

**מִשְׁכָּן** Chald. id. Ezr. 7:15.

**מִשְׁלַל** fut. יִמְשַׁל.—(1) TO MAKE LIKE, TO ASSI-

MILATE (Arab. مَشَّل, Aram. מִשַּׁל id.) see Niph. Hiph. and the noun מִשְׁלָל similitude, parable, etc. hence—(a) to put forth a parable, Eze. 24:3.—(b) to use a proverb, Eze. 12:23; 17:2; 18:2, 3.—(c) to sing a song of derision, Joel 2:17. Part. מִשְׁלָלִים poets, Num. 21:27.

(2) *to rule, to have dominion*, Jos. 12:2; Prov. 12:24; followed by מִשְׁלָל of the thing ruled over, Gen. 3:16; 4:7; more rarely followed by מִשְׁלָל Pro. 28:15; followed by a gerund, to have power of doing anything, Ex. 21:8. With a dat. of benefit, Isa. 40:10, וְיָרֵעַ מִשְׁלָלָהּ "his arm ruleth for him." Sometimes i. q. to be over anything, Gen. 24:2. Part. מִשְׁלָל lord, ruler, Gen. 45:8; plur. lords, rulers, princes, and in a bad sense tyrants, Isa. 14:5; 28:14; 49:7; 52:6; compare מְרִיבִים Isa. 13:2.

Learned men have made many attempts to recon-

cile the significations of *making like*, and *ruling*; see Schultens on Prov. 1:1; Michaëlis on Lowth, De Sacra Poësi, p. 41; Simonis in Lex. etc. However I have no doubt but that from the signification of *making like*, is derived that of *judging, forming an opinion* (compare דָּקָה, and Æth. ὁρῶ; to think, to suppose, to think fit), which is nearly allied to the notion of *giving sentence, ordering, ruling* (compare מָצַע). Another explanation, approved of by Winer in Lex. p. 585, was given in my smaller Lexicon, edit. 2 and 3, but this is decidedly better. This notion of ruling, which is not found in this root in the other Phœnicio-Shemitic languages [except the Phœnician] seems to have passed over to the Greek, in which βασιλεύς, βασιλεύω has no root in that language.

NIPHAL, prop. to be compared; hence to be like any thing, followed by מִשְׁלָּא Isa. 14:10; מִשְׁלָּא Ps. 28:1; 143:7; מִשְׁלָּא Ps. 49:13, 21.

PIEL, i. q. Kal No. 1, a, to use parables, Ezek. 21:5.

HIPHAL—(1) to compare, Isa. 46:5.

(2) to cause to rule, to give dominion, Ps. 8:7 Dan. 11:39. Inf. subst. מִשְׁלָּל dominion, Job 25:2.

HITHPAEL, i. q. Niphal, to become like, followed by מִשְׁלָּא Job 30:19.

Derived nouns, מִשְׁלָּל, מִשְׁלָּלָה, and those which immediately follow.

**מִשְׁלָּל** m. Arab. مِثْل, Syr. مِثْل [Ch. מִתְּכָא].

(1) *similitude, parable*, Eze. 17:2; 24:3.

(2) *sentence, opinion*, γνώμη, *sententious saying*, (such as consists in the ingenious comparison of two things or opinions, compare Prov. 26:1, 2, 3, 6, 7, 8, 9, 11, 14, 17, chap. 25, seq.), Prov. 1:1, 6; 10:1; 25:1; 26:7, 9; Ecc. 12:9; Job 13:12; 1 Ki. 5:12. Sentences of this kind often pass into proverbs (1 Sam. 24:14); hence מִשְׁלָּל is—

(3) *a proverb*, παροιμία, e. g. 1 Sam. 10:12; Eze. 18:2, 3; 12:22, 23 (compare παραβολή, Lu. 4:13).

(4) generally *a song, poem*, the particular verses of which (by what are called the laws of parallelism) commonly consist of two hemistichs of similar argument and form; specially used of a prophecy, Num. 23:7, 18; of a discourse or a didactic poem, Job 27:1; 29:1; Psalm 49:5; 78:2; often used of a derisive poem, Isaiah 14:4; Mic. 2:4; Hab. 2:6. מִשְׁלָּל לְמִשְׁלָּל to become a by-word, Deut. 28:37; 1 Kings

9:7. (Arabic مِثْل parable, fable, sentence; plur. مِثْلٌ verses.)

**מִשְׁלָּל** [Mashal], pr. n.; see מִשְׁלָּל.



**משל** m.—(1) *similitude*; concr. *something* like, Job 41:25.

(2) *dominion*, Zech. 9:10.

**משל** inf., used as a noun, i. q. מִשְׁלָּה No. 4, a song of derision, Job 17:6.

**משלח** m. (from the root שָׁלַח), always in constr. state מִשְׁלָּח.

(1) *a sending*; hence *a place to which anything is sent*. Isaiah 7:25, מִשְׁלָּח שׁוֹר “a place to which oxen are driven.”

(2) with the word יָד or יָדַי, *a thing upon which the hand is sent, business, affair*, Deut. 15:10; 23:21; 28:8, 20; 12:7, 18.

**משלוח, משלח** m. (from the root שָׁלַח).—(1) *a sending*, Esth. 9:19, 22.

(2) with the word יָד, *a thing upon which the hand is sent, prey, booty*, Isa. 11:14.

**משלחת** f. of the preceding nouns.—(1) *a sending*, i. e. *a host, band* (of angels), Ps. 78:49.

(2) *a sending away* (from captivity or warfare), Eccl. 8:8.

**משלש** for מִשְׁלָּשׁ, see שָׁלַשׁ.

**משלם** (“friend” sc. of God; compare Isaiah 42:19), [Meshullam], pr. n. of several men, Ezr. 8:16; 10:15, 29; Neh. 3:4, 6, 30, etc.

**משלמות** (for מִשְׁלֵמוֹת “those who repay”), [Meshellemoth], pr. n. m.—(1) 2 Ch. 28:12.—(2) Neh. 11:13; for which there is מִשְׁלֵמִית 1 Ch. 9:12 (which is indeed the better reading).

**משלמיה** [הו'] מִשְׁלֵמִיָּה “to whom Jehovah repays,” i. e. “whom Jehovah treats amicably”, [Meshelemiah], pr. n. m. 1 Ch. 9:21; 26:1, 2, 9; for which there is מִשְׁלֵמִיָּה.

**משלמת** (“friend” (fem.) sc. of God), [Meshullemith], pr. n. of the wife of king Manasseh, 2 Ki. 21:19.

**משמה** f. (from the root שָׁמַם)—(1) *stupor, astonishment*, Eze. 5:15.

(2) *desolation*, Eze. 6:14; 33:28; 35:3. Plur. Isa. 15:6; Jer. 48:34.

**משמן** (from the root שָׁמַן) *fatness*. Isa. 17:4, מִשְׁמֵן בְּשֵׁר “the fatness of his flesh.” Pl. מִשְׁמָנִים — (1) *fat*, i. e. *fertile meadows*, Dan. 11:24.

(2) concr. *fat soldiers*, i. e. strong, robust, λαταοί. Ps. 78:31; Isa. 10:16.

**משמנה** (“fatness”), [Mishmannah], pr. n. m. 1 Ch. 12:10.

**משמנים** m. pl. *fatnesses* (of flesh), dainties Neh. 8:10.

**משמע** m. (from the root שָׁמַע)—(1) *hearing, what is heard*, Isa. 11:3.

(2) [Mishma], pr. n. m.—(a) Gen. 25:14.—(b) 1 Ch. 4:25.

**משמעת** f.—(1) *admission, access to a prince, audience*, Germ. Xubien, Ital. udienza. 1 Sa. 22:14, כָּר אֶל-מִשְׁמַעַד “and hath access to thy private audience.” 2 Sa. 23:23; 1 Ch. 11:25.

(2) *obedience*, for the concr. *obedient ones*, Isa. 11:14.

**משמר** m. (from the root שָׁמַר)—(1) *custody, guard*.—(a) i. q. prison, Gen. 40:3, seqq.; 42:17.—(b) station of a watch, Neh. 7:3; Jer. 51:12; hence used of the watchmen themselves, Neh. 4:3, 16; Job 7:12.—(c) *that which is guarded*. Prov. 4:23, “keep thy heart מִכָּל-מִשְׁמָר above all the things which are to be guarded.”

(2) *observance, that which is observed, rite* Neh. 13:14. Concr. *one who is observed*, to whom reverence is due, used of a ruler, Eze. 38:7.

**משמרת** pl. מִשְׁמָרוֹת, f. of the preceding.

(1) *custody, guard*.—(a) the act of guarding, 2 Ki. 11:5, 6.—(b) a place where guards are set, a station, Isa. 21:8; Hab. 2:1; also used of the guards or watchmen themselves, Neh. 7:3; 12:9; 13:30.—(c) *that which is guarded*, 1 Sa. 22:23.

(2) *a keeping*, Ex. 12:6; 16:32, 33, 34.

(3) *observance*, or performance of an office or function, Num. 4:27, 31, וְזֵאת מִשְׁמַרְתָּ מִצָּאֵם “this is the observance of their portage,” these things are for them to carry; Num. 3:31, מִשְׁמָרוֹתָם הָאֵלֶּה “their office (was) the ark.” Hence מִשְׁמַרְתָּ שְׁמֵר הַקֹּדֶשׁ Num. 1:53; 31:30, 47, or הַקֹּדֶשׁ 3:28, 32, 38, or הָהוּא Levit. 8:35, to do service in the holy tabernacle.

(4) *that which is observed, a law, a rite*, Gen. 26:5; Lev. 18:30; 22:9; Deut. 11:1; Josh. 22:3; 1 Ki. 2:3; 2 Ch. 13:11; 23:6; Zec. 3:7; Mal. 3:14 Farther—

(5) שְׁמֵר מִשְׁמַרְתָּ ב' to keep on any one's side, i. e. continually to follow his party, 1 Ch. 12:29, מִשְׁמָרִים מִשְׁמַרְתָּ בֵּית שְׁאוּל. Vulg. magna pars eorum adhuc sequebatur domum Saul.

**משנה** m. (from the root שָׁנָה).—(1) *the second rank, the second place*, whether the order be re

garded, or the dignity and honour. It is commonly subjoined in the genit., as **הַיְשֵׁנָה** the second priest, the one next after the high priest (**כֹּהֵן הָרָאשִׁי**), 2 Ki. 25:18; Jer. 52:24; plur. **הַיְשֵׁנִים** secondary priests, 2 Ki. 23:4; **מִרְכַּבֶּת הַיְשֵׁנָה** the second chariot (in order), Gen. 41:43; **אָחִיהוּ הַיְשֵׁנָה** his second brother (in age), 2 Ch. 31:12; **הָעִיר הַיְשֵׁנָה** the second part of the city, Neh. 11:9; and simply **הַיְשֵׁנָה** id.; 2 Ki. 22:14; Zeph. 1:10.

(2) *concr. the second, one who takes the second place.* Followed by a genit. of the person to whom he is next, **הַיְשֵׁנָה** second from the king, 2 Ch. 28:7, compare 1 Sam. 23:17; Est. 10:3; Tob. 1:22; especially *the second brother* (in age), 1 Ch. 5:12; 1 Sam. 8:2.—Pl. **הַיְשֵׁנִים** their younger brothers, opp. to the first-born, 1 Ch. 15:18. **כַּפֹּיֵי כֶסֶף הַיְשֵׁנִים** silver cups of the second order, Ezr. 1:10; 1 Sam. 15:9. **הַיְשֵׁנִים** (cattle) of the second order (opp. to **מִיֻּבֵּב**), perhaps lambs of the second birth, i. e. autumnal lambs, weaker and of less value.

(3) *two-fold, double*, Ex. 16:22; Isa. 61:7; Job 42:10; Zec. 9:12.

(4) *a copy of a book, exemplar*, Deu. 17:18; Josh. 8:32.

**מִשְׁפָּה** f. (from the root **שָׁפַס**), *spoil, prey*. הָיָה **לְמִשְׁפָּה** Jer. 30:16; 2 Ki. 21:14; **נָתַן לְמִשְׁפָּה** Isa. 42:24.

**מִשְׁעֵה** an unused root, i. q. **שָׁחַ** (kindred to **שָׁחַ**, Arab. **شَحش** to wash off), prop. *to cleanse*, e. g. cotton-wool; hence, to pour out altogether, so as to cleanse a vessel (rein auégießen), to milk clean (rein abmilchen), to empty a plate (rein abessen); also to empty by plundering (compare **נָקָה** Isa. 3:26). Hence [perhaps] **מִשְׁעֵה**.

**מִשְׁעוֹל** m. (from the root **שָׁעַל**), *a narrow way* (Schweg), Num. 22:24, **מִשְׁעוֹל הַבְּרָמִים** "a narrow way between (two) vineyards."

**מִשְׁעִי** **אַ. λεγόμεν.** *a cleansing*, prob. for **מִשְׁעִית** in the Chaldee form, like **אַמְתָּנִי** for **אַמְתָּנִית** (which see) **הָרָאשִׁי** i. q. **רָאשִׁי**; Ezek. 16:4, of a new-born infant, **לֹא רָחַצְתָּ לְמִשְׁעִי** "thou wast not washed to cleansing," i. e. not washed clean. [In Thes. referred to **שָׁעָה**.]

**מִשְׁעָם** ("their cleansing"), [*Misham*], pr. n. m. 1 Ch. 8:12.

**מִשְׁעָן** m. (from the root **שָׁעַן**), constr. **מִשְׁעָנָה** Isa. 3:1, *prop, stay, support*, Isa. loc. cit. Figuratively Ps. 18:19.

**מִשְׁעָן** m. id. Isa. 3:1, **מִשְׁעָן וּמִשְׁעָנָה** "support of every kind," e. g. as it is said a little after, of food and drink (compare **דָּעָר**), verse 1; also the chief persons of a nation, on whom they lean, verses 2, 3 (compare **פִּנָּה**). As to the use of the masculine and feminine form, joined together, see my Comment. on Isa. loc. cit.

**מִשְׁעָנָה** f.; see the preceding word.

**מִשְׁעָנֶת** f. absol. 2 Ki. 4:31; constr. ibid. 18:21; with suff. **מִשְׁעָנָי**, *staff* on which any one leans, Jud. 6:21; Eze. 29:6.

**מִשְׁפָּחָה** constr. **מִשְׁפָּחָתִי**, with suff. **מִשְׁפָּחָתִי**, pl. **מִשְׁפָּחוֹת** Ps. 107:41, constr. and with suff. **מִשְׁפָּחוֹתִי** f. (from the root **שָׁפַח**, which see).

(1) *genus, kind* (of animals), Gen. 8:19; also used of inanimate things, Jer. 15:3.

(2) *gens, tribe*, Gen. 10:18, 20, 31, 32; 12:3; also used of a whole people, Ezek. 20:32; Jer. 8:3; 25:9; Mic. 2:3. In the subdivisions of the people of Israel—

(3) in a narrower sense, it denotes specially *a family*, of which several were comprehended in *one tribe* (**שִׁבְט**), so on the other hand one family included several fathers' houses (**בֵּית אֲבוֹת** see p. cxvi, B), Ex. 6:14, seq.; Nu. 1:2, 20, seq.; 26:5, seq.; Deu. 29:17; Josh. 7:14, seq.; 21:5, seq.; 1 Sam. 20:29, **זָבַח מִשְׁפָּחָה לָּנוּ** "we have a family sacrifice." It is sometimes less exactly put for **שִׁבְט**, as Joshua 7:17, **שִׁבְט יְהוּדָה** for the preceding **מִשְׁפָּחָת יְהוּדָה**.

**מִשְׁפָּט** (from **שָׁפַט**)—(1) *judgment*—(a) used of the act of judging, Levit. 19:15, "do no unrighteousness **בְּמִשְׁפָּט** in judgment," verse 35; Deu. 1:17, **כִּי הַמִּשְׁפָּט לֵאלֹהִים הוּא** "for the judgment (is) God's." Isa. 28:6, **יֵשֵׁב עַל הַמִּשְׁפָּט** "he who sitteth in judgment." Eze. 21:32, **עַד-בֹּא אֲשָׁר לוֹ הַמִּשְׁפָּט** "until he shall come whose the judgment is."—(b) of the place of judgment (**מָקוֹם הַמִּשְׁפָּט** Ecc. 3:16). **בֹּא בְּמִשְׁפָּט עִם** to bring any one into judgment, Job 9:32; 22:4; Psa. 143:2; compare Job 14:3; Ecc. 11:9.—(c) *a forensic cause*, Numb. 27:5. **עָרַךְ מִשְׁפָּט** to set forth a cause, Job 13:18; 23:4. **מִשְׁפָּט אֵל** **עָרַךְ מִשְׁפָּט**, to plead any one's cause, to be his patron, Deu. 10:18; Psa. 9:5 (compare **דִּין** and **רִיב**). **אֶת מִשְׁפָּטִי** to contend with any one, Jer. 12:1. **אֶת מִשְׁפָּטִי** my adversary, prop. he who has a cause with me, Isa. 50:8.—(d) *sentence of a judge*, 1 Ki. 3:28; 20:40; Ps. 17:2; pl. **מִשְׁפָּטֵי יְהוָה** judgments of the Lord, 19:10; 119:75, 137. Especially used of a sentence by which penalty is inflicted. **מִשְׁפָּט מוֹת** sentence of death, Deuter. 21:22; Jer. 26:11.



to pass a hard sentence upon one, to impose punishment upon him, Jer. 1:16; 4:12; 39:5; 52:9; 2 Ki. 25:6 (see the same phrase, let. c.) Also used of *punishment* [?], Isa. 53:8.—(e) *fault, crime*, for which one is judged, Jer. 51:9. מִשְׁפֵּט capital crime, Eze. 7:23.

(2) *right*, that which is just, lawful, according to law. מִשְׁפֵּט הַיָּמִין to pervert right, Deut. 16:19; 27:19; 1 Sam. 8:3. עֲשֵׂה מִשְׁפֵּט וצֶדֶק to do judgment (right) and justice, Jer. 22:15; 23:5; 33:15; Deut. 32:4. כָּל־דֶּרֶכָיו מִשְׁפָּט "all his ways (are) right," i. e. just. לְמִשְׁפָּט מֵאֲנִי just balances, Pro. 16:11. מִשְׁפָּט according to what is right, Jer. 46:28; and on the other hand, מִשְׁפָּט בְּלֹא without right, Prov. 16:8; Jer. 22:13. Specially—(a) *a law, a statute* (as a rule of judging), Ex. 21:1; 24:3; often "מִשְׁפָּטֵי of the laws of God, Lev. 18:4, 5, 26; 19:37; 20:22, seqq.; Deut. 4:1; 7:11, 12; and collect. used of the *body of laws* (as we say, the law of Moses, the Justinian code), e. g. "מִשְׁפָּט Isa. 51:4; and simply מִשְׁפָּט 42:1, 3, 4, the divine law (i. q. תּוֹרָה), divine religion.—(b) used of that which is lawfully due to any one, (privilege). מִשְׁפָּט הַנְּאֻלָּה right of redemption, Jer. 32:7; הַבְּכוֹרָה "right of primogeniture, Deut. 21:17; and collect. מִשְׁפָּט הַמֶּלֶךְ regal right, or, regal rights and privileges, 1 Sam. 8:9, 11; 10:25; מִשְׁפָּט הַכֹּהֲנִים הַמֵּאֵת הָעַם the things due to the priests from the people, Deut. 18:3; מִשְׁפָּט הַבָּנוֹת the privileges of daughters, Ex. 21:9. As laws have arisen not only from the will of a legislator, but also often from the manners and customs of nations, מִ" is also—(c) *a manner, custom*. 2 Kings 11:14, "and behold the king stood upon a standing place כְּמִשְׁפָּט according to the manner;" 17:33, 34, 40. Genesis 40:13, כְּמִשְׁפָּט הָרִאשׁוֹן "in the former manner," Ex. 26:30; Jer. 30:18. (Comp. Arab. دِين and Gr. δίκη.) Hence—(d) *fashion, kind, plan*. 2 Ki. 1:7, מַה מִּשְׁפָּט הָאִישׁ "what kind of a man was he?" Judges 13:12, מַה יְהִיָּה מִשְׁפָּט הַנַּעַר וּמַעֲשָׂהוּ, "what kind of a boy shall he be? and what will he do?"

מִשְׁפָּטִים dual, Gen. 49:14; Jud. 5:16, i. q. שְׁפָתַי Psalm 68:14; *folds, pens* (open above), in which, in summer, the flocks remained by night; from the root שָׁפַט to put, to place; like *stabula* (cf. Virg. Georg. iii. 228, c. not. Vossii), a *stand*, i. q. מְקִלָּאוֹת, גִּדְרוֹת. The dual apparently was used by the Hebrews from such pens being divided into two parts, for different kinds of cattle (comp. גִּדְרוֹתָם Josh. 15:36). To lie down amongst the cattle pens. L. L. c. a proverbial expression,

used of shepherds and husbandmen indulging in ease and rest. Many have followed J. D. Michaëlis in rendering, *drinking troughs*, from the root שָׁפַט to drink; but this has been sufficiently refuted by N. G. Schræder (in Muntingh on Psalm loc. cit.), who shews that that root is not used of drink in general, but only of what is unwholesome, which does not lessen thirst, but increases it. The true view of this root was long ago given by Job Ludolf, in Lex. Æth. p. 76.

מִשְׁקָן an unused root, prob. i. q. מִשְׁקָה to hold; hence to possess (compare מִשְׁקָה), כ and פ being interchanged; whence the noun מִשְׁקָנָא possession, and ἀπ. λεγόμεν.—

מִשְׁקָה Gen. 15:2, i. q. מִשְׁקָה possession. I thus take the interpretation of this difficult and much discussed passage, בֶּן־כִּימֹשֶׁק בֵּיתִי הוּא דְמִשְׁקָה אֱלִיעֶזֶר "the son of possession, (i. e. possessor of my house, i. e. of my domestic property), will be the Damascene Eliezer." Before דְמִשְׁקָה we must supply לוֹ, from what has preceded: son of Damascus is a Damascene. I judge that the sacred writer used מִשְׁקָה, an uncommon word, in order to allude to the word דְמִשְׁקָה; such paronomasia are found even in the prose writers of the Old Test.; see under מִקְוֶה No. 2. Others take מִשְׁקָה from the root שָׁקַח to run (like מְקַר from קָרַר), and render it *filii discursationis*, i. q. steward of the house; but in such a context, what, I ask, would be the meaning of the words, *I am childless, and the steward of my house* (the person who has charge of my servants) is *Eliezer of Damascus*?

מִשְׁקָה m., *running about*, from the root שָׁקַח, in the Chaldee form, Isa. 33:4.

מִשְׁקָה m. (from the root שָׁקַח).—(1) part. Hiph. *cup-bearer*; see the root.

(2) *drink*, Levit. 11:34. 1 Ki. 10:21, מִשְׁקָה "drinking vessels."

(3) *a well watered district*, Gen. 13:10; Eze. 45:15.

מִשְׁקוֹל m. (from the root שָׁקַל), a *weight*, Eze. 4:10.

מִשְׁקוֹף m. (from the root שָׁקַף), *lintel*, the upper part of a doorway, Exod. 12:7, 22, 23.

מִשְׁקָל m. (from the root שָׁקַל).—(1) *weight, act of weighing* (das Wägen). 2 Ki. 25:16, לֹא יָהִי מִשְׁקָל לְחֶזֶק "the brass could not be weighed," for abundance. 1 Ch. 22:3, אֵין מִשְׁקָל "so that it could not be weighed;" verse 14.

(2) *weight*, Lev. 19:35; 26:26.

מִשְׁקָלָת Isa. 28:17; and מִשְׁקָלָת 2 Ki. 21:13.f.;  
a plummet, a plumb line, used in making things  
true and level.

**מִשְׁקָע** m. (from the root **שָׁקַע**), *a place where water settles*, Eze. 34:18.

**מִשְׁרָה** f. (from the root שָׁרָה to loosen, to macerate) *maceration, steeping*, Nu. 6:3, מִשְׁרָה עֲנָבִים, "drink made of steeped grapes."

**מְשֻׁקִּיָּה** m. (from the root **שָׁקַק**) Chald. *pipe*  
(as an instrument of music), Dan. 3:5, 7, 10, 15.

**מִשְׁרָעַי** [*Mishraites*], Gent. n. from מִשְׁרָע (a slippery place, compare the Chald. מִשְׁרָע) a town elsewhere unknown, 1 Chr. 2:53.

**מִשֵּׁשׁ** i. q. מִשָּׁשׁ No. II. TO FEEL, TO TOUCH, with  
an acc. (Arab. *مَسَّ*, Gr. *μάσσω*, Æthiop. by inserting  
ר, *ጠርጠር*; id.) Gen. 27:12; compare מִשָּׁשׁ V. 21.

PIEL id. *to feel* (in the darkness), *to grope*, Deut. 28:29; Job 5:14; with an acc. *to feel out*, to explore with the hands, Gen. 31:34, 37; Job 12:25, מִשְׁשׁוּ חֹשֶׁךְ, "they feel the darkness."

HIRPHIL id. with acc. Ex. 10:21.

**מִשְׁתָּהּ** m. (from the root **שָׁתָה**) with suff. **מִשְׁתִּי**  
Dan. 1:5, 8; **מִשְׁתֵּיהֶם** verse 16 (both sing.); **מִשְׁתֵּיבָם**  
verse 10.

(1) *a drinking* (das Trinken), Esther 5:4; 7:2; *הַבַּיִת מִשְׁתֶּה* banqueting room, 7:8; *יַיִן מִשְׁתֵּי* "wine of his drinking," i.e. which the king drank, Dan. 1:5.

(2) *drink* (Trank), Dan. 1:10; Ezr. 3:7.

(3) *banquet*, *συμπόσιον*, Esth. 1:3; 2:18; 8:17.

מִשְׁתָּה *emphat. st.* מִשְׁתִּיה, Chald. id. Dan. 5:10.

מת *dead*; part. of the root מָת which see.

מַת or מָת not used in sing. *a man* (Æth. ሙት: *a man*, specially *a husband*). In the Hebrew language itself, traces of a singular number are found in the pr. n. מְתוּשֶׁלַח, מְתוּשָׁלַח (מָתוּ is a construct form, like אֶבְרָם Chald. constr. אֲבָרָם; שְׁמוֹ, whence שְׁמוּאֵל in sing. const. פְּנִים, whence שְׁמוּאֵל, and also in the Punic, as *Metuastartus* (מְתוּ עִשְׁתָּרְת) i. e. *man* or worshipper of *Astarte*, *Muthumballes*, i. e. *man* of *Baal*.

Pl. מְתִים, defect. מָתַם m. men, (not of the common gender); Deut. 2:34, וְהַנָּשִׁים וְהַבָּנוֹת "men and women and children"; Deu. 3:6; Job 11:3; Isa. 3:25, מְתֵי שָׂאָה a few men, Gen. 34:30; מְתֵי שָׂאָה "men of falsehood," Ps 26:4; מְתֵי אֱלֹהִים the men of my

tabernacle," Job 31:31.—Isa. 41:14, the words 'מִסְכָּנִי מִסְכָּנִי are well rendered by Luther, du armer faule Zelt, LXX. ὁλγος οὐκ Ἰσραὴλ; but this notion of misery and feewness is not in the word מִסְכָּנִי, but is taken from the preceding מַלְאָכָא.

**מִתֵּב** m. (from the noun **תֵּב**) coll. *straw, a heap of straw*, Isa. 25:10.

**פָּתַח** an unused root, which appears to have had the signification of *spreading out* (compare the cognate roots **פָּתַח**, **פָּתַח**). Whence—

מָתְנִי with suff. מִתְנִי *a bridle*, Ps. 32:9; Prov. 26:3. As to the passage 2 Sa. 8:1, see אָמַת No. 3.

**מָתַח** an unused root, prob. i. q. **מָתַע** and **מָתַי** *to stretch out*, e. g. a cord (cogn. **מָרַד**), whence **מָתַי** [and perhaps **מָתַח**].

**מתוק** adj. f. מְתוּקָה, pl. מְתוּקִים (from the root **מָתַק**) *sweet*, Jud. 14:14, 18; Ecc. 5:11; Ps. 19:11, neutr. *what is sweet, sweetness*, Eze. 3:3. *Metaph. pleasant*, Ecc. 11:7.

מְתוּשָׁלַח ("man of God," compound of מֵתָא const. for מֵת man, which see, וְשָׁלַח the mark of the genit. and שָׁלַח), [*Methusael*], pr. n. of a patriarch, one of the descendants of Cain, Gen. 4:18.

**מֶתוּשֶׁלַח** ("man of a dart"), [*Methuselah*], pr.  
n. of a patriarch before the flood, the son of Enoch,  
and grandfather of Noah, who died in the 969th  
year of his age, Gen. 5:21.

**פָּתַח** TO SPREAD OUT, Isa. 40:22. (Syr. and Ch. id. Æth. **ፈጥሐ**: for **ፈጥሐ**: to put on, to veil, whence the derivatives signifying cloak. Kindred roots are **פָּתַח**, Sam. **פָּתַח** to spread out, and **פָּתַח** and **פָּתַח**.)

Derivative, שַׂק שַׂקִּים a sack.

מָה pr. *extension, space of time*; it becomes an interrogative adv. of time, *when?* (Arab. متى, Syr. ܡܬܝ, Chald. ܡܬܝ). Gen. 30:30; Ps. 42:3; 94:8; 119:82. Without an interrogation (Syriac ܡܬܝ, Prov. 23:35, ܡܬܝ ܐܬܝܝܬ ܐܝܬܝܝܬ, "when I awake." Ps. 101:2.—ܡܬܝ? Ex. 8:5, and ܡܬܝ? *how long?* 1 Sa. 16:1 ܡܬܝ ܐܬܝܬܝܬܝܬ after how long a time? Jer. 13:27.

**מִתְכֶּנֶת** f. (from the root תָּכַן) a measure, Ezek. 45:11; used of a daily rate, Ex. 5:8; compare תָּכַן verse 18; Exod. 30:32, בְּמִתְכֶּנֶתוֹ "according to its measure," i.e. proportion of parts, of which it is



composed. 2 Ch. 24:13, "and they set the house of God על מַתְּלָאָתוֹ according to its (pristine) measure."

מַתְּלָאָה Mal. 1:13, for מַתְּלָאָה, see מָה note, letter c.

מַתְּלָעוֹת plur. "i. q. מַלְמָעוֹת which see, *bitters*, teeth, Job 29:17 Joel 1:6 (in both places in const. state).

מָתָם m. (from the root מָתַם) *integrity, soundness, a whole or sound part* (of the body), Psalm 38:4, 8; Isa. 1:6.—Jud. 20:48 for מָתָם we ought apparently to read מָתָם *men*, as found in many MSS.

מִיתָּן an unused root, Arab. مَتْنٌ *to be strong, firm* (compare the cogn. מָתַן), whence the nouns מַתְּנִים and מַתְּנִים.

מִתָּן m. (from the root מָתַן, with Kametz impure) —(1) *a gift*, Genesis 34:12. מִתָּן אִישׁ מִתָּן a bountiful, liberal person, Prov. 19:6.

(2) [Mattan], pr. n.—(a) of a priest of Baal, 2 Ki. 11:18; 2 Ch. 23:17.—(b) Jer. 38:1.

מִתְּנָה Chald. f. i. q. Heb. מִתְּנָה *a gift*, pl. מִתְּנִים Dan. 2:6, 48; 5:17.

מִתְּנָה f.—(1) *a gift, present*, Gen 25:6; especially a bribe, i. q. שֹׁחַד Ecc. 7:7; a gift offered to God, i. q. מִנְחָה Ex. 28:38.

(2) [Mattanah], pr. n. of a place between the desert and the borders of Moab, Num. 21:18, 19.

מִתְּנִי (shortened from מִתְּנִיָּה, [Mattenai], pr. n. m.—(1) Neh. 12:19.—(2) Ezra 10:33.—(3) Ezra 10:37.

מִתְּנִי [Mithnite], Gent. n. elsewhere unknown, 1 Chron. 11:43.

מִתְּנִיָּה and מִתְּנִיָּהוּ ("the gift of Jehovah"), [Mattaniah], pr. n. of several men, 2 Kings 24:17; 1 Ch. 9:15; 25:4, 16; 2 Chron. 20:14; 29:13; Ezr. 10:26, 27, 30, 37; Neh. 11:17; 12:8, 25; 13:13.

מִתְּנִים dual. *the loins*, the lower part of the back (so called from the idea of strength; see the root מָתַן), Greek ὀσφύς, which was bound round with the girdle, 2 Ki. 4:29; 9:1; Isa. 20:2; Jer. 1:17; Gen. 37:34, on which burdens were sustained, Ps. 66:11;

the seat of pain in parturient women, Isa. 21:3; Nah 2:11; also the seat of strength (see the orig.; comp. Latin *elumbis, delumbare* for *debilitare*); hence מִתְּנִי פִּי "to crush any one's loins," i. e. to crush him wholly, Deu. 33:11; compare Eze. 21:11; *tottering loins*, used of a man nearly falling, Psalm 69:24. Wherein it differs from the word מִתְּנִי thigh, see under that word.—(Arab. مَتْنٌ and Syr. مَتْنٌ id. more

rarely there is also used the sing. مَتْنٌ one side of the loins or lower back, protuberant with flesh and nerves).

מִתְּקִי fut. מִתְּקִי.—(1) i. q. Syr. *to suck, to eat with pleasure* (compare מִצֵּץ); Job 24:20, מִתְּקִי רִמָּה "the worm shall feed sweetly upon him."

(2) *to be or becomes sweet*, sweet things being commonly sucked, Pro. 9:17; Ex. 15:25. Metaph. Job 21:33, מִתְּקִי לוֹ רִנְבִי גֶחַל "the clods of the valley are sweet to him," the earth is light upon him.

HIPIL (1) *to render sweet or pleasant*. Metaph. Ps. 55:15, אֲשֶׁר יִהְיֶה נִמְתִּיקִסוֹר " (we) who made sweet together familiar conversation," i. e. who, as being familiar friends, held sweet discourse.

(2) intrans. *to be sweet* (pr. to cause sweetness, see Gramm. § 52. 2), Job 20:12.

Deriv. מִתְּתִיקִים [and the following words].

מִתְּקִי m. *sweetness*, metaph. *pleasantness*, Pr. 16:21; 27:9.

מִתְּקִי m. *sweetness*, Jud. 9:11.

מִתְּקִיָּה ("sweetness," prob. "sweet fountain," opp. מִתְּנִיָּה), [Mithcah] pr. n. of a station of the Israelites in Arabia Petrea, Num. 33:28.

מִתְּרִדָּת pr. n. Pers. Mithredath (i. e. "given by Mithras," the genius of the sun;) borne by—(1) the treasurer of king Cyrus, Ezr. 1:8.—(2) a governor of Samaria in the reign of Artaxerxes, ibid. 4:7.

מִתָּה f. (contr. from מִתְּנָה) *a gift*, Pr. 25:14; Ecc. 3:13; Eze. 46:5, 11 (always in constr. state).

מִתְּתָה (from מִתְּתִיָּה), [Mattatha] pr. n. m. Ezr. 10:33.

מִתְּתִיָּה and מִתְּתִיָּהוּ ("the gift of Jehovah"), pr. n. Mattathiah.—(1) Ezr. 10:43.—(2) Neh. 8:4.—(3) 1 Chr. 9:31; 15:18, 21; 16:5.

## נ (ן)

**Nun**, the fourteenth Hebrew letter; when used as a numeral it stands for *fifty*.

The name of this letter נן in Syriac, Chaldean and Arabic, denotes a *fish*, the form of which appears to have been intended by its original figure. In the Phœnician alphabet its common form is this, 𐤎.

It is interchanged — (a) with the other liquids, as *Lamed*, p. ccccxxi, A; Mem, p. ccccxliii, B; more rarely Resh, as נר, Chaldean נר to be risen, as the sun; ננים, Aram. 𐤎𐤍 two. Arab. فرفير and فرفين purple.

— (b) with Yod, especially when it is the first radical, as נאה and נאה to be beautiful; נצב and נצב to stand, נקש and נקש to lay snares, compare Lehrs. § 112; and as to the affinity of roots נ with other biliterals, as נל, נע, נה ibid. No. 2, 3. The primary stock of roots נ (the same as of roots פ) is often in the last syllable; hence נהם i. q. נהם to roar, to growl, נהה i. q. נהה, נבע, i. q. נבע, נאר, i. q. נאר etc.

It is also worthy of remark, that the Chaldean, Arabic and Æthiopic, instead of doubling a letter, not unfrequently use a simple letter with Nun before it, e. g. נאבא for אבא (see אב), נבדע for בדע; also Arabic نبتة for سنبلة an ear of corn, נפדת a bittern, נפדת Æthiopic. 𐩢𐩣𐩣𐩣:

I. נא particle, used in submissive and modest request, which in many phrases may be rendered in Latin, *quæso* (*amabo*), in others *age*, Germ. commonly doch; [in English by *now*, as a word of entreaty].

(Syriac ܢܐ id., although it is but rarely used, and sometimes is not understood by the Syrians themselves; see Pref. to Lex. Man. Heb. Germ. ed. 3, page xxii. Sam. ܢܐ, ܢܐ. In Æth. there answer to this ነፃ: *age, veni*, which is commonly inflected like an imperative (compare ነፃ, plur. ነፃ:).

ነፃ:; compare ነፃ: ነፃ: behold; Amhar. ነፃ: *veni, age*; [See Thes.]. This particle is added —

(1) to imperatives when no command is expressed, but entreaty, admonition, *quæso, amabo, dum*, Gr. εἰ, Germ. doch, doch einmal, [*I pray thee*], Gen. 12:13. נא אביר "say, I pray thee," Gen. 24:2; נא יד, "put, I pray thee, thy hand," (leg doch einmal); Gen. 24:15. נא שבעני "give me, I pray thee, to drink," (laß mich doch einmal trinken); Jud. 12:6; Num. 20:10, נא שמעו "hear, now, ye rebels!" Compare אנה, אנה page LXXIII, A.

(2) It is added to futures — (a) 1 pers. especially with ה parag., (see Lehrs. p. 871, seq), when leave is asked, Exod. 4:18, נא אלהי, "now do let me go," Germ. laß mich hingehen; Isa. 5:1, נא אשירה "let me now sing (O hearers)," laß mich singen; 1 Ki. 1:12, נא אעצך "let me now give thee counsel;" Cant. 3:2; Num. 20:17, נא נעברה "let us now pass by," allow us to pass; Ruth 2:2; Isa. 5:1, 5; 1 Sa. 20:29. The same expression is used by those who alone deliberate with themselves, and, as it were, ask their own leave (ich möchte doch wohl einmal hingehen, "ich will doch einmal hingehen"), Ex. 3:3, נא אסרה "now let me turn aside and see;" 2 Sam. 14:15, "and I thought with myself, נא אדבריה "now I will speak to the king;" Gen. 18:21; 1 Ch. 22:5. Used in expressing a wish, Job. 32:21, נא אש "Oh! that I may not respect any man's person," (möge ich für niemanden parteyisch seyn!); in inciting, urging, Jer. 5:24, נא אה יהוה, "Come! let us fear Jehovah." — (b) when joined to the second person with a particle of negation, it is deprecatory: Gen. 18:3, נא אל תעבר, "pass not away I pray thee;" hence ellipt. אל תעבר (do) not I pray thee (this); Germ. nicht doch! comp. אל No. 2, a., Gen. 33:10; 19:18. — (c) to the third person, when it expresses —

(a) wish and request, Ps. 124, נא ישראל " (so) let Israel say," Ps. 129:1; Cant. 7:9. — (β) a challenge, Jer. 17:15, "where is the word of the Lord?" נא יבוא "let it now come." — (γ) asking leave, Gen. 18:4, נא יבוא "let there now be brought," allow me to bring, Gen. 44:18. — (δ) with a negation, deprecation. Gen. 18:32, נא יהי "let not the Lord be angry."

(3) it is added to conjunctions and interjections — (a) אל תעבר, No. 2, letter b. — (b) אל תעבר if indeed, if now (εἰ ποτε, εἰν ποτε), used in modestly, or almost timidly, assuming something. Genesis 18:3, אל תעבר "if now I have found favour in thy sight," (which I desire to be the case rather than venture to assume); 24:42; 30:27; 33:10; 47:29; 50:4; Ex. 33:13; 34:9 — (c) אל תעבר behold now! (siehe einmal!) Gen. 12:11; 16:2; 18:27, 31; 19:8, 19, 20. — (d) אל תעבר Jer. 4:31; 45:3; Lam. 5:16. Ellipt. are the following, Ps. 116:14, 18, נא עמו "oh that (it may be) before all his people." Those who speak courteously to superiors, or who ask submissively, frequently use the particle נא often repeated. See Gen. 18:3; 19:7, 8, 18, 19.

II. נא adj. *raw, half cooked*, used of flesh, Ex.



12:9; from the root נא Arab. نأ Med. Ye, to be raw, half cooked.

נא Ezek. 30:14, 15, 16; Jerem. 46:25; fully, נא־נא Nah. 3:8; [No], pr. n. of the Egyptian Thebes, or Diospolis, the very ancient and celebrated metropolis of Upper Egypt; called by Homer, ἑκατόμυλος (Il. ix. 383), 140 stadia in circuit, and standing on both sides of the Nile, remarkable for the multitude and the magnificence of its temples, obelisks, and statues (see Diod. Sic., xvii. 1), laid waste in the time of Nahum the prophet, (probably by the Assyrians), a little before Nineveh (see Nah. loc. cit.); afterwards partially restored by the Ptolemies, and even by the Romans. Its very splendid ruins, which are called by the names of the neighbouring villages, *Medinat Abu, Luxor, Kurna*, are figured in *Descr. de l'Egypte*, t. ii. iii. The LXX. in Eze. render it Διόσπολις, in Nah. μερίς Ἀμμών; this latter seems to be a literal interpretation of the Egyptian name; נא, Egypt. חור, i. e. σχοῖνος, a measuring line; then a part, a share measured out; and נא־נא, ΑΜΜΟΝΙΩΝ (Jupiter) Ammon, see נא־נא No. III, hence נא־נא the portion, possession of the god Ammon, who was there worshipped with much splendour. See Jablonskii Opuscula, ed. te Water, t. i. page 163—168; compare Champollion, l'Egypte sous les Pharaons, t. i. p. 199, seq.

נא an unused root. Arab. نأ to give forth water (as the earth), whence نأ land yielding water. [In Thes. Gesenius prefers to take this root as being almost the same as נא to shake about.] Hence—

נא m. (for נא) plur. נאות (once נאות Judges 4:19; כחב), a bottle, as of milk, Jud. 4:19; of wine, 1 Sam. 16:20; Josh. 9:4, 13. Bottles for keeping wine were hung up in the smoke, as is shewn by Ps. 119:83. [This passage does not prove any such custom; it only shews that if so hung they would be spoiled.]

נא not used in Kal, i. q. נא TO SIT, TO DWELL. (Kindred is the Greek ναιω, ναός. The primitive meaning appears to me to be that of quiescence, see Hab. 2:5; Æth. ንሆ: to respire, to rest, and it even approaches in meaning to נא.) Hence נאות plural constr. נאות habitations.

פִּילֵל נאות (compare נאות Hithpa. הִשְׁתַּחֲוִּיתָ, Psa. 93:5; plur. contr. נאות (for נאות).—(1) followed by ? to be suitable for any one, to become any one; (prop. to sit well on any one; compare Phn. Paneg. x.

quam bene humeris tuis sederet imperium, a metaphor taken from garments. So the German jemandem gut sitzen was formerly used in the wider signification of being suitable, becoming, from which use is derived the noun Sitze; now it is said in German, es kleidet jemanden, steht ihm wohl an. Some have taken נאות as the Niph. of the verb נאות: to be desired; hence, to be agreeable, becoming). Ps. 93:5; לְבַיִתְךָ "holiness becometh thine house;" comp. adj. נאות.

(2) absol. to be becoming, i. e. handsome, agreeable, Cant. 1:10 (2:14; 4:3). [In Thes. these two passages are removed to נאות], Isa. 52:7.

[Derivatives the two following words.]

נאות i. q. נאות, נאות only in pl. constr. נאות.—(1) a word altogether poetic, a seat, dwelling—(a) of men, or God, as נאות יְעֻקֵּב Lam. 2:2; נאות חַסִּים Vulg. domus iniquitatis, Ps. 74:20; נאות אֱלֹהִים Ps. 83:13.—(b) of flocks, pastures, where the flocks lie down, remain, and rest (see the root), Jer. 25:37; Am. 1:2, נאות כְּרִדֶּר the pastures of the desert, Ps. 65:13; Jer. 9:9; נאות רֶשֶׁת green pastures, Ps. 23:2.

נאות (for נאות, from the root נאות) adj., only in f. נאות.—(1) becoming, seemly, followed by ? Ps. 33:1; לְשִׁירִים נאות תְּהִלָּה "praise is becoming for the upright;" Prov. 17:7; 19:10; 26:1.

(2) beautiful, Cant. 1:5; 6:4. Compare נאות, נאות.

נאם i. q. Arab. نأ to mutter, to murmur, to speak in a low voice; (compare נאם, נאם, Gr. μύω), specially used of the voice of God, by which oracles were revealed to the prophets. By far the most frequent use is of the part. pass. constr. in this phrase, נאם "the voice of Jehovah (is);" or (so) hath Jehovah revealed. This the prophets themselves were accustomed either to insert in the discourse, like the Lat. ait, inquit Dominus, Am. 6:8, 14; 9:12, 13, or to add at the end of a sentence, Am. 2:11, 16; 3:10, 13, 15; 4:3, 5, 8—11, and so very frequently in Ezek. (5:11; 12:25; 13:8, 16; 14:11, 14, 16, 18, 20; 15:8; 16:8, 14, 19), and in Jer., rather less frequently in Isaiah (3:15; 14:22; 17:3, 6; 19:4; 22:25; 31:9; 37:34); see as to this and similar expressions, Kleinitz üb. die Echtheit der Jes. Weissagungen, vol. i. p. 246. Rarely is it used of mere mortals, Nu. 24:3, נאם בָּלַעַם "the utterance of Balaam;" verse 15; and even of poets [but "who spake as they were moved by the Holy Ghost"], 2 Sam. 23:1; Prov. 30:1; Ps. 36:2, נאם "an utterance (song) concerning wickedness."

[Once used in fut. Jer. 23:31, וַיִּנָּאֲמִי "and they utter oracles."]

[נָאָם given as a noun in Thes. (of the form נָבִיל), found once in the absolute state, Jerem. 23:31, see above נָאָם.]

נָאָף fut. נִאָף, and Piel נִאָף, part. מְנַאֵף, TO COMMIT ADULTERY, used both of the male and female, Ex. 20:14, followed by an acc., to commit adultery with a woman, Prov. 6:32; Lev. 20:10; Jer. 29:23. In the same manner as נָהָה to commit fornication, it is applied to the turning aside of Israel from the true God to the worship of idols, Jer. 3:8, אֲשֶׁר נִאָּפָה מִשִּׁשְׁבָה, "because rebellious Israel commits adultery;" Jer. 5:7; 9:1; 23:14. Followed by an acc. Jer. 3:9, וַתִּנָּאֵף אֶת־הָאֶבֶן וְאֶת־הָעֵץ "and she commits adultery with stone and wood;" Eze. 23:37. Hence—

נִאָּפִים m. pl. adulteries, Jer. 13:27; Ezek. 23:43; and—

מִסֵּר נִאָּפִיָּהּ מִבֵּין... נִאָּפִים Hos. 2:4, "let her take her adulteries from between her breasts." Here the sacred writer speaks of immodestly uncovered breasts as the seat of lust, immodesty, and meretricious solicitation; just as elsewhere the stiff neck is spoken of as the seat of pride, Ps. 73:6; and the neck of strength, Job 41:14.

נִאָּץ fut. יִנָּאֵץ, TO DERIDE, TO DESPISE, TO REJECT WITH CONTEMPT AND DERISION (apparently kindred to לִנֹּץ), as instruction, admonition; with an acc. Jer. 33:24; Pro. 1:30; 5:12; 15:5; the counsel of God, Ps. 107:11. Often used of God as rejecting men, Deut. 32:19; Lam. 2:6; absol. Jer. 14:21, "reject not, for thy name's sake!" Comp. syn. נָאָם.

PIEL נִאָּץ, fut. יִנָּאֵץ.—(1) i. q. Kal, to reject, to condemn, Isa. 60:14; especially God, Ps. 10:3, 13; 74:18; Isa. 1:4; 5:24; Num. 14:23; 16:30.

(2) causat. to cause to speak evil, to give occasion for evil speaking, 2 Sam. 12:14.

HIPHAL, fut. יִנָּאֵץ (in the Syriac manner for יִנָּאֵץ), intrans. to be despised, to be contemned, Ecc. 12:5. —LXX., Vulg., Syr., shall flourish (as if from נָצַח), but this does not agree with the context.

HITHPOEL, part. מְנַאֵץ Isa. 52:5, contemned, rejected, prop. exposed to contempt, (ber sich verachten lassen muß). Hence—

נִאָּצָה f. contumely, reproach, Isa. 37:3; and—

נִאָּצִים f. pl. נִאָּצוֹת id. Neh. 9:18, 26, and נִאָּצוֹתֶיךָ Eze. 35:12.

נָאָה onomatopoeist. i. q. cogn. נָאָה (which see) TO GROAN, TO CRY OUT from anguish, or sorrow. Eze. 30:24; Jo' 24:12. Hence—

נִאָּהָה f. const. st. נִאָּהָה the crying out, the groaning of the oppressed, Ex. 2:24; 6:5; Jud. 2:18, pl. const. נִאָּהוֹת Eze. 30:24.

נָאָר not used in Kal, cogn. to the root נָאָר to curse.

PIEL נָאָר TO ABHORE, TO REJECT, Lam. 2:7; Psalm 89:40. Arab. نَار Med. Waw, to shun anything with abhorrence, to flee away, نَعَر to be opposed, to resist, to be unwilling.

נֹב (perhaps for נֹבָה "high place," from the root נָבָה, [Nob], pr. n. of a sacerdotal town in the tribe of Benjamin, near Jerusalem, 1 Sa. 22:11, 19; Neh. 11:32; Isa. 10:32. With ה parag. נֹבָה for נֹבָה towards Nob, 1 Sa. 21:2; 22:9.

נָבָא not used in Kal, pr. as it seems to me, i. q. נָבַע (ע being softened into נ) TO CAUSE TO BUBBLE UP, hence to pour forth words abundantly, as is done by those who speak with ardour or divine emotion of mind. Arab. نَبَا I. II. to shew, to declare, i. q. اخبر, Conj. II. specially used of a prophet, who reveals or declares the words of God to men. (Kindred is the Æth. ነበር to speak.) It is incorrect to make extolling, celebrating, the primary idea in this word.

NIPHAL נִבָּא—(1) to speak (as a prophet) by a divine power, to prophesy, Gr. προφητεύω. In Hebrew, the passive forms, Niphal and Hithpael, are used in this verb, from the divine prophets having been supposed to be moved rather by another's powers than their own, [which is the simple truth, "holy men spake as they were moved by the Holy Ghost"]; ideas of this kind were in Latin often expressed by deponent verbs (see Ramshorn, De Verbis Deponentibus Latinorum, p. 24); compare verbs of speaking when passively expressed, as loqui, fari, vociferari, concionari, vaticinari (Ramshorn, loc. cit. p. 26).—This is the usual word for the utterance of the prophets, whether they are rebuking the wicked, or predicting future events. Const.—(a) absol. Jer. 23:21, לֹא דִבַּרְתִּי אֱלֵיהֶם וְהֵם נִבְּאוּ "I spake not unto them (i. e. I neither commanded nor inspired) but they prophesied." Am. 3:8, "(if) a lion roars, who does not fear? (if) the Lord speaks יִבָּא מִי לֹא יִבָּא who shall not prophesy?" Joel 3:1; Eze. 11:13:



7:7; 1 Ki. 22:12; Jer. 19:14.—(b) with the addition of the name of a people or country to which the prediction refers; followed by <sup>ל</sup> Jer. 14:16; 20:6; 23:16; 27:16; 37:10; followed by <sup>על</sup>, commonly so used in a bad sense (in threatening), Jer. 25:13; 26:20; Ezekiel 4:7; 11:4; 13:16; 25:2; 29:2; 34:2; 35:2; 39:1; in a good sense (when the prediction contains consolations and the hope of a happier age), Eze. 37:4; also followed by <sup>אל</sup> in a bad sense, Jer. 26:11, 12; 28:8; Ezek. 6:2; 13:2, 17; 21:2; in a good sense, Eze. 36:1; 37:9.—(c) with an accusative of what the prophet predicts, Jer. 20:1; 25:13; 28:6; e.g. <sup>נבא שקר</sup> "he prophesied lies," Jer. 14:14; 23:25, 26; 27:10, 15; <sup>ני הלקמות שקר</sup> Jer. 23:32; and followed by <sup>ב</sup> <sup>שקר</sup> pr. to prophesy with falsehood, as a lying prophet, Jer. 20:6; 29:9. The words of the prophet often follow with <sup>לאמר</sup> prefixed, Jerem. 32:3, or <sup>ואמר</sup> Eze. 21:33; 30:2.—(d) followed by <sup>א</sup> of him by whose inspiration the prophet prophesied, hence the prophets of God are said to prophesy <sup>בשם</sup> Jeremiah 11:21; 14:15; 23:25; 26:9, 20; 27:15; Jer. 21; the prophets of Baal <sup>בבצל</sup> Jer. 2:8.—(e) followed by <sup>ל</sup> referring to the object of the prophecy (like letter c) Jer. 28:9, and to the time to which the prophecy belongs, Eze. 12:27.

(9) to sing holy songs as led by the Spirit of God, to praise God, 1 Sa. 10:11; 19:20; 1 Ch. 25:2, 3.—Pret. 2 pers. <sup>נבאת</sup> and once <sup>נבית</sup> (like verbs <sup>לה</sup>) Jerem. 26:9; part. <sup>נבא</sup> plur. <sup>נבאים</sup> and <sup>נבאים</sup> Jer. 14:14, 16, as if from the sing. <sup>נבא</sup> according to the analogy of verbs <sup>לה</sup>, which is also found in the Inf. with suff. <sup>הנבאתה</sup> Zec. 13:4.

HITHPAEL—(1) i. q. Nipht. No. 1. to prophesy, absol. Nu. 11:25—27; 1 Ki. 22:10; Ezek. 37:10; followed by <sup>ל</sup> 1 Kings 22:8, 18, and <sup>על</sup> 2 Ch. 20:37 of him to whom the prophecy refers. <sup>התנבא בבצל</sup> to prophesy by the authority of Baal, Jer. 23:13.

(2) to sing as seized with a divine impulse, to praise God, used of the sons of the prophets and Saul, 1 Sam. 10:6, 10; 1 Sam. 19:20—24; used of the excited raving of the prophets of Baal, 1 Kings 18:29. Hence—

(3) to be mad, *μαινεσθαι*, or rather to act as if mad, 1 Sam. 18:10. As the prophets when moved by the Spirit of God were often like madmen vehemently agitated, and spasmodically distorted [this applies rather to false prophets than to true ones], hence in Greek and Latin words of raving (*μάντις* from *μαινωμαι*; *furcr*, *furere*) were often applied to the divine [?] impulse of their prophets and oracular poets. In Jer. 29:26 there are found conjoined

<sup>מזגוע וכותנבא</sup> *mad and prophesying*, and a true prophet, 2 Kings 9:11, is called in derision a *mad-man*.

Hence <sup>נבואה</sup>, <sup>נביא</sup>, <sup>נביאה</sup>, also <sup>נבו</sup> and its compounds.

<sup>נבא</sup> Chald. <sup>התנבא</sup> to prophesy, Ezr. 5:1.

<sup>נבב</sup> TO BORE, TO HOLLOW OUT, i. q. <sup>הלל</sup>. Part. pass. <sup>נבוב</sup> hollow, Exod. 27:8; 38:7; Jer. 52:21; metaph. empty, foolish, Job 11:12; see as to this passage under the word <sup>לנב</sup> Niphal.

Hence <sup>נבבה</sup> <sup>נבבה</sup> gate, pupil of the eye. Others take <sup>נבב</sup> as the root of both these words.

<sup>נבה</sup> an unused root, prob. i. q. Arab. <sup>نبا</sup> to be prominent, to be high; hence pr. n. <sup>נב</sup> (for <sup>נבה</sup>), <sup>נביות</sup>.

<sup>נבה</sup> see <sup>נב</sup>

<sup>נבו</sup>—(1) [*Nebo*], pr. n. the planet Mercury (Syr.

and Zab. <sup>نوح</sup>), worshipped as the celestial scribe by the Chaldeans (Isa. 46:1) and the ancient Arabians; see Comment. on Isa. ii. p. 344, 366. The etymology of the name does not ill accord with the office of Mercury; namely <sup>נבו</sup> i. q. <sup>נביא</sup> the interpreter of the Gods, the declarer of their will; from the root <sup>נבא</sup>. As to the worship of Mercury by the Chaldeans and Assyrians, we find it attested by the proper names which have this name at the beginning, as *Nebuchadnezzar*, *Nebushasban* (see them a little below), and also those mentioned by classic writers, *Nabonedus*, *Nabonassar*, *Naburianus*, *Nabonabus*, etc.

(2) of a mountain in the borders of Moab (Dent. 32:49; 34:1), and of a town near it (Num. 32:3, 38; Isa. 15:2).

(3) of a town in the tribe of Judah (Ezr. 2:29; 10:43); more fully (to distinguish it from the former) <sup>נבו אחר</sup> (Neh. 7:33). Both places seem to have been so called from the worship of Mercury. [In These they are derived from <sup>נבה</sup>.]

<sup>נבואה</sup> f. (from the root <sup>נבא</sup>), prophecy, prediction, Neh. 6:12; 2 Chron. 15:8; also used of any book written by a prophet, 2 Chron. 9:29:

<sup>נבואה</sup> Chald. id., Ezr. 6:14.

<sup>נבזראדן</sup> pr. n. Chald. ("Mercury's leader, lord;" i. e. the leader whom Mercury favours, as if Hermianax; compound of <sup>נבו</sup>, *sar*, a prince, and <sup>אדון</sup> i. q. <sup>אדון</sup> lord; comp. *Sardanapalus*, i. e. the prince, the great lord), [*Nebuzaradan*], a military com-

mander in the army of Nebuchadnezzar, 2 Ki. 25:8, Jer. 39:9; 52:12.

**נְבוּכַדְנֶצְצַר** 2 Ki. 24:1; 25:1; Ezr. 2:1; 5:12; more rarely **נְבוּכַדְנֶצְצַר** Jer. 39:1, 11; 43:10; Eze. 29:18; pr. n. *Nebuchadnezzar*, king of Babylonia, who destroyed Jerusalem, and led the Jews into captivity. The LXX write the name *Ναβουχοδονόσορ*; *Ναβουχοδονόσορος*, Beros. ap. Jos. c. Ap. i. 20, 21; Strabon. xv. 1, § 6 (comp. **נְבוּכַדְנֶצְצַר**). In Arab. contractedly **نَبُحَدْنَصْر**. The signification of the name appears to me to be, "the prince of the god Mercury;" compounded of **נְבו**, which, though placed in the genit., stands first in these names, *chodna* (read *chodana*), God, properly Gods, in plur. majest.; like the Pers. **خداوند**, and **צר**, a prince. Compare the other names beginning with *Nebu*. Lorschach explained this name **נְבו** *Nebo is the prince of gods* (Archiv für Morgenländ. Litteratur, ii. p. 247); Bohlen **נְבו** *Nebo is the god of fire.*

**נְבוּשַׁשְׁבַּן** pr. n. Pers. **نَبُو شِسْبَان** "worshipper of Mercury," as if *Hermodulus*; [*Nebushashban*], borne by the chief of the eunuchs of Nebuchadnezzar, Jer. 39:13.

**נְבוֹת** ("fruit," "produce," from the root **נָבַת**), [*Naboth*], pr. name of a Jezreelite, put to death by the artifices of Ahab [rather of Jezebel]: 1 Kings 21:1, seq.

**נְבוּלָה** Dan. 2:6, plur. **נְבוּלִין**; 5:17, f.; Chald. *a gift*; compare Jer. 40:5; Deut. 33:24, in Targ. Jonath. If this word were of Chaldee origin, it might be derived from the root **נָבַל** to ask for, for **נְבוּלָה** one **ל** being omitted; comp. **נָבַל** Γαλοθα; but such a word could only be formed from the Conj. Niphal, which does not exist in Chaldee.—[In confirmation of the opinion of those who refer this word to the Niph. of the Ch. verb **נָבַל** appeal may be made to a similar instance **נְרַבָּה**; nor is it absurd in Chaldee to regard nouns as being formed after the analogy of the conjugation Niphal, although this form is unused in the verb. Similar examples in Heb. are **שְׁלֵהֶבֶת**. Ges. App.].—It is better therefore to consider it to be of Persic original; comp. **نوازان** *nūwazan*, and **نوازا** *nūwaza*, donation; from the verb **نواختن** *nūwachten*, to benefit, to load with gifts and praises, as a king an ambassador. [In Thes., Ges. rejects the Persic etymology, and regards the Chaldee one previously given as the true one; looking on the **נ** merely as

formative.] Some have supposed that this word was formed from the Greek *νόμισμα* (*m* being changed to *b*), but the idea of money is altogether foreign from the passage.

**נֶבֶח** TO BARK, an onomatopoeic root; once found, Isa. 56:10 (Arab. **نبح** id.). Hence—

**נֶבֶח** ("a barking"), [*Nobah*], pr. name of a man, Num. 32:42, from whom also the town of Kenath received the same name (see **קֶנֶת**) Jud. 8:11.

**נִיבְחָז** [*Nibhaz*], pr. n. of an idol of the Avites, 2 Ki. 17:31, which, according to the Hebrew interpreters, had the figure of a dog; in this they probably make a conjecture, deriving it from the root **נֶבֶח**, although there are actually some traces of the worship of an idol in Syria in the figure of a dog, see Ikenii Dissert. de Idolo Nibchas in ejus Dissertt. Bremæ 1749, editis, p. 143, seqq. In the books of the Sabæans **נְבָח** (the identity of which with **נְבָח**, may be doubted), is the lord of Darkness, evil demon, see Norbergii Onomast. cod. Nasar. p. 100.

**נֶבֶט** not used in Kal.

PIEL, **נִבֵּט** once (Isa. 5:30), and

HIPHAL **הִבִּיט**—(1) TO LOOK, TO BEHOLD. Const. absol. Isa. 42:18; **הִבִּיטוּ לְרֹאשׁוֹת** "look that ye may see," etc. Isa. 63:5; **אֶבִּיט וְאֵין עֹלֶר** "I looked (around) but there was no helper;" Isa. 18:4, followed by an acc. sometimes having **ה** local, *to look at*, Job 35:5; **הִבֵּט שָׁמַיִם וָאָרֶץ** "look at the heaven and see;" Ps 142:5; Gen. 15:5; **הִבֵּט נָא הַשָּׁמַיְמָה** "look now towards heaven," also followed by **אֵל** Ex. 3:6; Num. 21:9; Isa. 51:2, 6; ? Ps. 104:32; Isa. 5:30; **עַל** Hab. 2:15, of the place looked at; **כִּין** of the place looked from, Ps. 33:13; 80:15; 102:20. Followed by **בְּ**, it is, to look at with pleasure, Ps. 92:12 (compare **בְּ** No. 4, a), followed by **אֶחָדִי** to look at some one departing, to follow with one's eyes, Ex. 33:8, but **אֶחָדִי** after oneself, i. e. to look back, 1 Sam. 24:9; Gen. 19:17.—Followed by **מֵאַחֲרֵי** Gen. 19:26; **וַתִּבֹּט אִשְׁתּוֹ מֵאַחֲרֵי** "and his (Lot's) wife looked from behind him" (her husband). In the same sense it might have been said **אֶחָדִי** *post se*, as the Vulg. has rendered it. For as the wife was commanded to follow her husband and not to look behind, she ought to have looked straight on, and to have followed her husband's back with her eyes. Figuratively—(a) *to regard anything, to have respect to anything*, with an acc. Am. 5:22; Ps. 84:10; 119:15; Lam. 4:16; followed by **אֵל** 1 Sa. 16:7; Isa. 22:11; 66:2; Ps. 119:6; followed by ? Ps. 74:20.—(b) *to look at anything but*



without doing anything, e.g. as God looks at the wicked, i. e. to *bear patiently* (rubiq mit at sehn) Hab. 1:3, 13 (but compare Ps. 10:14).—(c) to *rest one's hope* in anything; followed by אל Ps. 34:6.

(2) to *see, to behold*, like רָאָה, Num. 12:8; 1 Sa. 2:32; Isa. 38:11.

Derived nouns נִבְטָה, and

נִבְטָה ("aspect"), [Nebat] pr. n. of the father of Jeroboam, 1 Ki. 11:26.

נָבִיא m. Arab. نَبِيّ for نَبِيّ Syr. نَبِيّ a prophet, who as actuated by a divine afflatus, or spirit, either rebuked the conduct of kings and nations, or predicted future events (see the root נָבָא) Deu. 13:2; Jud. 6:8; 1 Sa. 9:9; 1 Ki. 22:7; 2 Ki. 3:11; 2 Chr. 28:9. With the idea of a prophet there was necessarily attached, that he spoke not his own words, but those which he had divinely received (see Philo, t. iv. p. 116, ed. Pfeifferi, προφήτης γὰρ ἰδιον μὲν οὐδὲν ἀποφθέγγεται, ἀλλότρια δὲ πάντα ὑποχούτος ἐρέω 2 Pet. 1:20, 21), and that he was the messenger of God, and the declarer of his will; this is clear from a passage of peculiar authority in this matter, Ex. 7:1, where God says to Moses, לִפְתֹּעַ וְאַהֲרֹן נְחִינִיךָ אֱלֹהִים לִפְתֹּעַ וְאַהֲרֹן "I have constituted thee as God to Pharaoh, and Aaron thy brother shall be thy prophet," i. e. in intercourse with Pharaoh, thou, as being the wiser [and the one with whom God communicated directly], shalt act as it were the part of God, and suggest words to thy brother; and thy brother, who is more fluent of speech, shall declare as a prophet what he receives from thee. In the same sense there is said, Ex. 4:16, הוּא יִהְיֶה לְךָ לִפֶּה "he shall be to thee for a mouth," compare Jer. 15:19; Sing. collect. appears to be used of *prophets*, [such an allegation would contradict the New Test., Christ our prophet is here spoken of], Deu. 18:15, 18 (compare עֲבָדֵי see, however, Acts 3:22; 7:37, where those words are referred to Christ [and this ought to have hindered Gesenius from *daring* to apply them differently]. Those who were brought up for the prophetic office [rather, those who were taught by the prophets], are called בְּנֵי הַנְּבִיאִים sons, i. e. disciples of the prophets, 1 Ki. 20:35; 2 Ki. 2:3, 5, 7, 15; 4:1, 38; 5:22; 6:1; 9:1; compare Pers. sons, i. e. disciples of the Magi.—Farther, there were also among the people of Israel *false prophets*, who pretending to be divinely inspired, pleased the ears of the people with soft words, and were therefore severely rebuked by the true prophets (see Isa. 28:7—13; Jer. 14:13, seq. 27:9, seq. 28:10, seq.), and also there were sooth-

sayers who prophesied in the name of Baal and Ash-taroth; נְבִיאֵי הַבַּעַל 1 Ki. 18:19, 40; 2 Ki. 10:19; and נְבִיאֵי הָאֲשֵׁרָה 1 Ki. 18:19, even these are called נְבִיאֵי simply Hos. 4:5; 9:7, 8, compare Isa. 3:2. The idea of a prophet is sometimes more widely extended, and is applied to any one admitted to familiar intercourse with God, to whom God made known his will, e.g. Gen. 20:7; to the patriarchs, Ps. 105:15.

נְבִיאָה Ch. id. Ezr. 5:1; 6:14.

נְבִיאָה f.—(1) a *prophetess*, 2 Ki. 22:14; 2 Ch. 34:22; Neh. 6:14; Jud. 4:4.

(2) the *wife of a prophet*, Isa. 8:3, as in Lat. *episcopa, presbyteria*, used of the wife of a bishop or presbyter.

(3) a *poetess*, Ex. 15:20. [This meaning is uncalled for in this place, as well as in every other occurrence.]

נְבִיאוֹת ("high places," see נָבָה), [Nebaioth], pr. n. Nabathæa, the Nabathæans, a people of northern Arabia, of the race of Ishmael (Gen. 25:13; 28:9), possessed of abundant flocks (Isa. 60:7); also living by merchandize and rapine (Diod. ii. 48; iii. 42).

(Arab. نَبِيط and نَبِط in which ט has sprung from the נ servile of the Hebrew.) Relandi *Palæstina*, p. 90, seq.

נָבַד an unused root, i. q. נָבַע and نَبِج, Ch. נָבַד to *gush forth*; whence—

נְבָדִים only in pl. Job 38:16, נְבָדִים "the fountains of the sea." LXX. πηγὴ θαλάσσης.

נָבַל (Isaiah 40:7) fut. יִבֹּל.—(1) TO BE, OR TO BECOME WITHERED, FADED, used of leaves and flowers falling off from being faded, Ps. 1:3; 37:2; Isa. 1:30; 28:1; 40:7, 8; Eze. 47:12.—Isa. 34:4, "their host (the host of heaven, i. e. the stars) shall fall as the leaves of the vine fall;" Ps. 37:2. (Kindred are נָבֵל, נָבֵל, also אָבֵל.)

(2) Figuratively applied to men, to *fall down, to faint, to lose one's strength*, Ps. 18:46; Ex. 18:18; Isa. 24:4; used of a mountain, Job 14:18, הַרְנוּפֵל "the mountain that falls lies prostrate," it is like a dead man, it cannot get up. Compare the derived noun נָבֵלָה a corpse.

(3) to *be foolish, to act foolishly*, (withering and decay being applied to folly and impiety, just as on the contrary, strength is applied to virtue and piety, compare Arab. نَجَدٌ, هَرَجٌ, لَغَبٌ, all of

which have the signification of flaccidity and weakness, and are thence transferred to stupidity and dulness. Prov. 30:32. See the noun נבל.

PIEL נבל—(1) *to account vile, to despise*, Deu. 32:5; Mic. 7:6 (comp. Arab. *حق* to be foolish, VII. to be vile, abject).

(2) *to disgrace, to treat with contempt*. Nah. 3:6; Jer. 14:21; *אל-תנבל בפני כבודך* “do not disgrace the throne of thy glory;” (compare נבלות). Hence the following words—

נבל fem. נבלה adj.—(1) *stupid, foolish*, Prov. 17:7, 21; Jer. 17:11. More often—

(2) *impious, abandoned, wicked* (comp. *אוייל*), 1 Sa. 25:25; 2 Sam. 3:33; specially *impious, ungodly*. Job 2:10; Ps. 14:1; 53:2; *אמר נבל בלבו אין אלהים* “the fool saith in his heart, there is no God.” The Arabs use with the same extent of signification the word *كافر*.

(3) [*Nabal*], pr. n. m. 1 Sa. 25:3, seq.

נבל plur. נבלים & נבל m.

(1) *a skin bottle*, so called from its flaccidity (see נבל). LXX. twice *ασκός*. Poet. Job 38:37, “the bottles of heaven,” i.e. the clouds, a metaphor of common use in Arabic.

As it was anciently the custom to use skin bottles for carrying or keeping water, milk, wine, etc., hence this name—

(2) is applied to vessels for liquids of whatever kind, *vessels, pitchers, flasks*. Isa. 30:14, נבל *נבל* “a potter’s pitcher.” Lam. 4:2, נבלי חרש “earthen pitchers;” compare Jer. 13:12; 48:12.

More fully, plur. נבלי פלי vessels of the kind of pitchers, Isa. 22:24; opp. to האפזנות basons.

(3) an instrument of music. Gr. *ράβλα, raúla* (נבל), Lat. *nablium*, see Strabo, x. p. 471; Casaub., Athen., iv. page 175; Casaub., Ovid., A. A. iii. 327; often connected with the harp (בנור), Ps. 57:9; 81:3; 92:4; 108:3; Isa. 5:12; Amos 5:23; 6:5; pleon. נבל פלי Ps. 71:22; plur. נבליים 1 Ch. 16:5. Josephus (Antiqu., vii. 12, § 3) describes this instrument as a species of lyre, or harp, having twelve strings, and played on with the fingers (not with a plectrum), but the Hebrew words נבל עשור Ps. 33:2; 144:9, appear to indicate a *ten stringed nabel*. Jerome says that it was triangular in form like a Δ inverted (which was the form also of the *sambuca*, Vitruv. vi. 1); and perhaps it took its name from this circumstance: as water vessels, or *cadü* (see כר), had the figure of a pyramid or cone.

נבלה f. [“adj. f. foolish, Job 2:10”]—(1) *folly*, and also its *punishment*. Job 42:8, נבלתי עשיתי “lest I inflict on you the punishment of your folly;” comp. עשה חסר עם Gen. 24:49; 47:29.

(2) *wickedness*, 1 Sa. 25:25.

(3) *shameful act of wickedness*, as rape, incest, Jud. 19:23, 24; 2 Sam. 13:12. A common phrase is *עשתה נבלה בישראל* Gen. 34:7; Deut. 22:21; Jud. 20:10; Jerem. 29:23; compare *עושה נבלה* Jud. 20:6.

נבלה f. const. נבלת (Ps. 79:2); with suff. נבלתי Isa. 26:19; elsewhere נבלתו, נבלתה, *a corpse* (see the root No. 2; compare מבלת from the root נפל), of men, Deut. 21:23; of animals, Levit. 5:2; 7:24; figuratively of idols, Jer. 16:18; compare פגור Lev. 26:30. Collect. corpses, Levit. 11:11; Isa. 26:19. (Arab. *نيملة* id.)

נבלות f. *shame, disgrace*; hence *pars obscena*, Hos. 2:12; see the root Piel No. 2, and Chald. נבול obscenity, shamefulness.

נבלט (perhaps for נבל לט “folly,” or “wickedness in secret”), [*Neballat*], pr. n. of a town of the Benjamites, Neh. 11:34. [Perhaps the town now called Beit Nēbāla بیت نبالا Rob. iii. 30.]

נבע TO BUBBLE FORTH, TO GUSH OUT (Ch. Syr. Arab. *نبع* and *نبع* id. The primary syllable is *נע*,

like *בק* imitating the sound or murmur of boiling or bubbling; compare *בוע, בעבע, בעה*. Prov. 18:4; נחל נבע “a gushing stream.”

HIPIL הבע—(1) *to pour out, to gush forth with*. Prov. 1:23, *אביעה לך רחי* “I will pour out upon you my Spirit;” especially used of words Prov. 15:2, 28, *פי רשעים יבע רעות* “the mouth of the wicked poureth out evil things;” whence absol. *to belch out wicked words*, Ps. 59:8; 94:4.

(2) *to publish, to tell* (compare נבא, which has sprung from this root by softening the letter *כ*; also נטף, Psa. 19:3; 78:2; 145:7 (Syr. *نح* Aph. to publish [“Arab. *نبح*”])).

(3) *to cause to boil up, i.e. to cause to ferment and putrify*. Eccles. 10:1, “dead flies *יבע* cause the ointment to stink and putrefy.”

Derivative מבע.

נברש unused quadril., Syr. and Chald. *Ithp. to give light, to shine*; from נבר = נר and ש = אש fire; whence—



נברשתא f. Chald. *candlestick, chandelier*,

Dan. 5:5 (Arab. نبراس, Syr. نبراست id.).

נבשן ("soft soil;" from the root נבשן), [Nibshan], pr. n. of a town in the plain country of the tribe of Judah, Josh. 15:62.

נב an unused root, Syr., Ch. and Sam. to be dry or dried, whence—

ננב m. the south, the southern quarter, Exod. 97:9; Isa. 21:1, etc. ננבול ננב the southern boundary, Josh. 15:4. In acc. adv. ננב בפרות to the south of the lake Cinneroth. Josh. 11:2. Hence הננב Josh. 15:19, and simply ננב Psalm 126:4, south country; specially—(a) the southern district of Palestine, Gen. 13:3; 20:1; 24:62; Deu. 34:3; Josh. 10:40.—(b) Egypt, Isaiah 30:6; Dan. 11:5, seq.—With נה parag. ננבה southward, Ex. 40:24; followed by ל Josh. 17:9, 10, ננבה לאפרים "southward (it was) Ephraim's;" and מן Josh. 18:14, ננבה מן "southward of the mountain." Also with pref. בננבה Josh. 15:21, "in (the region lying) towards the south," and לננבה 1 Ch. 26:17. Compare נפח.

ננר unused in Kal, pr. apparently to be in front (see ננר), to be in sight, hence to be manifest, Arab. نجد to be clear and manifest. Compare מנר.

HIPHAL הניר—(1) pr. to bring to the light, hence to shew, to tell, followed by dat. of pers. Gen. 3:11; 9:22; 29:12; 37:5; more rarely followed by an acc. Eze. 43:10; Job 26:4; absol. 2 Sa. 15:31, ונר ונר "and one shewed David, saying." Job 42:3. The accusative of the pronoun it is frequently omitted, just as it is after other verbs of saying (see אטר Gen. 4:8); as הנירו לי "tell (it) to me," Gen. 24:49; 9:22; 2 Ki. 7:11.—Specially—(a) to betray, Job 17:5, להלץ ניר העם " (who) betrays his friends to plunder."—(b) to declare, i.e. to solve, to explain an enigma, Jud. 14:19; a dream, Gen. 41:24.—(c) to declare, to confess, Ps. 38:19; Isa. 48:5; to profess openly, Isa. 3:9.

(2) emphat. to proclaim, to celebrate with praise, with an acc. Ps. 9:12; 71:17; 92:3; absol. 75:10.—2 Ki. 9:15, כתוב לנר for הניר.

HOPHAL הנר, fut. ינר, inf. pleon. הנר Josh. 9:24; Ruth 2:11, to be shewn, told.

Derivatives, ננר, ננר.

ננר Ch. to flow Dan. 7:10.

ננר pr. subst. the front part, the front, the side of a thing which is next to the spectator. In acc. it becomes a prep. with suff. ננרי, ננרה, ננרו.

(1) before, in the presence of, in the sight of, i. q. לפני, as ננר כל עמך before all thy people, Exod. 34:10; יהוה ננר before Jehovah, 1 Sam. 12:3; ננר השמש before the sun, while the sun is yet in the sky, Nu. 25:4 (compare נשמש Psalm 72:17 [in which however the sense is quite different]); Amos 4:3, "they shall go out אשה ננרה each one before herself," i.e. each her own way (vor sich hin, itres Weges), compare Josh. 6:5, 20, and אש לפניו Jer. 49:5. As things which are before us, and in the sight of which we delight, are the objects of our care and affections, hence Isa. 49:16, "thy walls ננרי (are) before me," they have a place in my care and affections, (compare לפני Ps. 19:15; Gen. 10:9).

(2) over against, in front of, Ex. 19:2, ננר החר "over against the mountain." Josh. 3:16; 6:5, 20; towards, Dan. 6:11 [Chaldee]. As things which are to be compared are put opposite one another; Isa. 40:17, "all nations (are) as nothing ננר before him," in comparison with him (compare ננר).

With prepositions—(1) ננר pr. as over against. Opposite to each other are set things to be compared (Isa. 40:17), those which answer to each other, those which are alike (die Gegenstücke), hence Gen. 2:18, "I will make for him (man) a helper ננר corresponding to him." Verse 20. Well rendered by the LXX. verse 18, κατ' αὐτόν; 20, ὁμοιος αὐτῷ. Compare ננר Neh. 12:9. In the Rabbinic כננר is often used in speaking of things which are like one another (see Lud. de Dien ad h. l.), compare Pers. برابر over against, like, suitable.

(2) ננר, with suff. ננרי, ננרה, ננרו etc.—(a) before, in the presence of, i. q. ננר No. 1. 2 Kings 1:13; Hab. 1:3. ננר עמי 2 Sa. 22:25; Job 4:16.—(b) over against, Josh. 5:13; 1 Ch. 5:11; hence opposed to, against (in a hostile sense), Daniel 10:13. There is a pregnant construction in Nehem. 3:37, "because they provoked (God) to anger ננר opposing the builders."—(c) like (compare ננר Neh. 12:9, אחיהם לננרם "their brethren like themselves."—(d) pro, for (comp. Germ. vor and für). Neh. 11:22, "the chief of the Levites for (ננר) the service of the house of God."

(3) ננר—(a) pr. from before (vor etwas weg), after a verb of removing. Isaiah 1:16, "take away

your evil deeds מִמֶּנִּי מִמֶּנִּי from before my eyes"; Jon. 2:5 (also with a noun of removing, Psa. 10:5); of averting, Cant. 8:5; of casting away, Jud. 9:17; of hiding, Jer. 16:17; Am. 9:3; of going away, Pro. 14:7 (where it is מִמֶּנִּי); also to be far away. Ps. 38:12, "my friends stood מִמֶּנִּי מִמֶּנִּי far off from my wound" (compare מִן No. 3, letter b). There is a peculiarity in Jud. loc. cit., "he cast away his life מִמֶּנִּי (for the fuller מִמֶּנִּי) from himself," just like Germ. er warf es davon, for von sich, compare below, 2 Sam. 18:13.—(b) in the presence of, before, 1 Sa. 26:20; over against, opposite, adv. (comp. מִן No. 3, letter c). Gen. 21:16, "and she sat down מִמֶּנִּי over against;" Nu. 2:2; 2 Ki. 2:7, 15. For מִמֶּנִּי over against any one, מִן is put first; Deu. 28:66, "and thy life shall hang מִמֶּנִּי לְךָ to thee over against" (Germ. dir gegenüber), for "over against thee;" i. e. thou shalt be in the greatest peril of thy life.—(c) against, absol. and adv. (dagegen); הִתְּצִב מִמֶּנִּי to set oneself in opposition (sich dagegen setzen), 2 Sam. 18:13; followed by מִן: מִן מִמֶּנִּי against any thing, Jud. 20:34:

נִיחַ Ch., Dan. 6:11. See the preceding art. (2).

נִרְיָ TO SHINE, TO BE BRIGHT, Job. 18:5; 22:28  
(Syr. id.).

HIPHIL.—(1) *to make* (one's own light) *to shine*,  
Isa. 13: 10.

(2) *to illuminate*, Psa. 18:29; 2 Sam. 22:29.  
Hence—

נֹהַר f. (Hab. 3:4)—(1) *shining splendour*, as of fire, Isa. 4:5; of the sun, 2 Sa. 23:4; when rising, Pro. 4:18; of the moon, Isa. 60:19; of a sword, Hab. 3:11; of the glory surrounding God (פְּבוֹד יְהוָה), Eze. 10:4; Hab. 3:4; Ps. 18:13.

(2) [*Nogah*], pr. n. of a son of David, 1 Ch. 3:7; 14:6.

נְהָא *emphat.* נְהָא *Ch. light.* Dan. 6:20, בְּנֵהָא  
*by candle light.* [In *Thes.* the meaning given is  
*morning light*, which is a preferable sense. Syriac  
 ܢܗܐ, ܢܗܐ etc., the first dawn of the morning.]


נְהָה *brightness*, only in plur. Isa. 59:9.

נָחַח fut. יָנַח TO PUSH, STRIKE with the horn, used of horned animals, Ex. 21:28, 31, 32. (This root is onomatopoeic. The idea of striking, or pushing, lies both in the syllable נַח, נָח, compare נָנַע, נָנַח, נָנַח, נָנַח; and also in the other which ends in ח compare נָחַח to bark, properly to push, strike, as נָחַח, נָחַח and נָחַח to push with the horn.)

PIEL id., Eze. 34:21; Dan. 8:4; used figuratively of a victor, who prostrates the nations before him, Deu. 33:17; 1 Ki. 22:11; Ps. 44:6. Hence—

ITHPAEL, to wage war with any one, Dan. 11:40. Compare Chald. אִתְּךָ מִלְחָמָה; followed by עִם to wage war with any one; in Ithpael id. Hence—

נָתַן m. *apt to push*; Ex. 21:29, 36.

נָדִיב *m. a prince, a leader, ruler, so called*  
 from preceding (see the root, also Syr.  to go  
 before, Ephr. i. 114; compare Germ. *Fürst*, i. q. the  
 Eng. *first*). It is used—(1) of any *prefect*, or  
*leader*, as of a treasury, 1 Ch. 26:24; 2 Ch. 31:12; of  
 the temple, 1 Ch. 9:11; 2 Ch. 31:13; of the palace,  
 28:7; of military affairs, 1 Ch. 13:1; 2 Ch. 32:21.

(2) absol. it is *prince* of a people (Sûrit), a general word, comprehending even the royal dignity, 1 Sa. 9: 16; 10: 1; 13: 14; 2 Sa. 6: 21; 7: 8; 1 Ki. 1: 35; 14: 7. In appos. מָשִׁיחַ נָדִיד the anointed one, the prince, Dan.

(3) *noble, honourable*. Pl. neutr. *noble things, excellent things*, Prov. 8:6. (Arab. نَجْدٌ to be energetic, magnanimous, نَجْدٌ a prince, a noble.)

**נְנִיחַ** fem. (from the root נָנַח).—(1) *music of stringed instruments*, Lam. 5:14; Isa. 38:20.

(2) *a stringed instrument*, in the titles of Psalms 4, 6, 54, 55, 67, 76.

(3) *a song*, sung to the music of stringed instruments, *a psalm*, Ps. 77:7; specially a song of derision, *a satire*, Lam. 3:14; Job 30:9.

**נָגַל** an unused root, Arab. **نَجَلَ** prop. *to cut* (compare the kindred roots **נָגַח**, **נָגַח**), *to wound, to pierce*. Hence **נֶגֶל** a reaping hook.

נָגַן once part. pl. נִגְנִים Ps. 68:26. Elsewhere—

PIEL <sup>122</sup> TO STRIKE STRINGS, TO PLAY ON A  
STRINGED INSTRUMENT (cogn. <sup>122</sup> to pound), 1 Sa.  
16:16, 17, 18, 23; 2 Ki. 3:15; Ps. 33:3; Isa. 23:16  
(Ch. id.).

Derived notions, מְנִינָה, מְנִינָה [and in Thes. מְנִינָה (for מְנִינָה)].

נָגַע fut. יִנָּע, inf. נִנֵּעַ, with suff. נִנְעוּ, also נָעַת.

(1) TO TOUCH, TO REACH UNTO. Constr. frequently followed by **אֶל** Gen. 2:3; Lev. 5:3; 6:11; 11:24, seq.; Dan. 8:5; followed by **עַל** Isa. 6:7, and **לְ** Num. 4:15; Hag. 2:12. Specially it is used—  
(a) to touch any thing, for to violate, to injure, Genesis 26:11 **הִנֵּנִי בְּאֵשׁ הָאֵלֹהִים וּבְאִשְׁתּוֹ** "he who



touches (injures) this man or his wife;" verse 29; Josh. 9:19.—(b) to touch a woman, to lie with her; followed by פָּ Prov. 6:29; followed by אָל Gen. 20:6 (compare ἀπτεσθαι, 1 Cor. 7:1).—(c) to touch the heart, i. e. to move the mind of any one, 1 Sam. 10:26.

(2) in a local sense, to touch any thing, i. e. to get or reach as far as any thing, followed by פָּ 1 Ki. 6:27; Hos. 4:2; אָל Mic. 1:9; Isa. 16:8; Jer. 4:10; אָל Jer. 51:9; אָל Jud. 20:34, 41, compare Job 4:5; 5:19. Hence—

(3) to come to any person or thing, followed by פָּ 2 Sam. 5:8; אָל Jon. 3:6; Dan. 9:21. Absol. to arrive (used of time), Ezr. 3:1; Neh. 7:73 (8:1), compare הִיגֵעַ.

(4) intensive, i. q. Piel, to touch heavily, to smite, to strike, Gen. 32:26, 33; especially to strike with a plague (used of God), followed by פָּ 1 Sa. 6:9; Job 19:21. Part. מִגִּיעַ stricken, smitten by the stroke of God, Ps. 73:14; Isa. 53:4. Also to smite, to injure, used of the wind (Arab. غَرِب), Eze. 17:10. [This meaning is taken as primary in Thes.]

NIPHAL, pass. of Piel, to be smitten, to be beaten, as an army, or rather to feign to be beaten, Josh. 8:15, like הִתְחַלַּק, הִתְעַשֵּׂר, compare Maurer's note on the passage.

PIEL, i. q. Kal No. 4, to strike, especially used of the punishments of God (compare נָגַף, נָקָה) Gen. 12:17; 2 Ki. 15:5.

PUAL, pass. Ps. 73:5.

HIPHAL—(1) causat. to cause to touch, especially in this phrase, הָעָרָץ הִיגֵעַ לְאָרֶץ "to cause to touch the ground, the dust," i. e. to destroy (buildings) to the foundation; Isa. 25:12; 26:5; Lam. 2:2; in a local sense, Isa. 5:8, "woe to them who join house to house," i. e. who buy or erect long ranges of houses.

(2) i. q. Kal No. 1, to touch followed by לְ Ex. 4:25; אָל Ex. 12:22; אָל Isa. 6:7.

(3) i. q. Kal No. 2, to reach to any thing, followed by פָּ Gen. 28:12; אָל Isa. 8:8; used of calamities, Ecc. 8:14; Est. 9:26 (followed by אָל).

(4) i. q. Kal No. 3, to come to, followed by אָל Ps. 107:18; אָל 1 Sa. 14:9; hence to attain to, followed by לְ Est. 4:14. Absol. to come, used of persons, Est. 6:14; of time, Eze. 7:12; Ecc. 12:1. Hence—

נגַע m. with suff. נִגְעָה, pl. נִגְעִים, נִגְעֵי.

(1) stroke, blow, Deut. 17:8; 21:5; in sing. coll. Prov. 6:33. Specially of strokes or calamities which God inflicts upon men, Gen. 12:7; Ex. 11:1; Ps. 38:12; 39:11; 91:10.

(2) a mark, or spot in the skin, whether a scab, or eruption, or leprosy, Lev. 13:3 (compare verse 2), 5, 6, 29, 30, 42; whence נִגַּע הַזֶּהָק a spot of scab, verse 31; נִגַּע הַצֹּרֶעַת a spot of leprosy, verses 3, 9, 20, 25, and without צֹרֶעַת verse 22, id.; also used of leprosy of garments, Lev. 13:47; and of works, Lev. 14:34, seq. Meton. used of a man affected with spots, verses 4, 12, 13, 17, 31; and even of leprosy in a garment, verse 50.

נָגַף fut. נִגֹּף.—(1) TO SMITE, especially used of Jehovah striking men with some plague, Ex. 7:27; especially with a fatal plague, with sickness, or death, 1 Sa. 25:38; Ps. 89:24; 2 Chr. 21:18. In another sense God is said to smite a people before their enemies, i. e. to permit them to be smitten by their enemies, 1 Sa. 4:3, "why hath Jehovah smitten us to-day before the Philistines?" Jud. 20:35; 2 Chr. 13:15; 21:14; compare Niphal.

(2) to push, e. g. as horned cattle, Ex. 21:35; as man against man, Ex. 21:22.

(3) to strike against (with the foot), Pro. 3:23; Ps. 91:12.

NIPHAL נִגַּף to be smitten, defeated (as an army), Jud. 20:36; 1 Sa. 4:10; commonly followed by לְפָנָי to be smitten (and flee) before an enemy, Lev. 26:17; Deut. 28:7; Jud. 20:36; 1 Sa. 4:2; 2 Sa. 18:7, etc.

HITHPAEL, i. q. Kal No. 3, to strike against (used of the foot), Jer. 13:16.

Hence מִנְגִּפָה, and—

נִגְזַף m.—(1) a plague from God; especially used of a fatal disease sent from God, Ex. 12:13; 30:12; Num. 8:19; 17:11, 12.

(2) striking against, stumbling (of the foot), Isa. 8:14.

נָגַר unused in Kal, pr. TO FLOW, see Chald. נָגַר to draw out, and to flow; compare Heb. נָגַר, and נָגַר No. 1.

NIPHAL—(1) to be poured out, to flow, used of water, 2 Sa. 14:14; used of the eye, Lam. 3:49.

(2) to be stretched out (used of the hand), Ps. 77:3. As to נָגַרְתָּ, Job 20:28; see נָגַר Niph.

HIPHAL הִנְגִּיר—(1) to pour out, Ps. 75:9.

(2) to push down (stones from a mountain), Mic. 1:6.

(3) figuratively to deliver (compare הִעֲרָה to pour out, to deliver) in this phrase הִנְגִּיר פִּי עַל-יְדֵי חֶרֶב to deliver any one into the hands, i. e. into the power of the sword (compare יָד עַל יָד after verbs of delivering, p. CCCXXXI, A); Eze. 35:5; Jer. 18:21; Ps. 63:11 commonly ill rendered, to pour out by the hand: of the sword.

HOPHAL הַנִּשׁ *to be poured out, to be poured down*, used of water, Mic. 1:4.

נִשׁ fut. יִנֹּשׁ (once יִנֹּשׁ Isa. 58:3), ["Arabic نَشَّ TO IMPEL, TO URGE, TO DRIVE—(1) a labourer to work, Isa. 58:3. Whence part. נוֹשֵׁ a task-master, ἐργασίας, Ex. 3:7; Job 3:18; also followed by נ, hence נוֹשׁ בָּנִי Isa. 9:3; used of a driver of animals, Job 39:7.

(2) *to urge a debtor, to demand a debt*, with an acc. of pers. Deu. 15:2, 3; *to demand tribute*, followed by two acc. of the tribute and those on whom it is levied, 2 Ki. 23:35; part. נוֹשֵׁ an exactor of tribute, Dan. 11:20.

(3) *to reign, to rule*, part. נוֹשֵׁ a ruler, a tyrant, Isa. 3:12; 14:2; 60:17; Zec. 10:4. Æthiop. ነሥ: id. whence ነሥ: and ነሥ: a king; ነሥ: ነሥ: king of kings, a title of the king of Æthiopia.

NIPHAL נִשׁ *to be pressed, harassed*, 1 Sa. 13:6; Isa. 53:7; *to press or harass one another*, Isa. 3:5; *to be harassed with toil, to be wearied out* (used of an army), 1 Sa. 14:24.

נִשׁ pret. Kal unused, the place of which is supplied by pret. Niph. נִשׁ; fut. Kal נִשׁ, imp. נִשׁ, also נִשׁ (Gen. 19:9), inf. נִשׁ.

(1) TO DRAW NEAR, TO APPROACH, absol. Gen. 27:21, 26; 29:10; followed by אֶל to any person or thing, Gen. 27:22; 44:18; Num. 8:19; 3 Isa. 65:5 (compare below letter c); לְ Jud. 20:23; 3 Gen. 33:3; עַל Eze. 44:13; followed by an accus. Num. 4:19; נִשְׁ אֶת־הַקֳּדָשִׁים "when they approach unto the most holy things;" 1 Sa. 9:18. Specially—(a) *to come near to a woman*, honeste dictum de coitu (comp. נִרְב); followed by אֶל Ex. 19:15.—(b) *to come near to Jehovah*, used of the priests who approached the altar, Ex. 30:20; Eze. 44:13; used of the pious turning themselves to God, Isa. 29:13; Jer. 30:21.—(c) *to come near to anything* is sometimes i. q. *to reach it, to join oneself to anything*; followed by אֶת Job 41:8; used of the scales of the crocodile, אֶת־בָּאָהֶם יִנֹּשׁ "they are joined one to another."

(2) *to recede, to draw back*. Gen. 19:9, נִשְׁ הָלָאָה, well rendered by the LXX. ἀπόστα ἐκεί. Vulg. recede illuc. Isa. 49:20, נִשְׁהֵלִי, "give place to me;" so the LXX. ποιήσον μοι τόπον, Jerome, fac mihi spatium. It must be remarked that the ancients, as well as ourselves, were not strictly accurate in the use of words which signify approaching and withdrawing; and thus they are sometimes used of the direct contrary motion; [the idea of going to or coming from

some other place, may perhaps be the cause of this usage]; e. g. נִרְב used of going away; Arabic نَحَى of drawing near; compare Germ. herab, herum, used even by the best writers for hinab, hinum (which latter several will hardly admit).

HIPHL הִנִּישׁ—(1) causat. *to cause to come near, to bring near*, Gen. 48:10, 13; Exod. 21:6; Isaiah 45:21; *to bring something*, Gen. 27:25; 2 Sam. 13:11; 17:29. Isa. 41:21, הִנִּישׁ עֲצוֹתֶיכֶם "bring (set forth) your arguments;" (so also must be taken verse 22, and 45:21; the object however being omitted); *to offer, to present*, Job 40:19; especially sacrifices to God, Amos 5:25; Mal. 2:12.

(2) i. q. Kal; *to draw near*, Amos 9:10.

HOPHAL הִנִּישׁ pass. *to be brought*, 2 Sam. 3:34; *to be offered*, Mal. 1:11.

HITHPAEL, *to draw near*, Isa. 45:20.

נִר m. heap, pile (Arab. نَد, from the root نَر, the significations of which are however rather remote from those of this word; [In Thes. from נָר]); poet. used of the waves of the sea rising up like a heap. Psalm 33:7, בָּנָם בְּיַד מִי הָיָם "piling up like a heap the waters of the sea;" similarly, Josh. 3:13, 16, "the waters stood up (which were flowing down from above) נִר אֶחָד like one heap;" compare Exod. 15:8; Psal. 78:13; in the same connection there is הוֹקֵה a wall, Exod. 14:22. Compare Virg. Georg. iv. 316.

נָרָא, an uncertain root; whence some derive נָרָא 2 Ki. 17:21 כְּחִיב; but see נָרָה.

נָרַב—(1) i. q. Arab. نَدَب TO IMPEL, TO URGE, TO INCITE to any thing (kindred to נָרָה). It only occurs in this expression, Exod. 25:2, כָּל־אִישׁ אֲשֶׁר יִרְכְּנוּ לְבוּ "whomsoever his heart impelled;" i. e. who did it willingly, spontaneously, Ex. 35:21, 29.

(2) intrans. like the Arab. نَدَب to impel oneself; hence *to be willing, liberal, generous*; see נָרִיב and Hithpael.

HITHPAEL—(1) *to impel oneself, to shew oneself willing, to offer oneself freely*; followed by a gerund, Neh. 11:2; specially of volunteer soldiers (compare as to the same usage in Arabic, Alb. Schult. ad Ham. p. 310, Epist. ad Menken. p. 40), Jud. 5:2, 9; compare Psalm 110:3; used of those who offered themselves willingly for sacred military service, 2 Ch. 17:16.

(2) *to give spontaneously, or willingly, to*



*offer*, e. g. a gift to Jehovah; with an acc., 1 Chron. 29:9, 14, 17; Ezr. 1:6; 2:68; 3:5.

Derivatives נִרְבָּה, נִרְבֵּי, and the pr. n. נִרְבָּה, נִרְבֵּי.

נִרְבָּה Chald. Ithpael i. q. Hebr.—(1) *to be willing, ready for anything*; followed by ל Ezr. 7:13.

(2) *to give freely*, ibid. verse 15. Inf. (in the Syriac manner) הִתְנַרְבִּית subst. *a free-will offering*, verse 16.

נִרְבָּה ("spontaneous," "liberal"), [Nadab], pr. n.—(1) of the son of Jeroboam I. king of the Ten Tribes, 954—952, B. C., 1 Ki. 15:25, 31.—(2) a son of Aaron, Exod. 6:23; 24:1.—(3) 1 Ch. 2:28.—(4) ibid. 8:30; 9:36.

נִרְבָּה f.—(1) *free-will, readiness of mind* (to give); whence נִרְבָּה Num. 15:3; Psalm 54:8; and acc. נִרְבָּה Deut. 23:24; Hos. 14:5; *freely, with a willing mind*. Plur. Psal. 110:3, עֲפָדָה נִרְבֹּת "thy people are willingnesses;" i. e. very prompt for military service [?], abstr. for concr.

(2) *a spontaneous offering*, Ezr. 1:4 (compare verse 7), especially *a freewill sacrifice*, opp. to one that has been vowed (נִזְרָה); Exod. 35:29; Lev. 22:23, נִרְבָּה תַעֲשֶׂה אֹתוֹ "as a voluntary sacrifice thou mayest offer it." One who offers spontaneously, and with a willing mind, is not sparing but gives with a *large hand*; hence—

(3) *largeness, abundance*, Ps. 68:10, נִשְׁמַן נִרְבֹּת, "abundant, copious rain."

נִרְבָּה ("whom Jehovah impels"), [Nedabiah], pr. n. m. 1 Ch. 3:18.

נִרְבָּה ἀπαξ λεγόμεν. Ezr. 6:4; Chald. *a series of stones, or a wall*, both of which significations are found in the Targums (Eze. 46:33; Zec. 4:10), and in the Mishnah (t. i. page 7, 8; v. page 361; vi. p. 107, Surenh.) It seems to be derived from the Heb. נִרְבָּה part. Niph. prop. *joined together, cleaving together*.

נִרְבָּה plur. נִרְבֵּי; inf. נִרְבֵּי; fut. יִרְבֵּי Nah. 3:7, and יִרְבֵּי Gen. 31:40.

(1) trans. TO MOVE, e. g. the wings of a bird, Isa. 10:14. (Cogn. נָזַח, נָזַח; compare also Sanser. *nat*, to move, to be moved.)

(2) intrans. *to move oneself*, hence, *to wander about*; used of a bird, Prov. 27:8; Isa. 16:2; used of men, Job 15:23. Part. נִרְבֵּי *a wanderer, a fugitive*, Isa. 16:3; 21:14; Jer. 49:5.

(3) *to flee, to flee away*, Psalm 31:12; 55:8; 68:13; *to fly away* (used of a bird) Jerem. 4:25;

9:9. (Arab. نَدَّ to wander, to flee away.) From the idea of *putting to flight* (causat. see HIPHIL), it is—

(4) *to remove, to put away*; hence (from the Syriac usage), *to abominate*; see נִדָּה.

POAL נִרְבֵּי *to flee away, to fly away*, Nahum 3:17.

HIPHIL הִנֵּר *to put to flight, to cast out*, Job 18:18.

HOPHAL הִנֵּר (in the Chaldee manner for הִנֵּר), *to be cast out*; part. מִנֵּר 2 Sam. 23:6; fut. יִנֵּר *to flee away*, Job 20:8.

HITHPOEL, *to flee*, Ps. 64:9.

Derived nouns, נִרְבֵּי, נִרְבָּה and נִרְבָּה; comp also נִרְבֵּי.

נִרְבֵּי Ch. *to flee away*, Dan. 6:19.

נִרְבֵּי m. plur. *unquiet motions, tossings* of a sleepless man upon his bed, Job 7:4.

I. נִרְבָּה not used in Kal, i. q. נִרְבֵּי TO FLEE, TO GO AWAY (Syr. and Samar. id.).

PIEL נִרְבָּה *to remove*, followed by ל Amos 6:3; *to cast out, to exclude*, Isa. 66:5; compare נִרְבֵּי No. 4. (In the Rabbinic נִרְבֵּי is excommunication, separation from the congregation.)

II. נִרְבָּה an unused root, i. q. נִרְבֵּי No. 2. *to give freely, to be liberal* (Arab. نَدَّ to be moist, liberal), hence נִרְבֵּי and—

נִרְבָּה masc. *a large gift*, given to a harlot, Eze. 16:33.

נִרְבָּה f. prop. *abomination* (see the root No. 4), *uncleanness, impurity*, Zec. 13:1; מִיִּהְיֶה נִרְבָּה Num. 19:9, 13, 20, 21, water of impurity, i. e. water by which the unclean were purged, cleansing water. Specially—(1) *filth, menstrual uncleanness* of women, Levit. 12:2; 15:19, 20; hence used of the menstrual discharge, Lev. 15:24, 25, 33.

(2) *something unclean, or filthy*, i. q. מִיִּהְיֶה used of idols, 2 Ch. 29:5; Ezr. 9:11; Lam. 1:17; of incest, Lev. 20:21.

נִרְבָּה fut. יִרְבֵּי prop. TO THRUST (höffen), TO IMPEL (see the cogn. יִרְבֵּי and the observations made there); hence—

(1) *to thrust forth, to expel*, 2 Sam. 14:14; see HIPHIL.

(2) *to thrust against*, (as an axe against a tree), followed by עַל Deu. 20:19.

NIPHAL נִרְבָּה.—(1) pass. of Kal No. 2. *to be thrust forth, to be impelled*; Deu. 19:5, "if he go with

his neighbour into a wood to cut timber וְנִדְחָה יָדוֹ and his hand is impelled with the axe," i. e. lifts up the axe to cut down a tree.

(2) pass. of Hiphil No. 2, *to be expelled, driven out* Jer. 40:12; whence part. נִדְחָה *one expelled, an outcast*, Isa. 16:3, 4; 27:13. Collect. Deut. 30:4; Neh. 1:3, and fem. נִדְחָה Mic. 4:6; Zeph. 3:19, outcasts. With suff. נִדְחוֹ driven away by him, 2 Sam. 14:13.—Figuratively, Job 6:13, מִמֶּנִּי נִדְחָה *"health has fled away from me."* Used of dispersed and wandering cattle, Deut. 22:1; Eze. 34:4, 16.

(3) pass. of Hiphil No. 3, *to be seduced, to suffer oneself to be seduced*, Deut. 4:19; 30:17.

PUAL, *to be driven onward*, Isa. 8:22, מִן־הַמְּדָה *"driven to darkness,"* compare Jer. 23:12.

HIPHIL הִדִּיחַ—(1) *to thrust down, to cast down*, Ps. 5:11, followed by כֵּן Ps. 62:5.

(2) *to thrust out, to expel, to drive away*, 1 Ch. 13:9, e. g. the Israelites into other countries, Deut. 30:1; Jer. 8:3; 23:3, 8; 29:14, 18; 32:37; 46:28; *to scatter* a flock, Jer. 23:2; 50:17.

(3) *to seduce* any one, Deut. 13:14; Pro. 7:21; followed by כֵּן *to draw away from any thing*, Deut. 13:6; מִעַל יָחֹה verse 11.

(4) *to bring, to draw down* (evil) on any one, followed by עַל 2 Sam. 15:14, compare Kal No. 2.

HOPHAL, part. מְדָח *driven up and down*, Isa. 13:14.

Derivative noun, מְדֻחִים.

נָרִיב m. (from the root נָרַב).—(1) *voluntary, willing, spontaneous, ready*, 1 Ch. 28:21; more fully לְבוֹ נָרִיב *"willing of heart,"* Ex. 35:5, 22; 1 Ch. 29:31 (see Kal and Hithp.); Ps. 51:14, רֹחַ נָרִיב *"a ready spirit."*

(2) *giving spontaneously, i. e. liberal*, Prov. 19:6; hence—

(3) *generous, noble* (which, indeed, amongst the Orientals is closely connected with liberality in giving), used of character, Isa. 32:5, 8; Prov. 17:7, 26. It is applied—

(4) *to nobility of race, and is a subst., a prince*, Job 34:18; Ps. 107:40; 113:8; 118:9; Pro. 25:7; 1 Sam. 2:8; used even in a bad sense, *a tyrant*, Job 21:28; Isa. 13:2, compare מְשָׁלִים.—In many of the significations this word agrees with its synonym נָדַר; but their order is exactly contrary. This word, from the idea of readiness and liberality of mind, which it originally means, has been applied to nobility of race; נָדַר, from the original idea of a leader and ruler, is applied to those virtues which become a prince

נָרִיבָה f. *nobility, a noble and happy condition*, Job 30:15.

נָרַן an unused root [not inserted in Thes.] perhaps i. q. לָרַן *to be soft, flexible.* Hence—

I. נָרַן *the sheath* of a sword, 1 Chr. 21:27. See נָרְנָה. [Derivation doubtful]. Of another origin is—

II. נָרַן i. q. נָתַה *a large gift*, given to a harlot, Eze. 16:33; from the root נָתַה, with the added syllable הֵ. De Rossi's Cod. 409 has נָרִיךְ for נָרִיךְ.

נָרְנָה m. Chald. *the sheath* of a sword (so called from its flexibility, see the root. [In Thes. this word is not referred to any root, and the etymology which had been here suggested is spoken of slightlying]; there are also found in Ch. נָרַן, and נָרְנָה, and לָרְנָה, with He parag. of the form לְבָנָה (אֲרִיָּה). Used figuratively of the body, as being the sheath and envelope of the soul, Dan. 7:15; "my spirit was grieved in the midst of my sheath," i. e. body, נָרְנָה. The same metaphor is used by Plin. H. N. vii. 52 s. 53, "donec cremato eo inimici remeanti animæ velut vaginam ademerint;" and also by a certain philosopher, who was despised by Alexander the Great on account of the ugliness of his face; who is said to have answered, "the body of a man is nothing but the sheath of a sword, in which the soul is hidden as in a sheath;" see d'Herbelot, Biblioth. Orientale, p. 642. A similar use is made of the word σκευός by Ælian. Hist. Anim. xvii. 11.

נָרַף fut. יִנְרֹף Ps. 68:3, and יָרַף Ps. 1:4; *TO DISPEL, TO DRIVE AWAY*, as the wind drives away chaff, stubble, smoke, Ps. 1:4; 68:3; *to put to flight* an enemy, i. e. to conquer, metaph. Job 32:13.

NIPHAL נִרְפָּה pass. *to be driven away*, Isa. 41:2; Ps. 68:3; עָלָה נִרְפָּה *a leaf driven by the wind*, Levit. 26:36; Job 13:25; inf. constr. הִנְרִיף Ps. 68:3.

נָדַר—(1) i. q. Arab. نَدَرَ *TO FALL OUT, TO DROP DOWN*, as the grain from the winnowing instrument upon the threshing floor, hence Arabic نَدَرَ, Chald. אֲדַר *a threshing floor*. This root is cognate to words of sowing and scattering, as נָדַה (which see) וָרַע, וָרַר.

(2) *to vow, to promise voluntarily to do or to give any thing.* (Arab. نَذَرَ, Syr. نَذَرَ. Although in Arabic these two roots are differently spelled—see Heb. Gramm. p. 22—yet still they may be of the same origin, namely the notion of vowing from a willing and liberal mind; and this from the signifi-



cation of scattering. [In Thes. this is separated into two roots according to the Arabic distinction]]. Lev. 27:8; Mal. 1:14. Fut. יָדַר Nu. 6:21, and יָדַר Gen. 28:20. Const. with dat. of pers. Gen. 31:13; Deuter. 23:24. More fully נָדַר נָדַר to vow a vow, Jud. 11:39; 2 Sa. 15:8.—Opp. to אָסַר which is to vow to abstain from any thing, see that root. [Hence the following word.]

נָדַר and נָדַר with suff. נָדַרִי pl. נָדַרִים m.

(1) a vow, Gen. 28:20, etc. (also in the Phœn. dial. see Inscr. Melit. 1). נָדַר נָדַרִים to vow vows, see the root נָדַרִים שָׁלַם Ps. 22:26, and עָשָׂה נָדַרִים to perform vows, Jud. 11:39.

(2) any thing vowed, avowed sacrifice, Levit. 7:16; 22:18, 21; Deut. 12:6. Opp. to נָדַבָה a voluntary gift.

נָדָה m. ἄπ. λεγόμεν. Eze. 7:11, according to the Hebrews, lamentation, for נָדָה (of the form נָדָה), from the root נָדָה, but this is but little suited to the context, to which the LXX. gives a very suitable sense (Cod. Alex.) ὡπαίσμος, ornament, grace; in support of this compare the root נָדָה, Arab. نَدَا to be conspicuous, to be magnificent.

נָדָה fut. יָנָה. —(1) pr. TO PANT, especially used of those who are exhausted by running; like the Syr.

נָדָה, Arab. نَدَج (kindred roots are נָדָה, נָדָה, compare Æth. ነገሰ: to be anxious, solicitous). See Piel, No. 1.

(2) causat. to urge on in a course, to drive (beasts). 2 Ki. 9:20, בִּי בִשְׁנַעְוֹן יָנָה “for he drives (the horses) as if he were mad,” comes on at a most rapid rate, 2 Ki. 4:24; hence נָהַג עֲנָלָה to drive a wagon. 2 Sam. 6:3; followed by 1 Chron. 13:7; to lead or drive a flock (as a shepherd), Gen. 31:18; Exod. 3:1; followed by 2 Isa. 11:6; to drive away (cattle), Job 24:3; to lead any one, Cant. 8:2; to lead away captives, 1 Sam. 30:2; Isa. 20:4; comp. 60:11. (With this signification accord Gr. Lat. ἄγω, ago, ἡγέομαι; Pers. اخترن to lead, to bring).

(3) intransit. to act (εἰπάς thun, treiben, handeln). Eccles. 2:3, וְלִפִּי נָהַג בְּחָכְמָה “and my heart acting with wisdom.” I formerly explained this from the Ch. usage: “and my heart was accustomed to wisdom,” clave to it; but that now given is more simple.

PIEL נָהַג, fut. יָנָה. —(1) to pant, to sigh; see Kal No. 1, Nah. 2:8.

(2) causat. of Kal No. 2. Ex. 14:25, וַיַּנְהִיגֵהוּ בְּכַבְדֵּרֹת “and caused to drive heavily.”

(3) i. q. Kal No. 2; to lead, Dent. 4:27; 28:37 to bring to, Exod. 10:13; Ps. 78:26; to lead away Gen. 31:26.

Derivative מַנְהִיג.

נָהַד an unused root; see under the word הוֹד.

נָהַה TO WAIL, TO LAMENT (prop. to cry out נָהַה, Ezek. 32:18. Mic. 2:4, נָהַה נָהַי נָהַה “they lament with a lamentation of lamenting;” i. e. they lament grievously.

(2) to cry out, to exclaim. Hence—

NIPHAL, to gather selves together; like the Chaldee אֶתְנִי; prop. to be convoked, called together; comp. וָשַׁב Niph. to be congregated. 1 Sam. 7:2, “all the house of Israel was gathered together after Jehovah;” a pregnant construction for, all of them were united and followed Jehovah with one mind; compare מָלָא אַחֲרַי, הָלַךְ אַחֲרַי. So Targ. h. l.; compare the same phrase, Jerem. 30:21; Hos. 2:16; 3:3, 5, Targ. Others render, lamented after Jehovah; i. e. followed him mourning.

Derivatives נָהַי, נָהַיָה, נָהַי.

נָהוֹר Chald. light, Dan. 2:22 קרי and this form is usual in Chaldee. In נָהִירָא it is like the Syr. נָהִיר light, shining. See נָהַר No. 2.

נָהַי in pause נָהַי m. (from the root נָהַה) lamentation, a song of wailing, Jer. 9:17, seq.; 31:15; Am. 5:16; Mic. 2:4.

נָהַיָה f. i. q. the preceding. Mic. 2:4; Prov. 13:19. But נָהַיָה is part. Niph. [so taken also in these passages in Thes.], of the root נָהַי see p. CCXXII, A.

נָהַיָה see נָהַי.

נָהִיר Chald. (from the root נָהַר No. II) illumination, wisdom, Dan. 5:11, 14. Syr. نَهْرَان id.

נָהַל a root not used in Kal, which appears to have had the signification of flowing and going; like the cogn. נָהַר No. 1; compare נָהַל river. Hence—

PIEL, נָהַל, fut. יָנָה. —(1) to lead, Exodus 15:13; 2 Chron. 28:15, וַיִּנְהִלֵם בְּחַמְרֵם “and they led them borne upon asses.” Specially to lead to water, Ps. 23:2, עֲלֵמִי מִנְּוֹת נָהַלְנִי “he leadeth me beside the still water,” Ps. 31:4; Isa. 49:10. Hence with the notion of care and protection (Isa. 51:18) —

(2) to guard, 2 Ch. 32:22; (compare נָהַל 1 Ch. 22:18); to provide for, to sustain, Gen. 47:17 compare נָהַל verse 12.

HITHPAEL, to go on, Gen. 33:14 Hence—

**נהלל** m. — (1) prob. *pasture* to which cattle are led out (like מִדְבָּר from דָּבַר, Isa. 7:19).

(2) [Nahalol], pr. n. of a town in the tribe of Zebulun, Judges 1:30; called in Josh. 19:15, נַהֲלֵל [Nahalu].

**נָהַם** fut. יִנָּהֵם. — (1) TO GROWL (knurren, brummen); the word used to express the noise uttered by the young lion (פֶּזֶז), (Prov. 19:12; 20:2); to be distinguished from roaring (רָעַם), although this word is also applied to a full-grown lion, Prov. 28:15 (This root is onomatop. Arab. and Syr. id.; see under הָמָה; and also compare נָאֵם). It is applied to the roaring of the sea, Isa. 5:30; to the voices of persons groaning (compare הָמָה), Eze. 24:23; Prov. 5:11. Hence —

**נָהֵם** m. *the growl* of a young lion, Prov. 19:12; 20:2; and —

**נִהְיָה** f. constr. st. נִהְיָתָה *the roaring* of the sea, Isa. 5:30; the groaning of the afflicted, Ps. 38:9.

**נָהַק** fut. יִנָּהֵק. TO BRAY; used of an ass when hungry, Job. 6:5; of wretched and famished persons, Job 30:7 (Chald. and Arab. id.; cognate are roots נָאֵק, אָנַק, נָאֵק).

I. **נָהַר** TO FLOW, TO FLOW TOGETHER (Arabic id.); whence נָהַר a river; but in the verb it is only used of a conflux of peoples. Isa. 2:2, וְנָהָרוּ אֵלָיו "and all peoples shall flow together unto it" Jer. 31:12; 51:44; followed by עַל Mic. 4:1. Hence נָהָר, מִנְהָרָה.

II. **נָהַר** from the Aramaean use, TO SHINE, TO GIVE LIGHT, i. q. נָהַר ["Arab. نَار"], (see the letter ח), whence *to be glad, rejoice*, from the light or brightness of a happy face (see אִוֵּר let. q. Ps. 34:6; Isa. 60:5).

Derivatives נִהְיָה, נִהְיָה, נִהְיָה.

**נָהַר** m. constr. נָהַר, plur. נְהָרִים and נְהָרוֹת (m. Ps. 93:3); constr. נְהָרוֹת, dual. נְהָרִים (see below) a stream. — (1) a flowing, das Strömen, die Strömung. Jon. 2:4; וְנָהָר יִסְבְּבֵנִי "and the flowing (of the sea) surrounds me" (compare ὡκεανοῦ ῥέεθρα, II. ε', 245). Job 20:17, נְהָרֵי דְבַשׁ וְחֶמְצָה "streams of rivers of milk and honey," Isa. 44:27.

(2) a river, stream, Gen. 2:10, 14; Job 14:11; 22:16; 40:23, etc. Followed by a genit. of country, as נְהָרֵי מִצְרַיִם the river of Egypt, i. e. the Nile, Gen. 15:18; נְהָרֵי גֹזָן the river of Gozan, i. e. Chaboras 2 Ki. 17:6;

נְהָרֵי כוּשׁ the rivers of Æthiopia (the Nile and Astaboras), Isa. 18:1; Zeph. 3:10; נְהָרוֹת בָּבֶל (the Euphrates, with its canals), Ps. 137:1; נְהָרוֹת דְּמִשְׁקָא 2 Ki. 5:12; also followed by the name of the river in the gen. instead of in apposition, as נְהָר פָּרַת the river of Euphrates, Gen. 15:18; נְהָר צָבָר the river Chebar, Eze. 1:1, 3. With art. הַנְּהָר the river *kar' êxox* is the Euphrates, Gen. 31:21; Exod. 23:31; more fully הַנְּהָר הַגָּדוֹל Gen. 15:18; Deut. 1:7; 11:24; Josh. 1:4; poet. also without the art., Isa. 7:20; Jerem. 2:18; Mic. 7:12; Zech. 9:10; Ps. 72:8. Once, however, the context shews נָהַר to be the Nile, Isa. 19:5; and in Psalm 46:5 many interpreters understand Siloah [Kidron would be better]; and this is not unsuitable, since נָהַר is also used of smaller streamlets, as of the waters of Damascus, 2 Ki. 5:12. A river is used as an image of abundance, Isa. 48:18; 66:12.

Dual נְהָרִים (prop. from the form נְהָרִים) the two rivers, the Tigris and Euphrates; whence נְהָרִים Syria of the two rivers, i. e. Mesopotamia, see אֶרֶם.

**נָהַר** emph. נְהָרָה, נְהָרָה Ch. m. a river, Dan. 7:10, emphat. *kar' êxox* the Euphrates, Ezr. 4:10, 16. 17, 20.

**נִהְיָה** f. *light, the light of day*, i. q. Arabic نَهَار Job 3:4, see נָהַר No. II.

**נָוָא** in Kal, of uncertain authority, Num. 32:7 כְּתִיב (see Hiphil No. 2).

HIPHIL הִנִּיֵּא prop. verneinen, vernichten. — (1) TO REFUSE, TO DECLINE (prop. to deny, compare as to the negative power of the syllable נָ, נָה, נָה, נָה, נָה under the word אָנָּה p. xxi, A; also נָהָה and נָהָה to prohibit, to hinder). Fut. by the omission of הָ, יִנִּי Ps. 141:5, where thirty-six codices read more fully יִנִּיֵּא.

(2) to hinder, restrain, Num. 30:6, אִם-יִנִּיֵּא אִתָּהּ "if her father restrain her," verses 9, 12. Followed by כִּן to turn any one aside from, to dissuade from any thing, Num. 32:7, 9.

(3) to bring to nothing (vernichten), to make void, Ps. 33:10.

Derivative, תִּנְוָאָה. There is also a different root יִנִּי; whence יִנֵּא raw.

**נָבַח** — (1) TO SPROUT, TO GERMINATE. (The original idea lies in gushing forth, boiling up, a signification which lies in the syllable נָב, which is found in the roots beginning with it, as נָבַח, נָבַח, נָבַח, and this is frequently applied,



sometimes to the sense of sprouting, as נִבֵּית, sometimes to that of speaking, as נִבְּא, Eth. נִבְּב, Arab. نَبَس; also to the sense of rising above, as נִבְּה, Conj. VIII. to become high, נִבֵּית to raise up, to heap up). Figuratively applied to the mouth, as if sprouting out words, Prov. 10:31.

(2) to increase, to receive increase, Ps. 62:11, compare נִבְּרִית.

PIEL, נִבְּרִית to cause to germinate, to produce, Zec. 9:17.

Derivatives, נִבְּרִית, and the pr. n. נִבִּי, which see.

נִבֵּית or נִבֵּית Isa. 57:19, i. q. נִבֵּית, which see.

נָדָה (compare cogn. נָדָה)—(1) TO BE MOVED, TO BE AGITATED (Arab. نَدَا Med. Waw id.), used of a reed shaken by the wind, 1 Ki. 14:15; hence to wander, to be a fugitive, Jer. 4:1; Gen. 4:12, 14; Ps. 56:9; to flee, Ps. 11:1; Jer. 49:30. Figuratively, Isa. 17:11, נָדָה קִצִּיר "the harvest has fled" ["but see נָדָה" which some in this place take as the subst.].

(2) Followed by a dat. to pity, to commiserate (as signified by a motion of the head, compare Job 16:4, 5); hence—(a) to comfort the afflicted, followed by ? of pers. Job 2:1; 42:11; Isa. 51:19; Jer. 16:5.—(b) to grieve, to lament, to deplore the dead, Jer. 22:10.

HIPHAL, נִדָּה.—(1) causat. to cause to wander, to expel, 2 Ki. 21:8; Ps. 36:12.

(2) i. q. Kal, to agitate, to nod, wag with the head (נִדָּה), Jer. 18:16.

HOPHAL, part. נִדָּה 2 Sam. 23:6, shaken out, thrust out; but R. b. Asher reads נִדָּה, from the root נָדָה.

HITHPAEL, נִדָּה.—(1) to be moved to and fro, to wag, Isa. 24:20; to move the head, Jer. 48:27.

(2) to lament, Jer. 31:18.

Derived nouns, נִדָּה, נִדָּה [and in Thes. נִדָּה].

נָדָה Ch. to flee, Dan. 4:11.

נָדָה m. flight, exile (Ps. 56:9); hence [Nod], pr. n. of the country to which Cain fled, Gen. 4:16.

נִדָּה ("nobility"), [Nodab], pr. n. of a son of Ishmael, 1 Ch. 5:19.

נִדָּה see נִדָּה.

נָחָה i. q. נָחָה.—(1) TO SIT DOWN, TO REST; Hab. 2:5, נָחָה יְהוָה "he is a proud man and does not rest," but seeks disturbances and wars. Also to dwell; see נָחָה, נָחָה.

(2) to be decorous, becoming (how this idea is

connected with that of sitting down has been shown above under the root נָחָה Pilel).

HIPHAL, to adorn (with praises), to celebrate; Ex. 15:2, נָחָה לִּי LXX. δοξάσω αὐτόν. Vulg. glorificabam. Hence—

נָחָה const. נָחָה; with suff. נָחָה, נָחָה m.—(A) adj.—(1) inhabiting. Fem. const. נָחָה; Ps. 68:13, נָחָה בֵּית "the inhabitress of the house," i. e. the matron as residing at home, οἰκοῦρος.

(2) decorous, becoming, f. נָחָה Jer. 6:2.

(B) subst. a seat, poetically—(1) a habitation of men, Isa. 32:18; Jer. 50:44; of God, Ex. 15:13; of animals, Isa. 35:7.

(2) a pasture where flocks lie down and rest, Hos. 9:13; Jerem. 23:3; 49:20; 50:19; Job 5:24; followed by a genit. נָחָה נֶאֱמָר Isa. 65:10; נָחָה נֶאֱמָר Eze. 25:5; נָחָה רֵעִים Jer. 33:12. For the plur. const. is used the form נָחָה which see.

נָחָה f.—(A) adj. f. inhabiting, becoming; see נָחָה letter A.

(B) subst. i. q. נָחָה letter B, a seat, a habitation.—(a) of men, Job 8:6.—(b) of herds and flocks, a pasture, Zeph. 2:6.

נָחָה fut. נָחָה.—(1) TO REST, TO SIT DOWN, TO SET ONESELF DOWN any where to take rest.—The original idea lies in respiring, drawing breath, הָשִׁיב, compare cogn. Arab. نَاح, I., II., IV., X., to rest, to be quiet; prop. to draw breath, from which idea comes also Germ. rufen (rufen), of the same stock as rieden (lower German rufen, rufen, compare rufen, to desire). Arab. نَاح specially is, to kneel down as a camel; Conj. IV. causat. نَاح a place where camels lie down. Syr. and Chald. i. q. Hebr. נָחָה. Eth. ስጠጥ, to respire, to rest; compare under נָחָה.—E. g. used of an army, Isa. 7:2; 2 Sa. 21:10; compare Josh. 3:13 (Arab. نَاح IV. to pitch a camp); used of a host of locusts, or bees, Ex. 10:14; Isa. 7:19; also used of inanimate things, as Noah's ark, Gen. 8:4; of the ark of the covenant, Nu. 10:36. Constr. absol. Nu. loc. cit.; and followed by ? Ex. loc. cit.; and ? of place, Gen. 8:4; Isa. 7:2, 19. Metaph. of the Spirit of God coming down upon any one; followed by ? Nu. 11:25, 26; compare Isa. 11:2.

(2) to rest, to be at rest, specially—(a) from labour, i. q. שָׁכַת Ex. 20:11; 23:12; Deut. 5:14.—(b) from troubles and calamities, followed by ? Job 3:26; Esther 9:22. Impers. Job 3:13, ? "then I should have had rest." Isa. 23:12; Neh

9:28.—(c) i. q. to *reside*, to *remain*, Ecc. 7:9, "anger remains in the breast of a fool." Proverbs 14:33; Ps. 125:3, "the rod of the wicked shall not remain on the lot of the righteous;" compare Isa. 30:32.—(d) i. q. to be silent; 1 Sa. 25:9.

HIPHIL, double both in form and in signification.

(A) הָנִיחַ — (1) *to set down, to deposit* any one in any place, Eze. 37:1; 40:2; *to let down* one's hand, Ex. 17:11; *to lay a scourge upon* any one, Isa. 30:32. Metaph. הָנִיחַ הָאֵלֹהִים *to deposit* one's wrath, i. e. to satisfy it, to accomplish it on any one, Ezek. 5:13; 16:42; 21:22; 24:13; Zec. 6:8.

(2) *to cause to rest*, Ezek. 44:30; Isaiah 30:32; commonly followed by a dat. *to give rest* to any one, Isa. 28:12; 14:3; often used of Jehovah, who after the conquest of the Canaanites gave to his people quiet possession of the promised land, Exodus 33:14; Josh. 1:13, 15; Deut. 3:20; 12:10, וַיָּמַח לָכֶם מִפְּנֵי יְהוָה "and he will give you rest from all your enemies round about." Deut. 25:19; Josh. 21:44 (compare in the New Test. καταπαύω, κατάπαυσις).

HOPHAL הִפְחַל *rest to be given*, followed by a dat.  
Lam. 5:5.

הִנִּיחַ (B) הִנִּיחַ (like הִנִּיחַ from הִנִּיחַ, and the noun מִשְׁמַח i. q. מִשְׁמַח from שִׁמַּח fut. יִנִּיחַ part. מִנִּיחַ—(1) *to set down, to lay down* (niederlegen, niederlegen) in any place, followed by אֵל, פ, of place, 1 Ki. 13:29—31; specially to deposit for safe keeping, Ezek. 42:14; 44:19; before Jehovah, Exodus 16:33, 34; Nu. 17:22; Deut. 26:4, 10; 1 Ki. 8:9; also *to place, to set*, as a statue, 2 Kings 17:29; a people, or soldiers in any land (versetzen), Isa. 14:1; Eze. 37:14; 2 Ch. 1:14; הִנִּיחַ בְּמִשְׁכָּר “to give any one into custody,” Levit. 24:12; Num. 15:34; and more strongly *to cast down*, Nu. 19:9. Isa. 28:2, הִנִּיחַ לְאֵיִךְ “to cast with force down to the ground.” Am. 5:7.

(2) *to cause to rest, to quiet.* Ecc. 10:4, "meekness **יָצִיחַ הַפְּסָאִים** quiets (i. e. hinders) great offences." Hence—(a) *to give rest to any one, with acc.* Esth. 3:8; hence *to let any one rest, not to disturb, to let alone* (in Ruhe lassen), with acc. **אֶתִּי הַיָּחִידָה** let me alone that, *allow me*, Jud. 16:26; more often with dat. **יְהִי הַיָּחִידָה** Exod. 32:10; 2 Kings 23:18; Hosea 4:17; and followed by **ל** with a fut. 2 Sa. 16:11, **הַיָּחִידָה לוֹ וְיִקְלַל** "let him alone that he may curse," suffer him to curse. Hence—(b) *with an acc. of pers. and gerund of the thing, to allow any one to do anything* (pr. to let him alone to do it), Ps. 105:14; with a dat. of pers. Eccl. 5:11; **אִי־יִנְדֹם מִיָּדוֹ לֹ** "it will not suffer him to sleep" (prop. does

not give him quiet for sleeping), 1 Chr. 16:21. Compare the verbs שָׁנַח and הָנִיחַ in the signification of allowing and permitting, which are similarly construed. —(c) *to leave*, i. q. *to cause any one to remain* (zurücklassen) any where, Gen. 42:33; Deut. 14:28; e. g. a people in a country, Jud. 3:1; 2 Sam. 16:21; 20:3; Jer. 27:11; *to leave remaining* (übrig lassen), Ex. 16:23, 24; Lev. 7:15; *to desert*, Jer. 14:9. With an acc. of thing, and dat. of pers. *to leave behind* anything to any one, spoken of a person dying, Ps. 17:14; Eccl. 2:18. —(d) הָנִיחַ לְיָדָא *to cause the hand to rest* from anything, Eccl. 7:18; 11:6.

HOPHAL הִפְחַל *to be set, placed*, Zec. 5:11 (compare the Chald. form הִקִּים Dan. 7:4). Part. מִפְחָל *what is left empty, a vacant place*, Eze. 41:9, 11.

Derived nouns, **נִחָה**, **מְנוּחָה**, **מְנוּחָה**, **מְנוּחָה**, and  
the pr. n. **נִחוּ**, **מְנוּחָה**, **מְנוּחָה**, and—

נָח, נֹחַ—(1) *rest*, Est. 9:16, 17, 18, with suff.  
נָחָם 2 Ch. 6:41.

(2) pr. n. *Noah*, who was saved from the flood, Gen. 5:29; Ezek. 14:14, 20. מַיִם נֹחַ the waters of Noah, used of the flood, Isa. 54:9.

נוחָה ("rest"), [*Nohah*], pr. n. of a son of Benjamin, 1 Ch. 8:2.

**נָנ** TO BE MOVED, TO SHAKE, i. q. **נָנ**, once  
Ps. 99:1. LXX. σαλευθήτω ἡ γῆ. Vulg. *moveatur*  
*terra.*

[ק'] נִיּוֹת, see [כ'] נְיִיּוֹת]

נָבֵל Ch. PAEL נָבֵל i. q. נָבֵל to pollute, to make filthy; whence—

Ch. f. Ezr. 6:11, and—

נְוִלִי Dan. 2:5, *a dunghill*; Dan. loc. cit. "and your houses shall be made a dunghill," i. e. cloaca (2 Ki. 10:27).

נָסַח TO SLUMBER, especially through indolence and sloth, Nah. 3:18; Isa. 56:10; Ps. 121:3; Isa. 5:27. It differs from נָסַח to go to sleep. In Arabic, on the contrary, نَام is to go to sleep, وَاسَن to be asleep.

Derivatives, תְּנוּמָה, pr. n. יְנוּ, and—

נוֹמָה *slumber, light sleep*, Prov. 23:21.

**נָן** NIPHAL (according to קרי), or HIFIL (according to כתב), to SPROUT, TO PUT FORTH, Ps. 72:17, לְכֵן-יִשְׁתַּבֵּחַ יְיָ "as long as the sun remains, his name shall flourish." Hence נָן progeny, and



probab. מִנִּין; also נִינָא Syr. and Ch., a fish, so called from its being so prolific; (compare נִין).

נִין ("fish," see the preceding) [*Nun*], pr. n. of the father of Joshua the leader of Israel, Ex. 33:11; Nu. 11:28, and very often in the book of Joshua. The LXX. write this name *Navh*, an evident error of very ancient copyists (NAYH for NAYN): as it is written in some copies *Naβh* and *Naβi* (see Holmes.) it may be gathered that more recent copyists took *Navh* to be put by itacism for the Hebrew נִבִּיא. Once נִין [*Non*] 1 Ch. 7:27.

נוס—(1) TO FLEE FROM any person or thing, followed by כִּן Isai. 24:18; מִכִּנִּי 2 Sam. 23:11; followed by לִפְנֵי Deu. 28:25; Josh. 7:4.—Lev. 26:36, וְנָסוּ מִנֶּסֶת הָרֶב, Vulg. *fugient quasi gladium*.—Used of inanimate things; e.g. the waves, Ps. 104:7; of grief, Isa. 35:10; 51:11; vigour, freshness, Deut. 34:7; Cant. 2:17; and 4:6, in describing the evening, נָסוּ הַצִּלְלִים "the shadows flee away," i.e. they are become long and stretched out, and as it were flee from us. Once לוֹ נָס, French, *il s'enfuit*, Isaiah 1:8; compare ? No. 4, a.

(2) to hasten, to be borne swiftly (comp. נָחַץ, נָחַר, Lat. *fugio*, Virg. Georg. iii. 462), Isa. 30:16.

PILEL נִסַּם to impel. Isa. 59:19, "a confined stream בוּ יְהוָה נִסָּה רֵיחַ which the wind of Jehovah impels." [Qu. as to the rendering and connection of these words.]

HIPHIL הִנִּיס—(1) to put to flight, to make flee, Deu. 32:30.

(2) to take any thing away by flight, and to put it in safety (εἰς ασφάλειαν), Ex. 9:20; Jud. 6:11.

HITHPALEL הִתְנוֹסַם to betake oneself to flight, Ps. 60:6; comp. נָסַם No. II.

Derivatives, מְנוֹסָה, מְנוֹסָה.

נוע—(1) TO MOVE TO AND FRO, TO VACILLATE; a word appropriated to this kind of motion. (Gr. Lat. *νέω*, *νυο*, Germ. *nicken*, *wanten*, *schwanken*. Kindred is נִים specially used of those who are slumbering, like νυστάζω, Pers. نویدن). Hence—(a) used of the staggering of drunkards, Isa. 24:20; 29:9; Ps. 107:27; the blind, Lam. 4:14 (used figuratively of ways, Prov. 5:6);—(b) of a tremulous motion, tremor, as of leaves shaken by the wind, Isa. 7:2; hence of men and things seized with terror, Isa. 6:4; 7:2; 1:1; Ex. 20:18.—(c) used of the tremulous motion of things suspended in the air; to vibrate, to swing to and fro, used of miners suspended in the pits, Job 28:4, דָּלָה מִמָּגְדָּשׁ נָעוּ "they hang down from (the dwellings of) men, (and) swing to and fro." To

wave over trees is used metaph. for to rule trees Jud. 9:9, 11, 13.—(d) used of the motion of a person's lips when speaking softly, 1 Sa. 1:13.

(2) to wander, Am. 4:8; 8:12; Lam. 4:14, 15; Jer. 14:10; compare the verbs which convey a similar notion, נָדַר and נָדַר.

NIPHAL, pass. of Hiph. to be shaken, used of a tree, to make the apples fall down, Nah. 3:12; of a sieve, Am. 9:9.

HIPHIL—(1) act. to move to and fro, to wag, e.g. the head, as in derision; like the ἐπιχαιρείκασι (compare κινεῖν τὴν κεφαλὴν, Sir. 13:7. Matt. 27:39; and on this phrase see Lakemacher, Obs. Phill. t. ix. Obs. 4), Ps. 22:8; 109:25; Lam. 2:15; 2 Ki. 19:21; followed by פִּי as if to nod with the head, id. Job 16:4; comp Jer. 18:16; also to wave the hand, Zeph. 2:15; likewise done in derision.

(2) to shake, e.g. a sieve, Amos 9:9; hence to disturb, 2 Ki. 23:18.

(3) causat. of Kal No. 1, to cause to stagger. Dan. 10:10, "lo! a hand touched me עַל-כַּרְפֵּי וְנִבְּחָה וְיָרִי and set me to reel (so that, although reeling and trembling, I stood) on my knees and the palms of my hands."

(4) causat. of Kal No. 2, to cause to wander about; πλάζω, Num. 32:13; Ps. 59:12; 2 Sam. 15:20.

Derivative, מְנוֹנְנֵים and pr. n. נָנָה.

נוֹעֲדִיהָ ("with whom Jehovah meets"), [*No-adiah*], pr. n.—(1) m. Ezr. 8:33.—(2) f. Neh. 6:14.

נִיר—(1) pr. TO WAVE up and down, TO AGITATE, e.g. the hand (see Hiph.); hence—

(2) to sprinkle any thing with any thing (which is done by waving the hand), with two acc. Prov. 7:17.

HIPHIL הִנִּיר—(1) to wave, to shake—(a) the hand, to give a signal, and to beckon to some one, Isaiah 13:2; to threaten, followed by עַל Isa. 11:15; 19:16; Zec. 2:13; Job 31:21; the hand over any member to heal it, followed by עַל 2 Ki. 5:11.—(b) a sieve, Isa. 30:28.—(c) a rod, a saw, Isa. 10:15, אֲסִי-יִתְּנֶנּוּ "shall the saw boast itself against him who shaketh it? הַמִּשּׁוֹר עַל-מִנִּיּוֹ as if the rod should shake him who lifts it up," a sickle, Deu. 23:26. Followed by עַל Exod. 20:25; Joshua 8:31.—(d) specially used of a certain sacrificial rite, in which parts of the flesh to be offered to God were waved to and fro before they were placed upon the altar (compare *porricere* applied to a similar Roman rite), Lev. 7:30; 8:27, 29; 9:21; 10:15; 14:12, 24; 23:11, 12, 20; Nu. 5:25; 6:20; living victims, and the Levites in their initiation into office appow

to have been led up and down, Ex. 35:22; Numbers 8:11—21. In the examples of the former kind, Saad. renders *חָרַף* to wave, to shake, in those of the latter *נָפַף* to lead, to lead about. An offering thus presented was called *הַנִּזְבָּה* *wave offering*, Luth. Webeopfer. As to the opinions of the Jews about it, see Carpzov, in Apparatu Antiqu. S. Cod. p. 709, seq.

(2) to scatter, shake forth (used of God sending rain), Ps. 68:10.

HOPHAL הוּנַף pass. of No. 1, d. Ex. 29:27.

PILEL הוּנַף i. q. Hiph. No. 1, to shake the hand against anything, a gesture of threatening, Isa. 10:32.

Derivatives, *נָפַת*, *נָפַת*, *נָפַת* and —

*נוף* m. elevation, height, from the Arabic usage *نوف* from the root, *ناب* to be high, conspicuous, Ps. 48:3; “beautiful in height is mount Zion,” i. e. it rises up beautifully. The word *נֶפֶשׁ* Memphis (which see), is of Egyptian origin.

*נִצֵּץ*—(1) pr. TO SHINE, TO BE BRIGHT, like Arabic *نض* Med. Waw, compare *נִצֵּץ* and *נִצֵּץ* a spark. It is applied —

(2) to the signification of *flourishing* (compare *וְהָיָה*, *וְ* see Hiph.), and —

(3) to that of *fleeing*, Lam. 4:15; Arabic *نأس*, compare *נָצַח* No. 1, 2, and Lat. *micare*.

HIPHAL הִנִּיץ to flourish, Cant. 6:11; 7:13. (In Targg. *נִצֵּץ* id.).

From the cognate verb *נָצַץ* (which see) are derived the nouns *נִצָּה*, *נִצָּה*, *נִצָּה*.

*נִצָּה* f. a feather, Eze. 17:3, 7; Job 39:13; from the root *נָצַח* which see. As to the form *נָצַח* Lev. 1:16; see below.

*נָחַץ* i. q. *נָחַץ* to suck, whence fut. HIPHAL *וְנָחַץ* “and she suckled him,” Ex. 2:9; although by a slight alteration of the vowels we should read *וְנָחַץ* [from *נָחַץ*].

*נָחַץ* an unused root, i. q. Arabic *نار* to give light, cogn. to the verb *נָחַץ* No. II.

Hence are the nouns *נָחַץ*, *נָחַץ*, pr. n. *נָחַץ* [and the following words] —

*נָחַץ* f. Chald. fire, Dan. 3:6, 11, 15, 17; 7:9.

*נָחַץ* Syr. *نفس* (compare Gr. *νῆσος*, *νῆσος*) i. q. *נָחַץ* TO BE SICK, once used figuratively of the soul, Ps. 69:21.

*נָחַץ* fut. apoc. *וְנָחַץ* and *וְנָחַץ*, i. q. Arab. *نر* TO LEAP.  
(1) to exult with joy, see Hiph.

(2) used of fluids, to be sprinkled, to spatter (sprigen), followed by *עַל*, *אֶל* upon, or at anything, Lev. 6:40; 2 Ki. 9:33; Isa. 63:3.

HIPHAL *וְנָחַץ*, fut. apoc. *וְנָחַץ* — (1) to cause to exult, i. e. to fill any one with joy; followed by *עַל* on account of something (comp. *שָׂמַח עַל*). Isa. 52:15, *וְנָחַץ בְּיָהוּהָ* “so shall he fill many people with joy because of himself.” Compare *וְנָחַץ בְּיָהוּהָ*. LXX. *οὕτω θαυμάσονται ἔθνη πολλὰ ἐπ’ αὐτῷ*, prob. taking *יָהוּהָ* for *יֵשׁוּעַ* = *יֵשׁוּעַ* in the phrase *וְנָחַץ בְּיָהוּהָ*, which is commonly rendered in Greek by *θαυμάζω*. Syr., Vulg., Luth., shall he besprinkle many nations (see No. 2), i. e. he (my servant, the Messiah) shall purge them in his own blood; but this does not accord with the opposed verb *וְנָחַץ* [Does not the passage simply say that Christ shall sprinkle many nations, as if they were the water, and were scattered in drops?]

(2) to sprinkle water, blood, followed by *עַל* Ex. 29:21; Lev. 5:9; 14:7; *וְנָחַץ* 4:17.

Derivative *וְנָחַץ* (proper name).

*נָחַץ* m. pottage, boiled food; prop. something cooked, pr. part. Niphal of the root *וְנָחַץ*, with the radical preserved, although these verbs elsewhere in Niph. adopt the form *עָו*. There are not any traces of a root *וְנָחַץ*. Gen. 25:29; 2 Ki. 4:38—40; Hag. 2:12.

*נָחַץ* m. (from the root *וְנָחַץ*) consecrated, specially,  
(1) a Nazarite, a kind of ascetic among the Hebrews, who by vow abstained from certain things (see the law, Num. 6:13, seqq.), Am. 2:11, 12; more fully *וְנָחַץ* consecrated to God, Jud. 13:5, 7; 16:17. The word has been applied from a Nazarite who did not shave his hair, to a vine, which in every seventh, and also in every fiftieth year was not pruned, Lev. 25:5, 11, compare Lat. *herba virgo*, and Talmud. *וְנָחַץ* virginity of a sycamore, used of a sycamore not yet pruned.

(2) a prince, as being consecrated to God, Gen. 49:26; Deut. 33:16; Lam. 4:7, compare *וְנָחַץ*.

*נָחַץ* fut. *וְנָחַץ*. — (1) TO FLOW, TO RUN, Nu. 24:7; Ps. 147:18. Part. pl. *וְנָחַץ* fluids, poet. used of streams, Ex. 15:8; Isa. 44:3; Jer. 18:14; Ps. 78:16; Prov. 5:15. Figuratively applied to speech, Deut. 32:2, “my speech shall flow like dew;” used of a sweet odour pervading the air, Cant. 4:16. — Like other verbs of flowing (see *וְנָחַץ* No. 4, Heb. Gram. § 135, note 1) —



(2) it is construed with an acc. of whatever flows down plentifully, Jer. 9:17, וְעַפְעַפְנוּ יְלִדְמִים "and our eyelids flow down with water;" Isa. 45:8; Job 36:28.

(3) From the Arabic usage (نزل), to descend; also to turn aside to lodge, to dwell; whence מְלוּחַ. — Note נָזַל Jud. 5:5, is for נָזַל Niphil, from נָזַל, which see.

HIPHIL הִזִּיל causat. of No. 1, to cause to flow, Isa. 48:21. The same form is found under נָזַל.

נָזַם an unused root, i. q. Arab. نَظَمَ to bore, to string pearls on a thread; whence נֶזֶם a string of pearls, or, as I think preferable, i. q. Ch. נֶזֶם to muzzle; whence Syr. نَصَبَا a nose-ring, and Æth. ሽፋፍ: a ring, put through the nostrils of beasts which are to be tamed, i. q. ሽፋ. Hence—

נֶזֶם with suff. נֶזֶםִי, pl. נֶזֶמִים, m. a ring—(a) worn in the nose as an ornament (see Jerome on Eze. 16:12, and the remarks of travellers in Jahn, Archæol. i, § 153; and A. Th. Hartmann, Hebräerin, ii. 166; iii. 205, seqq.), Gen. 24:47; Isa. 3:21; Prov. 11:22; Hos. 2:15.—(b) worn in the ears, an earring, Gen. 35:4. In other passages it is not defined of what kind it was, Jud. 8:24, 25; Job 42:11; Prov. 25:12.

נָזַק Ch. TO SUFFER DAMAGE, INJURY, Part. נָזֶק Dan. 6:3.

APHEL הִנָּזַק to damage any one, Ezr. 4:13, 15, 22. Hence—

נָזַק m. damage, injury, Est. 7:4.

נָזַר not used in Kal. ["Arab. نَذَرَ to consecrate, to vow, i. e. i. q. נָזַר and נָזַר"]

NIPHAL—(1) TO SEPARATE ONESELF from any thing, followed by יָתַח to turn aside from the worship of Jehovah, Eze. 14:7.

(2) to abstain from any thing, followed by מִן Lev. 22:2; absol. used of abstinence from meat and drink, Zec. 7:3, compare verse 5. (Syr. Ethpe. id.)

(3) to consecrate oneself to any thing, followed by לְ Hos 2:10 (cogn. is נָזַר to vow, and the Arab. نَذَرَ to vow, to consecrate).

HIPHIL הִזִּיר.—(1) causat. to cause any one to separate himself, Lev. 15:31, וְהִזִּירָם בְּחִטְיָם "make the children of Israel to separate themselves from their uncleanness," where the ancient versions have admonish compare Arab. نَذَرَ IV., to admonish.

(2) transit. to consecrate. followed by לְ Num 6:12.

(3) intrans. i. q. Niphil No. 2, to abstain, followed by מִן Num. 6:3, and i. q. Niphil No. 3, to consecrate oneself, followed by לִיהוָה Num. 6:2, 5, 6. Derived nouns, מְנָזֵר, מְנָזֵרִים, and—

נֶזֶר m.—(1) a diadem (prop. the token by which any one is separated from the people at large), specially that of a king, 2 Sam. 1:10; 2 Ki. 11:12; Ps. 89:40; 132:18; of the high priest, Ex. 29:6; 39:30; Lev. 8:9. אֲבִנֵי נֶזֶר stones, or gems of a diadem, applied to any thing very precious, Zec. 9:16.

(2) consecration of a priest, Lev. 21:12; especially of a Nazarite (see נָזִיר, Num. 6:4, 5; verse 9, רֹאשׁ נָזִיר "his consecrated head;" verse 12. Hence meton. the consecrated head (of a Nazarite), Nu. 6:19; and even (the primary idea being neglected), the long, unshorn hair (of a woman), Jer. 7:29 (compare נָזִיר No. 3).

נָח see נָח.

נָחִי ("hidden," part. Niphil), [Nahbi], pr. n. m. Num. 13:14.

נָהַג pret. and imp. Kal, fut. and inf. Hiphil, TO LEAD, Ex. 32:34; Num. 23:7; Job 38:32; 1 Sa. 22:4; often used of God as governing men, Ps. 5:9; 27:11; 31:4; 61:3; 73:24; 143:10.

(2) to lead forth (as troops), 1 Ki. 10:26; 2 Ki. 18:11.

(3) to lead back, Job 12:23, וַיִּשְׁטַח לְנֹחֶם וַיִּנְחֵם "he spreads out the nations, and leads them back," into their former limits, whence they had migrated.

נָחֻם see נָחֻם.

נָחֻם ("comfort," "consolation"), [Nahum], pr. n. of a prophet, Nah. 1:1.

נְחֻמִּים m. pl. (from the root נָחַם).—(1) consolations, Isa. 57:18; Zec. 1:13 (where many MSS. and editions have [incorrectly] נְחֻמִּים).

(2) pity, mercy, Hos. 11:8.

נָחֹר ("breathing hard," "snorting"), [Nahor], pr. n.—(1) of a postdiluvian patriarch, Gen. 11:22.—(2) the brother of Abraham, ibid. 26:17.

נָחוּשׁ masc. adj. (denom. from נָחַשׁ) brassy, J. b. 6:12.

נְחוֹשֶׁה pr. fem. of the preceding, neutr. made of brass, hence i. q. נְחוֹשֶׁה brass, Levit. 26:19; Job 41:19; Isa. 45:2, וְלִתְּחֵל נְחוֹשֶׁה "brazen gates." Job 40:18, אֲפִינִי נְחוֹשֶׁה "brazen channels;" 28:2, אֶבֶן יָצוּק נְחוֹשֶׁה "the stone is molten into brass."

**נחלה** f. *Psa. 5:1*, an instrument of music, prob. *tibia*, a pipe or flute, prop. perforated, i. q. נחלל; for נחלה (see Lehrs. p. 145) from the root נחל to bore.

**נחיריים** dual *nostrils*, so called from snorting (root נחר), *Job 41:12*. Syriac sing. نَحْرَة nose; Arab. نَحْرَة aperture of the nose.

**נחל** — (1) TO RECEIVE ANY THING AS A POSSESSION, TO POSSESS, as wealth, glory, *Pro. 3:35; 11:29; 28:10*; very frequently used of the children of Israel, as acquiring the possession of Canaan, and as possessing it, *Ex. 23:30; 32:13*; also followed by נ (to acquire a settlement in a country, in the midst of brethren), *Nu. 18:20, 23, 24*; and אִתָּה (with any one) *ibid.*, *32:19*; absol. *Josh. 16:4*. In other places Jehovah is spoken of as taking Israel as his own, and as therefore guarding and defending them, *Ex. 34:9; Zech. 2:16*.

(2) specially to receive as an inheritance, *Jud. 11:2*; compare *Num. 18:20*. Metaphorically, *Psa. 119:111*.

(3) causat. i. q. Piel to give any thing to be possessed, to distribute, followed by an acc. of the thing, and ל of pers. *Nu. 34:17*, אֲשֶׁר־יִנְחֲלוּ לָכֶם אֶת־הָאָרֶץ "who shall distribute the land to you;" verse 18; *Joshua 19:49*; with an acc. of pers. (apparently), *Ex. 34:9*, נִחַלְתָּנִי "give us a possession."

PIEL to give for a possession, to distribute, *Joshua 13:32*; followed by two acc. of person and thing, *Josh. 14:1*; *Num. 34:29*; ל of pers., *Joshua 19:51*.

HIPHIL הִנְחִיל — (1) to give for a possession, commonly followed by two acc. of person and thing, *Pro. 8:21; 13:22; Zec. 8:12*; without the acc. of the thing, *Deut. 32:8*, בְּהִנְחִיל עָלֵינוּ גּוֹיִם "when the Most High distributed to the nations;" and without the acc. of pers., *Isa. 49:8*; often used of the distribution of the land of Canaan, *Deut. 1:38; 3:28; 12:10; 19:3; 31:7; Jer. 3:18; 12:14; Josh. 1:6*.

(2) to cause to inherit, i. e. — (a) to leave to be inherited, followed by a dative of pers., 1 Ch. 28:8. — (b) to distribute an inheritance, followed by two acc., *Deut. 21:16*.

HOPHAL, to be made to inherit, i. e. to acquire, although by compulsion, and unwillingly; hence with acc., *Job 7:3*, יִרְחֹשָׁא לִי יְהוָה "I acquire months of misery;" such are allotted to me.

HITHPAEL, i. q. Kal, to receive as one's own possession, to possess, followed by an acc., *Num. 32:18; Isa. 14:2*. Followed by a dat. of pers. to

possess any thing to leave to one's heir. *Levit 25:46*, וְהִתְנַחֲלֶתֶם אֹתָם לְבָנֵיכֶם אַחֲרֵיכֶם "and ye shall possess them (slaves) to be left to your sons after you;" so rightly all the ancient versions.

In a similar manner, we must explain the passages, *Nu. 33:54; 34:13; Eze. 47:13*. Compare Ewald's *Hebr. Gramm.*, p. 204.

**נחל** an unused root, i. q. נזר, נזל to flow, whence the following words. [This root is not divided in *Thes.* into two parts.]

**נחל** with ה parag. local (*Num. 34:5*), and poet. (*Ps. 124:4*) נַחֲלָה, dual נַחֲלִים *Eze. 47:9*; plur. נַחֲלִים, נַחֲלִי masc.

(1) a river, a stream, whether one that constantly flows from a fountain, as נַחֲלֵי קָדְרוֹן, or one which springs up from rain or snow water on the mountains, and then disappears in summer (see נַחֲלֵי אֵיתָן), a torrent. Such a one is referred to in *Job 6:15*, "my brethren are perfidious like a torrent;" which, being dried up contrary to his expectation, disappoints the traveller. נַחֲלֵי מִצְרַיִם "the torrent of Egypt," on the borders of Palestine and Egypt, afterwards called Περικαλόπουρα [?], now, العريش *Nu. 34:5; Josh. 15:4, 47; 1 Ki. 8:65; 2 Ki. 24:7; Isa. 27:12* (but as to the river of Egypt, *Gen. 15:18*, see נָהָר). [Yet it can hardly be doubted that they are identical.] Trop. נַחֲלֵי נִפְרִית a torrent of sulphur, *Isaiah 30:33*; נַחֲלֵי בְלַעַל torrents of destruction, *Ps. 18:5*.

(2) a valley with a river or torrent, a low place watered by a stream, i. q. Arabic واد, Syriac ܡܢܬܠܐ *Gen. 26:19; Cant. 6:11*; as נַחֲלֵי אֶשְׁכֵּל, נַחֲלֵי יָדָר, which see.

(3) prob. a mine, *Job 28:4*, פָּרַץ נַחֲל "they cut out (i. e. they dig) a pit."

**נחלה** *Ps. 124:4*, see the preceding word.

**נחלה** f. — (1) taking possession, occupation of any thing, *Isa. 17:11*, יוֹם נַחֲלָה "in the day of occupation," of occupying the harvest, ["but on account of the following words, the reading נַחֲלָה wound, is to be preferred; see נחלה Niphal"]; also, possession, domain, *Nu. 18:21*. Often used of the territory in the Holy Land assigned to the respective tribes, e. g. *Josh. 13:23*, נַחֲלַת בְּנֵי רְאוּבֵן "the possession of the Reubenites;" *Num. 18:23; 26:62; 27:7*; also used of the whole of the Holy Land which was given to the Israelites, *Deut. 4:21*. נַחֲלָה יְהוָה is — (a) the especial possession of Jehovah, i. e.



Israel, for whom Jehovah cared and watched as being his own, Deut. 4:20; 9:26, 29; Psal. 28:9.—(b) a possession granted by Jehovah, the gift of Jehovah, Ps. 127:3. As to the phrase *נָחַלְךָ וְנָחֲלָה בְּ*, see *נָחַל* No. 2, d.

(2) *inheritance*, 1 Ki. 21:3, 4. Prov. 19:14, *נַחֲלַת אֲבוֹת* "an inheritance received from fathers."

(3) *a lot assigned by God*, i. q. *נָחַל* No. 2, Job 20:29; 27:13; 31:2.

*נַחְלִיאֵל* ("valley of God"), [*Nehaliel*], pr. n. of a station of the Israelites in the desert, Nu. 21:19.

*נַחְלָמִי* [*Nehelamite*], patron. of a name otherwise unknown, Jer. 29:24, 31, 32.

*נַחֲלַת* f. i. q. *נָחַלָה* with the uncommon feminine termination *נָחַ*, Ps. 16:6.

*נָחַם* unused in Kal, prop. onomatopoeist. to draw the breath forcibly, TO PANT, TO GROAN; like the Arab. *نَحِمَ*; cogn. roots *נָחַם* (comp. *לָחַם* and *לָחַם*), and *הָקַם*, which see.

*NIPHAL נָחַם*—(1) *to lament, to grieve* (as to the use of passive and middle forms in verbs of emotion, compare *נָחַם*, *ὀδύρομαι*, *contristari*, etc.).—(a) because of the misery of others; whence, *to pity*. Constr. absol. Jer. 15:6, *נִלְאַמְתִּי הַנָּחַם* "I am weary of pitying;" followed by *עַל* Psal. 90:13; *אֵל* Jud. 21:6; *?* verse 15; *בְּ* Jud. 2:18.—(b) because of one's own actions; whence, *to repent* (compare Germ. *ruen*, which formerly and still in Switzerland is *to grieve*, Engl. *to rue*), Exod. 13:17; Gen. 6:6, 7; const. followed by *עַל* Ex. 32:12, 14; Jer. 8:6; 18:8, 10; *אֵל* 2 Sa. 24:16; Jer. 26:3.

(2) reflex. of Piel *to comfort oneself*, [*to be comforted*], Gen. 38:12; followed by *עַל* on account of any thing, 2 Sa. 13:39; and *אֲחֵרִי* i. e. for any one's loss, Gen. 24:67. From the idea of being consoled it becomes—

(3) *to be revenged, to take vengeance*, as, to use the words of Aristotle (Rhet. ii. 2), *τῇ ὀργῇ ἑπεται ἡδονή τις ἀπὸ τῆς ἐλπίδος τοῦ τιμωρῆσθαι*. Followed by *בְּ* Isa. 1:24 (compare Eze. 5:13; 31:16; 32:31); see *HITHPAEL*, No. 3.

*PIEL נָחַם* *to comfort* (prop. to signify, to declare grief or pity), followed by an acc. of pers., Genesis 50:21; Job 2:11; also *בְּ* of the thing on account of which one is comforted, Gen. 5:29; and *עַל* Isaiah 22:4; 1 Ch. 19:2. It sometimes includes the notion of help put forth, especially when used of God, Isa. 12:1; 49:13; 51:3, 12; 52:9; Ps. 23:4; 71:21; 86:17.

*PUAL נָחַם* *to be comforted*, Isa. 54:11. Part. *נִנְחָמָה* for *מִנְחָמָה* Isa. 54:11.

*HITHPAEL הִנְחָמָה*, once *הִנְחָמָה* Eze. 5:13; i. q. *Niph.* but less frequently used.

(1) *to grieve*—(a) on account of any one, *to pity*, followed by *עַל* Deut. 32:36; Psalm 135:14.—(b) *to repent*, Nu. 23:19.

(2) *to comfort oneself, to be comforted*, Genesis 37:35; Ps. 119:52.

(3) *to take vengeance*, Gen. 27:42, *הִנֵּה עֹשֵׂי אָחִיד* *מִנְחָמָה לְךָ לְהַרְגֶנּוּ* "behold Esau thy brother will take vengeance by killing thee."

Derivative nouns, *נִנְחָמָה*, *נִנְחָמָה*, pr. n. *נָחָם*, *נִנְחָמָה*, and those which follow.

*נָחַם* ("consolation"), [*Naham*], pr. n. m. 1 Ch. 4:19.

*נָחַם* m. *repentance*, Hos. 13:14.

*נִנְחָמָה* f. (with Kametz impure), *consolation*, Job 6:10; Ps. 119:50.

*נִנְחָמִי* ("whom Jehovah comforts," i. e. whom he aids), *Nehemiah*, pr. n.—(1) the son of Hachaliah, the governor of Judea, in the reign of Artaxerxes Longimanus, Neh. 1:1; 8:9; 10:2; compare *תְּרִשְׁתָּא*. Others are—(2) Neh. 3:16.—(3) Ezra 2:2; Neh. 7:7.

*נִנְחָמִי* ("repenting," ["merciful"]) [*Nahamani*], pr. n. m. Neh. 7:7.

*נִנְחָנִי* i. q. *אֶנְחָנִי* *we*, only found Gen. 49:11; Ex. 16:7, 8; Nu. 32:32; 2 Sa. 17:12; Lam. 3:42.

*נָחַם* an unused root, see *פִּנְחָם*.

*נָחַץ* i. q. *לָחַץ* TO URGE ON, TO PRESS (see the letter *ל*). Part. pass. *urgent, pressing, hasty*, 1 Sa. 21:9. (Arab. *نَحَضَ* id.)

*נָחַר* an onomatopoeist. root, Arab. *نَحَرَ*, Syriac *ܢܚܐ* *to snort, to breathe hard through the nose*; compare *Aeth.* *ܢܚܐ*: *to snore* (*snardhen*), Gr. *βέγχω, βόγχος*. Hence *נִנְחָרִים*, pr. n. *נָחַר*, and—

*נָחַר* m. Job 39:20, and *נִנְחָרָה* f. Jeremiah 8:16, *snorting, neighing of a horse*.

*נִנְחָרִי* 2 Samuel 23:27, and *נִנְחָרִי* 1 Chron. 11:39 ("snorter"), [*Naharai*], pr. n. m.

*נָחַשׁ* unused in Kal, an onomatop. word, i. q. *נָחַשׁ* TO HISS, TO WHISPER (*zischen, zischeln*), specially used of the whispering of soothsayers (see *נָחַשׁ* Piel,

Psalm 58:6) compare Nasor נסם to whisper (see Cod. Nas. III. p. 88, line 16, 18; II. p. 138, line 9).

PIEL—(1) to practise enchantment, to use sorcery, i. q. Arab. تنكش. Lev. 19:26; Deu. 18:10; 2 Ki. 17:17; 21:6. Some understand this of *ōphureia*, divination by serpents; as if it were denom. from נחש, see Bochart, Hieroz. t. i. p. 21. Hence—

(2) to augur, to forebode, to divine, Gr. *oiwri-ζουαι*, comp. Syr. نسيب Pe. and Pa. id. Gen. 30:27, נחשתי ויברכני יהוה בנקלה "I augur that Jehovah blesses me for thy sake." Gen. 44:15, "do ye not know I am certainly divine?" Verse 5.

(3) 1 Ki. 20:33, והאנשים נחשו Vulg. *et acceperunt viri pro omine*, "and the men took as an omen," sc. Ahab's words (verse 32).

[II. נחש a second root is given in Thes. probably signifying to shine, whence נחשת brass, etc.] [Derivatives of No. I the following words, also נחוש and נחושא.]

נחש m.—(1) enchantment, Nu. 23:23.

(2) omen, augury, which any one takes, Nu. 24:1; compare Nu. 23:3, 15.

נחש m.—(1) a serpent, so called from its hissing (see the root) Gen. 3:1, seq.; Ex. 4:3; 7:15; 2 Ki. 18:4. Used of the constellation of the serpent or dragon in the northern part of the sky, Arab. حية Job 26:13.

(2) [Nahash], pr. n.—(a) of a town otherwise unknown, 1 Ch. 4:12.—(b) of a king of the Ammonites, 1 Sam. 11:1; 2 Sam. 10:2, and of various men.—(c) 2 Sa. 17:27.—(d) 2 Sa. 17:26.

נחש m. Chald. copper, brass, Daniel 2:32, 45; 4:20, etc. Syr. نسر, Heb. נחשת.

נחשון ("enchanter"), [Naashon, Nahshon], pr. n. m. of a son of Amminadab, Ex. 6:23; Nu. 1:7; Ruth 4:20.

נחשת comm. (m. Eze. 1:7; Dan. 10:6; f. 1 Ch. 18:8); with suff. נחשתך.

(1) brass, χαλός, i. e. copper, especially as hardened and tempered, and, like steel, used for weapons and other cutting instruments, Gen. 4:22; Ex. 26:11, 37, and frequently. Metaph. Jer. 6:28, "they are all brass and iron," i. e. ignoble, impure, like base metal.

(2) any thing made of brass.—(a) money, Ezek. 16:36, השפך נחשתך Vulg. *quia effusum est aes tuum*.

—(b) a fetter, or bond of brass, Lam. 3:7; especially dual נחשתים Jud. 16:21; 2 Sa. 3:34, double bonds.

נחשתא ("brass"), [Nehushta], pr. n. f. of the mother of king Jehoiachin, 2 Ki. 24:8.

נחשתן m. (from נחשת and the formative syllable נ־), adj. the serpent of brass, made by Moses, broken up by Hezekiah, which the Israelites had made an object of worship, 2 Ki. 18:4.

נחת fut. יִנְחַת Ps. 38:3, and יִחַת Pro. 17:10, to DESCEND; a root of frequent use in the Aramaean, i. q. Hebr. ירד, in the Old Test. only found in poetry (perhaps a secondary root springing from the noun נחת); Jerem. 21:13, מִי־יִנְחַת עָלֵינוּ "who shall come down against us?" who shall oppose us? Ps. 38:3, וַתִּנְחַת עָלַי יְדֶךָ "and thy hand came down upon me," chastising me; plur. יִחַתוּ Job. 21:13, for יִחַתוּ with Dag. euphon.; compare Lehrs. p. 85. Trop. Prov. 17:10, תַּחַת נִגְרָה בַּמִּבִּין "correction goes down into (the mind of) the prudent" comp. Pro. 18:8; 26:22); נחת is penacutic; comp. Lehrs. § 51, 1, note 1.

NIPHAL נִחַת i. q. Kal Psalm 38:3, בִּיהִצִּיד נִחַתוּ בִּי "for thy arrows come down upon me," they pierce me.

PIEL נַחַת to press down.—(a) a bow, i. e. to bend it, Psalm 18:35.—(b) furrows, i. e. to smooth down (spoken of rain), Ps. 65:11.

HIPIL, to prostrate. Imp. הִנַּחַת Joel 4:11 [taken in Thes. as meaning to lead down].

[Derivative, נַחַת].

נחת Chald. to come down, to descend; part נחת Dan. 4:10, 20.

APHEL, fut. יִנַּחַת; imp. אִנַּחַת; part. מִנַּחַת.—(1) to bring down, Ezr. 5:15.

(2) to deposit, in order to be kept, Ezr. 6:1, 5.

HOPHAL (in the Hebrew form) הִנַּחַת to be cast down, Dan. 5:20.

נחת (Milél), from the root ניה f.—(1) a letting down; Job 36:16, נַחַת שִׁלְחָךְ "food set down upon thy table;" Isa. 30:30, נַחַת זְרוּעֵי "the letting down of his arm," i. e. the punishment of his arm (compare Ps. 38:3).

(2) rest, Isa. 30:15; Ecc. 6:5. Acc. Eccles. 4:6, נַחַת מְלֵא כַף נַחַת "a handful in quiet."

(3) [Nahath], pr. n.; see תוח.

נחת adj. coming down, descending, only in pl. (with Dag. euphon.) נַחַתִּים 2 Ki. 6:9, coming down.

נטה fut. יִטֶּה, apoc. יָטָה, נָטָה.

(1) TO STRETCH OUT, TO EXTEND (Arab. نطأ to



stretch out threads; cognate words are נָתַח, נָתַח, נָתַח which see).

(a) *to stretch out, to extend* (ausstrecken), e.g. the hand, Exod. 8:2, 13; 10:12, 21; often used of the hand of God in threatening, Jer. 51:25; Eze. 6:14; 14:9, 13; Isa. 5:25; or of a man assailing God, Job 15:25; also, a spear, Josh. 8:18; a measuring line (followed by לָא, *die Messschnur an etwas legen*), Job 38:5; Isa. 44:13; Lam. 2:8; an ambush, a metaphor taken from nets, Ps. 21:12; also, *to extend, to elongate* (ausdehnen), to draw out by extending; Isa. 3:16, נְטִיחוֹת צוֹרֶךְ "with a stretched out (or an erect) neck;" Ps. 102:12, צֶל נְטִי "an elongated shadow;" i.e. having become longer at evening; comp. Ps. 109:23.

(b) *to stretch, to unfold* (ausbreiten, ausspannen), e.g. a tent, Gen. 12:8; 26:25; heaven; Isa. 40:22, הַנּוֹקֵחַ בְּרֶךְ שָׁמַיִם "who spreadeth out the heaven as a curtain;" 1 Ch. 21:10, אֲנִי נֹתֵחַ עֲלֶיךָ "I spread out to thee three things," i.e. I propose them to thee, choose one; compare 2 Sam. 24:12 (where for נֹתֵחַ there is נֹטֵל).

(c) *intrans. to spread selves out* (e.g. flocks of any one in a land), Job 15:29.

(2) *to incline, to bow*, e.g. the shoulder, Genesis 49:15; the heart, Ps. 119:112; the heaven (spoken of God), Ps. 18:10; *to cast down* (enemies), Ps. 17:11. Part. pass., Ps. 62:4, קִיר נָטִי "a wall inclined," ready to fall; intrans. used of feet inclining, ready to fall, Ps. 73:2; of the day as declining, Jud. 19:8; of the shadow of a dial moving downwards, 2 Ki. 20:10.

(3) *to turn, to turn away, to turn to one side*, Isa. 66:12, "behold I will turn peace upon her as a river." Gen. 39:21, וַיֵּשֶׁב אֱלֹהֵי הַסֵּד "and he turned mercy upon him," i.e. conciliated favour to him; more often intrans. Nu. 20:17; 22:23, 26, 33; followed by לָא (to some one), Genesis 38:16; followed by מִן and מֵאֵם from any thing (as from a way), Psalm 44:19; 119:51, 157; Job 31:7; 1 Ki. 11:9; followed by אַחֲרַי to turn on any one's side or part, Ex. 23:2; Jud. 9:3; 1 Ki. 2:28; comp. 1 Sa. 8:3. Hence—

(4) *to go away*, 1 Sa. 14:7.

NIPHAL, pass. of Kal No. 1, *to be stretched out* (as a measuring line), Zech. 1:16; *to spread itself* (a river), Nu. 24:6; *to elongate itself* (the shadow of the evening), Jer. 6:4; compare Virg. Ecl., i. 84.

HIPHIL, fut. הִנֵּחַ, apoc. הִנֵּחַ, הִנֵּחַ, 2 Sa. 19:15; imp. apoc. הִנֵּחַ Ps. 17:6—(1) i. q. Kal No. 1 (though not so much used)—(a) *to extend, to stretch out*, e.g. the hand, Isaiah 31:3; Jer. 6:12; 15:6; one's members on a couch Am. 2:8.—(b) *to expand, as*

a curtain, Isa. 54:2; 2 Sam. 21:10; a tent, 2 Sam. 16:22.

(2) *to incline* (downwards), Gen. 24:14; Psalm 144:5 (God bowing the heavens); specially, the ear, Jer. 7:24, 26; 11:8; followed by ? to some one, Ps. 17:6; 31:3; 71:2; 78:1; 116:2; Pro. 4:20; 5:1.

(3) *to turn, to turn away, to turn* (to one side), i. q. Kal No. 3, Nu. 22:23; 2 Sa. 3:27; as—

(a) any one's heart, 2 Sam. 19:15; followed by לָא, ? to any one, to wisdom, 1 Ki. 8:58; Prov. 2:2; 21:1; Ps. 119:36; 141:4; followed by אַחֲרַי 1 Ki. 11:2; in a bad sense, *to seduce*, Pro. 7:21; Isaiah 44:20.—(b) הִפָּה הַסֵּד עַל פִּי "to turn favour to some one, i.e. to conciliate favour for him, Ezr. 7:28; 9:9; compare Kal, Gen. 39:21.—(c) *to turn aside*, i.e. *to avert evil*, Jer. 5:25.—(d) *intens. to push out of the way*, Job 24:4; comp. Am. 2:7.—(e) *to repel*, (to give refusal to a petitioner), Ps. 27:9.—(f) *intrans. to deflect, to decline*, Job 23:11; Isa. 30:11; Ps. 125:5.—(g) הִפָּה מִשְׁפָּט 1 Sa. 8:3; and followed by gen., Exod. 23:6; Deu. 27:19; Lam. 3:35, *to turn aside any one's right* in judgment; without the noun, Ex. 23:2, לָנֶטֶת אַחֲרַי רַבִּים לְהַפֹּחַ "to follow many to turn aside," i.e. wrest (judgment); also followed by an acc. of pers., *to turn any one aside*, i.e. to turn aside his right; Pro. 18:5; Isa. 10:2; 29:21; Am. 5:12.

Derivatives מִפָּה, מִפָּה, מִפָּה, מִפָּה and the pr. n. מִפָּה

נָטִיל (from the root נָטַל) m. *laden*, Zeph. 1:11.

נְטִיפּוֹת f. plur. *earrings*, especially when made of pearls; prop. drops (from the root נָטַף), so called from their being like drops, Jud. 8:26; Isaiah 3:19.

(Arab. نَطَفَ id., compare Gr. σταλάγμα, a kind of earrings, from σταλάζω, to drop).

נְטִישוֹת f. plur. *tendrils*, Isa. 18:5; Jer. 5:10; 48:32; from the root נָטַשׁ see Niphal, Isa. 16:8.

נָטַל fut. יִפֹּל.—(1) TO TAKE UP, TO LIFT. (Syr.

נָטַל to be heavy, from the idea of carrying. Cogn. roots are תָּלַל, תָּלַח, תָּלַח, תָּלַח, tolle, and those which are formed from them, as *tolero*.) Isa. 40:15, נָטַל "as a particle of dust (which any one) takes up." ["He takes up the isles as dust." Theol.]

(2) Followed by עַל to lay upon some one. 2 Sam. 24:12, נָטַל אֲנֹכִי נָטַל עֲלֶיךָ "I lay upon thee three things;" (in the parallel place, 1 Chron. 21:10, there is נֹטֵחַ. In the same sense is said יִפֹּל לְפָנַי Jerem. 21:8). Lam. 3:28, כִּי נָטַל עָלַי "because (God) has laid upon him the load of calamity."

PIEL, i. q. K<sup>al</sup> No. 1, Isa. 63:9.

**Derivatives** נִבְּרָה, נִבְּרָה.

נָסַח Ch. *to lift up*, Dan.4:31; pret. pass. Dan.7:4.

מִשָּׁל m. *weigh*\*, *burden*, Prov. 27:3.

נָטַע fut. יִטֵּעַ, inf. נִטֹּעַ and נָטַע [TO SET any thing UPRIGHT, so that it is fixed in the ground; cognate roots are יָצַע, יָצַע, to place, יָצַע, Hiph. הִיָּצַע id.; compare also יָצַע and יָצַע, and in the Indo-Germanic languages Sanscr. *dhā*, Greek *ρίθηναι*. Thes.] TO PLANT, prop. a tree, a garden, a vineyard, Gen. 2:8; 9:20; Lev. 19:23; Num. 24:6; followed by two acc. *to set* a garden with anything, Isa. 5:2; also with acc. of the place filled with plants (*bepflanzen*), Eze. 36:36. Figuratively it is said, *to plant a people*, i. e. to assign them a settled residence (compare the Germ. *ein Volk verpflanzen, die Pflanzstadt*). Amos 9:15; Jer. 24:6, "I will plant them, and will not pluck them up," Jer. 32:41; 42:10; 45:4; Psalm 44:3; 80:9; Ex. 15:17; 2 Sam. 7:10; compare the opp. נָחַשׁ, also מָטַע and יָחַר Ezr. 9:8.

(2) *to fix, to fasten in*, as a nail, Eccles. 12:11.

(3) *to pitch a tent*, Dan. 11:45; hence the tent of heaven, Isa. 51:16; *to set up* an image, Deu. 16:21.

NIPHAL, *to be planted*, metaph. Isa. 40:24.

Hence מִפֶּנֶּם and the two nouns which follow.

נִטַּע m. constr. נִטְעַי Isaiah 5:7; with suff. נִטְעִי;  
 plur. נִטְעִים, נִטְעֵי—(1) *a plant*, newly planted, Job  
 14:9. Well rendered by the LXX. νεόφυτον.

(2) *a planting*, Isa. 17:11.

(3) *a plantation, place set*, Isaiah 5:7; 17:10;  
1 Chron. 4:23.

נִטְעִים m. plur. *plants*, Ps. 144:12.

**נָטַף** fut. יִפֹּף TO DROP, TO FALL IN DROPS, (Aram. and Arab. id.; Æth. ነጠጠ: to drop; ነጠፈ: itself is to trickle through, which takes place in dropping. The primary syllable נַף is onomatopoeic, like the Germ. and English, by insertion of *r*, to *drop*, *tropfen*). Metaph. used of speech, Job 29:22, "my speech dropped on them," was pleasant to them, like rain; commonly with an acc. of the thing, to *let anything fall in drops* (compare נָזַל No. 1, הֵלַךְ No. 4). Joel 4:18, יִטְפוּ הַהָרִים עֲטִים "the mountains shall drop down new wine." Cant. 5:5, 13; Jud. 5:4. Figuratively, Cant. 4:11, נֶפֶת הַטֶּפֶףָה לְשֹׁחוֹתַי "thy lips drop honey," Prov. 5:3. In like manner in Arabic the idea of irrigating is applied to flowing and pleasant discourse; see رَوَى and other synonymous verbs.

HIPHIL, *to cause to drop down, to drop* (act.); with acc., Amos 9:13; specially *speech, whence, the acc. being omitted, to speak, to prophesy*, Mic. 2:6, 11; Eze. 21:2, 7; Am. 7:16; compare נָבֵא, נָבִיא.

Derivatives נְטִיפוֹת [and pr. n. טָפַח] and the two following.

נֶטֶף m.—(1) *a drop*, Job 36:27.

(2) a kind of odoriferous gum, so called from its *dropping*, Exod. 30:34. LXX *στακτή*, i. e. myrrh flowing forth spontaneously, from *σάζω* to drop.

נְטוּפָה ("a dropping"), [*Netophah*], pr. n. of a town near Bethlehem, in Judæa, Ezr. 2:22; Neh. 7:26; whence the Gentile noun נְטוּפָה 2 Sa. 23:28, 29; 2 Ki. 25:23.

**נָמַר** fut. יִמָּוֵר and יִפָּוֵר. Jer. 3:5; TO GUARD, i. q. נָשָׂא, but mostly poet. (Syr. Chald. and Arab. **نظر** id. Kindred is **נָצַר** e. g. to guard a vineyard, Cant. 1:6; 8:11, 12.

(2) *Specialty to keep*, sc. anger, which is understood, Psal. 103:9, לֹא לְעוֹלָם יִזְכֹּר "he will not keep (his anger) for ever," Jerem. 3:5, 12; followed by שָׁמַיִם of pers., Nah. 1:2; אֶת Lev. 19:18; compare שָׁמַיִם Jer. 3:5; Job 10:14.

(3) i. q. Arab. *نظير* *to keep watch* (an idea derived from guarding); hence *מִפְרָה*.

נִטַּר Chald. *to keep*, בְּלִפְאֵי in the heart, Dan. 7:28; compare Luke 2:19.

נָתַן fut. יִנָּתֵן. TO SEND AWAY, TO LET GO (lassen). — (1) to leave, i. e. to forsake, to desert (verlassen), i. q. נָזַח; e. g. used of God as to a people, Jud. 6:13; 1 Sam. 12:22; 1 Ki. 8:57; 2 Ki. 21:14; and on the other hand used of a people as to God, Deut. 32:15; also to leave a thing, i. e. to let go (fahren lassen, aufgeben), 1 Sam. 10:2.

(2) *to let go, i. q. to disperse, to spread abroad*, compare נִשְׁמַט; 1 Sam. 30:16, נִשְׁמָטוּ "spread abroad;" Intrans. *to spread oneself*. 1 Sam. 4:2, וַיִּפְּחֵם הַיָּמִים "and the battle spread itself;" compare Niph. No. 1.

(3) *to commit* to the care of any one; followed by  
 1 Sam. 17:20, 22 28.

(4) *to let alone* (liegen lassen), e. g. a field in the sabbatical year, Exod. 23:11; *to let rest* (used of strife), Prov. 17:14.

(5) *to remit* a debt, Neh. 10:32.

(6) Followed by an acc. of pers. and } of thing,  
to admit some one to something, to permit it to him,  
Gen. 31:28.

(7) *to let go*, and more strongly *to cast out*. *Ese*.



29:5; וְנִסְתָּרְךָ הַמִּדְבָּרָה "I will cast thee out into a desert country," Eze. 32:4.

(8) *to let out*, i. e. to draw out (a sword), Isaiah 21:15; compare שׁוּף. [In Thes. the idea given, as the primary meaning of this word, is that of *striking*; hence *breaking*, and thus *casting off*, *letting go*. The passage 1 Sa. 4:2, is referred to the idea of *striking*].

NIPHAL—(1) *to spread self abroad*, used of the tendrils of the vine, Isaiah 16:8; of an army, Jud. 15:9; 2 Sam. 5:18, 22; compare Kal No. 2.

(2) *to be let go*, i.e. *loosened* (as a rope), Isaiah 33:23.

(3) *to be cast down*, Am. 5:2; comp. Kal No. 7.  
*PUAL, to be forsaken*, Isa. 32:14.

Derivative, נְבִישׁוֹת.

<sup>1</sup> a word of uncertain authority, Eze. 27:32; according to the Masorah בְּנִיָּהּ *in their lament*. But eleven MSS. and several early editions, LXX. (with the Arabic) Theod. and Syr. have בְּנִיָּהֶם, which is more suitable (compare Eze. 32:16; 2 Sam. 1:18).

נִּי an unused root; see נִי No. II.

נִיב m. (from the root נָבַח) *produce, fruit*, Mal. 1:12. Metaph. נִיב לְשׁוֹנָיִם "fruit of the lips," i.e. offerings rendered to God by the lips, thanksgivings, compare καρπὸς χειλέων, Hebr. 13:15. Isa. 57:19, "I create the fruit of the lips;" I cause that they give praise to God. In כְּחֵיב there is נִיב, comp. Ch. נִיב fruit.

נִיבִי (perhaps "fruit-bearing"), [*Nebai*],  
pr.n.m. Neh. 10:20.

**נִיר** m. (from the root נִוֵּד) *solace, comfort*, once found Job 16:5, נִיר שִׁפְתַי "the solace of my lips," i.e. empty solace. See שִׁפָּה.

נִדָּה f. Lam. 1:8; i. q. נִדָּה verse 17, *unclean-  
ness, abomination*, see Lehrs. page 145. Others  
(from the root נִדָּה) take it as a fugitive, an exile.

נִיּוֹת כְּתִיב ("habitations"), [*Naioth*], pr. n.  
of a place near Ramah, 1 Sa. 19: 18, 19, 22, 23; 20: 1.

נִיחַח m. prop. *acquiescence* (from the root נִיחַח like the Arab. بَيْتُونَة from the root بَام, De Sacy Gramm. Arab., i. p. 561), i. e. satisfaction, delight (as in Lat. *acquiescere in aliqua re* used for *delectari*. Syriac ܠܢܝܚܐ to be delighted with any thing, Barhebr., page 221; ܢܝܚܐ delight, *ibid.* page 38; Talmud. לֵךְ נִיחַח does it please thee?) Always in this phrase, נִיחַח an odour of satisfaction, i. e. sweet, agreeable. Gen. 8:21, נִיחַח "and the Lord smelled a sweet

savour;" as if *הֵן כְּלִישָׁה*. Levit. 2:12; 26:31; Nu 15:3; Eze. 6:13; 20:28, 41. In the Mosaic precept concerning sacrifice, there is very frequently added, *וְהָיָה רִיחַ ה' אֲתָם* a sweet odour to Jehovah; Lev. 1:9, 13, 17; 2:2, 9; 3:5; 6:14; Nu. 15:7, seq.; 28:8; and *וְהָיָה רִיחַ ה' אֲתָם* Nu. 28:6, 13; 29:6, etc. Hence has sprung the Chaldee word—

נִחְחִין plur. used also without רִיחַ *sweet odours, incense*, Dan. 2:46; Ezr. 6:10.

יִנְיָ m. (from the root יָנַן), *offspring, progeny*, always joined with יִנְיָ Genesis 21:23; Job 18:19; Isa. 14:22.

נִינְוָה pr. n. *Nineveh*, the ancient metropolis of Assyria, situated on the eastern bank of the Tigris, at the same place where Mosul now stands on the western bank, Gen. 10:11, 12; Isa. 37:37; Nah. 2:9; Jon. 1:2; 3:3. By the Greeks and Romans it was commonly called *Ninus* after the builder (Herd. i. 193; ii. 101; Diod. 2:3); in Ammianus, however (xviii. 16), *Nineve*. As to its site see the remarks of Bochart, Phaleg. lib. iv. cap. 20; also the travels of Niebuhr, vol. ii. p. 353 (who found in that place a village called *Numia*), and d'Anville, l'Euphrate, p. 80; compare Rosenm. Bibl. Alterthumsk. i. 2, p. 94, 114.

נִים Jer. 48:44 כתיב, i. q. נָם *fleeing*; prop. pass. put to flight, fugitive.

**נִסָּן** masc. *Nisan*, the first month of the Hebrews, called in the Pentateuch הַחֹדֶשׁ הָאֶחָד which see; Neh. 2:1; Esth. 3:7; Syr., Chald., and Arab. id. Apparently נִסָּן is for נִצָּן, or נִצֵּן and denotes the month of flowers, from נָצַח, נִצָּח a flower.

**נִיצוֹץ** *m. a spark*, once Isa. 1:31. Talmud. id. The root is either נִיץ (of the form נִיחֵם), or נִצֵץ (of the form קִיטוֹר).

נֵר i. q. נֵר m. (from the root נָר), a lamp, 2 Sam. 22:29.

**נִיר** TO BREAK UP the ground (with a plough), Hosea 10:12; Jer. 4:3. I consider this root to be sprung from the Hiph. of the verb **נָזַר** (comp. Ewald's Gramm., § 235), so that prop. it is to *make* a field *shine*. Hence **נִזְרוֹ** a yoke for plowing, [also **נִיר** No. 2.]

**נֵר** *m.* (from the root נָוַר)—(1) *i. q.* **נֵר** *a lamp*, always used figuratively of progeny. 1 Ki. 11:36, לְנֵר דָּוִד לְיָוֶשֶׁעַבְדִּי בְּלִהְיוֹתָם “that David my servant might always have a lamp,” *i. e.* that his race might continue for ever; compare 15:4; 2 Ki 8:19; 2 Ch. 21:7.

(2) *novale*, a *field newly cultivated*, Pro. 13:23; Jer. 4:3; Hos. 10:12; see the root נִכָּה.

**נָכָה** a root of uncertain authority as a verb (as to the passage Job 30:8, see נִכָּה Niph.). i. q. נָכָה to strike; hence—

**נָכָה** pl. נִכָּהִים *stricken*, trop. *afflicted*, Isaiah 16:7, and—

**נָכָה** adj. id. *afflicted*, fem. נִכָּהָה an afflicted, sad spirit, Prov. 15:13; 17:22; 18:14; comp. נִכָּה.

**נִכָּאת** f. Gen. 37:25; 43:11 (for נִכָּאת) pr. inf. of the form מִלָּאת, קָרָאת, שִׁנָּאת (not to be taken as in Ewald's Gr. p. 327, as plur. for נִכָּאות) a pounding, breaking in pieces, hence *aromatic powder*, which from being a general name, became applied to some particular kind of aromatic. LXX. *θυμίαμα*, Saad. *siliqua*, Aqu. *στίβαξ*. (Arab. نَكَاة is i. q. نَكَاة gum, gum tragacanth.)

Here also appears to belong בֵּית נִכְחָה 2 Ki. 20:13; Isa. 39:2, which may perhaps mean *house of his spices* (so Aqu. Symm. Vulg.), although as to sense it is rightly rendered by the Ch., Syr., Saad. and Arab. Polygl. (also Isa. loc. cit. for the Gr. *νεῦσθα*): *treasury*. For it appears that in this house were laid up the things which are mentioned directly after, "silver and gold and spices and precious ointments," its name however being taken not from the former but the latter. The opinion of Lorschach now seems to me a little too remote, who considered (Jen. Lit. Zeit. 1815, No. 59), נִכְחָה to be a Persic word from نَكَاة to deposit, نَكَاة keeping, custody.

**נָכָה** an unused root, whence—

**נָכָה** m. *progeny*, as well rendered by the Vulg., always joined with the syn. לֵוִי which see. With this accords Æth. ነገሥ: race, kindred, tribe (נ and ל being interchanged, compare ננר for נכר Genesis 21:23, in the Samaritan copy.—As to Job 31:3, where in some MSS. and editions there is נָכָה (for the common נָכָה), it may be i. q. Arab. نَكَاة wretched life; but the common reading is to be preferred.

**נָכָה** a root not used in Kal, to SMITE, TO STRIKE. (Arab. and Æth. نَكَأ, نَكَأ: id., but rarely used, mostly in the sense of hurting. Cognate are נָכָה, נָכָה, נָכָה, and in the Indo-Germanic languages, *ico—ere*.)

NIPHAL, pass. of Hiphil, to be smitten, slain; once found 2 Sa. 11:15.

PIEL, unused; for as to the word which some have referred as the inf. Piel, נִכָּה Nu. 22:6, it is (as elsewhere, Josh. 10:4) 1 pl. fut. Hiphil, and the whole passage is to be thus explained, וְאִנִּי אֶכָּהֵם "perhaps I shall be able to effect, that we may smite them (Israel), and I may drive them out." The verb נִכָּה, like the Arab. استطاع, is in this place construed with a finite verb, like Esth. 8:6. The plural נִכָּה was well explained by Sal. b. Melech, "I and my people; or I (Balak) in war, thou (Balaam) by curses."

PUAL, pass. to be smitten, Exod. 9:31, 32; of far more frequent use is Hophal, which see.

HIPHIL הִכָּה, imp. הִכָּה and הָךְ, fut. יִכָּה and יִכָּה—(1) to smite, to strike (Gr. *πλήσσω*), e.g. any one with a rod, Exod. 2:11, 13; Deu. 25:3; for the sake of correction, Jer. 2:30; Neh. 13:25; water, Exod. 8:13; a rock, Ps. 78:20; any one's cheek, (to buffet), Job 16:10; also with a stone (mit dem Steine treffen), 1 Sa. 17:49, 50; with an arrow, 1 Ki. 22:34; 2 Ki. 9:24; with a horn, Dan. 8:7 (ἵσθαι). A singular use is הִכָּה שְׁרָשִׁים to strike roots, Germ. *Burzeln* *schlagen*, *schiefen*; pr. to send forth into the ground. Followed by כֵּן of pers. to strike out any thing from any one, Eze. 39:3; an eye, Ex. 21:26.

Specially—(a) הִכָּה הַיָּד to strike the hand, 2 Ki. 11:12; Eze. 22:13; and הִכָּה בֶּרֶךְ to strike with the hand, Eze. 6:11; fully הִכָּה כָּף אֶל כָּף Eze. 21:19, 22; to clap the hands, sometimes as a sign of rejoicing, 2 Ki. loc. cit.; sometimes of indignation, Eze. 22:13, and of lamentation, Eze. 6:11; 21:19.

(b) וַיִּכּוּ לִבְדֵּיר אֹתוֹ 1 Sam. 24:6, "and the heart of David smote him," i. e. palpitated most vehemently and struck his internal breast; compare Æsch. Prom. 887; *κραδία φόβῳ φρένα λακτίζει*.

(c) God, or a messenger from him, is often said to smite a person, or a people, or a country with a disease or plague, i. e. to inflict a plague upon it (compare נָכָה, נָכָה; e.g. הִכָּה בְּפִגְמוֹת to smite with blindness, Genesis 19:11; a pestilence, Num. 14:12; hæmorrhoids, 1 Sam. 5:6; compare 2 Kings 6:18; Zech. 12:4; and in like manner, to smite a land with destruction, Mal. 3:24; also absol. Ex. 7:25, "after Jehovah had smitten the river," i. e. had turned it to blood; compare verse 20; Zech. 10:11; Isa. 11:15.

(d) to smite enemies, i. e. to conquer, to put to flight, Gen. 14:5; Deuter. 4:46; Josh. 12:7; 1 Sam. 13:4; 17:9.



(e) *to smite a besieged city*, i. e. to take it, 1 Ch. 20:1; 2 Ki. 3:19.

(2) In a stronger sense.—(a) *to smite in pieces, to break in pieces* (zerstören); e. g. a house, Amos 3:15; 6:11. Ps. 3:8, "thou hast broken in pieces the jaw bone of all my enemies," an image taken from beasts of prey.

(b) *to pierce through, to pierce into, to transfix*, e. g. with a spear, 1 Sam. 18:11; 19:10; 26:8; 2 Sam. 2:23; 3:27; 4:6; 20:10; with a flesh-hook, 1 Sam. 2:14; with a sword (הִקָּה לְפִי חֶרֶב, see חָרַב); hence—

(c) *to kill, to slay*, Gen. 4:15; Ex. 2:12; sometimes with the addition of the word נָפֵשׁ as to life. Gen. 37:21, נָפֵשׁ לֹא נָקְנוּ נִפְשׁ prop. "let us not smite him as to life," so that he may lose his life; i. e. "let us not kill him," Deut. 19:6, 11. Levit. 24:18. Followed by 3 partitive, *to kill, to slay* some of them. 2 Sam. 23:10, וַיַּךְ בְּבָלְשָׁתַיִם "and he slew (some) of the Philistines," 2 Sam. 24:17; Eze. 9:7; 2 Chr. 28:5, 17; especially 1 Sam. 6:19. Different is the passage, 1 Sam. 18:7, הִקָּה שָׂאֹל בְּאַלְפָיו "Saul has slain his thousands," 1 Sam. 21:12; 29:5. It is even used of wild beasts ravening, 1 Ki. 20:36; Jer. 5:6.

(3) in a lighter sense, *to touch, to blast* (compare Arab. ضرب) e. g. a plant with worms, Jonah 4:7; used of the sun and moon smiting persons, Jon. 4:8; Ps. 121:6 (where the cold of the night appears to be attributed to the moon, as the heat of the day is to the sun; compare Gen. 31:40; Hos. 9:16).

HOPHAL הִקָּה, once הִקָּה Ps. 102:5.

(1) pass. of Hiph. No. 1, *to be smitten*—(a) *to be beaten*, Nu. 25:14; Ex. 5:16.—(b) *to be smitten by God, smitten with a plague*, 1 Sa. 5:12; Isa. 1:5; 53:4.—(c) *to be taken as a city*, Eze. 33:21; 40:1.

(2) *to be slain, killed*, Jer. 18:21.

(3) *to be touched, hurt by the sun or wind*, Ps. 102:5; Hos. 9:16.

Hence נָכָה, and the two following nouns.

נָכָה adj. *smitten*, every where const. נָכָה רַגְלַיִם *smitten in the feet, lame*, 2 Sa. 4:4; 9:3. נָכָה רוּחַ *smitten in spirit, afflicted*, Isa. 66:2; comp. נָכָה.

נָכָה only in pl. נָכָהיִם Psalm 35:15, *smiting* (with the tongue), i. e. a railer, slanderer; compare Jer. 18:18.

נָכוּ & נָכָה pr. n. *Necho*, king of Egypt, son of Psammetichus. According to Manetho in the book of dynasties, he was the fifth of the second Saitic dynasty; and in order to distinguish him from his

grandfather of the same name he is called Necho the second. See Jul. Afric. in Routh's in Reliquiae Sacrae ii. p. 147; 2 Kings 23:29, 33; 2 Ch. 35:20; 36:4; Jer. 46:2; compare Herod. ii. 158, 159; iv. 42 (by whom he is called Νεκός). LXX. Νεχάω.

נָכוֹן ("prepared"), [Nachon], pr. n. of a threshing floor, 2 Sa. 6:6; called in the parallel place, 1 Ch. 13:9 קִירוֹן.

נָכַח an unused root, pr. i. q. יָכַח *to be before, in the sight of, over against* (see נָכַח), *to go straight*. Hence—

נָכַח adj. *straight, right*, pr. used of a way going straight on (Germ. gerade aus). Isa. 57:2, הֹלֵךְ נָכוֹחַ "he who walks in a straight way" (der gerade aus geht), i. e. an upright man; hence metaph. *upright, just*, Prov. 8:9. Fem. נָכוֹחָה "that which is just and proper." Am. 3:10; Isa. 59:14; plur. נָכוֹחוֹת id. Isa. 26:10; 30:10.

נָכַח pr. subst. *what is over against, in sight, used as a prep.*

(1) *over against, opposite*, Ex. 26:35; 40:24; Josh. 15:7; 18:17; 1 Ki. 20:29.

(2) *before*. נָכַח יְהוָה i. q. לְפָנֵי יְהוָה *before Jehovah*, i. e. acceptable to him, Jud. 18:6. נָכַח פָּנֵי יְהוָה *before Jehovah*, Lam. 2:19; metaph. *known to him*, Jer. 17:16; compare Prov. 5:21. שׂוֹם נָכַח פָּנָיו *to put (any thing) before one's own face, i. e. regard it with favour, to delight in it*, Eze. 14:7 (verse 3 for שׂוֹם there is נָתַן).

With prefixes—(1) אֶל נָכַח pr. *towards the face or front of any thing; towards*, Nu. 19:4.

(2) לְנָכַח—(a) *adv. towards what is opposite, i. e. straight before oneself* (gerade vor sich, Luth. strads) Prov. 4:25.—(b) *before*, Gen. 30:38; hence—(c) *for* (comp. Germ. vor and für, the latter of which has properly a local signification), used after a verb of interceding, Gen. 25:21.

(3) עַד נָכַח *unto, even to* (the place which is) *over against*, Jud. 19:10; Eze. 47:20.

נָכַח with suff. נָכוֹחוֹ id. *opposite, over against*, Ex. 14:2; Eze. 46:9.

נָכַל TO ACT FRAUDULENTLY, Mal. 1:14. (Syr. Ch. and Sam. id.)

PIEL, id. followed by לְ of pers. Nu. 25:18.

HITHPAEL, id. followed by בְּ Ps. 105:25; and even with an acc. (to treat or deal with some one fraudulently), Gen. 37:18.

Derived nouns נָכִיל and נָכִילָה (for נָכִילָה, נָכִילָה), and—

נכל m. pl. נְכָלִים, נְכָלִי *machination, wile*, Num. 25:18.

נכס an unused root, i. q. נָס (which see), to *gather, to heap up*; whence—

נָכְסִים m. pl. נְכָסִים *riches, wealth*, a word belonging to the later Hebrew; [found however in Joshua!]; Syr. نَحَصَّ id.; 2 Chr. 1:11, 12; Ecc. 5:18; 6:2; Josh. 22:8.

עֲנֵשׁ נְכָסִין Ch. plur. נְכָסִין id. Ezr. 6:8; 7:26, *to confiscate*.

נָכַר not used in Kal; prop. TO BE FOREIGN, STRANGE (נָכַר, נָכְרִי).

PIEL נָכַר—(1) *to estrange, to alienate*. Jer. 19:4, “and they have estranged this place,” i. e. consecrated it to other gods. Chald. and Syr. “have polluted.” (Arab. نَكَر IV. to repudiate, to contemn.)

1 Sam. 23:7, according to the common reading, נָכַר אֱתֹנִי אֱלֹהִים בְּיָדִי “God has repudiated him, (and delivered him) into my hand;” but I scarcely doubt but that we ought to read מָכַר; (LXX. πέρασεν).

(2) *not to know, to be ignorant of*, Deu. 32:27. Job 21:29, “ask now those that go by the way, and ye will not be ignorant of their signs;” you will readily know who it is they point out as if with the finger.

(3) i. q. Hiphil, *to contemplate*, to look at any thing, as strange or little known (Engl. to strange at some thing, [this is Gesenius's English]), Job 34:19.

HIPHIL נָכַר i. q. Piel No. 3, *to contemplate, to behold*, Gen. 31:32; Neh. 6:12. הִבִּיר פְּנִים i. q. נָכַר to have respect of persons (as a judge), to be partial, Deut. 1:17; 16:19; Pro. 24:23; 28:21; comp. Isa. 3:9. Hence—

(2) *to recognise, to acknowledge*, Gen. 27:23; 37:33; 38:25, 26; Deu. 21:17; Isa. 61:9.

(3) *to be acquainted with* (poet.), Job 24:13; 34:25; Isa. 63:16.

(4) *to know, to know how*, i. q. יָדַע, in the later Hebrew. Neh. 13:24, הִבִּיר מִבְּרִיט לְדַבֵּר הַיְּהוּדִית “they know not how to speak the Jews' language.” הִבִּיר לִי i. q. יָדַע to know the difference between, Ezr. 3:13.

(5) *to care for*, Ps. 142:5; Ru. 2:10, 19.

NIPHAL נָכַר—(1) *to make one's self strange, to make one's self unknown, i. e. to dissimulate, to feign*, like Hithpael No. 2. Pro. 26:24.

(2) pass. of Hiphil No. 3, *to be known*, Lam. 4:8.

HITHPAEL—(1) pass. of Hiphil No. 2, *to be known, recognised*, Pro. 20:11.

(2) i. q. Niphal, No. 1, *to dissimulate, to feign*, Gen. 42:7; 1 Ki. 14:5, 6.

Hence נָכַר, נָכְרִי, and the three nouns which follow. [On the connection of the significations of this root, see Thes. p. 887.]

נָכַר const. נָכַר Deut. 31:16, *something strange*—(a) *a strange or foreign country*. Hence נָכַר, נָכְרִי, pl. נְכָרִי *a stranger, strangers*, Gen. 17:12, 27; Ex. 12:43; sometimes with the additional notion of hostility, Ps. 18:45, 46. אֱלֹהֵי הַנָּכַר strange gods, Gen. 35:2; Jer. 5:19.—(b) *a strange or unknown thing*, specially used of a strange god, Neh. 13:30; 2 Ch. 14:2.

נָכַר m. Job 31:3, and נָכַר Obad. 12, *a strange* (i. e. an unhappy) *lot, fate, or fortune, a misfortune* (Arab. نَكْر id.).

נָכְרִי f. נָכְרִי, pl. נְכָרִים, adj. (from נָכַר = נָכַר with the addition of the termination י).—(1) *strange*—(a) *of another country and people, foreign*, e. g. עַם נָכְרִי Exod. 21:8; אִישׁ נָכְרִי a foreigner, Deu. 17:15; אִישׁ נָכְרִי Exod. 2:22.—(b) *of another family*, אִישׁ נָכְרִי a stranger, opp. to the son and lawful heir. Ecc. 6:2, fem. נָכְרִיָּה a strange woman, opp. to one's own wife, especially used with regard to illicit intercourse; hence *an adulteress*, comp. זָנָה. Pro. 5:20; 6:24; 7:5; 23:27.

(2) *metaph. new, unheard of*, Isa. 28:21.

נָכַת see נָכַח.

נָלָה a root of uncertain authority, which is supposed to signify the same as the Arab. نَال Med. Ye, TO FINISH, to procure (see Schult. Opp. Min. page 276, 277). Hence then is deduced—

HIPHIL, Isa. 33:1, פְּנִלְתָּ (Dag. f. euphon.) for פְּנִלְתָּךְ (which Cod. Kenn. 4. gives as a gloss), *when thou shalt finish or make an end*, i. e. leave off. Another trace of this root is supposed to be found in the form מְנַלְלָם Job 15:29; which, however, is not less uncertain (see מְנַלְלָה); especially as in the Phœnicio-Shemitic languages there exists no root beginning with the letters נל (which, in Arabic, are incompatible. My own opinion is, that we ought to read with Lud. Capellus כְּכֹלְתָךְ = כְּכֹלְתָךְ when thou shalt make an end [let it be remembered that this is only a conjecture]; compare the synonyms הִתֵּם and כָּלָה standing in near connection, Dan. 9:24.

נָמַכָּה 1 Sa. 15:9, *refuse, vile* (used of cattle); LXX. ἡμίμεινον, Vulg. vile, i. q. נָכְרִי. There is



no similar instance of a word so irregularly and monstrously formed, and it seems to have arisen from a blending of two, נִמְנָה (abstr. for coner.) and נִבְנָה which appears like a gloss. See Lehrs. 462, 63.

**נְמוּאֵל** (perhaps for נְמוּאֵל "day of God"), [Nemuel], pr. n. m.—(1) see נְמוּאֵל.—(2) Num. 26:9. Patron. — ibid. verse 12.

**נָמַד** a spurious root, whence usually the forms נָמַד, נָמַד, נָמַד, are derived, which really belong to the root נָמַד.

**נָמַל** a root of doubtful authority as a verb; of which, all the forms that occur, may be referred (I might almost say ought to be referred) to the roots מָלַל and מָלַל. From the root מָלַל No. II, to cut off, to be cut off, is the fut. יִמְלֹ, יִמְלֹ, see this root, p. cccclxxix, A; and to the Niph. of the same, perhaps we should refer נִמְלָתֶם (for נִמְלָתֶם) "ye shall be cut off," i. e. circumcised, Genesis 17:11 (which is commonly taken for Pret. Kal, of the root מָלַל to be circumcised). To the root מָלַל undoubtedly belongs pret. Niph. נִמְוֹל i. q. נִמְוֹל to be circumcised, Genesis 17:26, 27; part. נִמְלִים 34:22. Compare מִשְׁוֹט and מִשְׁוֹט for מִשְׁאוֹט and the observations on that word. From this root, however, there is the noun—

**נִמְלָה** f. Prov. 6:6; plur. נִמְלִים 30:25, the ant, Arab. نَمَلَة, perhaps so called from its cutting off, i. e. consuming (נִמְלֵ i. q. מָלַל).

**נִמְר** an unused root—(I) i. q. Arabic نَمِر to be spotted, covered over with specks ["Syriac נִמְר to variegated"]; compare נִמְר VIII, to have a speckled skin. Hence נִמְר leopard.

(II) i. q. Arab. نَمِر IV, to find limpid and sweet water (see נִמְרָה).

**נִמְר** m. leopard, so called from its spots ["prob. also including the tiger"], Jer. 5:6; Hab. 1:8. Syr. نَمِر, Arab. نَمِر, Æth. ነግሥት: Amhar. ነግሥት: (see the root) id.

**נִמְר** Chald. id. Dan. 7:6.

**נִמְרֹד** ("rebel"), pr. n. Nimrod, the son of Cush, and founder of the kingdom of Babylon, Gen. 10:8, 9. אֶרֶץ נִמְרֹד i. e. Babylonia, Mic. 5:6.

**נִמְרָה** & **נִמְרִים** [Nimrah, Nimrim], pr. n., see נִמְרָה p. cxviii, A

**נִמְשִׁי** ("drawn out" = נִמְשָׁה), [Nimshi], pr. n. of the grandfather of Jehu, 2 Ki. 9:2; compare 1 Ki 19:16.

**נָס** with suff. נָסִי (from the root נָס No. II) something lifted up, a token to be seen far off, specially—

(1) a banner, such as was set up on high mountains, especially in case of an invasion, when it shewed the people where to assemble, Isaiah 5:26; 11:12; 18:3; 62:10; Jerem. 4:6, 21; Ps. 60:6. Compare מִשְׁאֵת No. 2.

(2) a standard, or flag, as of a ship, Eze. 27:7; Isa. 33:23.

(3) a column or lofty pole, Nu. 21:8, 9.

(4) metaphorically, a sign, by which any one is warned, Nu. 26:10. (Syr. نَسَم a sign, a banner).

**נָסַח** prop. part. Niph. f. (from the root נָסַח the bringing about, guidance of God, 2 Chr. 10:15.

**נָסַג** i. q. נָסַג TO DRAW BACK, TO DEPART, only in Kal in the inf. absol. נָסַג Isa. 59:13; and fut. נָסַג Mic. 2:6.

HIPHL הִסִּיג—(1) to remove, to take away. Mic. 6:14, "thou shalt take away but shalt not save."

(2) to displace (a landmark) Deu. 19:14; 27:17; Hos. 5:10; once יִסְגֶּנִּי Job 24:2.

HOPHAL הִסְגָּה to be removed, to depart, Isa. 59:14. [In Thes. this is merely spoken of as "an uncertain root, see סָגַג"]

**נָסַח** not used in Kal pr. i. q. Arab. نَسَا to smell, to try by the smell, to try. The primary idea differs from that of נָסַח, which is to try by the touch, as it to prove by a touch-stone.

PIEL נִסְּה—(1) TO TRY, TO PROVE any one. 1 Kings 10:1, "the queen of Sheba came, לְנִסְּהוֹ בְּחִידוֹת to prove him with hard questions;" to examine the wisdom of Solomon, 2 Chr. 9:1; Dan. 1:12, 14. Specially—(a) God is said to try or prove men by adversity, in order to prove their faith, Gen. 22:1; Ex. 16:4; Deu. 8:2, 16; 13:4; Jud. 2:22; compare πειράζειν in New Test.—(b) men on the other hand are said to prove or tempt God, when they doubt as to his power and aid, Ex. 17:2, 7; Deut. 6:16; Ps. 78:18, 41, 56; Isa. 7:12, "I will not ask, neither will I tempt Jehovah."

(2) to try, to attempt, make a trial, to venture—(a) absol. 1 Sa. 17:39, "כִּי לֹא נִסִּיתִי" for I have made no trial. Jud. 6:39.—(b) followed by an inf. Deu. 4:34; 28:56.—(c) followed by an acc. of the

thing, Job. 4:2, הִנָּסָה דָּבָר אֵלַי תִּלָּאָה "can one attempt a word with thee? wilt thou take it ill?"

Derivative מִסָּח.

**נָסַח** fut. יִסָּח TO PLUCK OUT, —(a) any one from his house, Ps. 52:7; from the land, i. e. to drive into exile, Prov. 2:22. —(b) used of a house, i. e. to destroy, Prov. 15:25; men and houses, like plants, are said both to be planted and plucked up; compare נָטַע and נָטַח.

NIPHAL to be plucked up, i. e. expelled (from a land), Deu. 28:63.

Derivative מִסָּח.

**נָסַח** Chald. i. q. Hebr. ITHPEAL pass. Ezr. 6:11.

**נִסְיָה** m. (from the root נָסַח) —(1) a libation, a drink offering, Deu. 32:38.

(2) a molten image, i. q. מִסְכָּה Dan. 11:8.

(3) one anointed, i. e. a prince consecrated by anointing, i. q. מָשִׁיחַ, but more poetic in its use, Jos. 13:21; Ps. 83:12; Eze. 32:30; Mic. 5:4.

I. **נָסַךְ** i. q. נָסַךְ (compare No. 3) TO POUR, TO POUR OUT, Isa. 29:10, specially —

(1) in honour of a god, to make a libation, σπένδειν, Ex. 30:9; Hos. 9:4. Whence Isa. 30:1, נָסַךְ, נָסַךְ σπένδουσθαι σπονδήν, to make a covenant, because the ancients in making covenants were accustomed to offer libations, (compare Lat. *spondere*, from σπονδή).

(2) to cast out of metal, Isa. 40:19; 44:10.

(3) to anoint a king, Psalm 2:6. Compare נָסַךְ No. 3.

NIPHAL pass. of No. 3, to be anointed, Prov. 8:23.

PIEL i. q. Kal No. 1, to make a libation, 1 Chr. 11:18; Syr. Pa. id. In the parallel place, 2 Sam. 23:16; there is Hiph. which is more used in the older Hebrew.

HIPHAL id. to pour out (libations), to make a libation, Gen. 35:14; Num. 28:7; Jer. 7:18; Psalm 16:4.

HOPHAL pass. Ex. 25:29; 37:16.

Derived nouns, מִסְכָּה No. I. נִסְיָה, נָסַךְ.

II. **נָסַךְ** i. q. cogn. נָסַךְ. —(1) TO INTERTWINE, TO WEAVE, TO HEDGE, i. q. Arab. نَسَجَ, hence מִסְכָּת the warp. From the idea of hedging, fencing, comes —

(2) to cover, to protect, Isa. 25:7. Comp. מִסְכָּה No. II.

**נָסַךְ** Chald. to pour out, to make a libation, especially in PAREL, Dan. 2:46; where by zeugma it is

applied also to the מִנְחָה, compare Arab. نَسَكَ to sacrifice to God.

**נָסַךְ** and **נָסַךְ** m. with suff. נִסְכֵּי, pl. נִסְכִּים.

(1) a libation, a drink-offering, Gen. 35:14; Jer. 7:18; מִנְחָה וְנִסְכֵּי the offering (without blood), and the drink-offering, Joel 1:9.

(2) a molten image, i. q. מִסְכָּה, Isaiah 41:29; 48:5.

**נָסַךְ** emphat. st. נִסְכָּא Chald. a libation, a drink-offering, Ezr. 7:17 [plur. with suff. נִסְכֵּיהוֹן].

**נָסַךְ** see נָסַךְ.

I. **נָסַם** i. q. מָסַם TO PINE AWAY, TO BE SICK (Syr. ܢܫܡܐ Ethpa. id. ܢܫܡܐ sick. Compare Hebr. נָשָׂא, נָשָׂא). Isa. 10:18, בְּמִסְכֵּם נָסַם "as a sick man pines away" [But a very good sense is given in English version, in which it is taken as from the following].

II. **נָסַם** not used in Kal, i. q. נִשָּׂא ["Arabic نَصَّ"] prop. TO LIFT UP, TO EXALT; whence יָסַם.

HITHPAEL, Zech. 9:16, "they shall be (as) נִשָּׂא אֲבָנֵי הָאֶרֶץ הַזֹּאת" the stones of a diadem lifting themselves up in his land." But הִתְנַסְּמוּ Ps. 60:6, is from the root נָסַם.

**נָסַע** —(1) prop. i. q. Arab. نَزَعَ TO PULL UP, TO PLUCK OUT (compare נָסַח); e. g. door posts, Jud. 16:3, 14; especially the stakes of a tent when a camp moves, Isa. 33:20. Hence —

(2) to remove a camp, to break up from an encampment (as a nomadic band), Gen. 35:16; 37:17; Num. 10:18; 33:3, seqq; an army of soldiers, Exod. 14:10; 2 Ki. 19:8; and also —

(3) to remove, to depart (aufbrechen); e. g. used of the angel of God, Exod. 14:19; also used of the ark of the covenant, Num. 10:33; of a wind springing up, Num. 11:31; to migrate, to journey, often used of nomadic tribes, Gen. 12:9; 33:17.

(4) to bend a bow; Arab. نَزَعَ; see מִסַּע.

NIPHAL, to be plucked out, used of the cords of a tent, Job 4:21 (see under the word יָתֵר); of a tent itself, Isa. 38:12.

HIPHAL הִסַּע —(1) causat. of Kal No. 2; to cause a camp to remove, Exod. 15:22; Ps. 78:26.

(2) causat. of Kal No. 3, to cause to go, to lead, Ps. 78:52; also to take away, 2 Ki. 4:4.

(3) to pluck up as a tree, Job 19:10; a vine,



Ps. 80:9; to cut out (to quarry) stones, Eccles. 10:9; 1 Ki. 5:31.

Derivatives, נִסְעָה, נִסְעָה

**נָסַח** fut. נִסְחָה, once found Ps. 139:8, TO ASCEND. This root, if it can be so called, is of frequent use in Syriac and Chald., but only in the fut. imp. and inf. Kal (נִסְחָה, נִסְחָה, נִסְחָה), and in Conj. Aph. (נִסְחָה); in the other forms, pret. and part. Pe., and Conj. Ethp. they use the verb נִסְחָה, so that the first radical Nun never appears. And, indeed, such a root נִסְחָה seems never to have existed; and it may have been rightly remarked by Castell (who has been undeservedly blamed for it by J. D. Michaëlis, Lex. Syr.

p. 600), that נִסְחָה, נִסְחָה, and נִסְחָה are contracted from נִסְחָה, נִסְחָה. Other instances of words so contracted that the former of two consonants is doubled, are מִתְחַה, מִתְחַה, commonly נִסְחָה see Caussin, p. 12, etc. Properly, therefore, this root נִסְחָה should be excluded from Lexicons.

**נָסַח** Chald. id. (see Hebr.) אֶפְחָה, inf. הִנְסָה to cause to ascend, to take up, Dan. 3:22; 6:24.

HOPHAL (in the Hebrew manner) הִנְסָה Dan. 6:24.

**נִסְרוֹךְ** [Nisroch], pr.n. of an idol of the Ninevites, 2 Ki. 19:37; Isaiah 37:38; perhaps eagle, great eagle; from the Phœnicio-Shemitic נִסְרָה, נִסְרָה, and the syllable אֶכְ, which, in Persian, is intensive; like تَابَنَ most splendid; فَرَاكَ (Φαράκη) most magnificent. As to Phœnicio-Shemitic roots inflected in the Persian manner, see Bohlenii Symb. § 4. As to the worship of the eagle, see Jauh. ap. Gol. v. נִסְרָה.

**נָסַח** a spurious root; for the forms נִסְחָה, נִסְחָה, which might seem as if they belonged here, see under נִסְחָה.

**נָעָה** ("shaking," perhaps, of the earth), [Neah], pr.n. of a town in the tribe of Zebulun, Josh. 19:13.

**נָעָה** ("motion"), [Noah], pr.n. f., Num. 26:33.

**נְעָרִים** m. plur. (from the noun נֶעַר)—(1) childhood, Gen. 46:34.

(2) youth, adolescence, Ps. 71:5, 17; אִשְׁתֵּי נְעָרִים "the wife of thy youth," whom thou marriedst when young, Pro. 5:18; הַנְּעָרִים children of youth, begotten in youth, Ps. 127:4. Metaph. of the youth of the people of Israel, Jer. 2:2; 3:4; Eze. 16:22, 60; compare נְעָרִים.

**נְעָרוֹת** pl. f. id. Jer. 32:30.

**נְעִיאל** (perhaps, i. q. נְעִיאל, [Neiel], pr. n. of a town in the tribe of Naphtali, Josh. 19:27.

**נְעִים** m. adj. (from the root נָעַם).—(1) pleasant agreeable, Ps. 133:1; used of a song, Ps. 147:1; the harp, Psal. 81:3; of one beloved, Cant. 1:16. Plur. נְעִימִים pleasant things, i. e. pleasures, Job 3<sup>d</sup> 11, and נְעִימוֹת Psalm 16:11.

(2) pleasant (as to place); plur. נְעִימִים pleasant places, Ps. 16:6.

(3) benign, generous to any one, Ps. 135:3; comp. נָעַם Ps. 90:17.

**נָעַל**—(1) TO BOLT a door, TO FASTEN WITH A BOLT; with an acc. 2 Sa. 13:17, 18; Jud. 3:23, 24.

(2) to shoe, to put on sandals, Arab. نعل (which is done by binding round the foot with straps, and as it were bolting it). Followed by two acc. Eze. 16:10 וְנָעַלְתִּיךָ תַּחֲשִׁי "I shod thee with seal skin."

HIPHIL, id., 2 Ch. 28:15.

Derivatives, מְנַעֵל, מְנַעֵל, and—

**נָעַל** f. (Deut. 29:4), a shoe, a sandal, Arabic نعل Gen. 14:23; Josh. 5:15, etc. In transferring a domain it was customary symbolically to deliver a shoe (as in the middle ages a glove); hence the casting down a shoe upon any country was a symbol of taking possession. Ps. 60:10, "upon Edom will I cast down my shoe," i. e. I will take possession of it, I will claim it as my own (see Rosenm. Altes und Neues Morgenland, No. 483), Ps. 108:10. Elsewhere a shoe thong, shoe latchet, and a pair of shoes (Am. 2:6; 8:6), is used for any thing of very little value.

Dual נְעָלִים Am. loc. cit., and pl. נְעָלִים, once נְעָלוֹת Josh. 9:5.

**נָעַם** fut. יִנְעַם TO BE PLEASANT, LOVELY, used of one beloved, Cant. 7:7; a friend, 2 Sam. 1:26; TO BE PLEASANT, used of a country, Gen. 49:15; impers. Pro. 24:25, יִנְעַם לְמוֹכְרֵיהֶם "to those who punish (i. e. judges), there shall be delight," i. e. it shall be well with them; comp. לֵי יִטֵּב לֵי it is well with me. (Arab. نَعِم and نَعِم i. q. Hebr., נָעַם to delight in any thing.)

Derivatives, the seven following nouns, and נְעִימִים.

**נָעָם** ("pleasantness"), [Naam], pr.n. m. 1 Ch. 4:15.

**נָעָם** m.—(1) pleasantness, Pro. 3:17; אֲחֵרֵי נָעָם pleasant, i. e. suitable, becoming words, Pro. 15:26 16:24.

(2) *beauty, brightness*; נְעֻם יְהוָה glory of Jehovah, Ps. 27:4; comp. נֹכַח יְהוָה verse 13; Ex. 33:19.

(3) *grace, favour*, Ps. 90:17; Zech. 11:7 (compare χάρις, *gratia*; Germ. *Gunst*, from the word *hold*).

נְעֻמָּה ("pleasant"), [*Naamah*], pr. n.—(1) of two women,—(a) the daughter of Lamech, Gen. 4:22.—(b) the mother of Rehoboam, 1 Kings 14:21, 31; 2 Chron. 12:13.

(2) of a town in the tribe of Judah, Josh. 15:41; compare נְעֻמָּתִי.

נְעֻמִּים [*Naamites*], patron. of the pr. n. נְעֻמָּה No. 2, b, for נְעֻמָּתִי (which is found in the Samaritan copy), Num. 26:40.

נְעֻמִּי ("my pleasantness"), [*Naomi*], pr. n. of the mother-in-law of Ruth, Ru. 1:2, sqq.

נְעֻמָּה — (1) *pleasantness*; Isaiah 17:10, נְעֻמֵּי נְעֻמִּים "pleasant plants."

(2) [*Nuaman*], pr. n.—(a) of a son of Benjamin, Gen. 46:21,—(b) Num. 26:40.—(c) of a Syrian general, 2 Ki. 5:1.

נְעֻמָּתִי [*Naamathite*], Gent. n. from נְעֻמָּה a town otherwise unknown, different from that mentioned above (נְעֻמָּה No. 2), Job 2:11; 11:1.

נָעַץ an unused root, Chald. נָעַץ to pierce, to prick, to stick into; whence נָעַץ (נָעַץ) a kind of thorn, perhaps the *lotus spinosa* (see Celsii Hierob. ii. p. 191, and my remarks on Isa. 7:19). Hence denom.—

נְעֻצִים m. a thorn hedge, a place of thorns, Isa. 7:19; 55:13.

I. נָעַר TO ROAR (as a young lion), Jerem. 51:38. Syr. نَحَرَ id. This word seems to be onomatop. like the kindred word נָחַר, uttering a hoarse roaring sound from the throat.

II. נָעַר TO SHAKE, specially—(1) *to shake out*, Neh. 5:13; Isa. 33:15.

(2) *to shake off*. Isaiah 33:9, נָעַר בָּשָׁן וְכַרְמֶל "Bashan and Carmel shake off (the leaves)," i. e. cast them down.

NIPHAL—(1) pass. *to be shaken out*, i. e. cast out from a land, Job 38:13; Ps. 109:23. (Compare Arabic نَفَضَ to shake, to shake out, VIII. to be expelled, expulsion).

(2) *to shake oneself out* (from bonds), to cast them off, Jud. 16:20.

PIEL, *to shake out*, Neh. 5:13. Pregn., Exodus

14:27, וַיִּנָּעַר יְהוָה אֶת־מִצְרַיִם בְּתוֹךְ הַיָּם, "and the Lord shook out the Egyptians into the midst of the sea," i. e. he shook them from the land and cast them into the sea. Ps. 136:15.

HITHPAEL, *to shake oneself out* of any thing, followed by לוֹ Isa. 52:2.

Hence נָעַר No. II, נָעַרָה.

I. נָעַר—(1) m. A BOY. (A primitive word, Sanser. *nara* man, fem. *narī*, *nārī*, woman, Zend. *naere*, Pers. *نار*, Greek *ἀνῆρ*). It is used both of a new-born child, Exod. 2:6; Jud. 13:5, 7; 1 Sam. 4:21; as well as of a young man of about twenty, Gen. 34:19; 41:12 (compare 37:2; 44:22); 1 Ki. 3:7; Jer. 1:6, 7. It is sometimes used emphat. to express tenderness of age (as in Lat. *admodum puer*), in various ways. 1 Sam. 1:24, וַיִּנָּעַר נָעַר, Vulg. *et puer erat adhuc infantulus*. 1 Sam. 30:17, אַרְבַּע מֵאוֹת אִישׁ־נָעַר "four hundred men, young men." In other places *boy* is rather the name of function, and denotes *servant* (like Gr. *παῖς*; Germ. *Bursche*, *Junge*, *Knappe*). Gen. 37:2, הוּא נָעַר "he (was) servant with the sons of Bilhah," etc. (*er war Hirtenknaue, Hirtenknecht*), 2 Kings 5:20; 8:4; Exod. 33:11; 2 Ki. 4:12; used also of common soldiers (Germ. *die Burschen*; compare אִישׁ No. 1, let. h), 1 Kings 20:15, 17, 19; 2 Kings 19:6. Used of the Israelites, when young as a people, Hos. 11:1; compare נְעָרִים.

(2) By a singular idiom of some books, or rather by an archaism, like the Gr. ἡ *παῖς*, comm. it is used for נָעַרָה a girl, and is construed with a fem. verb, Gen. 24:14, 16, 28, 55; 34:3, 12; Deu. 22:15, seq. (The epicene gender has been incorrectly ascribed to this word by Simonis and Winer.) In all these cases the reading of the margin [קרן] is נָעַרָה (compare page ccxviii, A). In the Pentateuch this occurs twenty-two times; and also to this I refer pl. נָעַרִים used of girls, Ruth 2:21, comp. 8, 22, 23 (LXX. *κόρῆς*), also used of boys and girls, Job 1:19. In like manner the Arabs, in the more elegant language, use masculine nouns also in speaking of the other sex, and leave out the feminine termination which is used in common language, as عروس a bridegroom and bride, which latter is in common language عروسه old woman, comm. عجوزة; comp. بعلة for the comm. بعلة mistress, زوجة for زوج a wife, like the Germ. *Gemahl* for *Gemählin*.

Derivatives, נָעַרָה, נָעַר, נָעַרָה, נָעַרָה.

II. נָעַר (from the root נָעַר), m. a casting out,



*driving out*, concr. *what is driven out* (used of cattle), Zec. 11:16.

**נַעַר** m. (from the radical נָעַר), *boyhood, youth*, i. q. נְעָרִים. Job 33:25; 36:14; Psa. 88:16; Prov. 29:21.—In Job 36:14, and Psa. loc. cit. some have given it the signification of *driving out* (from the root נָעַר), but this is needless.

**נַעֲרָה** f.—(1) *a girl*, Jud. 19:4, seqq.; Est. 2:9, 13; also used of one νεράμος, Ruth 2:6 (compare נְתוּלָה).

(2) *handmaid, a servant*, Prov. 9:3; 31:15; Ruth 2:8, 22; 3:2.

(3) [*Naarah, Naarath*], pr. n.—(a) of a town on the confines of the tribe of Ephraim (Josh. 16:7), called, 1 Ch. 7:28, נַעֲרָה.—(b) f. 1 Ch. 4:5.

**נַעֲרִי** see נַעֲרִי.

**נַעֲרִיָּה** (“boy,” i. e. “servant of Jehovah,” for נַעֲרִיָּה), [*Neariah*], pr. n.—(1) 1 Chron. 3:22, 23.—(2) 1 Chron. 4:42.

**נַעֲרָן** (“juvenile,” “puerile”), [*Naaran*], pr. n., see נַעֲרָה No. 3, a.

**נַעֲרָת** fem. *tow*, which is *shaken out* from flax (from the root נָעַר), Jud. 16:9; Isa. 1:31.

**נָעַשׂ** an unused root. Arab. نَعَش to bear up, hence נָעַשׂ No. II. for נָעַשׂ.

**נֶפֶח** *Memphis*, pr. n. see נֶפֶח.

**נָפַח** an unused root. Arab. نَفَح to go forth, kindred to the verbs נָפַק to go out, and נָבַן to sprout; whence—

**נֶפֶחַ** (“sprout”) [*Nepheg*] pr. n. m.—(1) Ex. 6:21.—(2) 2 Sam. 5:15; 1 Chr. 3:7; 14:6.

**נֶפֶחַ** f. (from the root נָפַח)—(1) *a lofty place* (compare נֶפֶח), hence נֶפֶחַ דֹּר, נֶפֶחַ דֹּר Jos. 11:2; 12:23; 1 Ki. 4:11; and ellipt. נֶפֶחַ דָּאָר Jos. 17:11; pr. n. of a maritime town near mount Carmel.

(2) *a sieve*, Isa. 30:28; compare נֶפֶחַ.

**נֶפֶסִּים** (“expansions,” from the root נָפַס Syr. and Chald. to stretch out) [*Nephusim*] pr. n. m. Ezr. 2:50; קֶרִי, for which there is in נֶפֶסִּים כְּתִיב, and Neh. 7:52; נֶפֶסִּים (a reading which is undoubtedly false, blended from נֶפֶסִּים and נֶפֶסִּים).

**נָפַח** i. q. פָּנַח TO BLOW, TO BREATHE (an onomatop. root. Compare Germ. fachen, anfaehen. Arabic

نَفَح and نَفَخ to blow; نَفَح and نَفَخ express a harsher snorting sound). Specialy—

(1) *to blow upon* any one, followed by נָ, Eze. 37:9.

(2) *to blow the fire*, Eze. 22:21; without נָ, Eze. 22:20, and Isa. 54:16; דֹּר נֶפֶחַ a pot blown upon, i. e. boiling upon a blown fire, Job 41:12; Jer. 1:13.

(3) *to disperse, or cast away by blowing*, followed by נָ Hag. 1:9.

(4) *to breathe out* (the soul, the life), Jer. 15:9 PUAL *to be blown*, used of a fire, Job 20:26.

HIPIL—(1) with the addition of נָפַשׁ *to cause to breathe out the soul*, Job 31:39; a hyperbolic expression for to extort sighs, to torment miserably.

(2) *to blow away*, metaph. i. q. *to value lightly, to despise*, Mal. 1:13.

Derived nouns, נֶפֶחַ, נֶפֶחַ, נֶפֶחַ, and—

**נֶפֶחַ** (“blast,” perhaps a place through which the wind blows), [*Nophah*], pr. n. of a town of the Moabites, Nu. 21:30; supposed to be the same as נֶפֶחַ, which see.

**נֶפֶלִים** only in pl. נֶפֶלִים m. *giants*, Gen. 6:4; Nu. 13:33. So all the ancient versions (Chald. נֶפֶלִים the giant in the sky, i. e. the constellation Orion, plur. the greater constellations). The etymology of this word is uncertain. Some have compared נֶפֶלִים, which Gigg. and Cast. render, great, large in

body; but this is incorrect; for it means, excellent, noble, skilful. I prefer with the Hebrew interpreters and Aqu. (ἐπιπύροντες) falling on, attacking, so that נֶפֶלִים is of intransitive signification. Those who used to interpret the passage in Genesis of the fall of the angels, were accustomed to render נֶפֶלִים *fallers, rebels, apostates*.

**נֶפֶסִּים** see נֶפֶסִּים.

**נֶפֶשׁ** (according to the Syriac usage, “refreshment”), [*Naphish*], pr. n. of a son of Ishmael, Gen. 25:15; and of his posterity, 1 Ch. 5:19.

**נֶפֶשִׁים** see נֶפֶסִּים.

**נֶפֶךְ** an unused root, of uncertain signification; whence—

**נֶפֶךְ** m. a kind of gem, but what, it is uncertain (comp. the kindred נֶפֶךְ Ex. 28:18; 39:11; Ezek. 27:16; 28:13. The LXX. render it three times by ἀνθράξ, i. e. carbuncle. I define nothing as to what it is.

נפל fut. יפל, inf. נפל with suff. נפלו 2 Sa. 1:10, and נפלו 1 Sa. 29:3.

(1) TO FALL. (Syr. Ch. **ܢܦܠ** id. The primary syllable *fal* which is found in this sense in the Germ. *fallen*, Engl. *to fall*; Gr. and Lat. *fallō*, *σφάλλω*, pr. is to cause to fall, to supplant; transp. it is *labi*). It is used of a man falling on the ground, Ps. 37:24; or falling from a horse or a seat, Gen. 49:17; 1 Sa. 4:18; into a ditch (**בְּשִׁתָּח**) Ps. 7:16; falling into a snare, Am. 3:5, etc.; falling in battle, 2 Sam. 1:4; Isa. 10:4; Psalm 82:7 (fully **נָפַל בְּחֶרֶב** to fall by the sword, Ps. 78:64; Eze. 11:10, and so frequently); used of one fallen sick (**נָפַל לְמִשְׁכָּב**) compare the Fr. *tomber malade* [so the English expression], Exodus 21:18; also used of buildings falling into decay, Jud. 7:13; Eze. 13:12; Am. 9:11. Part. **נָפֵל** falling; in a past sense, fallen, lying down, Jud. 3:25; 1 Sam. 5:3; 31:8; Deut. 21:1; in a future sense, about to fall, becoming a ruin, Isa. 30:13. Used of a prophet who sees visions, divinely brought before him in his sleep; thus are the words to be understood, Num. 24:4, "who saw the visions of God **נָפַל וְנִלְיָיִם** lying (in sleep) and with open eyes" (sc. of the mind); an incorrect interpretation was lately given of this passage by a learned man (Lit. Zeit. Jen. 1830, iv. p. 381), who interpreted **נָפַל** in this passage of the falling sickness. Specially *to fall* is used of—(a) a fetus which is born, Isa. 26:18; comp. Il. xix. 110, *ὅς κεν ἐπ' ἡματι τῷδε πείσῃ μετὰ ποσσὶ γυναικός*; where the Schol. *πέισῃ, γεννήσῃ*; also, *καταπίπτω*, Sap. vii. 3; *cadere de matre*, Stat. Theb. i. 60; Arab. سقط (not **نقع**). In Chaldee, **נָפַל** specially is used of an abortion; whence Heb. **נָפַל**, which see.—(b) used of members of the body which *fall away*, become emaciated (*einfallen*), Nu. 5:21, 27.—(c) of the face cast down through sorrow, Gen. 4:5, 6. Comp. Hiphil No. 1, e.—(d) of men who are fallen into calamities, 2 Sam. 1:10; Prov. 24:16.—(e) of kingdoms or states, which are overthrown, Isa. 21:9; Jer. 51:8; Amos 5:2.—(f) of lots which are cast, Eze. 24:6; Jon. 1:7; and even of any thing obtained by lot, followed by **?** Nu. 34:2; Jud. 18:1.—Also, in various ways it is figuratively applied (to express ideas for which in Latin compound verbs would be used)—(g) *to fall down* (from heaven), used of divinely revealed oracles, Isa. 9:7; comp. Chald. Dan. 4:28, and Arab. **نزل** to fall down (from heaven), to be revealed. Hence *the Spirit of God*, or *the hand of God*, is said to *descend upon* any one, Eze. 8:1; 11:5.—(h) *to fall upon* any one as deep sleep (to op-

press), followed by **על** Gen. 15:12; terror, Ex. 15:16; Josh. 2:9; Est. 8:17; 9:2; Ps. 55:5, 105:38; Dan. 10:7; Job 13:11; calamity, Isa. 47:11.—(i) *to fall* from one's purpose or counsel, followed by **מן** Ps. 5:11, **יִפְּלוּ מִמַּעֲצָוָתָם**, "let them fall from their counsels;" compare Ovid. Met. ii. 328.—(k) *to fall to the ground*, to fail, Nu. 6:12; especially used of vain promises, Josh. 21:45; 23:14. More fully **נָפַל אַרְצָה**, Gr. *πίπτει εἰς γῆν, ἔραξε*, 2 Ki. 10:10 (comp. *χαμαίπερὲς ἔπος*, Pind. Pyth. vi. 37; Nem. iv. 65; Ol. ix. 19; Platonis Eutyphr. 17).—(l) *to fall out, to happen*. Ru. 3:18, **אִיֶּה יִפֹּל דָּבָר**, "how the thing will fall out" (Cic. Brut. 40), i. e. will happen; comp. Chald. Ezer. 7:20.—(m) followed by **מן** comparative, to fall in comparison with any one, i. e. to be inferior to him, *to yield* to him, Job 12:3; 13:2; also, followed by **לפני** Est. 6:13.

(2) It is also used of those who purposely *cast themselves, throw themselves, or rush* upon any place (compare Syr. **ܢܦܠ**, which is put in the New Test. for *πίπτει* and *βάλλεσθαι*), specially—(a) *to fall prostrate, to prostrate oneself*, 2 Sam. 1:2; **וַיִּפֹּל אַרְצָה**, "and he fell (prostrated himself) on the ground," Job 1:20; often with the addition of **על** **אֹפְנִי** Gen. 17:3, 17; Num. 16:4; Jos. 7:6; **לפני פ' 2 Sam. 14:4; לִאֲפִי אַרְצָה 1 Sam. 20:41; also פ' Gen. 44:14; לפני רגלי פ' Esth. 8:3.—(b) to fall on some one's neck, to rush into his embrace, Genesis 33:4; 45:14; 46:29; compare 50:1.—(c) **נָפַל עַל חֶרְבּוֹ** to fall, (throw oneself) on one's own sword, 1 Sam. 31:4, 5; 1 Chr. 10:4.—(d) *to fall upon* as an enemy, *to attack*, Job 1:15; followed by **?** Jos. 11:7.—(e) *to alight* from a beast or chariot; followed by **מעל** Gen. 24:64; 2 Ki. 5:21.—(f) *to let oneself down, to encamp* as an army, Jud. 7:12; of a people, Gen. 25:18; (compare 16:12). LXX. *κατέκρησε*.—(g) **נָפַלָה תְּחִנָּתִי לְפָנֶיךָ** my prayer (petition) falls before any one, a phrase which has a twofold meaning.—(a) to ask as a suppliant, Jer. 36:7.—(β) to be heard and attended to, answered; Jer. 37:20; 42:2, (pr. to be allowed to lay one's petition down; to accept it; which, when it is done, intimates a disposition to answer it).—(h) *to fall away, to desert*, (*abfallen*), Gr. *πίπτει, διαπίπτει*, 1 Sa. 29:3; followed by **על** 1 Chr. 12:19, 20; 2 Chr. 15:9; Jer. 21:9; 37:14; 39:9; Isa. 54:15; Jer. 37:13; 38:19; 52:15; *to any one*.**

HIPHIL—(1) causat. of Kal No. 1 *to cause to fall*, i. e.—(a) *to cast, to throw* (*werfen*) e. g. wood on the fire, Jer. 22:7; *to throw down, to prostrate* any one (*niederwerfen*), Deu. 25:2; *to throw down*, a wall, 2 Sa. 20:15.—(b) *to cause any one to fall*



by the sword, Jer. 19:7; Dan. 11:12; to fell trees, 1 Ki. 3:19, 25; 6:5.—(c) to bear, to bring forth, Germ. *würfen* (see Kal No. 1, a), Isa. 26:19; "the earth shall bring forth the dead," i.e. cast them forth from herself.—(d) to cause to fall away (as a limb—the thigh), to emaciate, Num. 5:22; see Kal No. 1, b.—(e) to cause to fall, used of the countenance, for sorrow or anger, Jer. 3:12; followed by פני of pers. (to be angry with any one); also הפיל פני פ' to let any one's countenance fall, i. e. to make sad, Job 29:24; see Kal No. 1, c.—(f) to cast a lot, Psalm 22:19; Pro. 1:14; also without נזול 1 Sam. 14:42; hence to distribute by lot, to appropriate to any one followed by an acc. of the thing, and ל of pers. Jos. 13:6; 23:4; Eze. 45:1; 47:22; without the dat. Ps. 78:55; see Kal No. 1, f.—(g) to lay down one's request (petition) before any one, i. e. to ask as a suppliant, Jerem. 38:26; 42:9; Dan. 9:18, 20; see Kal 2, g.

(2) to let fall, e. g. a stone, Nu. 35:23; hence—(a) הפיל ארצה to let fall to the ground (used of a promise), not to fulfil, 1 Sa. 3:19; without ארצה Esth. 6:10; see Kal 1, k.—(b) to drop, to desist from anything (Germ. *eine Sache fallen lassen*); followed by מן Jud. 2:19.

HITHPAEL—(1) to prostrate oneself, Deuteron. 9:18, 25; Ezr. 10:1.

(2) followed by על to rush upon, to attack any one, Gen. 43:18.

PIEL נפל once in Ezekiel (a book abounding in uncommon forms) 28:23, i. q. נפל, which is found in a similar connection, Eze. 30:4; 32:20.

Derivative nouns, נפלה, נפיל, נפיל, נפיל.

נפל Ch. fut. יפל (compare Syr. نَفَلَ, in Targ. freq. נפל), i. q. Heb.—(1) to fall—(a) to fall down, Dan. 7:20; 4:28, נפל מן השמים "a voice fell from heaven," (compare Isaiah 9:7).—(b) to fall out, to happen, Ezr. 7:20.

(2) to be cast down, Dan. 3:23 (Syr. نَفَلَ, to be cast into prison); to prostrate oneself, Daniel 3:6, 7, 10, 11; על אפוחי Dan. 2:46.

נפל m. a premature birth, which falls from the womb, an abortion, Job 3:16; Ps. 58:9; Ecc. 6:3. Compare the root as used of a birth, Kal No. 1, a. Hiph. No. 1, c. In the Talmud נפל is used of a premature birth, and the Arab. سقط to fall IV. to mis-carry, Arab. سقط abortion.

נפל see נפל Piel.

נפס an unused root; see נפס.

נפץ i. q. פוצץ—(1) TO BREAK, TO DASH IN PIECES, e. g. an earthen vessel, Jud. 7:19; Jerem. 22:28. Hence—

(2) to scatter a flock, or a people, Isa. 11:12.

(3) reflex. to disperse selves, to be dispersed (of a people), 1 Sam. 13:11; Isai. 33:3; Gen. 9:19, מֵאֵלֶּה נִפְצָה כָּל הָאָרֶץ "from these was all the earth dispersed," i. e. the nations of all the earth dispersed themselves (comp. Gen. 10:5).—Besides the pret. it only occurs in the inf. absol. נפוצו Jud. 7:19, and part. pass. נפוצו Jer. 22:28. In imp. and fut. the verb פוצץ is used (see Heb. Gramm. § 77).

PIEL—(1) i. q. Kal No. 1, to break, or dash in pieces, an earthen vessel, Ps. 2:9; children against a rock, Ps. 137:9.

(2) to disperse, to scatter a people, Jer. 13:14; 51:23. Inf. נפץ subst. the dispersion of the Israelites amongst the countries of the Gentiles, διασπορά, Dan. 12:7.

PUAL, part. broken in pieces, thrown down, Isa. 27:9.

Derivatives נפץ, נפץ, and—

נפץ m. inundation, shower, Isa. 30:30; from the root נפץ Aram. to pour out; kindred to this is فاض Med. Ye, to overflow; compare amongst others the word ירק to scatter, to pour.

נפק Chald. TO GO OUT, Dan. 2:14; 3:26; 5:5; to be promulgated (as an edict). Dan. 2:13, נפקת; compare Luke 2:1, ἐξηλθε δόγμα. Imp. plur. נפקו Dan. 3:26.

APHEL הִנְפִיק, הִנְפִיק to bring out, Dan. 5:2, 3; Ezr. 5:14; 6:5. Hence—

נפקה f. emphat. נפקה Chald. cost, expenditure, that which is laid out and spent; compare נפץ let. k, Ezr. 6:4, 8; Syr. بِحَصْلٍ id.; Arab. نفق IV. to lay out money; نفقة and نفقة cost.

נפש not used in Kal; Arab. نفس, Conj. V. نَفَسَ breathe strongly, to pant.

NIPHAL, TO TAKE BREATH (when wearied [or, to rest, cease from working]), Ex. 23:12; 31:17; 2 Sam. 16:14 (Arabic Conj. II. to refresh any one).

Hence pr. n. נפיש and—

נפש with suff. נפשי; plur. נפשות once Eze. 13:20; comm. but more frequently, f. (Arab. نفس, Syr. نَفَس).

(1) breath, Job 41:13; נפש הטהרה breath of life, Genesis 1:20, 30; also a (sweet) odour, which is

exhaled, Prov. 27:9; כְּחֵי נִפְשׁ smelling bottles, Isa. 3:20.

(2) *the soul, anima, ψυχή*, by which the body lives, the token of which life is drawing breath (compare רִיחַ, Lat. *anima*; compare Gr. *ἀνemos*), the seat of which was supposed to be in the blood (Lev. 17:11; Deuter. 12:23; Genesis 9:4, 5; compare Ovid. Fast. V. 469); hence *life, vital principle*. Gen. 35:18, נִפְשָׁהּ “and it came to pass as her soul was in departing,” as she gave up the ghost. 1 Ki. 17:21, תִּשְׁבֵּינָה נִפְשֵׁי הַיֶּלֶד הַזֶּה עַל-קִרְבּוֹ “let now the soul of this child return into him.” Exod. 21:23, נֶפֶשׁ תַּחַת “life for life.” *The soul* is also said both to live, Gen. 12:13; Psalm 119:175; and to die, Jud. 16:30; to be killed, Num. 31:19; to ask, 1 Kings 3:11; to be poured out (inasmuch as it departs along with the effused blood), Lam. 2:12; Isaiah 53:12. יָרֵא לְנִפְשׁ he feared for his life, Josh. 9:24; Eze. 32:10. As to the phrase נֶפֶשׁ פִּי see נִכָּה. It is often used in phrases which relate either to the loss or to the preservation of life,—(a) *אֶל-נֶפֶשׁ* on account of life, to save life, 2 Ki. 7:7; compare Greek *τρέχειν περὶ ψυχῆς*, Od. ix. 423. Valk. ad Herod. vii. 56; ix. 36; and even (of a hare) *περὶ κρεῶν*. But, Jer. 44:7, it is *against* life, in detriment of life.—(b) *בְּנֶפֶשׁ* with *peril of life*, 2 Sa. 23:17; 18:13. (קִרְי). 1 Ki. 2:23, בְּנִפְשׁוֹ דִּקֵּר אֲדֹנִיָּהוּ אֶת-הַדָּבָר הַזֶּה “at the peril of his life has Adonijah said this,” Lam. 5:9; Pro. 7:23; compare בְּרָאשֵׁי 1 Ch. 12:19. In other places *for life* (taken away), i. e. on account of the killing of some one, Jon. 1:14; 2 Sam. 14:7.—(c) *לְנֶפֶשׁ פִּי* for the good of one's life, Gen. 9:5; Deu. 4:15; Josh. 23:11.

Also, in many expressions which belong to the sustaining of life by food and drink, or to the contrary. Thus they say, “my soul (life) is satisfied” with meat and drink, Pro. 27:7; Isa. 55:2; *to fill the soul*, (the life), i. e. to satiate, Prov. 6:30; and נֶפֶשׁ is used even for the aliment, Isa. 58:10; and on the contrary, “my soul (life) hungers” (Pro. 10:3; 27:7); *thirsts* (Prov. 25:25), *fasts* (Psal. 69:11), *abstains* from certain kinds of food (Num. 30:3), *is polluted* by them, Eze. 4:14; also, *an empty soul* (life), i. e. hungry, Isaiah 29:8; *a dry soul*, i. e. thirsty, Nu. 11:6; *to open wide the soul* (or, life) (i. e. the jaws), Isa. 5:14; Hab. 2:5.—The soul as distinct from the body is meant, Job 14:22.

(3) *the mind*, as the seat of the senses, affections, and various emotions (see לֵב 1, letter b), to which is ascribed love (Isa. 42:1; Cant. 1:7; 3:1—4; Gen. 34:3), joy (Psal. 86:4) fear (Isa. 15:4; Psal. 6:4), piety towards God (Psal. 86:4; 104:1; 143:8), con-

fidence (Ps. 57:2), desire (Ps. 42:3; 63:2), appetite both that for food, Pro. 6:30; 10:3; Mic. 7:1; Deu. 12:20, 21 (whence בָּעַל נֶפֶשׁ a greedy man, Pro. 23:2), and also sexual, Jer. 2:24; Ezek. 23:18; also, for slaughter and revenge, Psal. 27:12; 41:3; 105:22; Ex. 15:9; comp. Pro. 21:10; and, on the contrary, hatred, Isa. 1:14; Psal. 17:9; contempt, Eze. 36:5; Isa. 49:7; revenge, Jer. 5:9; sorrow, Job 19:2; 27:2; 30:25. As the seat of warlike valour, so used when a poet speaks to his own soul. Jud. 5:21, תִּדְרֹכִי נֶפֶשִׁי “tread down, O my soul, the strong.” Jer. 4:19, כִּי קוֹל שׁוֹפָר שִׁמַּעְתִּי נֶפֶשִׁי “because thou hast heard the voice of the trumpet, O my soul.” Used of the sensations in general, Ex. 23:9, יִרְעֶם אֶת-נֶפֶשׁ הַזֶּר “ye know the soul of a stranger,” what sort of feelings strangers have. 1 Sa. 1:15, “I have poured out my soul before Jehovah,” i. e. I have opened to Jehovah the inmost feelings of my mind; Pro. 12:10.

Words, also, by which the sensations of the soul are expressed, are often applied to the soul, נֶפֶשׁ, and thus the soul is said to weep, Psal. 119:28; to be poured out in tears, Job 30:16; to cry for vengeance, Job 24:12; and, on the contrary, to invoke blessings, Gen. 27:4, 25. Rather more rarely, things are attributed to the soul which belong—(a) *to the mode of feeling and acting*, as pride (רִחַב נֶפֶשׁ Pro. 28:25), patience and impatience (הִתְאָרֵץ נֶפֶשׁ Job 6:11).—(b) *to will and purpose*, Gen. 23:8, אֲמִישׁ אֶת-נֶפֶשְׁכֶּם “if it be (in) your mind,” i. e. if ye have so purposed in your mind; 2 Ki. 9:15. 1 Chr. 28:9, בְּנֶפֶשׁ חַפְצָה “with a willing mind.”—(c) *to the understanding and the faculty of thinking*, Ps. 139:14, “my soul (mind) knoweth right well.” Prov. 19:2. 1 Sa. 20:4, “what thy soul (mind) thinketh.” Deut. 4:9, “keep thy soul; do not forget.” Lam. 3:20. All of these expressions are more commonly used of the heart; (see לֵב No. 1, letters c—e).

(4) *concr. animal*, that in which there is a soul or mind (נֶפֶשׁ) Jos. 10:28; כָּל-הַנֶּפֶשׁ “every living thing,” verses 30, 32, 35, 37. Sometimes more fully נֶפֶשׁ חַיָּה Gen. 1:24; 2:7, 19; and with the addition of the article הַחַיָּה נֶפֶשׁ Gen. 1:21; 9:10; *pr. animal of life*, i. e. endowed with life (*lebendige Seele* = *lebendiges Wesen*), *living creature*, Gen. 2:7; commonly collect. *living creatures*, Gen. 1:21, 24; 9:10, 12, 15; Lev. 11:10; in this phrase it should be observed that חַיָּה is genit. of the substantive חַיָּה (*life*), not the fem. of the adjective חַי (*living*); so that נֶפֶשׁ חַיָּה, equally with נֶפֶשׁ, is of either sex, and may be construed with a masculine. This serves to illustrate the words, Gen. 2:19, where interpreters have differed, וְלֹא יִקְרָא לוֹ הָאָדָם כִּנְיָן חַיָּה הוּא שְׁמוֹ



"and whatsoever Adam called them, the living creatures, that was their name;" for לֹא שָׁמוּ, refer to נֶפֶשׁ חַיָּה, which after לֹא is pleonastic.—Specially it is a man, a person, particularly in certain phrases, in which in German also the word soul is used, as נֶפֶשׁ to steal a man (comp. Germ. Seelenverkäufer) Deu. 24:7; נֶפֶשׁ אָכַל נֶפֶשׁ Eze. 22:25; also—(a) in laws, Lev. 4:2; נֶפֶשׁ בִּי תַחֲטָא "if any soul (i. e. if any one) sin," Lev. 5:1, 2, 4, 15, 17; compare the phrase נִבְרָתָהּ under the word הַנֶּפֶשׁ הַחַיָּה הַזֶּה Niph. No. 2.—(b) in a census of the people, as שִׁבְעִים נֶפֶשׁ seventy souls, seventy persons, Ex. 1:5; 16:16; Gen. 46:18, 27; Deu. 10:22 (Gr. similarly ψυχαί, Eurip. 1 Peter 3:20); more fully נֶפֶשׁ אָדָם Num. 31:46; compare Gen. 14:21.—(c) used of slaves, Gen 12:5; הַנֶּפֶשׁ "the slaves which they had obtained in Haran," Eze. 27:13; compare ψυχαὶ ἀρθρώσαν, Apoc. 18:13; 1 Macc. 10:33.—(d) נֶפֶשׁ מֵת (where מֵת is the genit., compare above the phrase חַיָּה הַזֶּה) any dead person, a corpse, Nu. 6:6; נֶפֶשׁ מֵת לֹא "he shall not come near a dead body," Lev. 21:11; and even without מֵת id., in the phrases נֶפֶשׁ מָמָא Num. 5:2; 9:6, 7, 10; and נֶפֶשׁ מָמָא Lev. 22:4; Hag. 2:13; he who pollutes himself by touching a dead body; compare Num. 19:13.

(5) With suff. נֶפְשִׁי, נֶפְשֶׁךְ etc.; it is sometimes I myself, thou thyself (compare Arab. نَفْس and Germ. felf, felfer, Swed. sjel of the same stock as Seele, soul, see Adel. iv. p. 47). Hos. 9:4; לֶחֶמָם "their food (is consumed) by themselves." Isaiah 46:2; also reflex. נֶפְשִׁי me myself, Job 9:21. It has also been remarked by interpreters that נֶפְשִׁי, אַתָּה, אֲנִי are often put for the personal pronoun נֶפְשִׁיךְ, but all the instances which they cite are to be explained by what has here been observed, No. 2, 3. It is often thus used in sentences in which life is said to be in danger. Ps. 3:3, "many say of me (to my soul לֶנְפְשִׁי), there is no help for him in God." Ps. 11:1, "why say ye to me (my soul לֶנְפְשִׁי) flee as a bird to your mountain?" Isa. 3:9; אֵי לֶנְפְשָׁם "woe to them!" (pr. to their life, or soul). Psalm 7:3; 35:3, 7; 120:6; to this head also belongs Isaiah 51:23, "who say to thee (to thy soul לֶנְפְשִׁיךְ), lie down, that we may go over;" and in similar instances. In other instances, it refers to the feelings of the soul or mind, e. g. Job 16:4; נֶפְשִׁי בְּתַחַת לֹא יֵשׁ נֶפְשִׁי בְּתַחַת "Oh that ye were in my place!" but "Oh that ye felt what I feel!" wäre euch nur zu Ruthe wie mir; (compare Ex. 23:9). Once, however, נֶפְשִׁי and רִוּחִי come so near to the nature of a pronoun, that they are even construed

with the first person of verbs, Isa. 26:9; compare נֶפְשִׁיךְ followed by the 1 pers. Gen. 44:32.

נֶפֶת f. probab. i. q. נוף and נֶפֶת a lofty place (from the root נוף), only found Josh. 17:11, שְׁלִשֶׁת הַנֶּפֶת. Targ. three regions.

נֶפֶת f. (root נוף see Hiph. No. 2), a dropping down, dripping, hence נֶפֶת צִיפִּים dripping of honeycombs, i. e. honey dropping from the combs, i. q. יֶזֶר (which see), Ps. 19:11. Hence without the gen. צִיפִּים id. Cant. 4:11; Prov. 5:3; 24:13, נֶפֶת מִתּוֹךְ עֵל-הַפֶּךְ "honey droppings (which are) sweet to thy palate," (where the predicate מִתּוֹךְ is not inflected; compare Gen. 49:15).

נֶפֶתוֹלִים plur. m. contentions, battles, once found Gen. 30:8; verbal from the root פָּתַל Niph. to wrestle, to strive, to fight.

נֶפֶתוֹת ("opening"), [Nephtoah], see נֶפֶתוֹת under the word מִי p. CCCCLXVIII, B.

נֶפֶתוֹחִים [Naphthuhim], pr. n. of an Egyptian nation, Gen. 10:13; 1 Ch. 1:11. Bochart (Phaleg. iv. 29) compares Gr. Νέφθυς, the wife of Typhon, and according to Plutarch (De Iside, p. 96, ed. Squire), the extreme limit of the earth washed by the sea (compare the Egyptian ἡμεφωα terminal); this opinion has been adopted by J. D. Michaelis, who understands this region to be situated to the east of Pelusium near the Sirbonian lake; but all this is very uncertain. See Michaëlis, Spicileg. Geogr. tom. i. p. 269. Jablonskii Opuscul. ed. te Water, tom. i. p. 161.

נֶפֶתְלִי ("my strife," see Gen. 30:8), pr. name, Naphtali, a son of Jacob by his concubine Bilhah; the ancestor of the tribe of that name, the bounds of whose territory are described Joshua 19:32—39. LXX. Νεφθαλείμ.

נֶץ m. (from the root נָצַץ)—(1) a flower, Gen. 40:10, i. q. נֶצֶן and נֶצֶן, see the root No. 2.

(2) a hawk, see the root No. 3, Lev. 11:16; Deu. 14:15; Job 39:26. LXX. ἰεραξ. Vulg. accipiter; compare Bochart, Hieroz. t. ii. p. 226.

נָצָא i. q. נָצַח No. 3, TO FLY, TO FLY AWAY. Jer. 48:9, נָצָא חֲצָא "he may go away by flying," where a paronomasia is to be observed in נָצַח, נָצָא, חֲצָא. [In Thes. this root is referred to נָצַח.]

נָצַב TO SET, TO PUT, TO PLACE, i. q. נָצַב, which see. Arab. نصب id.

NIPHAL נָצַב—(1) to be put, set; followed by ל

to be set over any thing, 1 Sa. 22:9; Ruth 2:5, 6. Part. נָצַב an officer, director, 1 Ki. 4:5, 7; 5:30; 9:23.

(a) to set oneself, to be ready, Ex. 7:15; 17:9; followed by לְ for any one, Ex. 34:2, וַיִּנָּצְבוּ לִי שָׁם "and present thyself there for me."

(3) to stand, spoken of persons, Gen. 37:7 [but it is in this passage a sheaf]; Psal. 45:10; Lam. 2:4; of waters, Ex. 15:8; especially to stand firmly, Psal. 39:6, הָבֵל כְּלִיאָדָם נָצַב "every man (although) firmly standing (is) vanity." Zec. 11:16, "the shepherd ... הַנִּצְבָּה לֹא יִכְלֶל (who) does not nourish that which is standing;" i.e. the cattle which are in good health, which are sound. So LXX. τὸ ὁλόκληρον. Vulg. id quod stat. But perhaps it may be more suitable to the context, "(who) does not take up (the cattle) which stands still in the way;" i.e. loiters from weariness, weakness, and disease; the weak, therefore, and sick; compare Arabic نَصَب

to be wearied, to labour, (pr. I believe, to stand still, to stop, nicht fort können).

HIPHAL הִנָּצִיב — (1) to make to stand, Ps. 78:13; hence to put, to place, Gen. 21:28, 29; Jer. 5:26; to erect, to set, as a column, Gen. 35:20; an altar, 33:20; a monument, 1 Sa. 15:12; comp. Jer. 31:21. 1 Sam. 13:21, לְהִנָּצִיב הַדְּרָכִין "to set up the goads," i.e. to sharpen them when the goad was blunted by the point being bent back

(2) to fix, to establish, e.g. bounds, Ps. 74:17; Gen. 32:8; Pro. 15:25.

HOPHAL הִנָּצַב and הִנָּצַב — (1) to be placed, set, Gen. 28:12.

(2) to be planted, Jud. 9:6 [In Thes. this passage is referred to מָצַב;] (so the Arab. نَصَب; also Syr. and Chaldee).

(3) to be fixed, settled. So it is commonly taken in the difficult passage, Nah. 2:8, נִצְבָּה הַעֲלֵלָהּ "it is fixed! she (Nineveh) shall be carried away captive." But I have no doubt that נִצְבָּה should be joined to the preceding verse, and regarded as being from the root נָצַב; see that word.

Derived nouns נָצַב, נָצִיב, מָצַב, מִנָּצְבָה, מִנָּצְבָה, מִנָּצְבָה, מִנָּצְבָה, and pr. n. צוֹבָה for נִצְבָּה.

נָצַב masc. (prop. part. Niph.) haft, handle of a dagger, Jud. 3:22; so called from being fixed in; compare the root, Josh. 6:26; 1 Ki. 16:34. (Arab.

نَصَاب the handle of a sword, knife, etc.)

נִצְבָּה Chald. emphat. st. נִצְבָּה strength, hardness (of iron), Dan. 2:41. Theod. ἀπὸ τῆς βίβης τῆς σιδηρᾶς, i.e. of the nature and origin of iron

(compare أصل root, origin). Vulg. de plantario ferri, both taken from the Syr. נָצַב to plant.

נָצַב see נָצַב

I. נָצַב unused in Kal. [The occurrences of נָצַב are referred here in Thes., and this root is not divided into two] — (1) pr. TO FLY, i. q. נָצַב and נָצַץ No. 3. Hence נוֹצָה pinion of birds, and Arab. رَاحِيَة feather of birds; hence locks of hair hanging over the forehead, and, as it were, flying. From this noun is formed —

(2) Arab. نَصَا and نَصَا to seize any one by the locks, and Conj. III, to seize one another by the hair. Hence in Hebr. to quarrel, to strive, comp. Syr. and Chaldee נָצַב, i. q. Hebr. רִיב, and Arab. نَطَا Conj. VI, id.

HIPHAL הִנָּצָה to contend, to strive. Num. 26:9, בְּהִנָּצָתָם עִלִּי "when they strove with Jehovah;" hence to wage war. Psalm 60:2, בְּהִנָּצָתָם אֶת־אַרְצָם "when he waged war with Mesopotamia."

NIPHAL הִנָּצַח to strive one with another. Deu. 25:11, כִּי יִנָּצְחוּ אִנְשִׁים יַחְדָּו "if men strive together;" Ex. 2:13; 21:22; Lev. 24:10; 2 Sa. 14:6.

Derivatives, מוֹצָה, מָצַח, מִנָּצְחָה.

II. נָצַח prop. i. q. Arab. نَصَا TO STRIP OFF a garment from any one, to draw out a sword from the sheath (kindred to נָצַץ). Hence to make a land empty, to despoil, to strip it of inhabitants (compare נָצַח No. 1, a, נָחָה Niph.), and intrans. to be desolated. Jer. 4:7, עָרֵיהֶם תִּנָּצְחוּ "thy cities shall be laid waste." LXX. αἱ πόλεις σου καθαιρεθήσονται.

NIPHAL, id. Isaiah 37:26, נִלִּים נָצִים "desolate heaps;" 2 Ki. 19:25.

This signification may be connected with the former (No. I) [as is done in Thes.], by deriving it from the idea of making war, to be laid waste, desolated in war; compare חָרַב to wage war, whence חָרִיב and חָרִיב stripped and spoiled in war.

נָצַח f. (from the root נָצַץ No. 2) a flower, Job 15:33; Isa. 18:5.

נָצַח — (I) i. q. נוֹצָה (part. Niph. from נָצַץ) something cast out, excrement in the crop of a bird, Lev. 1:16. Compare נָצָה and נָצָה.

(II) i. q. נוֹצָה (which see) a feather, pinion, from נָצַח No. I, 1.



[נצורה] f. *guard, watch*, Isa. 1:8. Root נצר I. *watch-tower*. See Thes. p. 908].

I. נצה not used in Kal, prop. i. q. Syr. نَصَب to SHINE, TO BE BRIGHT (kindred root נצנץ); metaph. to be famous, also to conquer; نَصَبٌ a sonorous (pr. clear) voice. Æth. ነጻሕ: to be pure, chaste; ነጻሕ: pure, chaste; Arabic نَصَح to be sincere, faithful.

PIEL נצה (prop. to be eminent, conspicuous) — (1) to be over, to superintend, as the service of the temple, workmen; followed by על and ל 1 Ch. 23:4; Ezr. 3:8, 9. Part. מְנַצֵּחַ prefect, overseer, 2 Chr. 2: 1, 17; 34:13.

(2) specially, to lead in music. 1 Chr. 15:21, "and Mattathiah ... played on harps in the octave (i. e. a low tone, the bass, *nel basso*), לְנִצְחַת, so as to lead the song;" i. e. to direct, regulate the singing (Opp. are verse 19 לְהַנְחִיחַ Luth. *helfe zu fingen*, and verse 20, עַל עֲלִמּוֹת "with the virgin voice," *nel soprano*). Hence מְנַצֵּחַ which occurs in the titles of 53 Psalms, and in Hab. 3:19. Many, following Kimchi, Rashi, Aben Ezra, render this, to the precentor, i. e. this song is to be sung or played under his direction; and this is also the sense of the Targum לְשִׁבְחָהּ *ad canendum*. This opinion is preferable to others which have been advanced. It is sometimes put absolutely, only with the addition of the name of the author of the Psalm, as לְמִנְצֵחַ לְדָוִד Ps. 11; 13; 14; 18—21; 31; 36; 40; 41; 42; 44; 47; 49; 51; 52; 64—66; 68; 70; 85; 109; 139; 140: sometimes the name of an instrument is added (בְּנִינִיּוֹת Ps. 4; 6; 54; 55; 67; 76: הַנְּחִיּוֹת 8; 81; 84; עַל שְׁמַיִם Ps. 45; 69; 80: עַל נְחִילוֹת Ps. 5: מִחֶלֶת Ps. 53); or the beginning of a song, to the tune of which, the Psalm is to be sung (see Ps. 22; 56—59; 75); or else a word denoting a higher or lower key, עַל עֲלִמּוֹת Ps. 46: עַל הַשְּׁמִינִית Ps. 12. (Twice there follows על לְדָוִד Ps. 62:1; 77:1; once לְדָוִד 39:1, where it is, "to the chief musician of the Jeduthunites," unless לְדָוִד in this phrase is also to be taken as a musical instrument, or tune.) It is not to be overlooked that this description is almost entirely wanting to the Psalms composed in a later age after the destruction of the temple, and worship. [It would be difficult to mark more than a very few Psalms which belong to such a period.] The opinion is wholly to be rejected, of those who would take מְנַצֵּחַ not as the part. but as the infinitive in the Syriac form (compare Chald. Dan. 5:12); this is prevented by the article included in the form לְמִנְצֵחַ (for לְהַנְחִיחַ)

NIPHAL, to be perfect, complete ["to be perpetual."] Jerem. 8:5, מִשְׁבָּה נִצְחָת "complete [perpetual] backsliding;" see נצה No. 5.

II. נצה an unused root, Arab نَصَح and نَصَح to scatter, to sprinkle. Æth. ነጻሕ: id. Whence נצה No. II.

נצה Chald. Ithpa. to conquer, to excel followed by על Dan. 6:4. (Syriac id.).

I. נצה & נצה with suff. נְצִי.

(1) splendour, glory. 1 Chron. 29:11; 1 Sam. 15:29, נִצְחַת יִשְׂרָאֵל "the glory of Israel" (i. e. God).

(2) sincerity, truth. Hab. 1:4, לֹא יֵצֵא לְנִצְחַת מִשְׁפָּט, "judgment goeth not forth according to truth;" perhaps, Pro. 21:28.

(3) faith, confidence. Lam. 3:18, אָבַר נִצְחִי "my confidence is perished."

(4) perpetuity (as we can confide in those things which endure, which are perpetual, compare נֶאֱמָן No. 3, 4), eternity, for ever. נצה עַל Ps. 49:20; Job 34:36; לְנִצְחַת נצה adv. perpetually. Isa. 34:10, לְנִצְחַת נְצָחִים id.

(5) perfection, completeness, acc. נִצְחַת and לְנִצְחַת adv. altogether, quite (comp. Germ. *tauter*). Ps. 13:2, עַד אֵנָּה יְהוָה הִשְׁכַּחְנִי נִצְחַת "how long, O Lord, wilt thou altogether forget me?" Ps. 79:5; Job 23:7. In genit., Psalm 74:3, מִשְׁאוֹת נִצְחַת "complete desolations," i. e. places altogether, absolutely desolated. [In Thes. this signification is almost rejected, and these passages are taken as in the signification of No. 4.]

II. נציב m. juice, liquor, as scattered from grapes when trodden in the press, Isa. 63:3, 6; from the root נצה No. II.

נציב m. (from the root נצב).

(1) placed, set; hence one set over, a prefect, leader, i. q. נָצַב 1 Ki. 4:19.

(2) something placed, or set; hence — (a) a statue, i. q. מַצֵּבָה; Arab. نَصَب, نَصَبٌ a statue, an idol. Gen. 19:26, נִצְבֵּי מֶלַח "a statue of salt," i. e. fossil salt, of which fragments, in various forms, are found in the neighbourhood of the Dead Sea (see Legh in Macmichael's Journey, p. 205). [But in this passage something peculiar is meant.] — (b) a military station, i. q. מַצֵּב, מַצֵּבָה 1 Samuel 10:5; 13:3, 4; a garrison, 2 Sam. 8:6, 14.

(3) [Nezib], pr. n. of a town in the tribe of Judah, Josh. 15:43 [now prob. Beit Nūsib نَيْبُت Rob. ii. 344].

נְצִיָּה ("pure," "sincere"), [*Neziah*], pr. n. m. Ezr. 2:54; Neh. 7:56.

נָצִיר Isaiah 49:6, כחִיב, *preserved, delivered*; from the root נָצַר קרי part. pass.

נָצַל not used in Kal, pr. TO DRAW OUT, TO PULL OUT; نَصَلَ and نَصَلَ, Ethiop. ለጸለ: to take away. Kindred are נָשַׁל, נָשַׁל.

PIEL—(1) to take away, to strip off something, from some one, 2 Chr. 20:25.

(2) followed by an acc. of pers. to despoil any one, Ex. 3:22; 12:36.

(3) to snatch out of danger, to preserve, Eze. 14:14; see Hiphil.

HIPHIŁ הִנְצִיל—(1) to pull away; followed by בֵּין to pull apart. 2 Sam. 14:6, "the boys strove together in the field בֵּין יְהִיָּהם and there was not one to pull them apart;" niemand riß sie aus einander.

(2) i. q. Piel No. 1; to take away, to deprive of, Gen. 31:9; followed by מִן verse 16; Psa. 119:43 2 Sam. 20:6, הִנְצִיל עֵינָיו, "and (lest) he take away our eye," i. e. withdraw himself from our eyes.

(3) to snatch, to deliver any one from danger; with an acc. of pers. (once with a dat. Jon. 4:6); followed by מִן Ps. 18:49; 34:5, 18; Mic. 5:5; מִיַּד out of the hand, the power of any one, Gen. 32:12; 37:21, 22; Exod. 3:8; 18:10; מִכַּף id. Isa. 38:6; הִנְצִיל נַפְשִׁי to save one's own life, Eze. 3:19, 21; הִנְצִיל אֶתְּ there is no deliverer, none aiding, Ps. 7:3; 50:22; Isa. 5:29.

HOPHAL הִנְצִיל to be snatched or plucked out, Am. 4:11; Zec. 3:2.

NIPHAL—(1) pass. of Hiphil No. 3, to be plucked out, to be delivered, Isa. 20:6; Jer. 7:10; Am. 3:12.

(2) to save oneself, to escape, Pro. 6:3, 5. Followed by מִן to escape to any one, Deu. 23:16.

HITHPAEL, to strip oneself of any thing, with an acc. Ex. 33:6; comp. Heb. Gram. § 53. 3, letter d. Derivative הִנְצִיָּה.

נָצַל Chald. APHEL הִנְצִיל i. q. Heb. הִנְצִיל No. 3, Dan. 3:29; 6:15, 28.

נֶצֶן m. a flower, Cant. 2:12; from the root נָצַן No. 2.

נָצַע a false root; for the words which have been referred to it, see under the root נָצַע.

נָצַץ i. q. נָצַן—(1) TO SHINE, TO GLITTER, only found Eze. 1:7; whence נִיצוֹץ a spark.

(2) to flower, to flourish (as in Ch.); whence נֶצֶן, נֶצֶה, נָצַח a flower. (Verbs which signify shining are transferred to the meaning of verdure and bloom,

as has been shewn by many examples in Simonis Arcanum Formarum, page 352; comp. זָהָה, זָהָה.) The idea of blossoming is farther transferred to the feathers and pinions of birds, as growing out (cor p. פָּרַח); whence—

(3) to fly (compare פָּרַח to sprout, Syr. to fly); whence נָצַח hawk; comp. the kindred נָצַח to fly.

נָצַק see נָצַק.

I. נָצַר fut. יִנְצֹר, more rarely יִנְצֹר (1) i. q. נָצַר

TO WATCH, TO KEEP (Arab. نَظَرَ to keep, e. g. a vine-

yard; comp. cogn. نَظَرَ to look at, to watch over, like the Lat. *tueri* and *intueri*, and نَصَرَ to defend, to free); e. g. used of a vineyard, Job 27:18. מִנְדֵּל נָצִירִים a watch-tower, 2 Ki. 17:9. Followed by עַל Ps. 141:3 נָצִירָה עַל דֶּל שִׁפְתִּי as if "keep watch over the door of my lips," i. e. my mouth, lest rash words go forth; (נָצִירָה with Dag. euphon., for נָצִירָה). Specially—(1) i. q. to defend, to preserve from dangers (as God guarding men), Deut. 32:10; Ps. 31:24; Prov. 22:12; followed by מִן Ps. 32:7, מִצָּר תִּנְצֹרֵנִי "thou wilt preserve me from distress." Psalm 12:8; 64:2; 140:2; Isa. 49:6 כחִיב יִנְצֹרֵי יִשְׂרָאֵל, "the preserved (from the exile [destruction, rather]) of Israel."

(2) to keep, to observe a covenant, Deut. 33:9; Ps. 25:10; the precepts of God, Ps. 105:45; on the other hand, used of God keeping mercy, Exod. 34:7, נָצַר חֶסֶד לְאַלְפִים "keeping mercy for thousands."

(3) to keep, i. q. to hide. Isaiah 48:6, נִצְרוֹת וְלֹא יָדְעוּם "hidden things of which thou knewest not." Isa. 65:4, בְּנִצְרוֹת יִלְנוּ, "they lodge in hidden places" (to be understood of *adyta*, recesses of the shrines of gods; or perhaps, sepulchral caves; so LXX. parall. sepulchres). Prov. 7:10, "a woman נִצְרוֹת־לֵב hidden (subtle) of heart."

(4) in a bad sense; God is said to observe any one, as marking his guilt or faults. Job 7:20, נָצַר הָאֵדָם "O thou observer of men!"

(5) to watch a city, i. e. to besiege it [so נִשְׁמַר in the following passage], 2 Sam. 11:16, בִּשְׁמֹר יוֹאָב "when Joab besieged the city." Part. pl. אֶל-הָעִיר "when Joab besieged the city." Part. pl. נִצְרִים besiegers, Jer. 4:16; Isa. 1:8, "as a lodge in a garden of cucumbers, נִצְרִיהָ so is a besieged city" (ut—ita, compare אֶת A, 1), Jerusalem is intended. (Arnold, in the same sense, proposes that we should write נִצְרִיהָ, that the substantive may be rendered definite by the article; compare הָרֹדֶף Ps. 12:8, and הַעֲנִיָּה הַזֹּאת 2 Sa. 6:3; and so we should render die belagerte Stadt, the besieged city, but apparently in the poetic style the article may be omitted



in such cases. [This word is in Thes. made a distinct noun, see נְצִירָה.]

II. נָצַר an unused root. Arab. نَصَرَ to shine, to be very verdant; whence נָצַר.

The significations of *watching* and *being verdant*, which are also joined in the root נָצַר, I have placed separately, although they may perhaps have a common origin, namely, from the idea of *shining* (נָצַר), which is applied to the notion of *beholding* (נָצַר), compare נָצַר, Gr. φάος δέδορκε, Germ. Blid, used of brightness and beholding; whence arises the signification of *observing* and *guarding*.

נָצַר m.—(1) *a sprout, a shoot*, so called from being verdant, see the root No. II., Isa. 60:21. Metaph. used of offspring, Isa. 11:1; Dan. 11:7.

(2) *a branch*, Isa. 14:19.

נָצַח see נָצַח.

נָקָא Ch. pure, Dan. 7:9, from the root נָקָא i. q. Hebr. נָקָה, which see.

נָקַב fut. יִנְקַב and יִנְקַב prop. TO HOLLOW OUT, TO EXCAVATE (like the cogn. נָקַב, נָקַב, also נָקַו or נָקַח, נָקַח, which see for more instances). Hence—

(1) *to bore* (a hole), 2 Ki. 12:10, followed by an acc. to *perforate* (Arab., Æth., Syr., Chald., id.), Job 40:24, 26; 2 Ki. 18:21; Hag. 1:6, נָקַב, צִרּוֹר נָקַב, “a bag with holes in it.” Also *to thrust through* (with a spear), Hab. 3:14, נָקַבְתָּ רֹאשׁ פָּרֹו, “thou didst thrust through the heads of their leavers.” See the derived nouns.

(2) *to separate, to distinguish*; and hence *to declare distinctly, to specify, to call by name* (compare פָּרַשׁ No. 1, 2), Gen. 30:28, נָקַבְתָּ עָלַי, “specify to me thy wages;” Isa. 62:2. Part. pass. נָקַבִּים the named, i. e. the chiefs, nobles of the people, as if it were אֲנִשְׁי שְׁמוֹת Am. 6:1, opp. to the common people, בְּלִי שֵׁם Job 30:8 (compare 1 Ch. 12:31). Arab. نَقِيب a leader, commander, prince.

(3) *to curse* (prop. to pierce, like נָצַח to cut, to bore; metaph. to curse), e. g. the name of God, Lev. 24:11, 16, נָקַב שֵׁם יְהוָה, “he that curseth the name of Jehovah shall surely die” (from this place has arisen the superstitious idea of the Jews that it is forbidden to pronounce (No. 2) the name of Jehovah, see יְהוָה); Nu. 23:8, 25; Job 3:8; 5:3; Pro. 11:26.

NIPHAL, pass. of No. 2, to be called by name

(compare Arab. نَقَبَ to name, n and l being interchanged), Num. 1:17, “these men נָקַבוּ בְּשֵׁמוֹת who were called by their names;” 1 Ch. 12:31; 16:41; 2 Ch. 28:15; 31:19.

From the primary signification of *hollowing out* is נָקַב socket for a gem, מִנְקֶבֶת a stone quarry; from the idea of *boring through* are נָקַבָה, נָקַבָה, from that of *striking through* is מִנְקֶבֶת a hammer.

נָקַב m.—(1) *a socket for setting a gem, pala gemmarum* (as rightly rendered by Jerome), so called from its *hollowness*, Ezek. 28:13. Compare נָקַב. Others understand it to be *a pipe*, from the root נָקַב to bore through, like הָלִיל from the root הָלַל, but this is not suitable to the context.

(2) *a cavern*, whence with the art. הַנֶּקֶב [Nekéb], pr. n. of a town in the tribe of Naphtali, Joshua 19:33.

נָקַבָה f. *a woman, a female* (a genitalium figura dicta); of persons, Gen. 1:27; 5:2; and of beasts, Genesis 6:19; Levit. 3:1, 6; 4:28, 32; 5:6; 12:5. Opp. to נָקַב a male. [Syr. Ch. id.]

נָקַךְ an unused root—(1) *to prick, to mark with points*, Ch. id.; whence נָקַךְ one who adds the points to a manuscript, Arab. نَقَدَ to pierce, as a serpent, but نَقَطَ to mark with points.

(2) *to select, to separate* things which are of a better quality than the rest (which is done by marking with points); Arab. نَقَدَ. Hence נָקַד (not נָקַד, see Kamûs, p. 424), a kind of sheep and goats deformed and short-legged, but highly prized for their hair and wool; נָקַד a shepherd of such sheep. See below נָקַד.

Hence (besides the pr. n. נָקַדָה, נָקַדָה)—

נָקַד m. pl. נָקַדִּים marked with points, or little spots, used of sheep and goats, Gen. 30:32. seqq.: 31:8, seq.

נָקַד pr. i. q. Arab. نَقَاد a shepherd of a kind of sheep which have excellent wool, called نَقَد; and hence in a wider sense, a herdsman, Am. 1:1; a cattle-owner, owner of flocks, 2 Ki. 3:4 (spoken of the king of Moab; like נָקַד from נָקַד, נָקַד). See Bochart, Hieroz. t. i. p. 441.

נָקַדָה f. *a point, or stud*, used of ornaments formed, made of silver, Cant. 1:11.

**נקדים** m. — (1) *crumbs* of bread, Josh. 9:5, 12. (2) *a kind of cakes*, 1 Ki. 14:3. LXX. *καλλυptic*. *vulg. crustula*.

**נקה** TO BE PURE, Arab. id. نقى id.; Syriac to

sprinkle water of purifying (prop. *to purge*), to offer a libation, to sacrifice, whence מִנְחָה a sacrificial cup. In Kal only found, Jer. 49:12; where נָקָה inf. pleon. is joined to the conjugation Niphal.

**NIPHAL** נָקָה — (1) *to be pure*, metaph. *innocent*, followed by מִן to be void of any fault. Ps. 19:14; Nu. 5:31; followed by מִן of person, Jud. 15:3; נִשְׁתִּי מִפְּלִשְׁתִּים "I am free from blame towards the Philistines," i. e. if I attack the Philistines it is not my fault, but their own.

(2) *to be free from punishment, to be quit*, Ex. 21:19; Nu. 5:19; Pro. 6:29; כֹּל־הַפִּגֹּעַ לֹא יִנְקָה כֹּל־הַפִּגֹּעַ "whoever toucheth her shall not be unpunished;" 11:21.

(3) *to be clear, free*, from an oath, or obligation, Gen. 24:8, 41.

(4) *to be vacant, empty* (spoken of a city), i. e. laid waste (like the Arab. Conj. X); Isa. 3:26. Also used of men who are destroyed, extirpated, Zech. 5:3.

**PIEL** נָקָה — (1) *to declare innocent, to absolve*, Job 9:28; followed by מִן Ps. 19:13; Job 10:14.

(2) *to leave unpunished, to pardon*, with an acc. of pers., Ex. 20:7; 1 Ki. 2:9; Jer. 30:11; 46:28; with an acc. of the crime. Joel 4:21; וְנִשְׁתִּי (better [but this is a conjecture] נִשְׁתִּי לִי LXX. ἐκζητήσω) דָּמִים "I will avenge their blood, and will not leave it unavenged." [But see Eng. Ver.] Absol. Ex. 34:7, "forgiving iniquity, and transgression, and sin, יִנְקָה לֹא יִנְקָה but will not always pardon;" Nu. 14:18; Nah. 1:3.

Derivatives, נָקִי, נָקִיא, נָקִיּוֹן, נִקְיָה.

**נָקִידָא** ("distinguished," compare the root No. 2) [Nekodah], pr. n. m. Ezra 2:48, 60; Neh. 7:50, 62.

**נָקִי** see נָקִי.

**נָקִי** i. q. נָקִי and נָקִי TO LOATHE any thing followed by בְּ. It occurs once in pret., Job 10:1. The future and the rest of the forms are taken from the root נָקִי.

**נָקִי** plur. נָקִיִּים adj. — (1) *pure*, metaph. *innocent*, free from blame, followed by מִן 2 Sa. 3:28. נָקִי of pure hands, i. q. innocent, Ps. 24:4; Exod. 23:7; Job 4:7; 9:23. נָקִי דָם and נָקִי דָם innocent blood, see דָם.

(2) *clear, quit, free*, from incurring blame from an obligation; followed by מִן Gen. 24:41; Nu. 32:22; from military service, Deu. 24:5; 1 Ki. 15:22.

**נָקִי** i. q. the preceding (with the addition of א), Joel 4:19, and Jon. 1:14 כְּחִיב.

**נָקִיּוֹן** (from the root נָקָה) constr. נָקִיּוֹן m. *purity, cleanness*, as of the teeth, i. e. hunger, Amos 4:6; of the hands, i. e. innocence, Gen. 20:5; and without the gen. נָקִיּוֹן id.; Ps 26:6; 73:13.

**נָקִיק** or **נָקִיק** always constr. Jerem. 13:4, נָקִיק הַפִּלֶע fissure; cleft of a rock, plur. הַפִּלְעִים Isa. 7:19; Jer. 16:16; from the root נָקַח which see.

**נָקָם** inf. נָקָם, fut. יָקוּם TO REVENGE, TO TAKE VENGEANCE (Arab. نَقَم to be angry, to rebuke, to punish; Conj. VIII. to inflict a penalty, to take vengeance. The primary idea is that of breathing forcibly: compare the kindred נָחַם). It stands — (a) absol. Levit. 19:18. — (b) with an acc. of that which, or the person whom one avenges, Deut. 32:43; also followed by עַל Ps. 99:8. In the same sense, Levit. 26:25, הָרֶב נִקְמָת נָקָם בְּרִית "a sword which avenges the covenant." Jer. 51:36 [Piel], "I will avenge thy vengeance," i. e. thee. — (c) followed by מִן of him from whom vengeance of any thing is sought to be taken, 1 Sam. 24:13; followed by מֵאֵת Num. 31:2; מִיֶּד 2 Ki. 9:7 [Piel]; נָה Nah. 1:2; Eze. 25:12; acc. Josh. 10:13. The two constructions, let. a, b, are found together in the following instances: 1 Sam. loc. cit., נִקְמָתִי יְהוָה בְּמִנְיָ "Jehovah has avenged me of thee." Numb. 31:2, וְנִקְמָת בְּנֵי יִשְׂרָאֵל מֵאֵת הַמִּדְיָנִים.

**NIPHAL**, *to avenge oneself*. Eze. 25:15, וְנִקְמָתִי נָקָם: followed by בְּ of the person on whom vengeance is sought to be taken, Jud. 15:7; 1 Sam. 18:25; followed by מִן both of what vengeance is taken for, and also of the person from whom it is sought. מִן Isa. 1:24; Jer. 15:15; Jud. 16:28.

**PIEL**, i. q. Kal, 2 Ki. 9:7, וְנִקְמָתִי עַבְדִּי הַנְּבִיאִים "I will avenge the blood of my servants, the prophets... from Jezebel," Jer. 51:36; followed by בְּ Eze. 25:12 (at the end).

**HOPHAL**, fut. יָקָם *to be avenged*. Gen. 4:15, 24, "whosoever slayeth Cain he shall be avenged seven-fold," Exod. 21:21.

**HITHPAEL**, — (1) *to avenge oneself*, as Niph., Jer. 5:9, 29; 9:8.

(2) part. מְנַקֵּם *desirous of vengeance*, Psalm 8:3; 44:17. Hence —

**נָקָם** m. and נִקְמָה, with suff. נִקְמָתִי, plur. נִקְמָתוֹת



—(1) *vengeance, revenge*, Deut. 32:35. Followed by a "נקמת" the vengeance which Jehovah takes, Jer. 50:15; elsewhere objectively, as נקמת נקמת for slaughter, Ps. 79:10; Jer. 50:28; נקמת היקל "vengeance for his temple;" compare Jer. 51:36. To take vengeance on any one is ל נקם Deut. 32:41, 43; ל נקם Isa. 47:3; followed by מן Jer. 20:10; נקמה נקמות Ps. 149:7; Eze. 25:17; followed by את Mic. 5:14; נקמתו Eze. 25:14; Num. 31:3. On the other hand ל נקמת Psalm 18:48; and נקמה נקמות לך, מן Jud. 11:36; to give or do vengeance for any one, so as to satisfy him.

(2) *the desire of vengeance*, Lam. 3:60. נקמה נקמה to act with the desire of vengeance, Eze. 25:15.

נקע i. q. נקע (whence the future is formed) TO BE TORN FROM; metaph. TO BE ALIENATED FROM, Eze. 23:18, 22, 28. Only occurring in pret. (Æthiop. ቀበ: to be cleft, broken).

נקר—(1) i. q. Chal. נקר and Arab. نَقَر to CUT, TO STRIKE (kindred to the verb נקר; Æth. ለጠረ: to touch). See Piel.

(2) *to fasten together, as by nails, to join together*; Germ. zusammen schlagen (Syr. Aph. to join on to; Pe. to cleave, to cleave together); specially used of something with a clasp which, returning back to itself, forms a circle (compare نَقَر, border, bracelet). Hence—

(3) *to go in a circle*. Isa. 29:1, "תִּזְנוּ וְיִקְרְבוּ" let the feasts go their round," i. e. when the circle of the yearly feasts is ended, after the space of a year. [Qu. is this the import of the phrase?]

PIEL נקר.—(1) *to cut down*, e. g. wood, Isa. 10:34.

(2) i. q. נקר *to destroy*, Job 19:26, "after they shall have destroyed my skin, (i. e. after my skin shall be destroyed, compare Lehrs. p. 798), this," sc. shall be, shall come to pass; namely, what had been spoken of before, verse 25, the advent of God.

HIPHIL—(1) i. q. Kal No. 3, *to go in a circle*, Job 1:5, "בְּיָמֵי הַמִּשְׁתָּחָה" "after the days of their mutual feasting being ended. The following is elliptical, Lev. 19:27, "לֹא תִקְצַח פֶּתַח רֹאשְׁכֶם" "ye shall not go in circle (in shaving) the outer part of the head," i. e. the ends of your hair. Symm. οὐ περιξυρήσετε κύκλῳ τὴν πρόσωπον τῆς κεφαλῆς ὑμῶν. This appears to refer to the Arabs, who used to cut off the hair all round the head, but left that in the middle untouched (Herod. iii. 8; iv. 175). Inf. absol.

נקר Jos. 6:3, and נקר verse 11, in going round; adv. round about.

(2) *to surround*, followed by an acc. 1 Ki. 7:24; Ps. 22:17; על 2 Ki. 6:14; Ps. 17:9; 88:18; followed by an acc. of thing and על of pers. Job 19:6, מְצוּרָה "he has cast me into his net, and has surrounded me with it." Metaph. Lam. 3:5.—Hence—

נקר m. *a shaking off of olives*, Isa. 17:6; 24:13 (Ch. ניקור id.), and—

נקפה f. *a rope*, bound round a female slave or captive for a girdle. LXX. σχορίον. Vulg. funiculus. Luther, 10 fess d. i. schlesche Band, Isa. 3:24.

נקק an unused root (as to a trace of it in the Samaritan language, see Anecdott. Or. p. 88), i. q. נקר; whence נקיק a fissure of a rock.

נקר fut. יקר TO BORE, TO PIERCE, especially used of boring out any one's eye, 1 Sam. 11:2; Prov. 30:17, "the ravens of the valley shall pick it (the eye) out;" Num. 16:14; Jud. 16:21 [Both Piel].—(Arab. id.; Æth. ቀቀ: to be blind of one eye, ቀቀ: to pull out.)

PIEL id. Job 30:17, לַיְלָה עֲצָמֵי נִקְר "the night pierces my bones," i. e. by night my bones are, as it were, pierced with pain; compare Job 3:3.

PUAL, *to be dug out*, Isaiah 51:1, "the quarry (whence) נִקְרְתִּים ye were digged;" metaph. used of the ancestors of a nation. Hence—

נקרה or נקרה always constr. נקרת הצור Ex. 33:22, *fissure, cleft of a rock*. Plur. נִקְרוֹת הַצֻּרִים Isa. 2:21.

נקש i. q. יקש (yakosh) and קש TO LAY SNARES, Ps. 9:17, בְּפֶלַע בְּפִי נִקְשׁ נִקְשׁ "with the work of his own hands the wicked lays snares," sc. for himself. [In Thes. intrans.; and the rendering given to this passage is, "the wicked is snared in the work of his own hands."]

NIPHAL, *to be snared, caught*, Deut. 12:30.

PIEL i. q. Kal, absol. Ps. 38:13; followed by ל lay snares for any one, Ps. 109:11, "אִשְׁרֵלִי" "let the extortioner lay a snare for all that he hath," i. e. take away all his goods.

HITHPAEL, *to lay a snare for any one* followed by 1 Sam. 28:9.

נקש Ch. *to smite, or strike*, Dan. 5:6, "and his knees נקשו נקשו" "his knees smote together." (Syr. id.; and

נע of the teeth chattering from fear, Arab. *نقس* to strike, e. g. a bell.)

נר pl. נרות (from the root נר to shine).

(1) a lamp, a candle, Zeph. 1:12; often used of the lamps of the holy candlestick (הַמְנוֹרָה), Exod. 25:37; 35:14; 37:23; 39:37; once of the candlestick itself, 1 Sa. 3:3. It is figuratively applied in various ways—(a) to happiness (compare אור letter e), however the idea of a light is still retained, e. g. Prov. 13:9, נר יִשְׁעִים יִדָּע, “the lamp of the wicked shall be put out,” i. e. they grope in darkness; Prov. 20:20; 31:18; Psa. 18:29, “thou wilt light my lamp,” i. e. cause my affairs to prosper; Job 29:3.—(b) to glory. So 2 Sam. 21:17, where David is called the lamp of Israel. (The same figure is used in Syriac and Arabic, e. g. see Barhebraeus, Assemani, ii. p. 266.)—The proper signification is retained Prov. 20:27, “the lamp of the Lord (lighted by him) is the soul of a man who explores the recesses of the breast.”

(2) [Ner], pr. n. of the grandfather of Saul, 1 Sa. 14:50, 51; 26:5; 1 Ch. 8:33.

נר Prov. 21:4 i. q. נר a lamp.

נרגן (1) i. q. נרג, which see, to roll oneself quickly.

(2) to speak fast; whence נרגן. [See Thes.]

נרגל 2 Ki. 17:30, [Nergal], pr. n. of an idol of the Cuthites. If a conjecture be made as to its etymology, I should suppose נרגל to come from the noun

نرجس Anerges, or Mars (the planet), and נ as a diminutive addition (see p. cccxxi; comp. the excellent observations on the use of diminutives in divine names, in James Grimm's Deutsche Grammatik iii. p. 664, 65). [See also. Thes.] By the Babylonians the same appears to have been called מְרַגֵּל. Hence—

נרגל שָׂרָאֵזֶר (“prince of Mars,” i. e. the prince whom Mars favours), [Nergal-sharezzer], pr. n.—(1) of a general of Nebuchadnezzar, Jer. 39:3.

(2) of an arch-magian of the same king, ib. verse 13. This is the same name as Nerighissar.

נרגן m. a chatterer, garrulous person; hence a whisperer, calumniator, Prov. 16:28; 18:8; 26:20, 22; from the root נרג.

נרד m. with suff. נרדי, plur. נרדים, nard, Indian spikenard; Sanser. narda; Cant. 1:12; 4:13, 14. See Celsii Hierobot. tom. ii. p. 1, seqq.; Jones, On the

Spikenard of the Ancients, in Asiatic Researches vol. v.

נרִיָּה [and יהו] (“lamp of Jehovah”), [Neriah], pr. n. m. Jer. 32:12; 36:4; 51:59.

נשא fut. נִשָּׂא, inf. absol. נִשְׂאָה Jer. 10:5; Hosea 1:6; const. נִשָּׂא Isa. 1:14; נִשְׂאָה Ps. 89:10; with suff. נִשְׂאָה Psal. 28:2; but far more frequently נִשְׂאָה with pref. נִשְׂאָה Exod. 27:7, and נִשְׂאָה (very often), with suff. נִשְׂאָהוּ, נִשְׂאָהוּ, imp. נִשְׂאָה (once נִשְׂאָה Psal. 4:7), and נִשְׂאָה Gen. 27:3; Num. 3:40; part. pass. נִשְׂאָה (once נִשְׂאָה like quiescents לָהּ Ps. 32:1.)

(1) TO TAKE UP, TO LIFT UP. (With this correspond Æth. ἄνω: to take, to receive; see No. 3, and Arab. نَشَأ to be exalted, to grow, to increase; but other roots are used to express the idea of raising up, bearing, taking, as رَفَعَ, رَفَعَهُ.) Gen. 7:17, “the waters increased and bore up the ark.” Gen. 29:1, “and Jacob lifted up his feet and went,” etc. נִשָּׂא to lift up, i. e. to set up a banner, Jer. 4:6; 50:2; 51:12, 27. Followed by עָלָה to place upon any one, Gen. 31:17; נִשָּׂא עָלָיו הַטָּא to lay sin upon oneself (i. e. to contract it), Lev. 22:9; followed by בָּ 2 Ch. 6:22. Intrans. to lift up oneself, Psa. 89:10; Nah. 1:5.—Specially the following expressions should be remarked—(a) נִשָּׂא בָּ (and נִשָּׂא בָּ) to lift up the hand, in swearing, Deut. 32:40 (compare נִשָּׂא הַרִיב Gen. 14:22; Dan. 12:7; and Virg. Æn. xii. 195); hence to swear, followed by a dative of pers. and the gerund of a verb, Eze. 20:6, נִשָּׂא לְהוֹצִיאֵם, Eze. 47:14; Ex. 6:8; Nu. 14:30; Ps. 106:26; Neh. 9:15. In other places it is for the purpose of doing violence, 2 Sa. 20:21 (followed by בָּ), to punish, Ps. 10:12; to pray and adore, Psa. 28:2; 63:5; 134:2 (compare Lam. 3:41); as beckoning, Isa. 13:2; 49:22.

(b) נִשָּׂא לְרֹאשׁוֹ to lift up one's head—(a) used of one who is cheerful and merry, Job 10:15; Zech. 2:4.—(β) of one who increases in wealth, becomes mighty (compare the Lat. caput extollere in civitate), Jud. 8:28; Psal. 83:3; but—(γ) נִשָּׂא לְרֹאשׁוֹ מִבֵּית (נִשָּׂא לְרֹאשׁוֹ מִבֵּית) to lift up the head of any one from prison, i. q. to cause him to go up out of a prison (which used to be under ground), to bring out of it, 2 Ki. 25:27; and without the words מִבֵּית מִבֵּית Gen. 40:13, 20. For another meaning of this phrase, see No. 2, letter d.

(c) נִשָּׂא פָּנָיו to lift up one's own countenance, used of a person of conscious rectitude, cheerful and full of confidence, Job 11:15. Ellipt. Gen. 4:7, “if thou hast done well נִשָּׂא (there will be) lifting up



(sc. cf countenance);" i. e. thou mayest go with a cheerful countenance. Opp. to *נָשָׂא* פָּנָיו ver. 5, 6. Followed by *אֵל* to look upon, towards any thing, 1 Ki. 9:32; metaph. to place confidence in any person or thing, Job 22:26; 2 Sam. 2:22; also used of God as beholding men with kindness, Nu. 6:26.

(d) *נָשָׂא עֵינָיו* to lift up the eyes, with the verbosity which in such cases is used in Hebrew (compare, to lift up the feet, Gen. 29:1; to lift up the voice, letter e, and under the verb *נָשָׂא*, often put before verbs of beholding, or seeing, as Gen. 13:10, "he lifted up his eyes and saw;" Gen. 13:14; 18:2; 31:10; 33:1, 5; 43:29; followed by *אֵל* and *לְ* to lift up the eyes on, to cast the eyes upon any person or thing; i. e. in love or desire, Gen. 39:7; Ps. 121:1; figuratively used of longing towards God, and confidence in him, Ps. 123:1; in an idol, Ezek. 28:12; 23:27; Deu. 4:19. Compare letter g.

(e) *נָשָׂא קוֹל* to lift up the voice, pleonast. (comp. letter d) before verbs of weeping, bewailing, Genesis 27:38; 29:11; Jud. 2:4; 1 Sam. 24:17; 30:4; of crying out, Jud. 9:7; of rejoicing, Isa. 24:14; also without the word *קוֹל* (Germ. anheben). Num. 14:1, וַתִּשָּׂא כָל־הָעֵדָה...וַיִּבְכּוּ "the whole assembly lifted up (their voice)...and wept." Isa. 3:7, and even absol. in the sense of crying out, and rejoicing. Job 21:12, "they lift up the voice (i. e. they rejoice, they sing) to the sound of the timbrel and harp;" Isa. 42:11. Isa. 42:2, יִשָּׂא לֹא "he shall not lift up" the voice, i. e. he shall not cry with a loud voice, i. q. *לֹא יִצְעַק*. Compare *מִשָּׂא* No. 5. Hence—

(f) to lift up, to take up any thing with the voice, as a song, Nu. 23:7; Job 27:1; prayers, Isa. 37:4; reproaches, Ps. 15:3; the name of God, Ex. 20:7; a false report, Ex. 23:1.

(g) *נָשָׂא נַפְשׁ אֵל* to lift up the soul to anything, i. e. to wish for, to desire something (Arab. ellipt. *سأل الى شيء*), Deu. 24:15; Hos. 4:8; Prov. 19:18; followed by ? Ps. 24:4; especially יִהְיֶה אֵל i. e. anxiously to long for the aid of God, Ps. 25:1; 86:4; 143:8.

(h) *לִבִּי נִשְׂאָהֲנִי* "my heart has lifted me up,"—(a) i. e. it incites me to something, i. e. I am ready and prepared to do something, Ex. 35:21, 26; 36:2. The same expression is used—(β) of pride. 2 Ki. 14:10, נִשְׂאָהֲךָ לְךָ "thy heart has lifted thee up," i. e. thou liftest up thyself, thou art proud.

(i) to lift up in a balance, i. e. to weigh, Job 6:2. Comp. Lat. *pendo* and Heb. *סָלַף*.

(2) to bear, to carry (very frequently found), as an infant in the arms, Isa. 46:4; garments, 1 Sa. 2:28; 14:3; fruit, as a tree, Eze. 17:8; Joel 2:22; Job

40:20; produce, as a field, Ps. 72:3, etc. Gen. 13:6, וְהָאֲדָמָה לֹא תִשָּׂא אֹתָם הָאָרֶץ לְשִׁבְתָּ יַחְדָּו "and the land did not bear (i. e. contain) them, that they might live together;" (but compare Job 21:3). Specially—(a) i. q. to endure, Isa. 1:14; Mic. 7:9; Prov. 30:21; Ps. 55:13. Hence to suffer, to bear with. Job 21:3, שָׂאֵנִי וְאֲנִי אֶדְבֹר "bear with me, and I will speak." Followed by *בְּ* partitive, to bear a part of any thing. Job 7:13, יִשָּׂא בְּשִׁיחִי מִשְׁכְּבִי "my couch will bear part of my grief" (mein Bette wird mir meinen Kummer ertragen helfen, wird mit daran tragen).

(b) *נָשָׂא עוֹן אֶחָד* to bear any one's sin, i. e. to receive the punishment of sin upon oneself, Isaiah 53:12. נָשָׂא עוֹנוֹ, הַטָּאוּ id., Eze. 18:19, 20. נָשָׂא עוֹן אֶחָד to bear the punishment of one's own sin, Levit. 5:1, 17; 17:16; 20:19; 24:15; Numb. 5:31; 9:13; 14:34; 30:16; and so יִנָּשֶׂא נָשָׂא to bear the penalty of one's whoredom, Nu. 14:33; Eze. 23:35. Absol. to bear punishment. Job 34:31, וְאֶחָד לֹא יִשָּׂאֵנִי "I have borne (punishment), I will offend no more." For another use of the phrase, see letter e.

(c) to bear to anyone, to bring (bringen), Ex. 10:13; 1 Ki. 10:11; 18:12; 2 Ki. 2:16; 4:19, and—(d) to carry away (wegnehmen), Dan. 1:16; Eze. 29:19; Mic. 2:2; 2 Sa. 5:21; i. q. to take any one away from life, to destroy, Job 32:22. נָשָׂא רֹאשׁ מֵעַל אֶחָד to take away the head from any one, to deprive of his head, Genesis 40:19, where allusion is made to a similar phrase, as to which see above No. 1, b, γ.

(e) *נָשָׂא עוֹן אֶחָד* to take away any one's sin, i. e.—(a) to expiate, make atonement for sin (as a priest), Lev. 10:17.—(β) to pardon sin, Ps. 32:5; 85:3; Job 7:91; Gen. 50:17. Followed by a dat. of pers., Gen. 18:24, 26; Nu. 14:19; Isa. 2:9; Hos. 1:6. Part. pass. נִשְׂאָה עוֹן whose sin is forgiven, Isa. 33:24; וְנִשְׂאָה עוֹן id., Ps. 32:1. From the sense of taking away comes—

(3) to take, to receive, to take hold of, Genesis 27:3; "take now thy weapons...and go." Genesis 45:19, "take your father, and come;" (comp. Gr. λαβών, and the observations on *לָקַח*). Specially—

(a) *נָשָׂא אִשָּׁה* to take, i. e. to marry, a wife, in the later writers for *לָקַח אִשָּׁה* 2 Ch. 11:21; 13:21; Ezr. 10:44; hence ellipt. Ezr. 9:2, "they took (wives) of their daughters for themselves and for their sons." Ezr. 9:12; Neh. 13:25; 2 Ch. 24:3.

(b) *נָשָׂא פָנָי אֶחָד* to accept the person of any one, a phrase properly applicable to a king or judge, who receives those who come to salute him, and who bring gifts, and favours their cause (see especially Job 13:10). Opp. to *לֹא יִשָּׂא פָנָיו* not to accept persons. Hence—(a) in a good sense, to receive any one's prayer, to be favourable to it, to have respect





Syr. **ܢܫܐܐ** error [In Thes. perhaps to remove, i. q. **נשע**.]

HIPHAL **הִשִּׁיאַ** to lead into error, to cause to go astray, whence—(1) to deceive, to impose on any one, followed by a dat. 2 Kings 18:29; Jer. 4:10; 29:8; acc. 2 Ch. 32:15; 2 Kings 19:10; Jer. 37:9; **אַל תִּשְׂאוּ נַפְשׁוֹתְכֶם** "deceive not yourselves." Followed by **עַל** in a pregnant sense, Ps. 55:16 **קִרְיִי, מוֹת עָלֵימוֹ** "let death deceive (and rush) on them," i. e. let death surprise them contrary to expectation.

(2) to seduce, to corrupt, Genesis 3:13; Jer. 49:16.

NIPHAL, to be deceived, Isa. 19:13.

[Derivative **נִשְׂאוֹן**.]

II. **נָשָׂא** i. q. **נָשָׂא** No. II. 2, to lend, followed by **בֹּ** Neh. 5:7; whence **נִשְׂאָה בֹּ** Isa. 24:2, and **נִשְׂאָה** 1 Sa. 22:2, a creditor.

HIPHAL, to exact what has been lent, spoken of a creditor; followed by **בֹּ** of pers. Ps. 89:23.

Derivative nouns, **מִנְשָׂא**, **מִנְשָׂאָה**.

**נָשַׁב** TO BLOW, followed by **בֹּ** to blow upon (as the wind), Isa. 40:7. (An onomatop. verb, like the cogn. **נָשַׁף**, **נָשַׁם** and **נָשַׁף**, which see).

HIPHAL—(1) to cause (the wind) to blow, Ps. 147:18.

(2) to drive away by blowing, Gen. 15:11.

I. **נָשָׁח** TO FORGET a thing, Lam. 3:17; a person, i. e. to desert, to neglect him, Jeremiah 23:39. (Arab. **نسى** Æth. quadril. **ከሰሰ**: with the insertion of **h** id.)

NIPHAL, to be forgotten, Isaiah 44:21, **לֹא תִנְשָׁחַנִּי** "thou shalt not be forgotten by me," for **תִּנְשָׁחַנִּי לִי**. Kimchi, **תִּנְשָׁחַנִּי מִמֶּנִּי**. But the Targ. and Yarchi would make Niphal to be the same as Kal, and thus would render "lest thou shouldst forget me;" had this been the meaning it would probably have been **לֹא אֶשְׁכַּח**, not **לֹא תִנְשָׁחַנִּי**.

PIEL, to cause to forget, followed by two acc., Gen. 41:51.

HIPHAL **הִשִּׁיחַ** i. q. Piel, Job 39:17, "God has made it (the ostrich) to forget wisdom." Job 11:6, "know **יִשְׁכַּח לְךָ אֱלֹהִים** **בְּיִשְׁכַּח** that God has caused to forget for thee a part of thy iniquity;" i. e. has remitted to thee part of thy iniquity.

Derivative **נִשְׁכַּח**, and the pr. n. **יִשְׁכַּח**.

II. **נָשָׂח**—(1) TO BORROW (also written **נִשְׂאָה**, see that root No. II. It appears to be of the same

origin as **נָשָׂא**, so that it is properly, *to take, receive* Const. absol. Jer. 15:10; Isa. 24:2.

(2) to lend to any one, an *jemanben leihen*.—(a) followed by **בֹּ** of pers. (see **בֹּ** A, No. 4), Jer. 15:10, **לֹא נִשְׂכַּחְתִּי וְלֹא נִשְׁכַּחְתִּי** "I have not borrowed, nor have they lent anything to me." Isa. 24:2, **כַּנְשָׂה כַּנְשָׂר**, "as with the debtor, so with the creditor." Deu. 24:11; Neh. 5:10. Part. **נִשְׂכָּה** creditor, 2 Ki. 4:1; Psal. 109:11.—(b) followed by **בֹּ** of price, i. e. usury, or interest. Neh. 5:11, "the hundredths of money, **אֲשֶׁר אֲהָם נָשִׁים בָּהֶם** for which (*wofür*) ye have lent at interest;" i. e. which ye demand from your debtors. Part. **נִשְׂכָּה** an usurer, Ex. 22:24.

HIPHAL, i. q. Kal No. 2, followed by **בֹּ** of pers. to lend to any one, Deu. 15:2; 24:10.

Derivatives, **מִנְשָׂה**, and **נִשְׂכִּי**.

**נִשְׂכָּה** m. Gen. 32:33, i. q. Arab. **نَسَا** a nerve or tendon passing through the thigh and leg to the ancles, *nervus ischiaticus*. The derivation is unknown. [Referred to **נִשְׂכָּה** I. in Thes.]

**נִשְׂכִּי** m. a debt, 2 Ki. 4:7.

**נִשְׁכִּיהָ** f. forgetfulness, Ps. 88:13, from the root **נָשָׁח** No. I.

**נָשִׁים** pl. f. women, see the sing. **אִשָּׁה**.

**נִשְׁקָה** f. (from the root **נָשַׁק**), a kiss, Cant. 1:2; Pro. 27:6.

**נָשַׁח** fut. **יִשְׁחַח** Ecc. 10:11, and **יִשְׁחַח** Prov. 23:32, TO BITE, as a serpent, Gen. 49:17; Nu. 21:6, seq. [Piel]; as a man, Mic. 3:5 (Æth. **ከሰሰ** id.; Syriac transp. **ܢܚܫܐ**); metaph.—(a) to vex, to oppress, Hab. 2:7.—(b) to lend on usury, Deut. 23:20; since not only lending on usury, but even receiving interest was supposed to mark a sordid person and an oppressor of the weak (comp. Aram. **ܢܚܫܐ** to bite; whence **נִזְכָּח** usury; Arab. **قرض** to gnaw; Conj. III. to lend on usury; Gr. **δανεισθαι** *ἐπὶ τῷ ὑπέρβω*, Arist. Nub. i. 12; Lat. *usura vorax*, Lucan, i. 171).

PIEL, i. q. Kal, to bite, Nu. 21:6; Jer. 8:17.

HIPHAL **הִשִּׁיחַ** to take usury of any one, followed by a dat. of pers. Deu. 23:21. Hence—

**נִשְׂכָּה** m. interest, usury, Psal. 15:5; Eze. 18:8, 13, **לִישְׁכָּה** **נָשָׂה** to take usury of any one, Ex. 22:24.

**נִשְׂכָּה**, elsewhere **לִשְׂכָּה** which see; a chamber, a cell in the courts of the temple, Neh. 3:30; 12:44; 13:7. The derivation is not clear. Some consider

it to be transposed for נִשְׁכָּנָה a dwelling; I should rather regard it as the Pers. نشاد a seat, dwelling, from نشستن to sit down. As such a chamber was called in Greek λέσχη, it might easily be supposed that נִשְׁכָּר was taken from that word; but a word of Greek origin in the book of Samuel (1 Sam. 9:22) could hardly be admitted.

**נָשַׁל** fut. יִשַּׁל (intrans. No. 3)—(1) trans. TO DRAW OUT, TO PUT OFF (Arab. نشل, نشل; comp. the kindred words שָׁלַל, שָׁלַח, נָצַל, as a shoe, Exod. 3:5; Josh. 5:15; to cast out (as a people from a land), Deu. 7:1, 22.

(2) to slip off. Deut. 19:5, וְנִשַּׁל הַכֶּרֶס מִיָּדֶיךָ "and (if) the head should slip from the handle."

(3) to fall off, to drop down, used of olives, Deu. 28:40 (fut. A).

["PIEL i. q. Kal No. 1, to drive out a people from a land, followed by כָּן 2 Ki. 16:6."]

**נָשָׂם** fut. יִנָּשֵׁם TO PANT, used of a woman in child-birth, Isa. 42:14. Kindred roots are נָשַׁב, נָשַׁף, transp. נָפַשׁ; compare Arab. نفس to pant; also, to bring forth, to bear. (Elsewhere fut. יִנָּשֵׁם belongs to the root נָשַׁם.)

Hence נִנְשָׁמָה, and—

**נִנְשָׁמָה** f.—(1) breath, spirit—(a) the Spirit of God imparting life and wisdom, i. q. רוּחַ אֱלֹהִים; Job 32:8; 33:4; compare 26:4.—(b) the spirit of man, soul, ψυχή (comp. נָפַשׁ No. 2), Gen. 2:7; Job 27:3. Meton. (that which has breath), a living creature, animans, i. q. נָפַשׁ No. 3, Deut. 20:16; Josh. 10:40. Once used for the mind, Pro. 20:27.

(2) the panting of those who are angry, used of the anger of God, Isa. 30:33; Ps. 18:16.

**נִשְׁמָה** Chald. breath, life, Dan. 5:23.

**נָשַׁף** TO BLOW (comp. נָשַׁם), Ex. 15:10; followed by אֶ to blow upon, Is. 40:24. Hence נִנְשָׁפָה and—

**נִנְשָׁפָה** m. suff. נִנְשָׁפָה — (1) the evening twilight, when a colder gale blows (רוּחַ הַיָּם Gen. 3:8), Job 24:15; Pro. 7:9; 2 Ki. 7:5, 7; Jer. 13:16; whence darkness, night, Isa. 5:11; 21:4; 59:10. (LXX. σκῆτος, Job 24:15; Pro. 7:9).

(2) the morning twilight, Job 7:4; 1 Sam. 30:17.

**נָשַׁק** fut. יִשַּׁק 1 Ki. 19:20, and intrans. יִשַּׁק Gen. 41:40 (see No. 1)—(1) pr. i. q. Arab. نَسَق to JOIN

(see Hipn.), TO ARRANGE, TO PUT IN ORDER, Hebr fut. A intrans. to dispose, to adjust oneself. Gen. 41:40, עָלֶיךָ יִשַּׁק כָּל-עַמִּי "according to thy word shall all my people dispose themselves;" as it has been well rendered by LXX., Onk., Vulg., Saad. Commonly taken from signif. No. 3, "on thy mouth shall all my people kiss," i. e. they shall declare their fidelity, and submission; but it can hardly be maintained, that such a ceremony was used to shew submission to the minister of the king in the exercise of his functions. [But it would be just as hard to maintain the contrary position: such a ceremony may have been used, and this may be the meaning of the passage.]

(2) to arm oneself [in Thes. this signification is made a separate root, and the meaning assigned is not, to arm oneself, but to draw a bow] (whence נָשַׁק). 2 Chron. 17:17, נִשְׁקוּ מִקֶּשֶׁת "those armed with bows." Ps. 78:9, נִשְׁקוּ רֹמְיִמָּהּ prop. "the armed of the archers," i. e. armed archers.

(3) to kiss (to join mouth to mouth), followed by a dat., Gen. 27:26; 2 Sa. 15:5; acc., Cant. 1:2; 1 Sam. 20:41. Poet. used, Ps. 85:11, יָדָר וְיָלֹם נִשְׁקוּ "righteousness and peace have kissed each other" (in the other member there is, have met together), i. e. are mutually connected, joined together, peace follows upon righteousness. Further, to kiss idols, is a term applied to those who worship them (which was done by kissing the hand to them, see Job 31:27, and Plin. xxviii. 2), 1 Ki. 19:18; Hos. 13:2.

PIEL, i. q. Kal No. 3, to kiss, Gen. 31:28, used of the kiss by which the vanquished promise fidelity and submission to the conqueror, Ps. 2:12. [The Lord Jesus Christ is here spoken of.]

HIPIL, id. Eze. 3:13, "the wings of the living creatures מִשְׁקוֹת אִשָּׁה אֶל אִשָּׁה which kissed each other," i. e. one of which touched the other; i. q. חֲבֵרוֹת אִשָּׁה אֶל אִשָּׁה Eze. 1:9. Compare Ps. 85:11.

Derivatives נִשְׁקָה and—

**נִשְׁקָה & נִשְׁקָה** masc. — (1) arms, weapons, 1 Ki. 10:25; Eze. 39:9, 10; Ps. 140:8, בְּיוֹם נִשְׁקָה "in the day of arms," i. e. of battle.

(2) an armoury, Neh. 3:19 (comp. 1 Ki. 10:17; and the observations on נֶשֶׁר No. 2).

**נֶשֶׁר** an unused root. Arab. نسر to tear in pieces with the teeth, to rend (as a bird of prey), مَنَسَر the beak of a bird of prey. Hence—

**נִשְׁרָה** [in pause נִשְׁרָה], plur. נִשְׁרָה, constr. נִשְׁרָה m. an eagle (Arab. نسر, Syr. نَسْر, Eth. ስርገሳ; id.),



Deut. 32:11 Eze. 17:3. This name, however, is one of wider extent, and sometimes also (like the Gr. *ἀετός*, and Arab. *نسر* see Bochart, Hieroz. II. p. 312; seqq.) comprehends the different kinds of *vultures*; especially in those places in which *נֶשֶׁר* is said to be bald (Mic. 1:16), and to feed on dead bodies, Job 39:27; Prov. 30:17; (Matt. 24:28). The former appears to be the *vultur barbatus*. To the eagle itself, which often changes its feathers, just as a serpent its skin, we must refer the words, Psalm 103:5, "so that thy youth is renewed like the eagle's." See Bochart, Hieroz. loc. cit., and the observations made thereon by Rosenm. t. ii. p. 743, seq., ed. Lips. Oedmann, Verm. Samml. aus der Naturkunde, i. 5 (who, by a manifest error, would apply all the occurrences to the vulture, and none to the eagle).

*נֶשֶׁר* plur. *נְשָׁרִים* Chald. id., Dan. 4:30; 7:4.

*נָשַׁת* TO DRY UP, used of the tongue drying up with thirst, Isa. 41:17; of strength, as drying up, Jer. 51:30.

NIPHAL, id., to dry up, used of water, Isa. 19:5; compare *נָחַשׁ* Jer. 18:14 (Æth. *ነሠሠ*: to lay waste, to destroy).

*נִשְׁתָּן* m. Hebr. and Chald. a letter, Ezr. 4:7, 18, 23; 5:5; 7:11. The derivation appears to be from the Pers. *نوشتن* *nobishten*, *نوشتن* i. e. to write; a sibilant letter being transposed.

*נָתַב* an unused root, which had, I expect, the signification of *treading, trampling*; like the Gr. *σείβω*; hence *נָתַב* a beaten path. As to the primary syllables *tab, tap, and pat*, imitating the sound of treading; see above. *בָּוֶם* p. CVIII, and *דָּבַב*. Arab. *نَب* is, to be lofty, to be swollen up; whence I have elsewhere supposed *נָתַב* to be derived; i. e. a raised and fortified way; like *מִסְלָה* from *סָלַל*; but *נִ* never denotes a public and royal road, such as was raised up and formed by art, but always a footpath.

*נִתְּנוּ* i. q. *נִתְּנוּ* Ezr. 8:17, כתיב.

*נָתַח* only in Piel *נָתַח* TO CUT INTO PIECES (an animal which had been slain), Exod. 29:17; Levit. 1:6, 12; 8:20; the corpse of a person, Judges 20:6. Hence—

*נִתְּחָ* plur. *נִתְּחָם* a piece of flesh, Lev. 1:8, seq.; Eze. 24:4.

*נָתַח* m. and *נָתַחָה* f. *נָתַח* and *נָתַחָה*.—(1) prop. adj. *trodden with the feet* (see the root *נָתַח*). *נָתַח*

*נָתַחָה* a trodden way, Pro. 12:28; and without *נָתַח* id. Jud. 5:6, and hence—

(2) a footpath, *by-way*, a poetic word, Job 18:10; 28:7; 41:24. Plur. *נָתַחָה בָּיתוֹ* the ways to his house, Job 38:20.

*נִתְּנִים* m. plur. prop. given, bestowed [*Nethinim*], the name given to the *ἱεροδούλοι* of the Hebrews, or the bondsmen of the temple who attended on the Levites in their sacred service, Ezr. 8:17, 20; Neh. 3:31; 7:46, 60, 73; 11:3, 21, etc. As to the origin of the word, compare Nuni. 8:19. Chald. Ezr. 7:24.

*נָתַךְ* fut. *נָתַךְ* (kindred to *נָסַךְ*), TO POUR SELF OUT, TO BE POURED OUT; always metaph., used of roaring, Job 3:24; of anger, 2 Chron. 12:7; 34:25; Jer. 42:18; 44:6; of curses, Dan. 9:11.

NIPHAL.—(1) i. q. *Kal* to pour self out, used of water, rain, Exod. 9:33; metaph. of anger, 2 Ch. 34:21; Jer. 7:20.

(2) to flow down, to be melted, Ezek. 22:21; 24:11.

HIPHAL *נָתַךְ*, once inf. *נָתַךְ*, Eze. 22:20.—(1) to pour out, to pour forth, Job 10:10; money, 2 Ki. 22:9.

(2) to melt, Eze. 22:20.

HOPHAL, pass. ib. verse 22.

Derivative *נָתַךְ*.

["*נָתַל*"] a root unused as a verb. Aram. *נָתַל* i. q. Hebr. *נָתַל* to give. Hence *נָתַלִּין*].

*נָתַן* fut. *נָתַן*, *נָתַן*, also *נָתַן* 1 pers. (Jud. 16:5), imp. *נָתַן*, with *ה* parag. *נָתַן*, inf. absol. *נָתַן*, constr. *נָתַן* (for *נָתַן*), with suff. *נָתַן*, rarely *נָתַן* (Syr. *נָתַן*).

(1) TO GIVE, followed by an acc. of the thing and *ל* of pers. Gen. 25:6; Isa. 8:18, etc.; *נָתַן* of pers. Isa. 29:11; Jer. 36:32; with suff. Josh. 15:19, *נָתַתְּךָ* "thou gavest me," Isa. 27:4 (compare other instances of a suffix which must be regarded as a dative, such as Zec. 7:5, although in such cases it may still be taken as an acc., if, instead of *to give*, we substitute the idea *to cause to receive*; compare the verbs in Arab. *عطا* Conj. IV., and *نال*, *نال* to give, with suff. of the person to whom any thing is given). Followed by an acc. of the thing and *ב* of the price, to give any thing *for*, Joel 4:3; Ezek. 18:13; followed by *נָתַן* to add something *to*, Ezek. 21:34. Impers. Prov. 13:10, *נָתַתְּ מַעֲדָה* "from pride arises strife," *bey Uebermuth gibt es Streit*; Job 37:10.—Specially these phrases are to be remarked—(a) *נָתַתְּ יָדְךָ* to give the hand (to the victor), see *יָד*

No. 1, letter *e*, but *נָתַן יָדוֹ בְּ*, see *ibid*, letter *b*.—(b) *נָתַן* to deliver into the power of any one, see *נָתַן* letter *aa*, *β*; also *נָתַן לַפְּנֵי* (*preis geben*), see *נָתַן* under the word *פָּנִים*; also followed by a dative, Isa. 50:6, *נָתַן נַחְמִי לַמְּכִים* "I gave my back to the smiters;" *נָתַן* to give a command to any one, see *נָתַן* No. 1, letter *ee*.—(c) *נָתַן עֵרָה* to give the back [to turn back], see *עֵרָה*.—(d) *נָתַן פְּרִי* to give (yield or bear) fruit (as a tree), i. q. *עֵשָׂה פְּרִי* Lev. 25:19; Ps. 1:3; Eze. 34:27.—(e) *נָתַן רַחֲמִים* to have compassion for any one, see *רַחֲמִים*.—(f) *נָתַן כְּבוֹד*, *עוֹלָם* to ascribe glory or strength to any one, Ps. 68:35; Jer. 13:16.—(g) *נָתַן בְּמִשְׁמָר* to give any one into custody, see *מִשְׁמָר*, compare Gen. 39:20.—(h) *מִי יִתֵּן* *who will give?* a phrase used in wishing, i. q. Oh that any one would give, Oh that I had! see *מִי* No. 1, *d*. It is construed followed by an acc. Deut. 28:67, *מִי יִתֵּן עֶרְב* "Oh, that it were evening!" followed by an inf. Ex. 16:3, *מִי יִתֵּן מוֹתֵנוּ* "Oh that we had died!" Job 11:5; followed by a finite verb, either with or without the part. *ל*, Deut. 5:26; Job 19:23; 23:3.

Farther, to *give* is used—(a) for *to teach*, Prov. 9:9, "give to a wise man (wisdom), and he will be still wiser." Compare *לָמַד* No. 2.—(β) *to allow*, to *permit* (like the Gr. *δίδωμι*, Lat. *dare*, *largiri*, Syr. and Arab. *أعطى*); followed by an acc. of

pers. and a gerund of the verb, (prop. to give, i. e. to admit any one to do any thing, compare the same consecution in the synonymous verbs, *הֵנִיחַ*, root *נָתַן*, and *נָטַשׁ*), Gen. 20:6, *לֹא נָתַתִּי לָנֶעֱם אֶלְיָהָ* "I have not allowed thee to touch her;" Gen. 31:7; Ex. 3:19; Jud. 1:34; 15:1; 1 Sam. 18:2; Job 31:30; Ps. 16:10; 55:23; 66:9; Eccl. 5:5. Without *ל* Job 9:18; Num. 20:21; once with a dat. of pers. 2 Ch. 20:10.—(γ) *to utter*, *give forth*, as the voice (see *קוֹל*), impious words, Job 1:22; a sweet smell, Cant. 1:12; 2:13; 7:14; to give forth, i. e. to work a miracle, Exod. 7:9 (elsewhere *מוֹפֵת*), compare *διδόναι σημεῖα*, Mat. 24:24. A bolder use is *נָתַן* to give forth a sound by striking a timbrel, i. e. to strike a timbrel, Ps. 81:3.

(2) i. q. *to set*, *to put*, *to place* (*setzen*, *stellen*, *legen*). Gen. 1:17; 9:13; 15:10; 1 Ki. 7:39; Eze. 3:20; e. g. to place snares, Ps. 119:110; defences (followed by *עַל*) Eze. 26:8; to make a covenant, Gen. 9:12; 17:2. Specially—(a) *נָתַן לְפָנַי* to set before any one, 1 Ki. 9:6.—(b) followed by acc. of pers. and *עַל* of pers. or thing; to set some one over any person or thing, Gen. 41:41, 43; Deut. 17:15; but with an acc. of thing, and *עַל* of pers. to impose

any thing upon any one, as a yoke, 2 Ch. 10:9; a fine, 2 Ki. 23:33; also sin, i. e. to impute sin; to inflict its penalty upon any one, Jon. 1:14; Eze. 7:3; comp. Deu. 21:8.—(c) *נָתַן לֵב* to apply the heart to any thing, to devote oneself to any thing, Eccl. 1:13, 17; 8:9, 16; Dan. 10:12; a phrase which is more emphatic than *שׁוּב לֵב עַל* to turn the heart to anything. It is also said, *נָתַן דְּבַר אֵל לֵב* to put any thing into one's heart, (used of God), Neh. 2:12; 7:5; and *נָתַן אֵל לֵב* *ἐν φρεσὶ θεῖται*, Ecc. 7:2; 9:1.

(3) to make, as *שָׁמַע*, *שָׁמַע*, Arab. *جعل*. Levit. 19:28, *נָתַן בְּהֶשְׁרָכְךָ* "ye shall make no cutting in your flesh." In like manner, *נָתַן מוֹם* to cause a blemish, to injure any one, Levit. 24:20. Especially—(a) to make, or constitute any one to be anything, with two acc. Gen. 17:5, *אֲבָהָם* "a father of many nations have I made thee;" Exod. 7:1; Lam. 1:13; Ps. 69:12; 89:28; with acc. and *עַל* of the predicate, Gen. 17:20; 48:4; Jer. 1:5.—(b) *נָתַן דְּבַר* to make a thing like, any thing similar to it. Isa. 41:2, *נָתַן פֶּעֶזֶר חֶרְבוֹ* "he will make their sword as dust;" hence to regard, or treat any thing as like any thing else, to hold it as (*behandeln als*). 1 Ki. 10:27, *וַיַּתֵּן אֶת-הַבְּהֶמָה* "and he made silver to be as stones." Gen. 42:30, *וַיַּתֵּן אֹתָנוּ בְּמַרְגְּלִים* "and he held us as spies," *er behandelte uns wie Rundschaffer* (comp. *habere pro hoste*, Liv. ii. 20); Eze. 28:2, 6. Followed by *לְפָנַי* of judgment merely, to hold any one for so and so, i. e. to judge him to be such. 1 Sam. 1:16, "do not reckon me drunken." Compare Greek *τίθεσθαι*; for *νομίζειν*, *ὑγιῖσθαι*, Passow, h. v. A, No. 5.

NIPHAL, pass. of Kal—(1) to be given, Ex. 5:18; Levit. 19:20; to be delivered, Lev. 26:25; to be given forth (as a law), Esth. 3:14.

(2) to be made, Lev. 24:20; see Kal No. 3.

HOPHAL, only in fut. *יִתֵּן* i. q. Niph., Levit. 11:38; Nu. 26:54.

Note. In pret. Kal, the third radical Nun coalesces with the formative letters *נָתַתִּי*, *נָתַתָּה*; it once occurs defectively *נָתַתָּה* 2 Sa. 22:41, for *נָתַתִּי*; like *נָתַתָּה* Jud. 19:11, for *נָתַתִּי*. The passage, Ps. 8:2, has been much discussed, "Jehovah, our Lord, how excellent is thy name in all the earth;" *אֲשֶׁר תִּהְיֶה הוֹדָר עַל הַשָּׁמַיִם*, where *תִּהְיֶה* is taken by some for inf. absol., while some, with other points would read *תִּהְיֶה*. But as *תִּהְיֶה* in twenty-three other places is the imp., it should not here be taken as any thing else [?]; and there arises a very elegant sense if rendered; *which thy glory set thou also above the heavens*, i. e. Oh that the glory of God, which begins to be manifested on this earth (verse 3), may be known and celebrated through the whole universe! [?]



Derived nouns, *נְתָנִים*, *נְתָנָה*, *נְתָנָה*, *נְתָנָה*; also the proper names *נְתָנִי*, *נְתָנִיָּה*, *נְתָנִיָּה* and the four which follow.

*נָתַן* Chaldee only found in fut. *יִתֵּן*, followed by makk. *יִתֵּן* inf. *נָתַן*, i. q. Hebr. *to give*, Dan. 2:16; 4:14; Ezra 4:13; 7:20. The other tenses are supplied from the verb *נָתַן*. Hence *נְתָנָה*.

*נָתַן* ("whom God gave"), pr. n. *Nathan*—(1) a prophet in the time of David, 2 Sam. 7:2; 12:1; 1 Ki. 1:8; Ps. 51:2.—(2) a son of David, 2 Sam. 5:14.—(3) 23:36.—(4 and 5) 1 Kings 4:5.—(6) 1 Ch. 2:36.—(7) Ezr. 8:16.—(8) 10:39.

*נְתָן מֶלֶךְ* ("whom the king has placed," i. e. constituted), [*Nathan-melech*], pr. n. of a courtier of Josiah, 2 Ki. 23:11.

*נְתַנְאֵל* ("whom God gave"), [*Nethaneel*], Gr. *Nathanael*, pr. name—(1) Nu. 1:8; 2:5.—(2) of several others, who are once mentioned in these places, 1 Ch. 2:14; 15:24; 24:6; 26:4; 2 Ch. 17:7; 35:9; Ezr. 10:22; Neh. 12:21, 36.

*נְתַנְיָהוּ* & *נְתַנְיָהוּ* ("whom Jehovah gave"), [*Nethaniah*], pr. n. m.—(1) a son of Asaph, 1 Ch. 25:12.—(2) 2 Ki. 25:23, 25; Jer. 40:8, 14.—(3) Jer. 36:14.—(4) 2 Ch. 17:8.

*נָתַם* TO TEAR UP, TO BREAK UP, the ground; kindred to the verbs *נָתַץ* and *נָתַשׁ*. Job 30:13; *נָתַסוּ* "they tear up my path." (4 MSS. read by a gloss *נָתַסוּ*).

*נָתַע* i. q. *נָתַץ* No. 2, TO BREAK OUT (the teeth); *ץ* being (in the Aramæan manner) changed into *ע*. NIPHAL, pass. Job 4:10.

*נָתַץ* fut. *יִתֵּץ*—(1) TO DESTROY, TO BREAK DOWN, as houses, statues, altars, etc., Levit. 14:45; Jud. 6:30, seq.; 8:17; metaph. *to destroy* men, Job 19:10; Ps. 52:7.

(2) *to break out teeth*, Ps. 58:7; comp. *נָתַע*. PIEL, i. q. Kal No. 1, 2 Ch. 31:1; 33:3. NIPHAL, PUAL, and HOPHAL, pass. of No. 1, Jer. 4:26; Jud. 6:28; *to be torn away* (spoken of a rock), Nah. 1:6.

*נָתַק* TO TEAR AWAY, Jerem. 22:24. Applied figuratively in a military sense, *to draw away, to cut off any one* (from a place), Jud. 20:32. See Niphal and Hiphil. Part. pass. *נָתַק* castrated, Lev. 22:24.

PIEL, *to tear up or off, as roots*, Eze. 17:9; *to*

*burst bonds*, Psal. 2:3; 107:14; a yoke, Isa. 58:6; *to wound by tearing*, Eze. 23:34.

HIPHIL, metaph. *to separate out*, Jer. 12:3; *to draw away from, to cut off from any place* Josh. 8:6.

NIPHAL—(1) *to be torn away, to be broken*, e.g. used of a thread, a cord, Isa. 5:27; Jer. 10:20; Jud. 16:9; Ecc. 4:12; a rope, Isa. 33:20. Metaph. Job 17:11, "the counsels of my mind are broken off;" i. e. frustrated.

(2) *to be torn out, as from a tent*, Job 18:14. Pregnant construction, Josh. 4:18, "and when the soles of the feet of the priests were plucked up (from the muddy channel and set) on the dry land."

(3) *to be separated*, Jer. 6:29; followed by *מִן* *to be drawn away from*, Josh. 8:16.

HOPHAL *הִנְתַּק* i. q. Niphal No. 3, Judges 20:31. Hence—

*נָתַק* m.—(1) *a scall, scab*, in the head or beard, Lev. 13:30, seq.

(2) *one suffering from a scall*, Levit. 13:33; see *נָנַע* No. 2. Root *נָתַק* to pluck out (hairs), from the hair falling off from places where there is a scall.

*נָתַר* fut. *יִתַּר*.—(1) TO TREMBLE, TO PALPITATE (as the heart), Job 37:1. (An onomatop word, like *τρέω, τρέμω, tremo*.)

(2) i. q. Arab. *تر* "to fall off, to fall away, especially with a fluttering noise," i. e. the sound made by leaves which fall from the trees when they are dry and withered; hence Ch. and Syr. *נָתַר*, *נָתַר* to fall, as a leaf or fruit. See Ch. and Hiphil No. 2.

PIEL, *to tremble*, i. e. *to leap* (as a locust), Lev. 11:21. For verbs of trembling are applied to leaping, compare *הָרַג, הָרַג*.

HIPHIL—(1) causat. of Kal No. 1, *to cause to tremble*, Hab. 3:6.

(2) i. q. Aram. Aph. prop. *to shake off* the leaves of a tree; hence *to shake off* a yoke, Isa. 58:6; and also *הָמִיר אֶסְכִּינִים* to shake off the yoke of captives, *to loose captives*, Ps. 105:20; 146:7. Poet. Job 6:9; *יִתַּר יְהוָה יְדִי וַיְבַצְעֵנִי* "Oh that he (God) would let loose his hand, and cut me off," i. e. kill me. The hand of God, while not exerted, is spoken of as if it were bound; when stretched out, as if it were freed.—*יִתַּר* 2 Sam. 22:33, see the root *נָתַר*.

*נָתַר* Ch. and Syr. *to shake down, a leaf, a fruit of a tree*; see Hebr. No. 2.

APHEL, *to shake down* (leaves), Dan. 4:11.

**נָתַר** m. *nitre* (Gr. *νίτρον*, *λίτρον*), prop. *natron* of the moderns, *fossil alkali*, *potash* (different from **בְּרִית** vegetable alkali), which, when mixed with oil, is used even now for soap, Prov. 25:20; Jer. 2:22. It appears to be so called because, when water is poured upon it, it *effervesces* or *ferments*. See Beckmann, *Beyträge zur Geschichte der Erfindungen*, t. iv. p. 15, seq. Also the same writer's Comment. ad Aristot. de Mirab. Auscultat. c. 54. J. D. Michaëlis, de Nitro, § 10.

**נָתַשׁ** fut. **יִתֵּשׁ** prop. TO PLUCK UP plants (see

Hophal); hence—(a) to *destroy* cities, Ps. 9:7; idols, Mic. 5:13.—(b) to *expel* nations from a land (opp. to **נָטַע**), Deut. 29:27; 1 Ki. 14:15; Jer. 24:6, **וְנִטְעָתִים וְלֹא אֶתְרֵשׁ** “I will plant them, and not pluck them up,” i. e. I will give them settled abodes, and will not expel them; Jer. 12:14, 15; 42:10; 45:4.

NIPHAL, pass. to be *expelled* (used of a people), Jer. 18:14; 31:40; Am. 9:15; to be *overthrown*, as a kingdom, Dan. 11:4.

(2) i. q. **נָשַׁח** (Isa. 19:5) to *dry up*, as water, Jer. 18:14.

HOPHAL, to be *plucked up*, Eze. 19:12.

# ס

*Samech*, the fifteenth Hebrew letter, when used as a numeral standing for *sixty*. The name of this letter, **סָמֶךְ**, denotes a *prop*, *support*, to which this letter answers in form in the Phœnician alphabet, **𐤌**.

In sound I suppose that it was anciently pronounced as a lighter sibilant than **שׁ**, which latter, before the use of diacritic points, was not distinguished in writing from **שׁ**, see *Lehrg.* pp. 17, 18. Hence it is that most roots are constantly written in one manner, either with the letter **ס**, as **סָבַב**, or with the letter **שׁ**, as **שָׁבַב**; and many roots written with the letter **ס** even differ altogether from the roots written with the letter **שׁ**, as **סָכַל** to be foolish, **שָׁכַל** to behold, to understand, **סָכַר** to shut up, and **שָׁכַר** to hire. By degrees, however, that distinction in pronunciation was lost, so that in Syriac the letter *Samech* (**ܣܝ**) alone is used, and so in Arabic the letter *Sin* (**س**); the Chaldee, following the Syriac, commonly substitutes **ס** for the Hebrew **שׁ**, as **סָאָר**, Ch. **סָאָר** leaven; **סָפֵר**, Ch. **שָׁפֵר** to expect. And this uncertainty in spelling appears even in the later Hebrew, where **סָכַר** stands for **שָׁכַר** Ezr. 4:5; **סָכְלָה** for **שָׁכְלָה** folly, Ecc. 1:17. [This is assuming what cannot be admitted, that Ecc. is one of the later books.]

Instead of the Hebrew **שׁ** in Arabic **ش** is commonly used; for **س**, as **سَجَدَ** to adore; **اسْرَسَ** to bind; **سَوَّ** a sour grape; **كَسَا** to cover; more rarely **ش**, as **شَتَوَ** winter.

In the Hebrew language itself, and in the Aramæan, **ס** is not unfrequently interchanged—(a) with the harder **שׁ**, as **סָרִיוֹן** and **שָׁרִיוֹן** a coat of mail; **סָבַס** Aram. **גָּבַס** to gather; **סָכַן** and **שָׁכַן** prop. to inhabit;

**סָפַר**, **סָלַל** to pour, etc.; compare **שָׁפַח** and **סָפַח**. We know also that the Ephraimites pronounced **שׁ** like the letter *Samech*, Jud. 12:6.—(b) with **ז** and **ץ**; see under those letters.

**סָחָה** an unused root; Arab. **سَا** to extend, to expand; also to cut off anything extended, as a cloth; hence perhaps to *measure* (see **סָכַר**); whence—

**סָחָה** plur. **סָחִים** f.—(1) *measure*. With this meaning, following Aqu. Symm. Theod. Chald. Syr. I explain the difficult word **בְּסִמְסָה** Isaiah 27:8; contr. from **בְּסִמְסָה** (with Dag. fort. conjunctive; like **מִלְכָּם** for **מִלְכָּם**), to *measure* (and) *measure* (je nach dem Maasse), i. e. moderately; comp. **בְּמִשְׁפָּט** Jer. 10:24; and **לְמִשְׁפָּט** Jer. 30:11; 46:28. Less suitable is the explanation lately proposed, viz. that **בְּסִמְסָה** is for **בְּזִמְזָה** (root **זָמַן**), by moving, terrifying her.

(2) specially a certain particular measure of corn; according to the Rabbins, the *third part of an Ephah* (**אֵפָה**); according to Jerome on Matt. 13:33, *sesquimodius*, Gen. 18:6; 1 Sam. 25:18. Dual. **סָחִים** for **סָחִים** 2 Kings 7:1, 16; in the Syrian manner contr.; like **מִאֲתָיִם**, **מִאֲתָיִם**. From the Aramæan form **ܣܠܠ** has arisen Gr. *σάρον*, which is used by the LXX., the writers of the New Test., and Josephus.

**סָאָן** m. a shoe; specially a military shoe, *caliga*; to be distinguished from the *ocrea* (**מִצְחָה**). (Chald. **סָאָן**, Syr. **ܣܐܢܐ**). Isaiah 9:4, **כָּל־סָאָן כָּאֵן** “every shoe of him that is shod,” i. e. of the soldier. From the root—

**סָאָן**—(1) pr.; apparently TO BE CLAYEY, MIRT; compare Chald. **סָאָן**, **סָאָן**; Hebr. **סָאָן** clay; kindred to



the noun סָפִין clay. Hence סָפִין a shoe, by which we keep the clay and mud from our feet. Hence—

(2) to shoe, like the Syr. صا. Part. ספן; see סָפִין.

סָפִיָּה Isa. 27:8; see סָפִיָּה.

**סָבָא** TO DRINK, to drink to excess, TO TOPE. (The primary idea appears to be that of *sucking up*, *absorbing*, which is expressed by onomatopoeitic words, as شرب, *sorbere*; with the insertion of *l*, sfürlufen; with the omission of *r*, Anglo-Sax., *supan*; Germ. *saufen*; [Eng. *to sup*]; and in Greek, by the omission of the sibilant, ρῶπέω. שָׁבַע appears to be of the same origin), Isa. 56:12. Part. סבא a drunkard, Deuter. 21:20; Prov. 23:20, 21. Part. pass. סבוא drunken, Nah. 1:10. Hence—

סָבָא Eze. 23:42 i. q. סָבָא; and—

סָבָא m. suff. סָבָאָה—(1) wine, Isa. 1:22; Nah. 1:10.

(2) a carousal, Hos. 4:18.

**סָבָא** (fort. i. q. *Æthiop.* ሰብላ: a man; compare סִבְחָא, [Seba], pr. n. of a country and a nation sprung from Cush (Gen. 10:7), which, according to Josephus Ant. 2:10, § 2), seems to have been *Meroë*, a province of *Æthiopia* flourishing in merchandise and wealth, surrounded by the branches of the Nile. It had a metropolis of the same name, the ruins of which are still found not far from the town of Dschendi; (see Ed. Rüppell, Reisen in Nubien und dem Petrischen Arabien, 1829, tab. 5), Isaiah 43:3; Ps. 72:10. The Gentile noun, plur. סָבָאִים Isa. 45:14 (on which passage compare Herod. iii. 20, as to the tallness of the nation). See Michaëlis Spicilegium Geogr. Hebr. ext. t. i. p. 177, seq., and his Supplem., p. 1707.

**סָבַב** pret. fully and defect. סָבַבְנִי, סָבַבְנִי, סָבַבְנִי inf. סָבַב and סָבַב, fut. יָסַב and יָסַב.

(1) TO TURN ONESELF, e. g. Prov. 26:14, "the door turns itself עַל צִירָהּ on its hinge." 1 Sa. 15:27, וַיִּסַּב שָׁמוּאֵל לָלֶכֶת, "and Samuel turned himself to go away." Followed by אֵל Ecc. 1:6; ל 1 Ki. 2:15; Ps. 114:3, 5; עַל Hab. 2:16; 2 Ch. 18:31, of a person or place to which we turn, and מִן, מֵעַל, מִפְּנֵי of that from which we turn away, 1 Sa. 17:30, וַיִּסַּב מֵאַחֲרֵי "and he turned himself from him to another." 1 Sam. 18:11; Gen. 42:24; followed by אֲחֵרִי to turn oneself back to follow any one, 2 Ki. 9:18, 19; and absol. to turn about, Cant. 2:17; Psal. 71:21. Also, to turn is put absol. for to approach 1 Sa. 22:17, 18; 2 Sa. 18:15, 30. When

used of things, it is i. q. to be brought to, to be bestowed upon, al. 1 Ki. loc. cit.; Num. 36:7; Hab. loc. cit.

(2) to go round (which is done by turning oneself continually) in any place; to go over a place, e. g. a city, or cities, followed by בְּ Cant. 3:3; 5:7; 2 Chr. 17:9; 23:2; also, an acc. Isa. 23:16, סָבַב עִיר "go about the city." 1 Sa. 7:16, "and he went about (the cities) Bethel and Gilgal and Mizpah." 2 Ki. 3:9, "and they went about יָמִים a way of seven days;" (the words יָמִים are really in this sentence the accusative, depending on the verb; compare Arab. نَسَرى ليلاً let us go by night; Plin. H. xxiii. 1, "*si statim bina stadia ambulentur*"); also, to go round about a place (umgehen); followed by an acc. Deu. 2:3; Josh. 6:3, 4, 7; in order to avoid it, Nu. 21:4; Jud. 11:18.

(3) to surround, to encompass, followed by an acc. Gen. 2:11, 13; 1 Ki. 7:24; 2 Ki. 6:15; Ps. 18:6; 22:17; in a hostile sense, Eccl. 9:14; also followed by אֵל 2 Ki. 8:21; and עַל Job 16:13; Jud. 20:5. Gen. 37:7, וַיְהִי תְּסָבִינָה אֱלֻמֹּתֶיכֶם וַיִּשְׁתַּחֲוֶינָה "and lo your sheaves surrounded and did reverence;" i. e. your sheaves standing around mine did reverence to it. Absol. to surround (a table) is i. q. to recline, or sit down at table. 1 Sa. 16:11, לֹא נָסַב "we will not sit down." Compare מִסָּב. To these are to be added two figurative significations.

(4) to be turned, i. e. to be changed; followed by בְּ to be made like any thing, Zec. 14:10.

(5) to be the cause of any thing [to bring it about] (comp. Arab. سبب cause, سبب to be the cause, to effect; Talm. סָבָה cause, pr. a thing or occasion on which something else depends; German *Umfstand*, *circumstance*, from the signification of surrounding; compare אֲדוּרָה, 1 Sam. 22:22, אֲנִי סָבָה "I am the cause (sc. of the death) of all the persons of thy father's house." Vulg. *ego sum reus omnium animarum*.)

**NIPHAL** נָסַב and נָסַב Ezek. 26:2; fem. נָסְבָה for נָסְבָה (see Lehrs. p. 372; Gramm. ed. x. § 66 note 11); fut. יָסַב, יָסְבִי—(1) i. q. Kal No. 1, to turn oneself; Eze. 1:9, 12, 17; 10:11, 16; often used of a boundary, Nu. 34:4, 5; i. q. to be transferred to any one, followed by ל. Jos. 15:3; Jerem. 6:12, נָסְבוּ בְּתֵימָם "their houses shall be transferred to others;" comp. in Kal, Nu. 36:7.

(2) i. q. Kal No. 2, to surround, Jud. 19:22; followed by עַל in a hostile sense, Gen. 19:4; Josh. 7:9.

**PIEL** סָבַב i. q. Kal No. 4, to turn about, i. e. to change, 2 Sa. 14:20.

POEL סִיבֵּב (1) i. q. Kal No. 2, *to go about* in a place, followed by 3 Cant. 3:2. Followed by an acc., *to go over a place* (im Orte umhergehen), Psalm 59:7, 15; *to go round a place* (einen Ort umgehen), Ps. 95:6. Followed by 3 in a hostile sense, Ps. 55:11.

(2) i. q. Kal No. 3, *to surround*, Jon. 2:4, 6; Ps. 7:8; followed by two acc. (any one with any thing), 32:7, 10; especially to watch and defend, Deut. 32:10 (compare Hom. Il. i. 37). Jer. 31:22, נִסְבְּרָה "a woman protects a man." [Qu. as to the application and rendering of this passage.]

HIPHAL הִסְבֵּב fut. יִסְבֵּב—(1) causat. of Kal No. 1, *to cause to turn*, Ex. 13:18; trans. *to turn*. 1 Ki. 9:14, הִסְבֵּב הַמֶּלֶךְ אֶת־פָּנָיו "and the king turned his face," etc.; 21:4; 2 Ki. 20:2. הִסְבֵּב עֵינָיו *to turn away the eyes from*, Cant. 6:5. Figuratively, הִסְבֵּב לֵב פ' עַל *to turn or direct any one's heart to some person or thing*, Ezra 6:22; compare 1 Ki. 18:37; and without לֵב. 2 Sa. 3:12, הִסְבֵּב אֶת־כָּל־יִשְׂרָאֵל, "to turn all Israel to thee." From the idea of turning round, it is *to transfer*, followed by 3 of pers., *to any one*. 1 Ch. 10:14, הִסְבֵּב אֶת־הַמְּלִיכָה לְדָוִד "and turned the kingdom to David;" followed by 3 of place (into any place), 1 Sa. 5:8, 9, 10; acc. of place, 2 Sa. 20:12.

(2) causat. of Kal No. 2, *to cause to go round, or about*, i. e. *to lead round*, e.g. a person, Eze. 47:2; a host, Ex. 13:18; *to surround with walls*, 2 Ch. 14:6.

(3) causat. of Kal No. 4, *to turn, to change*. 2 Ki. 23:34, הִסְבֵּב אֶת־שְׁמוֹ הַיְּהוֹיָכִים "and he changed his name into Jehoiakim;" 24:17.

(4) intrans.—(a) i. q. Kal No. 1, *to turn oneself*, 2 Sam. 5:23.—(b) i. q. Kal No. 2, *to go round a place*, with an acc., Josh. 6:11.—(c) i. q. Kal No. 3, *to surround*, Ps. 140:10.

HOPHAL הוֹסְבֵּב fut. יוֹסְבֵּב—(1) *to turn oneself, to turn*, as a door, Eze. 41:24; the roller of a threshing wain, Isa. 28:27.

(2) *to be surrounded, inclosed*, Exod. 28:11; 39:6, 13.

(3) *to be turned, changed*, Nu. 32:38.

Derived nouns, סִבְכָּה, סִבְכָּה, סִבְכָּה, מִסְבָּה, מִסְבָּה.

סִבְכָּה f. (from the root סִבֵּב) *turn or course of events* (eine Schickung), as proceeding from God, 1 Ki. 12:15; i. q. נִסְבָּה 2 Ch. 10:15.

סִבְכָּה m. (from the root סִבֵּב) subst. *circuit*, 1 Ch. 11:8. Hence מִסְבָּב *from a circuit, from every side, round about* (πάρωθεν, rings von allen Seiten), Deut. 12:10; Job 1:10; Eze. 37:21. מִסְבָּב from round about any thing, rings von (einer Sache) weg.

Nu. 16:24, 27. In acc. סָבִיב adv. *around*, Gen. 23:17; Ex. 16:13; and doubled סָבִיב סָבִיב *around about*, Eze. 40:5, seq.; סָבִיב prep. *around* (any thing), e.g. סָבִיב לַמִּשְׁכָּן *around the tent*, Ex. 40:33; Nu. 1:53.

Plur. m. סָבִיבִּים—(1) *those who are around any one, i. e. neighbours*, Jerem. 48:17, 39.

(2) *circumjacent places* (les environs), neighbourhood. Jer. 33:13, בְּסָבִיבֵי יְרוּשָׁלַם "in the neighbourhood of Jerusalem;" Ps. 76:12; 89:8; 97:2.

(3) with suff. prep. *around* (any one). Ps. 50:3, סָבִיבֵי נִשְׁעָרָה מֵאֵד "it is very tempestuous around him;" Jer. 46:14.

Pl. f. סָבִיבוֹת—(1) *circuits* (die Umläufe), *circles, orbits*, in which any one goes. Eccles. 1:6, וְעַל הַרוּחַ סָבִיבוֹתָיו "and the wind returns upon its circuits," begins its circuits again, again begins to go round.

(2) i. q. סָבִיבִּים No. 2, *circumjacent places* (Umkreis), Jer. 17:26; Nu. 22:4; Dan. 9:16.

(3) in constr. st. it becomes a prep., *around, about*. Nu. 11:24, סָבִיבוֹת הָאֹהֶל "about the tent;" Eze. 6:5; Ps. 79:3; with suff. סָבִיבוֹתִי *round me, etc.*

סָבַךְ TO INTERWEAVE, TO ENTWINE, TO PLAIT, especially branches (see שָׁבַךְ Arab. شَبَك II. id. Conj. I. to mingle. By softening the letter כ from this root comes the עו quiesc. שוֹנֵךְ). Part. pass. Nah. 1:10.

PUAL, pass. Job 8:17. Hence—

סָבָךְ m. (with Kametz impure), *branches interwoven, a thicket*, Gen. 22:13. Here also as it seems to me belongs בְּסָבָךְ־עֵץ Ps. 74:5, so that (י) is long Kametz, although Metheg is wanting in the printed copies. A similar instance is מִנְתְּהִלָּקִי Ps. 16:5, where all the copies have the word without Metheg, although it is most certain that it should be read *menāth*; compare Ps. 11:6; 16:5. A few copies have בְּסָבָךְ (of the form קָסָבָךְ), of which there is another trace in pl. סָבָכִי הַיֵּשֶׁר Isa. 9:17; 10:34.

סָבָךְ with suff. סָבָכִי (Dag. forte euphon.), Jerem. 4:7, id.; compare שוֹנֵךְ.

סָבָכָה Chald. f. Dan. 3:5, and שִׁבְכָא verses 7, 10, 15; sambuca, Greek σαμβύκη, a musical instrument with strings similar to the nablium (compare נַבְלָה); see Athen. iv. 23, p. 175; xvi. 8, p. 633 and 9, p. 637; Casaub. Strabo x. p. 471; Casaub. Vitruv. vi. 1, x 22. And Strabo indeed, loc. cit. says that the Greek word is of barbarous, i. e. oriental origin; in that case it may be so called from the interweaving of the strings (root סָבַךְ); in Dan. loc. cit. it is connected with סִמְכָנָה, a word clearly of Greek origin.



**סבני** (for קבני "the wood of Jehovah," i.e. crowd of the people of God, comp. קב), [*Sibechai*], pr. n. of one of David's captains, 2 Sa. 21:18; 1 Chr. 11:29 (for which, 2 Sa. 23:27, there is a corrupted reading, קבני); 20:4; 27:11.

**סבל** fut. יִסְבֵּל TO BEAR, TO CARRY, a heavy burden. (Syr., Ch., id.) Isa. 46:4, 7; Gen. 49:15. Used figuratively to *bear griefs, sins*, etc. i.e. to receive the penalties which another has deserved, Isa. 53:4, 11; Lam. 5:7. [It must not be forgotten that when the vicarious sufferings of Christ are spoken of, every figure falls very far short of the full truth; he actually bore our sins.]

PUAL, part. *laden* sc. with young, hence *pregnant, gravid*, used of cattle, Ps. 144:14. Compare Arab. حَامِل carrying, bearing in the womb, ثَقِل,

to be pregnant, to bear in the womb. Syr. مَحْسَا laden, gravid.

HITHPAEL הִסְבִּיל to become burdensome, Eccl. 12:5. Hence the four following nouns.

**סבל** Ch. i. q. Heb. also to lift up (comp. נָשָׂא), to raise.

POAL, pass. to be erected, Ezr. 6:3. (Samarit. id.)

**סבל** m. a burden-bearer, 2 Ch. 2:1, 17; 34:13. — in 1 Ki. 5:29 there is in apposition נִשְׂא סָבֵל.

**סבל** m. a burden, 1 Ki. 11:28; Ps. 81:7.

**סבל** m. with suff. סָבְלוֹ (with Dag. forte euphon.) like סָבְלוֹ; comp. Kimchi Michl. p. 212; (and this form must not be derived from סָבֵל, nor yet from סָבֵל, a burden, Isa. 10:27; 14:25. עַל סָבְלוֹ "the yoke which (the people) bears," Isa. 9:3.

**סבלה** or **סבלה** f. only in pl. const. סְבִלוֹת *burden-bearing*, wearisome and laborious toils, Exodus 1:11; 2:11; 5:4, 5; 6:6, 7.

**סבלת** in the dialect of the Ephraimites, i. q. סָבֵל an ear of corn, Jud. 12:6.

**סבר** Ch. i. q. Heb. שָׁבַר TO HOPE. (In Targ. often for the Heb. קָנָה, קָנָה. Syr. صَحَّ to suppose, to think). Dan. 7:25, יִסְבֵּר לְהַשְׁנִיחַ "he will hope (confide) that he shall change." Vulg. *putabit quod possit mutare*. The sense is not badly given by Theod. ὑπονοῦσιν τοῦ ἀλλοιωῦσαι.

**סברים** ("two-fold hope"), [*Sibraim*], pr. n.

of a town of Syria, between Damascus and Hamath, Eze. 47:16.

**סבתה** Gen. 10:7 (21 MSS. שְׁבִתָּה) and **סבתא** 1 Ch. 1:9, [*Sabta, Sabtah*], pr. n. of a Cushite nation and country. I have no doubt that this should be compared with the Æthiopic city, *Sabbar, Sabá, Sabai* (see Strabo, xvi. p. 770; Casaub. Ptolem. iv. 10), on the shore of the Arabian gulf, situated just where Arkiko is now, in the neighbourhood of which the Ptolemies hunted elephants. Amongst the ancient translators, Pseudoj. saw the true meaning, rendering it סְמֵרָא, for which read סְמֵרָא i.e. the Sembritæ, whom Strabo (loc. cit. p. 786) places in the same region. Josephus (Antt. i. 6, § 2) understands it to be the inhabitants of Astabora.

**סבתנא** ibid. [*Sabtechah*], pr. n. of a district of Ethiopia. Targ. זִיגִיטָנִי Zingitani, on the eastern borders of Ethiopia.

**סג** pl. סָגִים, see סָגִים.

**סגד** fut. יִסְגֹּד TO FALL DOWN to worship, followed by לָּ Isa. 44:15, 17, 19; 46:6, always used of the worship of idols, compare the following word.

**סגד** fut. יִסְגֹּד Ch. i. q. Hebr. to fall down to worship an idol, Dan. 3:6; a man, Dan. 2:40; followed by לָּ. (Syr. صَغَّ to adore, compare the observations under the word קָנָה. Arab. سَجَد id.; whence مسجد Mosque.)

**סגור** m. (from the root סָגַר). — (1) a shutting up, an enclosure, Hos. 13:8, סָגוּר לִבָּם "the enclosure of their heart," i.e. præcordium.

(2) Job 28:15 i. q. סָגַר, see סָגַר.

(3) As to the words, Ps. 35:3, see the root סָגַר.

**סגל** an unused root, Ch. סָגַל to acquire, סָגְלָה property; hence —

**סגלה** f. property, wealth, private property, 1 Ch. 29:3; Ecc. 2:8. סָגְלַת יְהוָה often used of the people of Israel (compare נַחֲלָה), Ex. 19:5; Deu 7:6; 14:2; 26:18.

**סגן** or **סגן** only in pl. סָגָנִים prop. a substitute deputy (of a prince); hence a prefect, a governor (i. q. Arab., Pers. شاكه the letters ט and נ being interchanged).

(1) a magistrate of the Babylonians, Jer. 51:23

28, 57; Eze. 23:6, 12, 23, compare Isa. 41:25, see Ch. No. 1.

(2) used of the chiefs and rulers of the people of Jerusalem in the time of Ezra and Nehemiah, Eze. 9:2; Neh. 2:16; 4:8, 13; 5:7; 7:5; 12:40.

סגן m. Chald. *a prefect of a province, a governor*, Dan. 3:2, 27; 6:8; 2:48, סגנין "the chief of the governors" (of the Magi).

I. סגר fut. יסגר (kindred to the verb סכר), to SHUT; followed by an *acc* (a door, a gate), 1 Sam. 1:5; Job 3:10; Gen. 19:6, 10; 1 Ki. 11:27; followed by בער (prop. to shut around; see בער No. 3, a). 1 Sam. 1:6, בָּעַר יְהוָה בְּעַד רֵחֶקָה, "for Jehovah had shut up her womb;" followed by על Exod. 14:3, סגר על־הָהָר "the desert has shut them in," or around (see על Job 26:9; 36:30). Job 12:14, יסגר על־אִישׁ "he shuts over a man" (sc. a subterranean prison); followed by לקראת a pregnant construction, Psalm 35:3, "make bare the spear לקראת רִדְּפִי and shut up (the way) to my persecutors;" (in this passage not a few interpreters have taken סגר or סגור to be a subst., signifying *sagavis*, by comparison with *σάγαρις*, Herod. vii. 64; and Arabic شجار a wooden spear; but for this there is no need). Absol. Gen. 7:16, "and Jehovah shut (the door) upon him," Isa. 22:22. Josh. 6:1, וַיִּרְחוּ סִגְרֵת וַיִּסְגְּרוּ, "and Jericho had shut (the gates) and was bolted;" where Kal refers to the shut gates (opposed to open), Pu. as being intensitive, signifies their being fastened with bolts and bars. Vulg. *Jericho autem clausa erat atque munita*. Chald. "and Jericho was shut up with iron doors, and made strong with bars of brass." Part. pass. סגור shut, Eze. 44:1, 2; 46:1; hence precious; hence יְהִיב סגור precious gold, i. e. pure, genuine, as opposed to common or adulterated, 1 Ki. 6:20, 21; 7:49, 50; 10:21; 2 Ch. 4:20, 22; 9:20. Vulg. *aurum purum*; Chald. good gold. Others take it as *aurum dendroides*, from شجر a tree; but the previous explanation is the better.

NIPHAL, pass. of Kal, to be shut up; used of gates or doors, Isa. 45:1; to be shut up, inclosed; used of men, Num. 12:14, 15; 1 Sam. 23:7; and reflex. to shut up oneself, Eze. 3:24.

PIEL, to deliver, i. q. Hiph. No. 2.—(1) to deliver; followed by בְּיָד פ' into any one's power (prop. to shut up into the power of any one; compare συγκλείω, Rom. 11:32; Gal. 3:22; Diod. and Dionys. Halic.), 1 Sam. 17:46; 24:19; 26:8; absol. 2 Sam. 18:28.

PUAL, to be shut, Josh. 6:1 (see Kal); Isa. 24:10; Jer. 13:19.

HIPHAL—(1) to shut up, e. g. a house, Leviticus 14:38; to shut any one up, Lev. 13:4, 5, 11.

(2) i. q. Pi. to deliver up, Obad. 14; followed by אֶל Deut. 23:16; and בְּיָד 1 Sam. 23:11; Ps. 31:9; Lam. 2:7; absol. to deliver into the power of others (Preis geben) Deu. 32:30; Am. 6:8; followed by ? of pers. Ps. 78:48.

Derivatives, סגור, סגיר, מסגיר, מסגרת.

II. סגר an unused root, Arab. سجر to fill with water, pass. to be swollen with water. Hence סגיר.

סגר Ch. to shut, to close, Dan. 6:23.

סגיר m. rain, Prov. 27:15; from the root סגר No. II. (Ch. סגירא, Syr. سَجَر, Sam. סגור read אֶסְגֹּר id.)

סד m. stocks, nervus, i. q. מַהֲפֶקֶת, a piece of wood by which the feet of a captive were shut in, Job 13:27; 33:11. (Syr. סגירא, Ch. סגירא id.), from the root—

סדר TO STOP, TO SHUT UP with a bar, or bolt.

סרן masc. indusium, a wide garment made of linen, worn on the naked body under the other clothes, Jud. 14:12, 13; Isaiah 3:23; Prov. 31:24.

LXX. σινδών. (Syr. سِنْدُون, in the Syr. version of the New Test. this stands for the Gr. σουδάριον, Luke 19:20; λέντιον, John 13:4). From the root סרן.

סרם an unused root, perhaps [observe this is merely conjectural], i. q. שָׂרַף, שָׂרַף to burn. Hence—

סדום Gr. Σόδομα, Sodom ("burning," "conflagration," as being built on a bituminous soil, and being perhaps on this account liable to frequent fires; comp. that part of Phrygia which was called κατακαυμένη, [This insinuation about the frequency of fires may be an attempt to account for the destruction by natural causes; no one who believes in the word of God can do this;]) pr. n. of a city in the valley of Siddim, which was destroyed, together with three others, in the time of Abraham, and submerged in the Dead Sea, Gen. 10:19; 13:10; 18:20; Isa. 1:9. Vines of Sodom (which appear to have been degenerate; compare as to the apples of Sodom, Jos. Bell. Jud. IV. 8 § 4), Deu. 32:32, furnish an image of a degenerate condition; compare the opp. Jerem. 2:21; judges of Sodom mean unjust judges of corrupt morals, Isa. 1:10.



**סרן** Arab. **سدن** i. q. **سدل** TO LOOSEN, TO LET ONE'S GARMENT HANG LOOSE (see the letter **ל**); whence **سدن**, **سدان**, **سدین** a sail, a wide garment.

**סרר** an unused root; Ch. **סרר** i. q. Heb. **עדר** to place in a row, to dispose, or arrange in order; whence **סררן**, **סררה**, and—

**סרר** m. order, pl. Job 10:22. (Syr. **ܣܪܪ** id.).

**סרהר** an unused root [kindred with **סרהר**, **סרהר**]; in Samarit. i. q. **סרהר** to go round, to surround; hence to be round. Talmud. **סרהר** a wall, a fence. Hence—

**סרהר** m. roundness; found once Cant. 7:3; **סרהר** "a bowl of roundness;" i. e. round. (Syr. **ܣܪܗܪ** the moon; comp. **סרהר**). And—

**סרהר** m. a tower, so called from its being round, a castle (Syriac **ܣܪܗܪ** a fortress, a palace). **בית סרהר** the house of the castle, used of a fortified prison, Gen. 39:20—23; 40:3, 5. The Samaritan copy has **סרהר**, which shows a leaning towards Aramaism.

**סוה** [So], pr. n. of a king of Egypt, a coteremporary of Hosea, king of Israel (2 Ki. 17:4), the *Sevechus* of Manetho, the second king of the dynasty of the Æthiopians in Upper Egypt; the successor of Sabaco, and the predecessor of Tirhaka (**סרהקה**), who reigned for 14 years (Euseb. 12). The name of *Sevechus* is from the Egyptian *Sebch*, *Sevch*, i. e. the god Saturn (Champollion, Panthéon de l'Égypte, No. 21, 22). As to the agreement of sacred history and that of Egypt at that period, see my Comm. on Isa. i. page 596.

**סוה** or **סוה** (once **סוה** 2 Sa. 1:22) i. q. **סוה** TO GO AWAY FROM, TO DEPART, especially from God, followed by **סוה** Ps. 80:19; 53:4. Part. pass. Prov. 14:14; **סוה** one who draws back in heart (from God), compare Ps. 44:19.

NIPHAL **סוה**, fut. **סוה** to draw back (prop. to be made to draw back)—(a) used of an enemy when retreating, commonly with the addition of **סוה**. Ps. 35:4; **סוה** "let them draw back and be ashamed." Ps. 40:15; 70:3; 129:5; Isa. 42:17; 50:5; Jer. 46:5.—(b) followed by **סוה** to draw back from Jehovah, i. q. Kal, Zeph. 1:6; without these words, id. Ps. 44:19; 78:57.

[HIPHIL, see **סוה**.]

Derived nouns, **סוה**, **סוה**, **סוה**.

**סוה** TO HEDGE ABOUT, i. q. Heb. **שׁוּב**. Syr. **ܣܘܗ**, Ch. **סוה**. Part. pass. Cant. 7:3.

**סוה** once, Eze. 22:18 **סוה**, i. q. **סוה** dross, scoria

**סוה** m. a prison, cage of a lion, Ezek. 19:9. LXX. **καμαρ**. Vulg. *cavea*. Root **סוה**.

**סוה** m. prop. a couch, cushion, triclinium, on which persons recline (for **סוה**, Arab. **سَوَان**, a cushion,

a pillow, from **סוה** Niph. No. 2, which see). Hence—

(1) a sitting together, an assembly, either of friends familiarly conversing, Jer. 6:11; 15:17; or of judges consulting together (hence used of God as consulting with the powers above, [God's counsels all proceed from himself; He may communicate them to others, but he does not consult with them], Psal. 89:8; Job 15:8; Jer. 23:18); or of the wicked debating evil counsels, Psal. 64:3; [of the upright] 111:1.

(2) deliberation, counsel, Pro. 15:22 **סוה**, **סוה** "without deliberation;" opp. to **סוה** Psal. 83:4.

(3) familiar conversation, familiar acquaintance, Ps. 55:15. Job 19:19; **סוה** "my familiar acquaintance." **סוה** familiar acquaintance with Jehovah, i. e. his favour. [There is no reason for departing in this phrase from the ordinary meaning, *counsel*]. Psal. 25:14; Pro 3:32; Job 29:4.

(4) a secret; whence **סוה**, **סוה** to reveal a secret, Prov. 11:13; 20:19; 25:9; Am. 3:7.

**סוה** (for **סוה** "an acquaintance of God"), [Sod], pr. n. m. Num. 13:10.

**סוה** a very uncertain root, see **סוה**.

**סוה** i. q. **סוה** TO WIPE AWAY, TO SWEEP AWAY. Hence pr. n. **סוה** [and the following words]—

**סוה** [Suah], pr. n. m. 1 Ch. 7:36.

**סוה** f. i. q. **סוה** sweepings, filth, dung, Isa. 5:25; **סוה**. LXX. **ὡς κοπρία**. Vulg. *quasi stercus* Targ. **סוה**. Kimchi considered the letter **ס** to be radical in this word, so that **סוה** would be from the root **סוה** to sweep away; whence **סוה** sweepings; but **ס** of resemblance in such a sentence could hardly be omitted by ellipsis.

**סוה** an unused root, which seems to be the same as **סוה** and **סוה** to draw back. Hence—

**סוטי** [*Soti*], pr. n. m. Ezr. 2:55; Neh. 7:57. [In thes. this is referred to שוטי.]

**סוף** i. q. **יָסַף** I, 3, TO ANOINT, always used of the anointing of the body, which, after washing, was done in the bath; thus differing from מָשַׁח, which is used of a solemn anointing. With acc. of pers. 2 Ch. 28:15, and פ' of the oil, Eze. 16:9; intrans. to anoint oneself, Ruth 3:3; Dan. 10:3; 2 Sa. 12:20 [Hiph.]; followed by an acc. of the unguent (compare מָשַׁח Am. 6:6); Deut. 28:40, וְיִשְׁמַן לֹא תִסְפֹּד, "but thou shalt not anoint thyself with the oil;" Mic. 6:15; 2 Sam. 14:2.

HIPHIL, to anoint oneself, 2 Sa. 12:20. But the part. מְסִיךְ Jud. 3:24, is i. q. מְסִיךְ covering, from כָּסַף. Derivative, מְסִיךְ.

**סוּמְפִנִּיָּה** f. Chald. Dan. 3:5, 10, 15, and with מ omitted סוּמְפִנִּיָּה verse 10 כתיב, Syr. **سُومْفِنْدَا** a double pipe with a bag, *Sackpfeife, Bagpipes*; the Greek word *συμφωνία* (Serv. ad Æn. xi. 27; Isidor. Orig. iii. 21 extr.) received into the Chaldee language, just as at present this instrument is called in Italy and in Asia Minor, *Zambogna*. (As to this instrument see a Hebrew treatise on musical instruments, entitled Shilte Hagibborim, in Ugolini's Thes. vol. xxxii.). Well explained by the Hebrew interpreters עֲנִיב.

**סוּנִיָּה** pr. n. *Syene*, a city, situated on the extreme southern limits of Egypt, on the tropic of Cancer, Copt. **סוֹטַא**; Champollion (l'Egypte sous les Phar. i. 164) interprets it *opening, key*, i. e. of Egypt, from **סוּחַ** to open, and **סַא**, which forms participles; Arab. **أَسْوَان** Eze. 29:10; 30:6, in both places in the accusative, to *Syene*. See Jablonskii Opusce. ed. te Water, t. i. p. 328; Michaëlis Spicileg. t. ii. p. 40.

**סוּס** an unused root, i. q. **שׂוֹשׂ** to be glad, prop. to leap for joy, used in the Zabian language of the leaping of horses [but this is not quite certain, see Thes.]. Hence [the following words, also סוּס]—

**סוּס** m.—(1) a horse, so called from its leaping, Gen. 47:17; Ex. 14:9; Deut. 17:16, etc. (Aram. **סוּסָא** id.).

(2) a swallow, so called from its swift and cheerful flight, ἀπὸ τοῦ ἀγάλλεσθαι περὺγεσθαι, Isa. 38:14, and Jer. 8:7 כתיב, where the קרי has **סוּס**. The word is rendered swallow by LXX., Theod., Jerome. The Hebrew interpreters explain it to be the crane. See Bochart, Hieroz. t. ii. p. 60.

**סוּסָא** f. a mare, Cant. 1:9 LXX. ἡ ἵππος, which the Vulgate takes as a collective, and renders equitatus. But it would not be very elegant to compare a beloved female to cavalry.

**סוּסִי** ("horseman"), [*Susi*], pr. n. m. Num. 13:11.

**סוּיָע** see סִיעָה.

**סוּחַ**—(1) prop. TO SNATCH AWAY, TO CARRY AWAY, i. q. **אָסַף**, which see. Hence סוּחָה.

(2) to make an end (see Hiph.), but in Kal intrans. to leave off, to desist, Isa. 66:17; Est. 9:28. Here also are to be referred **סָפִי** Psal. 73:19 (Milél), and **וּסָפִי** Am. 3:15 (Milra on account of Vav conversive). (Syr. and Chald. id., Arab. **سَاف** VIII. to cause to perish, to exterminate).

HIPHIL, to take away, to destroy, to make an end of. Zeph. 1:2, 3, **אָסַף אָסַף** "in taking away I will take away;" and Jerem. 8:13, **אָסַף אָסִיפִים** "taking away I will take them away;" where inf. pleon. is from the kindred verb **אָסַף** No. 5 (comp. Isa. 28:28). Hence סוּחָה, סוּחָה.

**סוּחַ** Chald. id. to have an end, i. e. to be fulfilled, as a prediction, Dan. 4:30 (compare **בָּלַח** No. 1, fin.).

APHEL, to make an end of a thing, Dan. 2:44.

**סוּף** m.—(1) rush, reed, sea weed. (The etymology is not known, and it cannot be derived from the verb סוּחַ. Perhaps it may be of the same origin as the Lat. *scirpus*, *sirpus*, the old high Germ. *Scituf*, Germ. *Scülf*, Dan. *sif*, *sáf*, the letter *r* being gradually softened into *l*, and even into a vowel, see the roots: **אִינ**, **דָּוִשׁ**, **מִוֵּת**). Specially—(a) sea weed, Jon. 2:6; whence **יַם־סוּף** the weedy sea, i. e. the Arabian gulf which abounds in sea weed, Ps. 106:7, 9, 22; 136:13. It is also called in Egyptian **פִּוּס**, **אֲפִינִי**, i. e. the sea of weed. See Michaëlis Suppl. ad Lexx. Hebr., p. 1726; Jablonskii Opusce. ed. te Water, t. i. p. 266; Bochart, Opp., t. ii. page 1191.—(b) a rush growing in the Nile, Exodus 2:3, 5; Isa. 19:6. Plin. N. H. xiii. 23, sect. 45.

(2) pr. n. of a town [?], Deu. 1:1.

**סוּף** masc. an end, a word belonging to the later Hebrew [but see the books in which it occurs], when verging towards the Aramæan, i. q. **סוּף** Eccl. 3:11; 7:2; 12:13; 2 Chr. 20:16; used of the uttermost part of a host, Joel 2:20. Root סוּף.

**סוּף** emphat. סוּפָא Chald. id., Dan. 4:8, 19; 6 27 7:28.



**סופה** fem. *a whirlwind, tempest*, carrying all before it, Job 21:18; 27:20; 37:9; Prov. 10:25; Isa. 17:13; with ה parag. סופתה Hos. 8:7.

**סור** fut. יסיר, with ו convers. יסיר.

(1) TO TURN ASIDE, TO GO AWAY, TO DEPART, e.g. from a way, followed by כן Ex. 32:8; Deu. 9:12; 1 Ki. 22:43; מצל Nu. 12:10; 14:9. Specially these expressions should be observed—

(a) *to depart from God*, i. e. to turn away from his worship, followed by מִפְּנֵי 1 Sam. 12:20; 2 Ki. 10:29; 18:6; 2 Chr. 25:27; מצל Eze. 6:9; כן Jer. 17:5; followed by ב in a pregnant sense, to turn aside (from God), and to be turned *against* him (as if more fully expressed ב יפירה), Hos. 7:14. On the contrary—

(b) God is said to *depart from any one*, i. e. to give him up, leave him destitute, followed by כן 1 Sa. 28:15, 16; Jud. 16:20; in like manner the Spirit of God is said to depart from any one (1 Sa. 16:14); strength (Jud. 16:17); dominion (Gen. 49:10), i. e. to desert him, to leave him destitute; followed by כן Gen. Jud. l. l. c. c.; מעים 1 Sa. loc. cit. Poet., Pro. 11:22, “a fair woman בָּרַח מִפְּנֵי מֵעַם from whom understanding has departed,” void of understanding.

(c) *to depart from the law*, followed by כן Deu. 17:20; 28:14; Joshua 23:6; Dan. 9:5, 11; Psalm 119:102; followed by an acc. (to violate a law), 2 Ch. 8:15; from the path of rectitude, Isa. 30:11; from sins, followed by מצל 2 Ki. 10:31; from evil (i. e. to avoid evil), Job 1:1.

(d) *to withdraw from calamity*, i. q. to *escape* it (entweichen, entkommen). Job 15:30, “he shall not depart out of darkness,” he shall not be able to escape from calamity. LXX. οὐδὲ μὴ ἐκφυγὴν σκότος.

Absolutely, those are sometimes said to *have departed*—(a) who have turned away from God, are become degenerate (compare above, letter c), Deut. 11:16; Psa. 14:3; Jerem. 5:23; Dan. 9:11.—(β) things which have passed away. 1 Sa. 15:32, “the bitterness of death has turned aside;” i. e. has passed away. Hos. 4:18.—(γ) things which are taken away, removed. 1 Ki. 15:14, “and the high places did not turn aside;” were not taken away. 22:44; 2 Ki. 12:4; 14:4; 15:4; Job 15:30.

(2) *to draw near* to any person or thing (turning from the way), constr. absol. Ex. 3:3; אֶתְקַרְבָּנָא וְאַחֲרָה “let me now draw near and see;” verse 4; Ruth 4:1; followed by אל of person, 1 Ki. 22:32; followed by אל it is, to turn in unto (entföhren) any one, Jud. 4:18; Gen. 19:3; אֶל-בֵּית into any one's house, *ibid.*; verse 2: also followed by ה- local, as

שָׁמָּה to turn in thither, 2 Ki. 4:8, 10; Judges 18:3, 15; הֵנָּה to turn in hither, Prov. 9:4, 16 Absol. to *have access* to any one, 1 Sa. 22:14.

HIPPHIL, הִסִּיר, fut. יסיר, with ו convers. יסיר (this form can only be distinguished by the sense from the fut. Kal).

(1) *to cause to depart*, i. e.—(a) *to remove*; e.g. those who had familiar spirits, 1 Sam. 28:3; any one from ruling, 2 Chr. 15:16; out of one's sight, 2 Ki. 23:27; more often used of things, e.g. to take away the high places, 2 Ki. 18:4; Isa. 36:7; the covering of a ship [the ark], Gen. 8:13; any one's head (to behead), 1 Sam. 17:46; 2 Sam. 5:6; 16:9; garments (i. e. to lay aside, Gen. 38:14; reproach, dishonour, 1 Sam. 17:24; the right of any one (i. e. to deprive of), Job 27 2; 34:5, etc.—(b) followed by מִפְּנֵי to *turn away* any one from the worship of God, Deut. 7:4.—(c) *to recall* one's words, Isaiah 31:2.

(2) followed by אֶלֹּי to cause to turn aside to oneself, *to bring to oneself*, 2 Sam. 6:10.

HOPHAL הִסָּר to be removed, Levit. 4:31; Dan. 12:11. Isa. 17:1, רָפְשָׁק מִכּוּסַּר מְעִיר “Damascus shall be removed (i. e. taken away) from amongst cities;” compare כן No. 5.

PILEL סוֹר causat. of Kal 1, let. c, to *cause to depart*, used of a way; i. e. to *turn* it aside from what is right and true, Lam. 3:11 (compare verse 9).

Hence סָרָה, יסיר, pr. n. סָרָה and—

**סור**—(1) part. pass. i. q. מוסר removed, expelled (compare 1 Sam. 28:3). Isaiah 49:21, וְסָרָה “an exile and expelled.” Jer. 17:13 קרי, סָרָה “those who are removed from me,” i. e. who have departed.

(2) *a degenerate branch* or shoot; compare the root No. 1, a. Jerem. 2:21, הִנֵּן נִבְרִיָּה סוֹרִי “the degenerate branches of a strange vine.”

(3) [Sur], pr. n. of a gate of the temple; only found 2 Kings 11:6; for which, in a similar passage, 2 Chron. 23:5, there is שַׁעַר הַסּוֹר the gate of the foundation.

**סות** not used in Kal, TO INSTIGATE, TO STIMULATE. (This root is not found in the other cognate languages, and perhaps it may be secondary from שִׁית a thorn, a goad).

HIPPHIL הִסִּית, and הִסִּית Jer. 38:22; fut. יסית, and יסית Isa. 36:18; part. מְסִית 2 Chr. 32:11.—(1) *to stimulate, to instigate, to incite*—(a) followed by a gerund, some one to something, Josh. 15:18; Jud. 1:14; 2 Chron. 18:2; especially to do evil, Dent 13:7; 1 Ki. 21:25; Job 36:18.—(b) followed by ו

of pers.; to irritate, incite against any one, 1 Sam. 26:19; Job 2:3; Jer. 43:3.

(2) to drive out, to expel. Job 36:18, מְדַבֵּר "lest he drive thee out by chastening;" followed by מִן 2 Ch. 18:31; in a good sense, i. q. to lead forth, to set free, Job 36:16.

מִן m. ἀπαξ λεγόμεν. Gen. 49:11, a garment, by asphæresis for מְסִיחָה (which is found without abbreviation in the Samaritan copy), see my Comment. de Pent. Sam. p. 33, and Lehrs. 136. Although other examples are not found of מ being omitted at the beginning of a word (an example of its omission in the middle is found in מִס for מָסֶס, which see), yet it is certain that besides the quiescents and liquids, the softer mutes are also sometimes cast away, as the Ch. מְסִיחָה and מְסִיחָה hostility, מְסִיחָה, and מְסִיחָה possession; also, the mark of the genitive in the common language. [This word may be from מְסִיחָה, see Thes.]

סָחַב (1) i. q. Arabic سَاكَب TO DRAG OR DRAW ALONG on the ground, so as to sweep the earth (an der Erde herumschleppen), e. g. a dead body, 2 Sa. 17:13. Jer. 15:3, אֶת־הַכְּלָבִים לִסְחָב "I will send) dogs to drag (them) about." Jer. 22:19; 49:20.

(2) to pull or tear in pieces; hence—

סָחַב f. a tearing in pieces. Jer. 38:11, 12, בְּלִי הַסָּחָב "old torn cloths."

סָחַב TO SWEEP AWAY, TO WIPE AWAY, in PIEL only, Ezek. 26:4. (Arabic سَاكَب id.; Syriac مَسَاكَب broom; Ch. סָחַב to wash. Kindred roots are סָחַב, from which סָחַב, סָחַב, and סָחַב.) Hence—

סָחַב m. sweepings, offscouring, dung, Lam. 3:45, used of any thing vile. (Ch. סָחַב dung.)

סָחַב ἄπ. λεγόμεν. 2 Ki. 19:29; for which, Isaiah 37:30, there is found שָׁחַב that which grows spontaneously in the third year from the sowing (on this compare Strabo, xi. 4, § 3, p. 502, Casaub.); comp. סָחַב. LXX. 2 Ki. ἀβρόμαρα. Aqu. and Theod. in Isa. αὐρομαρή. See as to the etymology under שָׁחַב.

סָחַב Arab. سَاكَب (1) pr. i. q. סָחַב TO SWEEP, TO SCRAPE, and more strongly, to sweep away, to scrape off; hence used of a shower which carries every thing before it, Prov. 28:3. (Arabic سَاكَب a violent, sweeping rain; سَاكَب a torrent.)

(2) to cast down to the ground (Syr. مَسَاكَب id.), whence—

NIPHAL, to be cast down, Jer. 46:15.

סָחַב TO GO AROUND, TO TRAVEL ABOUT, a country, followed by an acc. of the country, Genesis 34:10, 21. (Kindred is סָחַב which see. Ch. סָחַב is very often in the Targums for the Heb. סָחַב. In Syriac it means spec. to travel about as a beggar, to go a begging. In Arab. سَاكَب and سَاكَب the idea of going about is very uncertain, and it is not supported by the usage of the language). Specially to go round, to travel about countries for the sake of traffic; hence to trade, ἐμπορεύομαι. Genesis 42:34, וְאַתְּהָאֲנִי תִסְחָר "and ye shall go through the land," i. e. to buy corn. Part. סָחַב a chapman, merchant, ἐμπόρος, Genesis 23:16; 37:28. סָחַב the king's merchants, who made journeys in order to purchase for him, 1 Ki. 10:28; 2 Ch. 1:16; also a sailor, Prov. 31:14; Isa. 23:2. Fem. סָחַב a female merchant, Eze. 27:12, 16, 18. Metaph. to have intercourse with any one, Isa. 47:15. (In Aramæan and Arabic the signification of trading is expressed by the cognate verb סָחַב, סָחַב).

PILPEL סָחַב to go round quickly, used of the heart, i. e. to palpitate violently, Ps. 38:11.

Derivatives מְסָחַב and the four nouns which follow

סָחַב m. [const. סָחַב]—(1) mart, emporium, Isa. 23:3.

(2) wealth resulting from merchandize, Isa. 45:14.

סָחַב m. profit, gain, resulting from merchandize, Isa. 23:18; hence used of any gain, Proverbs 3:14, כִּי טוֹב סָחַב מִסֶּחֶרֶבֶר "for her (i. e. wisdom's) gain is better than that of silver." Prov. 31:18.

סָחַב f. merchandize, traffic, as a concr. merchants. Ezek. 27:15, סָחַב יָדָה i. q. סָחַב verse 21, the merchants who are at thy hand (die du an der Hand hast).

סָחַב f. a shield, so called from surrounding i. e. defending (from the root סָחַב to surround, comp. מְסָחַב a tower, fortress), Ps. 91:4.

סָחַב f. a kind of costly stone, used in making a tessellated pavement, Esth. 1:6. It is either a kind of black marble, compare Syr. مَسَاكَب lapis niger tinctorius (ס and ש being interchanged), or as I should prefer taking it, marble marked with round spots, as if shields, shielded marble; see סָחַב. Tortoiseshell is what ס has been supposed to be by Hurtmann (Hebräerin iii. p. 353), consisting as it were of



shields (compare סִחְרָה); but it is scarcely probable that this was introduced in making a pavement amongst various kinds of marble.

סחש see סחש.

סחש plur. i. q. שָׁטָים *faults*, Ps. 101:3; from the root שָׁטָה i. q. שָׁטָה to sin, to transgress.

סח m. (from the root סח), Eze. 22:18 קרי (where there is the כתיב סח), and plur. סחים *the refuse of metal*.—(a) *scoria, dross*; Pro. 25:4, סחם מִכֶּסֶף, “take away the dross from the silver;” Pro. 26:23, “take away the dross from the silver;” i.e. not yet refined.—(b) baser metal which having been mixed with purer is separated from it by melting (see סחל); Eze. 22:18, 19; Isa. 1:22, 25.

Note. For סחים in many copies, both MS. and printed, there is read סחם Isa. 1:22, 25; Ezek. 22:18, 19 (compare Lehrs. p. 145), but the former is to be preferred.

סח m. Esth. 8:9, the third month of the Hebrew year from the new moon of June to that of July; perhaps from the Chaldee root סח to rejoice, as if month of rejoicing. [Benfey gives it a Persic derivation.]

סח (“sweeping away,” i.e. a leader, carrying every thing before him, from the root סח), [Sihon], pr. n. of a king of the Amorites, reigning in Heshbon, Nu. 21:21, 23; Ps. 135:11; whence the city of Sihon, i.e. Heshbon, Nu. 21:28.

סח an unused root, prob. to be muddy, clayey; kindred to the root סח, whence the Chaldee סח, Syriac סח clay, i. q. Chald. סח, Syr. סח Arab. طين.

סח (“clay”), [Sin], pr. n.—(1) *Pelusium*, a city situated in the marshes on the eastern border of Egypt, now together with the whole region submerged by the sea, Eze. 30:15, 16; compare Strabo xvii. p. 802. It is called in Arabic طينة i.e. marsh, and فرامة *Farame*, which latter indeed is from the Egyptian φερους, i.e. a clayey place (from φ art. masc., φ to be, and ους clay); as has been observed by Champollion, l’Egypte, ii. 82, seq.

(2) The desert of *Sin* in the neighbourhood of Mount Sinai, on the shore of the Heroöpolitan gulf, Ex. 16:1; 17:1; Nu. 33:12.

סי pr. n. *Sinai, Sina* (Gr. Σινά, comp. Heb. Gr.

ed. x. p. 56, note), a mountain, or rather a mountainous region in the peninsula of Arabia, between the two gulfs of the Red Sea (the Heroöpolitan and Ælante); celebrated for the giving of the Mosaic law; called more fully סִינַי Ex. 16:1; 19:11, seq.; 24:16; 34:4, 29, 32; Lev. 25:1; 26:46; 27:34, etc. In this mountainous region there are three principal summits, the lower of which towards the north-east is called *Horeb* (חֹרֵב dry), from which towards the south there is the ascent to another, called *Sinai*, kar’ ἔξοχα (סִינַי perhaps clayey, miry; compare the neighbouring desert of סִינַי); the third summit towards the south-west is called Mount St. Catharine. See Burckhardt’s Travels in Syria, Germ. ed. p. 1078. A rather different account of the names of the three mountains has been given by Ed. Rüppell, Reisen in Nubien und dem Peträischen Arabien (1829), tab. 11. [See also Robinson.] The desert near the mountain is called סִינַי Ex. 19:1, 2; Lev. 7:38; Nu. 1:1, 19; 9:1.

סי [Sinite], pr. n.—(1) of a nation near Mount Lebanon, Gen. 10:17; 1 Ch. 1:15; where Strabo (xvi. 5, § 18, p. 756, Casaub.) mentions the town of *Sinna*, Jerome (Quæst. Heb. in Genesin) *Sinen*, Breidenbach (in Itinerario, fol. 1486, p. 47), a village, Syn. See Michaëlis, Spicileg. Geogr. Ext. tom. ii. p. 27.—More difficult is—

(2) סִינַי Isa. 49:12; the context requires that this must be a very remote country, to be sought for either in the eastern or southern extremities of the world. I understand it to be the land of the *Seres* or *Chinese*, *Sinenses*; this very ancient and celebrated nation was known by the Arabians and Syrians by the name سَيْنَا, جين, صين, and might be known by a Hebrew writer living at Babylon, when it was almost the metropolis of Asia. [But this occurs in Isaiah, a book written in Judea; the place where written does not, however, affect the argument as to whether the Chinese be intended or not; the Spirit of God knows all nations and their names, present and future; and just as he could speak beforehand of Josiah and Cyrus, so he could of the Chinese]. At what period this name was given to the Chinese, by the other nations of Asia, and what its origin may be, do not plainly appear. The Chinese themselves do not know the name, and even seem to be wholly destitute of any ancient domestic designation, adopting either the name of the reigning dynasty, or else lofty titles of honour, such as *Dshung-kue-dshin*, the citizens of the kingdom which is in the middle of the earth. As to the origin of the name, if their opinion be

סֻכּוֹת ("booths"), [*Succoth*], pr.n.—(1) of a



town in the tribe of Gad, Josh. 13:27; Jud. 8:5; 1 Ki. 7:46; as to its origin, see Gen. 33:17. **עֲקָם** **סכות** Ps. 60:8; 108:8, the territory of (the city of) Succoth.

(2) a station of the Israelites in the desert, in the neighbourhood of Egypt, Ex. 12:37; 13:20; Num. 33:5. It is hard to say what are—

(3) **סכות בנות** 2 Ki. 17:30, [*Succoth-benoth*], *booths of daughters*, which the Babylonian colonists, who were brought to Samaria, are stated to have made for their idols. It is generally understood to be tents in which women prostituted themselves (compare **קְדִישָׁה**); however, I expect that we ought to read **סכות בָּמֹת** *tabernacles* (consecrated to idols) *in high places*. [This is, however, but a conjecture.] Compare **בָּמָה**.

**סכות** f. i. q. **סָכָה** Am. 5:26, *a booth or tent*, which the Israelites, turning aside to idolatry in the desert, constructed in honour of a certain idol, like the tabernacle of the covenant in honour of Jehovah. Compare the **σηκὴ** *iepa* of the Carthaginians, Diod. xx. 65 (not 25).

**סְכִיִּים** ("dwellers in tents"), [*Sukkiim*], pr. n. of an African nation, mentioned in 2 Ch. 12:3, together with the Libyans and Æthiopians. LXX. and Vulg. *Troglodytæ*, who inhabited the eastern shore of Africa.

**סָכַף** (once **שָׁכַף** Exod. 33:22)—(1) TO WEAVE, TO INTERWEAVE, especially boughs to make a hedge, or to construct a booth; hence *to hedge, to fence*. (Kindred roots are **סָכַף** No. II, **סָכַף** No. II, **שָׁכַף**; and with the sibilant changed into a dental, **סָכַף** *to cover*, which see; also, **σηκός**, *sept.*) In Kal. poet. Ps. 139:13, **הָסַכְנִי בְּבֶטֶן אִמִּי** "thou hast covered me in my mother's womb;" compare Job 10:11. As both booths and hedges are made to protect and guard persons and gardens, **סָכַף** is—

(2) *to protect, to cover over*, and properly increased of boughs and trees; followed by two acc. Job 40:22, **וְיִסְכְּחוּ צִלָּלִים** "the lotus trees cover him with their shade;" followed by **לָךְ** Psal. 140:8. Part. **סֹכֶף** prop. covering; hence *a shed, vinea*, used in besieging cities (**Σχυβάδ**), Nah. 2:6.

(3) *to cover*, Exod. 40:3, commonly followed by **עַל** (compare the syn. **בָּסָה**). 1 Ki. 8:7, **וַיִּסְכְּחוּ הַכְּרֻבִּים** "and the cherubim covered the ark." Ex 25:20; 37:9; comp. Eze. 28:14, 16; intransit. *to cover, to hide oneself*. Lam. 3:44, **לִּי** "thou hast covered thyself with a cloud;" ver. 43.

**הִפְחִיל הַסָּף** i. q. Kal—(1) *to fence, to fence round*, followed by **בְּצֵד** Job 3:23; 38:8.

(2) *to cover, to protect*, followed by **עַל** Ps. 5:12; and **לָךְ** Ps. 91:4. **הִפְחִיל רַגְלִי** Sa. 24:4. Jud. 3:24, *to cover one's feet*, a euphemism for *to ease oneself*, as rightly said by Josephus, Archæol. vi. 13, § 4, by the Talmudists (Buxt. Lex. Talmud. p. 1472), and even the LXX., where I suppose **παρὰσκενάσασθαι** to be used for the common **ἀποσκενάσασθαι**, *ἀνασκενάσασθαι*. But according to the opinion of Kimchi, *to make water*, which men in Asia do sitting down, covering themselves with their wide and long garments. Some have understood by this expression *lying down to sleep*, as the Syr. 1 Sam. loc. cit., and Josephus himself (inconsistently), Arch. v. 4, § 2; but in such a case no circumlocution would be needful. See J. D. Michaëlis, Supplem. p. 1743; Glassii Philol. Sacra, ed. Dathe, page 891.

**פִּלְפֵּל סָכַף** *to cover with armour, to arm* (compare **שָׁכַף** id., **שָׁכַף** arms, and **שָׁכַף** to fortify the gates with iron), Isa. 9:10, **וְיִסְכְּחוּ יְשָׁרָאֵלִי** "and his (Israel's) enemies (God) will arm;" Isa. 19:2, **סָכַכְתִּי מִצְרַיִם בְּמַצְרֵיהֶם** "I will arm the Egyptians against the Egyptians." [*To excite, to arouse*, is the sense given in Thes.]

Derived nouns, **סָכַף**, **סָכַף**, **סָכַף**, **סָכַף**, **סָכַף**, and—

**סִכְכָּה** ("enclosure"), [*Secacah*], pr. n. of a town in the desert of Judah, Josh. 15:61.

**סָכַל** not used in Kal, i. q. **סָכַל** No. 3, Syr. and Zab. **سَحَل** TO BE FOOLISH, which must be carefully distinguished from the verb, which is similar in sound, **שָׁכַל**.

**PIEL**, *to make foolish*, i. e. vain, fruitless, to frustrate, e. g. a counsel or purpose, 2 Sa. 15:31; Isa. 44:25. Compare **הִזְלִיל**.

**HIPHIL**, *to act foolishly*, with the addition of **עָלִי** Gen. 31:28; without it, 1 Sam. 26:21. (Aram Aph. id.)

**NIPHAL**—(1) *to act foolishly* (prop. to shew oneself foolish), 1 Sa. 13:13; 2 Ch. 16:9.

(2) *to act wickedly*, 2 Sam. 24:10; 1 Ch. 21:8, comp. **בָּסִיל**, **בָּנָל**, etc. Hence [the following words.]

**סָכַל** m. [pl. **סָכָלִים**], *foolish*, Jer. 4:22; 5:21; Ecc. 2:19; 7:17. Syr. **سَحَلًا** id.

**סָכַל** m. *folly*, concr. *fools*, Ecc. 10:6.

**סְכָלֹת** f. *folly*, a word only found in Ecc. 2:3

12, 13; 7:25; 10:1, 13; once שְׁכֹלֹת Eccles. 1:17. (Syr. id.)

סָבַן fut. יִסְבֵּן — (1) pr. i. q. יִסְבֵּן TO INHABIT, TO DWELL, with an acc. of pers. with any one.

(2) Those who live with any one in the same house become familiar with him, they associate with him, hence Part. סָבֵן an associate, friend (of a king), Isa. 22:15; fem. סָבֵנָה female friend, 1 Ki. 1:2, 4. Comp. Hiph. Hence—

(3) followed by לְ and עַל of pers. to do kindness to any one, Job 22:2; 35:3; absol. Job 15:3. Intrans. to profit, Job 34:9.

(4) i. q. Arab. سَكَنَ Conj. I. and V. to be poor, needy, see Pu. and מְסַכֵּן, מְסַכֵּנָה. Many have despaired of reconciling this signification with the others; and the attempts which have been made to do this have been very unsatisfactory. To give my own opinion, I suppose that it has originated in the idea of being seated, which is nearly connected with that of dwelling. Words which imply being seated, are often applied to the idea of sitting down, sinking, through languor and debility; compare טָעַד to sit, Conj. IV. pass. to be forced to sit down, to be

lame; טָעַד weakness in the foot of a camel; טָעַד an impotent man; also sedere and sidere. Arabic سَكَنَ and Heb. סָבַן is therefore pr. to be collapsed, sunk, sunk in one's affairs, heruntergekommen seyn, compare מָצָד, מָצָד.

NIPHAL, i. q. Ch. Ithpa. to be endangered. Ecc. 10:9, "he who cuts wood shall be endangered." So it is commonly taken, nor is it a bad sense, although this signification is foreign from the other meanings of the verb. I should suppose it to be a denominative from שָׁבַן a mattock, an axe, which see: hence to cut oneself, to be wounded by cutting.

PUAL, part. מְסַכֵּן prop. brought to want; hence poor, needy (see Kal No. 4). Isaiah 40:20, הַמְּסַכֵּן "he who is poor as to gifts," who has not much to offer.

HIPHAL, הִסְבִּין — (1) to form acquaintance with any one; followed by עִם Job 22:21; also with anything; hence to know; with an acc. Psalm 139:3, כָּל־דְּרָכֶיךָ הִסְבִּנִי "thou knowest all my ways."

(2) to be accustomed to do anything; followed by a gerund, Num. 22:30.

The derived noun מְסַכְּנֹת storehouses, takes its signification from the verb סָבַן.

[Derivatives, מְסַכֵּן, מְסַכֵּנָה.]

I. סָכַר not used in Kal, i. q. שָׁרַר TC SHUT (Syr and Arab. سَكَر id.).

NIPHAL, to be shut up, Gen. 8:2; Ps. 63:14.

PIEL, i. q. שָׁרַר and הִשְׁרִיר to give over, to deliver Isa. 19:4.

II. סָכַר i. q. שָׁכַר to hire, Ezr. 4:5.

סָכַת not used in Kal, TO BE SILENT (kindred to שָׁכַת to be quiet).

HIPHAL, to be silent (prop. to keep silence; stillschweigen beobachten); it occurs once, Deu. 27:9 (Arab.

سَكَت Conj. I. IV., id.; Sam. to attend); LXX. σιωπά; Vulg. attende.

סָלָ prop. a slender rod (root סָלַל No. II.), of which baskets are woven; hence a basket woven of rods (compare κάτεον, κανίαι, κάναστρον, canistrum; prop. a basket made of reeds; from κάνη, reed); a wicker-basket, a bread-basket; plur. סָלָים Gen.

40:17; Ex. 29:3, 32. Arab. سَلَال id., سَلَال a basket-maker. Zab. سَلَال a basket.

סָלָה (i. q. מְסַלָּה "way," ["basket"]), [Sillah], pr. n. of a town near Jerusalem, 2 Ki. 12:21.

סָלָה — (1) pr. i. q. סָלַל No. I, TO LIFT UP.

(2) specially to suspend a balance (compare נָשָׂא Job 6:2); hence to weigh (compare Lat. pendeo and pendere). Once found in—

PUAL, pass. Lam. 4:2, הַמְּסַלָּאִים "who are weighed with fine gold," i. e. are equal or comparable to fine gold.

[Derivatives, pr. n. סָלָה, סָלָה and סָלָה.]

סָלַד ἄπαξ λεγόμεν. in PIEL סָלַד TO LEAP, TO SPRING, TO EXULT, Arab. صلد (ס and צ being interchanged), to leap as a horse, so that the stones give forth sparks. Job 6:10, "that is my consolation, and אֶסְלַד בחֵיָהּ לֹא יִחַל, and I exult, in pain (which) does not spare, that I have not denied the decrees of the Most Holy;" LXX. render אֶסְלַד by ἡγλόμην, Vulg. saliebam, although they differ altogether in rendering the other words. Others, as Saadiah, Abulwalid, Kimchi, by comparison with the Chald. סָלַד to burn, make the second hemistich concessive, or parenthetic, and thus translate, "although I burn (i. e. am in anguish; compare קָלַד) with grief which does not spare." Hence—

סָלַד ("exultation," or "burning"), [Seled], pr. n. m. 1 Ch. 2:30.



I. **סָלָה** i. q. **סָלָא** and **סָלָל** TO LIFT UP. Whence—

(1) To suspend a balance, to *weigh*, see PUAL.

(2) Like the Latin *elevavit*, i. e. *contempsit*, to *despise* (as light things are of small importance and value, heavy things of much), Ps. 119:118. (Chald. and Syr. id.)

PIEL, i. q. Kal No. 2, Lam. 1:15.

PUAL, pass. of Kal No. 1, Job 28:16; used of wisdom, **סָלָה** **בְּנֶחֱמָם אֹפִיר** “it cannot be weighed with gold of Ophir,” it cannot be bought with gold.

II. **סָלָה** perhaps i. q. **שָׁלָה** (ס and ש being interchanged), to *be quiet*, to *be silent*. Hence—

**סָלָה** m. *rest*, *silence*, with ה parag. **סָלָה** (Milêl), to *silence*, *silence*! Such seems to be the probable import of this musical note, so often found in the Psalms (only occurring elsewhere, Hab. 3:3, 9, 13), which has been so much discussed and tortured by the conjectures and blunders of interpreters. It seems to have been used to mark a short pause in singing the words of the psalm, so that the singer would be *silent*, while the instrumental music continued. This interpretation is supported—(a) by the authority of the LXX. who always render it *διάψαλμα*, i. e. an interlude, *διψισθενσπίαι* (although Hesych. renders it *μουσικῶν μέλους ἢ ῥυθμῶν ἐναλλαγὴ*).—(b) by the place where **סָלָה** commonly stands in the Psalms. For it stands in the middle of Psalms, at the place where a section of the Psalm is finished; thus in some Psalms it occurs once (Ps. 7:6; 20:4; 21:3), or twice (Psalm 4:3, 5; 9:17, 21), in others three times (Ps. 3:3, 5, 9; 32:4, 5, 7; 66:4, 7, 15; 68:8, 20, 33), and even four times (Ps. 89:5, 38, 46, 49), sometimes also it is put at the end (Ps. 3, 9, 24, fin.); it thus serves to divide a Psalm into several strophes. It rarely occurs in the middle of a verse (Psa. 55:20; 57:4; Hab. 3:3, 9). Also—(c) Psa. 9:17, where for the simple **סָלָה** there is more fully **הַזִּינִן סָלָה**, which should apparently be rendered “*Instrumental music*,—*pause*,” i. e. the instrumental music to continue while the singer paused. With a similar meaning others derive **סָלָה** from **סָלָה** No. I, to lift up, and they understand it to be, *a lifting up of the voice* in singing with the music (compare **נָשָׂא** Job 21:12), but I prefer the former explanation.

Some have supposed that **סָלָה** is an abbreviation, formed from the initial letters of three words; but this is neither probable nor suitable. Such abbreviations are very common amongst the Arabs and the later Jews (as **רַבִּי שְׁלֹמֹה יְרֵחִי רַשִׁי**), but it cannot be shewn

that they were known to the ancient Hebrews. This word, taken as an abbreviation, has been variously explained, as **סָב לְמַעַל הַיָּד** “turn above, singer” (*da capo*); or **סִימָן לְשִׁנוֹת הַקּוֹל** “a mark of changing the voice,” etc.; but all of these fall away with the hypothesis. More may be found in Michaëlis Supplem., p. 1760; Rosenmüller, Comment. in Psalm, vol. i., p. LIX. (LXVII. ed. 2); Noldii Concord. Particul. Hebr., p. 940, ed. Tymp.; Eichhorn Bibl. der Bibl. Literatur, vol. v. p. 542, seq.; Forkel, Gesch. der Musik, t. i. p. 144.

**סָלָה** (for **סָלָה** “elevation”), [*Sallu*], pr. n. m., Neh. 12:7; for which there is, verse 20, **סָלָה**.

**סָלָה** (id.) [*Sallu*], pr. n. m., 1 Chron. 9:7; for which there is, Neh. 11:7, **סָלָה**.

**סָלָה** (“lifted up”), [*Salu*], pr. n. m., Nur 25:14.

**סָלָה** (“lifted up,” [“basket-weaver”]), [*Sallar*] pr. n. m.—(1), Neh. 11:8.—(2) Neh. 12:20; see **סָלָה**.

**סָלָה** Eze. 2:6; and—

**סָלָה** Eze. 28:24, *a thorn*; prop. such as is found on the twigs and shoots of palms; from **סָל** a twig, and **הָ**; see the root **סָלָל** No. 2. Metaph. used of wicked men, Eze. 2:6; LXX. *σκόλοψ*. (Chald. **סָלָה**, **סָלָה**; Arab. **سَلال** thorns of palms).

**סָלָה** fut. **יְסָלֶה** TO PARDON, FORGIVE; followed by a dat., Exod. 34:9; 1 Ki. 8:34, 36, 39. (Chald. Zab. id.; Æth. with the letters transposed, **ተሰላላ**; to be merciful, propitious, to pardon; comp. Arab. **سَل** to shew oneself gentle. The primary idea seems to be that of *lightness*, *lifting up*; compare **סָלָה**, **סָלָה**.)

NIPHAL, to *be forgiven* (used of sin), Lev. 4:26, 26, 31; 5:10, 13. Hence—

**סָלָה** m. *forgiving*, Ps. 86:5; and—

**סָלִיחָה** f. *pardon, forgiveness*, Ps. 130:4; plur. Neh. 9:17.

**סָלָה** an unused root. Arab. **سَلَ** to walk, to go; whence **سَلَك** a way, a track. Hence—

**סָלָה** (Caph without Dagesh, and therefore for **סָלָה**), [*Salcah*], pr. n. of a town on the eastern borders of Bashan, now called **سَلَحَة**, and by corruption Sarkhad **مرخد** abounding in vineyards. See Burekhardt's Travels in Syria ed. Germ p. 180

and my observations given there at p. 507; Deut. 3:10; Josh. 12:5; 13:11; 1 Chron. 5:11.

סָלַל—(1) TO LIFT UP, TO ELEVATE, TO EXALT, TO GATHER, OR CAST UP into a heap. Jer. 50:26, like the kindred roots סָלַל, סָלַח (comp. also סָלַח, סָלַע, and סָלַק, also סָלַל, סָלַח, סָלַק *tollo*). See Pilpel. Specially, *to make a level way by casting up a bank, to embank* (comp. רוּם Isa. 49:11). Isa. 57:14; 62:10; Pro. 15:19; Jer. 18:15. Job 19:12, וַיִּסְלַק עָלַי דִּרְבָּכָם, “and they cast up (prepare) their way to me.” Job 30:12; without דִּרְבָּךְ Psal. 68:5, סָלַל “make plain (sc. the way).”

From the notion of *being elevated, lofty*, has sprung—

(2) *to move to and fro, to waver*, used of things that are lofty, tall, and slender, which are easily shaken (von dem Schlanfen und Schwanten). Specially used of the slender and pendulous boughs and twigs of trees, such as willows and palms, which are used for weaving baskets, or bound together to make brooms; comp. זָלַל, זָלָל, זָלֵל; whence זָלִילִים tendrils, and זָלֵל No. 1, 2; whence זָלִילִים. Hence סָלִים and

סִלְסוֹלוֹת (Arab. sing. سلة) baskets, as being made of slender twigs; compare the lengthened forms סִלְסוֹלִים (l and n being interchanged) the pendulous shoots of the palm, of which brooms are made (whence the Syriac and Chald. verb סנן to sweep with a broom); צִינִיָּת a basket (with the cognate סִנָּה, Chald. צִנָּה a basket, *وعن* to weave baskets). As the branches of the palm-tree, before the shoots open, are covered with thorns, these thorns of the palm-tree are called

by names from the same root, as <sup>س-ل-ل</sup> سلال and <sup>س-ل-ل</sup> سلال thorns growing on palm branches; and Hebr. <sup>ס-ל-ן</sup> סלון, סלון a thorn which grows on a twig, from <sup>ס-ל</sup> סל (pr. a twig), and the formative syllable <sup>ן</sup> ן. Arabic <sup>س-ل-ل</sup> مسلة a large needle, so called from its resemblance to a thorn.

PILPEL, i. q. Kal No. 1, metaph. Prov. 4:8, **סִלְפָּה**  
 "exalt her (wisdom)," sc. with praises.

HITHPOLEL הִתְּפֹלֵל (denom. from סָלַל), to oppose oneself as a mound (sich dämmen), to resist, followed by אֶת Exod. 9:17, עוֹדֵד מִתְּפֹלֵל בְּעַמִּי "as yet dost thou resist my people."

From the first signification No. 1, these derivative nouns are taken, מַסְלָה, מַסְלָה, סֶלֶם, and pr. n. סֶלֶם, סֶלֶן, סֶלֶי, from the second סֶלֶן, סֶלֶן, and סֶלֶן, סֶלֶן.

סִלְלָה f. a mound, Jer. 33:4; especially such as

besiegers cast up around a city, 2 Ki. 19:32; Ezek. 4:2; 2 Sa. 20:15.

מִלְדָּה m. a ladder, Gen. 28:12; i. q. Arab. سلم<sup>56</sup> from the root מִלְדָּה No. 1

סִלְסוֹלִים f. plur. i. q. סִלְסִי baskets, so called from the slender twigs of which they were woven, Jerem. 6:9. LXX. Vulg. κάραλλος, cartallus. See the root סָלַל No. 2.

**סלע** an unused root, pr. having the signification of *height, elevation*, like סלל, סלה, סלה and with the third radical more hardly pronounced סלק. Hence—

סֶלֶע m.—(1) *a rock*, Jud. 15:8, 11; 1 Samuel 23:25, etc. Metaph. God is called any one's *rock*, i. e. his refuge, where he is safe from foes, Ps. 18:3; 31:4; 42:10.

(2) [*Selah, Sela*], pr. n. *Petra*, the chief city of the Edomites, situated between the Dead Sea and the Ælanitic gulf, in a valley surrounded with lofty rocks, so that a very great part of the abodes were excavated in the rock. It is written with the art. וַיִּבְנֶה Jud. 1:36; 2 Ki. 14:7; poet. without it, Isaiah 16:1. See Relandi *Palæstina*, p. 926—951. The ruins of the ancient city still exist, called وادي موسى (the valley of Moses); see my *Comm. on Isaiah*, loc. cit., and Burekhardt's *Travels in Syria*, etc. p. 703, seq. ed. Germ.

**סלעם** an unused root, quadril. *to consume*, as in Ch.; whence—

**סלעים** m. a kind of *locust*, with wings, and used for food, Lev. 11:22.

סלף not used in Kal.

PIEL—(1) TO PERVERT, **Exod. 23:8**, וַיִּסְקֶה דְּבָרֵי וַיִּסְקֶה דְּבָרֵי "and (a gift) perverts the words of the righteous," **Deut. 16:19**. **Proverbs 19:3**, אִשְׁתֵּי אִשׁוֹת תִּסְקֶה דְּבָרָיו "the foolishness of a man perverteth his way."

(2) *to overturn, to send headlong*, Job 12:19; Prov. 21:12; 13:6; 22:12.

[“The primary force of this root has of late been correctly laid down by Fasius, following Alb. Schultens and Arnold (Neue Jahrb. i. p. 168), to be that of *slipperiness*, and *gliding away*, *escaping*.—(1) trans. to *step away* (schlüpfen, to slip).—(2) intrans. to *be slippery* (schlüpfzig seyn), comp. Arab سَلَبَ to pass by (vorbeischlüpfen) and to daub over, both taken from



that of slipperiness, and with the sibilant turned into an aspirate, קלף to pass by, to leave behind (prop. vorbeischießen), Gr. ἀλείφω. Hence—

PIEL—(1) to cause to slip, or fail, as a just cause (σφάλειν δίκην, Eurip. Androm. 781 al. 766), Ex. 23:8; Prov. 13:6, חַסְרָה חֲסִיפָה רָשָׁעָה “wickedness causes the erring (foot) to slip.” Hence to give to destruction, Deut. 16:19; Prov. 21:12; 22:12; Job 12:19.—(2) to make (a way) slippery, Prov. 19:3.” Ges. App.] Hence—

[קָלַף m. prop. smoothness, slipperiness; hence flattery, nearly i. q. חֲלִיקָה Prov. 11:3; 15:4.” Ges. App.]

סָלַךְ Ch. TO ASCEND, TO COME UP, Dan. 7:3, 8, 20. Pret. pass. id. Dan. 2:29; Ezr. 4:12. Syr., Zab., Sam., id. Compare above, at the root סָסַךְ.

סָלַת an unused root, see below.]

סָלַת f. (but masc. Ex. 29:40) very fine flour, or meal, Ezek. 16:13, 19; 1 Chron. 9:29; Gen. 18:6. סָלַת חִטִּים wheat flour, Exod. 29:2. (Ch. סוּלְחָא id.,

Arab. سلت peeled barley, pearl barley, ἄλφιτα, compare the verb סָלַת to sift flour in a sieve). The etymology is doubtful; for the verb סָלַת appears to be secondary, and taken from the noun סָלַת. I expect that the primary radical was סָלַל, in the sense of shaking, and especially of sifting, i. q. לָלַל; whence סָלַת fem. סָלַת (as to which flexion compare דָּל fem. דָּלַת, from the root לָלַל and דָּשָׁשׁ and דָּשָׁשׁ Lehrs. p. 590). The ancients themselves appear to have been undecided as to the origin of this word, and thus it was sometimes masc., sometimes fem. [In Thes. Gesenius derives it from the unused root סָלַת, سلت.]

סָם only in pl. סָמִים spices, Exod. 30:34. קְנֹחַת סָמִים incense of odours, Ex. 30:7; 40:27. (Syr. صند aroma, φάρμακον.) Root סָמַם i. q. Arabic شَم to smell.

סָמֶךְ נְבוֹ (perhaps “sword of Nebo,” i. e. of Mercury, from the Pers. شمشیر a sword), [Samgar-nebo], pr. n. of a Babylonian commander, Jer. 39:3.

סָמְדָר m. quadrilit. (compounded of the verbs סָמַד to smell, and הָדַר to adorn, compare Arab. هدر to break forth, as the blossom of palms), VINE BLOSSOM, οἰνάνθη, Cant. 7:13, פֶּתַח הַסָּמְדָר

“the vine sprouts, its blossom opens;” Cant. 2:13, הַנִּפְתָּחִים סָמְדָר “the vines (are in) blossom;” Cant. 2:15, כְּרָמֵנוּ סָמְדָר “our vines (are in) blossom;” (compare Ex. 9:31, הַפְּשִׁיטָה נִבְעַל). Symm. οἰνάνθη,

κνυρίζω, κνυρισμός. (Syr. ܣܡܕܪ id., see Isa. 17:11; Pesh.; in the Zabian also of other blossoms, as of hemp, see Norbergii Lexid. p. 159). Some of the Jewish doctors do not understand this to be the blossom of the vine, but the small grapes just out of the blossom (see Surenhusius, Mishnah, t. i. p. 309); this sense is also given by the Vulgate, chap. 7:13; so also Kimchi and Leonh. Hug (Schutzschrift für s. Erklärung des Hohenliedes, p. 5); but I prefer the former explanation, because of 2:13 and 7:13.—Some one has of late proposed a singular conjecture relative to this word (Lit. Zeit. Jen. 1830, iv. p. 333), that סָמְדָר is a superior kind of vine, so called from the town of סַמְדָר, which abounds in wine, which was situated in the province of Chazaria (now Astrachan), on the Caspian sea, not far from the mouth of the Volga, inhabited by both Jews and Christians, and destroyed by the Russians A. D. 969, as is narrated by Ibn Alvardi (Frähn on Ibn Fozlan, page 65). This place appears to have been so called from the monastery of St. Andrew, the [alleged] apostle of that region, as is shewn by the modern name, San Andrewa. (Compare the Servian city סַמְדָר or Sandrovica, from the Slav. Sandrew, i. e. St. Andreas.)

סָמַךְ fut. יִסְמַךְ — (1) TO PLACE, OR LAY something upon any thing, so that it may rest upon, and be supported by it. עָלַי סָמַךְ יָדְךָ to lay the hand on any thing (die Hand worauf stützen), so as to lean upon the hand, Ex. 29:19, 15, 19; Lev. 1:4; 3:2; 8:14, etc. Am. 5:19, יִסְמַךְ יָדוֹ עַל הַקִּיר “and leaneth his hand upon the wall.” Intr. to rest upon any thing. Ps. 88:8, עָלַי סָמְכָה חֲמָתְךָ “thy wrath resteth upon me.”

(2) to uphold, to sustain, to aid (Æth. ስጠጥ) followed by an acc. Ps. 37:17, 24; 54:6. Ezekiel 30:6, סָמְכֵי מִצְרַיִם “those who help Egypt,” the allies of Egypt; followed by ? Ps. 145:14. Part. pass. סָמֹךְ propped, upheld, i. e. unmoved, firm, Ps. 112:8; Isa. 26:3. Followed by two acc. to sustain one with any thing, i. e. to bestow upon him liberally Genesis 27:37, דָּגָן וְיֵינִי סָמְכָתִי “I have sustained him with corn and new wine.” Ps. 51:14.

(3) to approach, followed by אֵל Ezekiel 24:2. (Syr. id. The signification of approaching is derived from that of resting upon, being contiguous; comp. Rabb. סָמַךְ to cohere, to be connected, near, סָמִיד near).

NIPHAL, *to be propped, supported*, Jud. 16:29; *to stay oneself, to rest upon*, Ps. 71:6; Isa. 48:2. Metaph. 2 Ch. 32:8.

PIEL, *to stay*, i.e. *to refresh*, Cant. 2:5 (compare קָשַׁר). Hence pr. n. יִסְמְכִיהוּ and —

סְמִכְיָהוּ (“whom Jehovah sustains”), [*Sema-chiah*], pr. n. m. 1 Ch. 26:7.

סָכַל an unused root, prob. *to be like* [“signification wholly uncertain”]; compare the kindred קָשַׁל *to be like*. Perhaps the same origin may be Lat. *similis* (ὁμαλός). Hence —

סָכַל & סָכַל m. i. q. צֶלֶם *an image, a figure, likeness*, Eze. 8:3, 5; Deut. 4:16. 2 Chron. 33:7, פָּסַל הַסָּכַל *the statue of the figure, a carved idol*.

סָכַם see סם.

סָכַן not used in Kal (kindred root סָכַן), TO DESIGNATE, TO MARK OFF, Talmud. סָכַן, whence סִימָן a sign. This has been improperly compared with the Gr. σημαίνω, in which the ν does not belong to the root.

NIPHAL נִסְכַּן *something marked off, appointed place*. Isaiah 28:25, שָׂעֶרָה נִסְכַּן “and (he plants) barley in the appointed place,” i.e. in the field marked off. So Targ. Saad. Kimchi, and this interpretation is preferable to others which have been proposed. As to the explanation, *hordeum pingue, fat barley*, from the root סָכַן = שָׂכַן *to be fat*, it is contrary both to the laws of syntax, and to the context; see my Comment. The meaning *millet* is altogether conjectural, which is given by LXX. Theod. Aqu. Vulg.

סָכַר *horrere, θρίσσειν*, TO STAND ON END—(a) used of the hair (see Piel, and סָכַר), hence used of a man seized with terror. Ps. 119:120, סָכַר בְּשָׂרִי Symm. ὀρθότριχαι. — (b) used of bristling points, hence מִסְכָּר *something pointed, a nail*, and סָכַר Chald. סָכַר *to fasten with nails*.

PIEL, id., *to stand on end*, as hair, Job 4:15; Hence [מִסְכָּר] —

סָכַר masc. *bristling*, ὀρθότριξ, Jerem. 51, 27, an epithet of the insect יִלֵּק.

סָנָא an unused root, perhaps, i. q. שָׁנָא [in Thes. compared with סָנָה], whence סְנוּאָה and —

סְנוּאָה [*Senaah, Hassenaah*], [“perhaps thorny”], pr. n. of a town of Judæa, Ezra 2:35; Neh. 7:28; with the art., Neh. 3:3.

סַנְבַּלַּט pr. n. *Sanballat*, a satrap of the king of Persia, in Samaria, Neh. 2:10; 3:33; 6:1, 2, 12, 14, 13:28.

סָנָה an unused root; either i. q. Arab. سَنَّ IV.

to lift up, to elevate, or i. q. שָׁנָן *to sharpen, to be sharp*. Hence —

סִנְהָ masc. a *bush, thorn-bush*, Ex. 3:2, seq.; Deu. 33:16 (Syr. سِنَّ id., Arab. سَنَا and سَنَا senna, senna leaves).

סָנָה (perhaps i. q. שָׁנָן “tooth,” “crag,” [*Seneh*]) pr. n. of a crag over against Michmash, 1 Sa. 14:4 [In Thes. “in pause for סָנָה”]

סְנוּאָה with the art. הַסְנוּאָה (“hated”), [*Senu-ah*], pr. n. Neh. 11:9.

סָנַר unused quadril.; Chald. *to blind, to dazzle*, according to Ch. B. Michæelis, formed from the trilit. נָר *to shine*, by prefixing the letter ס (see Lehrgeb. page 862); according to J. Simonis, comp. of סָנָא *to shine*, and עָנַר *to make blind*. Hence —

סְנוּרִים m. pl. *blindness*, Gen. 19:11; 2 Ki. 6:18.

סְנַחֲרִיב pr. n. *Sennacherib* (Herod. Σαναχάρηβος), the king of Assyria, from the year 714 to 696 B.C., when he was slain by two of his sons in the temple of Nisroch, 2 Ki. 18:13; 19:16—36; Isaiah 36:1. See also concerning him, Herodotus, ii. 141; and the fragment of Berosus, in Euseb. Chron. Armen. ed. Aucher. t. i. p. 42, 43.

סָנַן an unused root, Chald. and Syr. *to sweep away with a broom* (but this is secondary, see the Root סָלַל No. 2).

סְנַנְחָה (“palm branch”), [*Sansannah*], pr. n. of a town in the south of Judah, Josh 15:31.

סְנַנְיִם m. pl. i. q. תְּלַחֲלִים, זִלְזִלִים (l and n being interchanged), *palm branches, pendulous boughs*, Cant. 7:9. Compare סָלַל No. 2.

סְנַפִּיר quadrilit. *the fin* of fishes, Levit. 11:9; Deu. 14:9. The origin is uncertain. It may seem however to come from the trilateral root, נָפַר *to flee, to hasten*, Piel, *to propel*; with a sibilant prefixed. Comp. Lehrs. p. 862. [“Perhaps from نَفَلَ *to hasten, and نَفَرَ* *to flee*.”]

סָס masc. a *moth* [in clothes], perhaps so called



from leaping, (root סוס), Isa. 51:8. (Syr. <sup>ܣܘܣܐ</sup> id.; Arab. <sup>سوس</sup> moth, weevil, louse, Gr. <sup>σῆς</sup>).

סמ' (perhaps for <sup>שמש</sup> <sup>شمس</sup> from <sup>شمس</sup> the sun), *Sisamai*, pr. n. m. 1 Ch. 2:40.

סער fut. יסער TO PROP, TO UPHOLD, TO SUPPORT, Ps. 18:36; Pro. 20:28; hence to *sustain*, to *aid*, Ps. 20:3; 41:4; 94:18. Specially לִב סער to *support the heart*, i. e. to refresh oneself with food (see <sup>ל</sup> No. 1, letter a). Gen. 18:5, סערו לִבְכֶם “refresh your heart,” refresh yourselves with food, Ps. 104:15; Jud. 19:8. Intrans. 1 Ki. 13:7, סערה refresh thyself (compare מטה).

Derived noun מְסַעֵר.

סער Ch. to aid, to help, followed by לְ Ezr. 5:2.

סעה a root, <sup>σπᾶξ λεγόμεν.</sup> i. q. Arab. <sup>شعى</sup> TO RUN, TO RUSH, used also of storms. Ps. 55:9, רוח כעה “a rushing (i. e. rapid) wind.”

סעף m. —(1) a fissure, a cleft. סעף הפלע cleft of a rock, Jud. 15:8, 11; pl. סעפֿים הפלעים Isa. 2:21; 57:5.

(2) a branch, Isaiah 17:6; 27:10; see קעפֿות. (Both significations are also comprehended in the Arab. <sup>شعبة</sup>).

סער TO DIVIDE, i. q. Arab. <sup>شعب</sup> the letters פ and ב being interchanged. Hence סעף, סעפה, קעפה [and סעף].

Piel סעה (denom. from סעף), to cut off branches, Isa. 10:33.

סעף verbal adj. (of the form קטל) divided, i. e. a person of a *divided mind*, who, being destitute of firm faith and persuasion as to divine things, is driven hither and thither; a *doubter*, a *sceptic*, <sup>σκεπτικός.</sup> Pl. סעפֿים Ps. 119:113; Luth. <sup>ſtattergeiſter</sup>.

סעפה f. i. q. סעף and סער only in plur. סעפֿות branches, Eze. 31:6, 8.

סעפֿה f. plur. סעפֿים opposite sides, *divided opinions*. 1 Ki. 18:21, ער־מתי אחם פֿחים על־שתי, “how long will ye halt between the two sides?” i. e. “do ye hesitate between the worship of Jehovah and of Baal?”

סער (kindred to the roots שער and שער which see)—(1) TO BE VIOLENTLY SHAKEN, specially the sea agitated by storms, Jon. 1:11, 13; to be *tossed*, by adversity, Isa. 54:11; compare Piel.

(2) act. to *rush upon*, like a storm, used of an enemy, Hab. 3:14.

NIPHAL, to be agitated, shaken, i. e. disturbed used of the heart, 2 Ki. 6:11.

PIEL, סער to *toss about*, to *scatter* (a people). Zec. 7:14.

POAL, intrans. to be *tossed about*, *dispersed* (as chaff), Hos. 13:3. Hence—

סער masc. a storm, Jon. 1:4, 12; Jerem. 23:19; 25:32; and—

סערה f. id. Isa. 29:6; also רוח סערה Ps. 107:25, and רוח סערוֹת Eze. 13:11, 13 (see שער and שעה).

סך m. with suff. ספֿי pr. an expansion, spreading out (from the root ספר); hence—(1) a basin, bowl, Exod. 12:22; Zec. 12:2; pl. סִים Jer. 52:19, and ח 1 Ki. 7:50.

(2) sill, threshold (Syr. <sup>ܣܚܠܐ</sup> atrium), Jud. 19:27; 2 Ki. 12:10. (Ch. and Samar. id.).

(3) [*Saph*], pr. n. m. 2 Sa. 21:18, for which there is 1 Ch. 20:4, ספֿי.

ספֿה see מְסַפֵּה.

ספר fut. יספר TO BEAT the breast, as a sign of grief; especially for the dead. Const. absol. Eccl. 3:4; 12:5; Zec. 7:5; 12:12; followed by לְ of the person whose death is lamented, 1 Ki. 14:13; Gen. 23:2; 2 Sa. 11:26; Jer. 4:8; Zec. 12:10; לִפְנֵי 2 Sa. 3:31. It is sometimes so used as to be applied to the voice of the mourners [to wail], Mic. 1:8, “I will make a wailing (מְסַפֵּר) like the jackals.” Jer. 22:18, “they shall not lament him (saying), Alas! my brother;” Jer. 34:5. Still I hold the proper signification to be that of *beating*, like the Gr. <sup>σφαδάζω</sup>; and this the LXX. express in several places (<sup>κόπτεσθαι</sup>). Isaiah 32:12, על־שְׁרִימִם סְפֵרִים “they smite upon the breasts” (comp. Lat. *pectora, ubera plangere*), spoken of women; comp. Nah. 2:8. There can be no difficulty in referring the word סְפֵרִים to women, since they are expressly mentioned, though at a considerable distance before (comp. also verse 11, תִּרְדִּי שְׁאֲנַנֹת; see Heb. Gram. § 144, note 1).

NIPHAL, to be mourned for, lamented, Jer. 16:4; 25:33.

Derived noun, מְסַפֵּר.

ספה —(1) i. q. ספֿה TO SCRAPE, TO SCRAPE TOGETHER (see Hiphil No. 1), to *scrape off*, Isa. 7:20; to *take away* life, Ps. 40:15; to *take* any one away, to *destroy*, Gen. 18:23, 24; and intrans. to be *destroyed*, to *perish*, Jer. 12:4.

(2) i. q. יָסַף (but יָסַף and יָסַף are of the same stock; see page LXVII. A.), to add, only in imp. יָסַף Isa. 29:1; Jer. 7:21; and inf. יָסַף Isa. 30:1. ["But these may be from יָסַף."] Also, to add to anything, to increase (see יָסַף No. 2), Nu. 32:14.

NIPHAL—(1) i. q. נִסְתַּף No. 2, to betake oneself (into the house). Isa. 13:15, בֶּל־הַנִּסְתַּף "whoever betakes (or, withdraws) himself;" i. e. lurks in houses, hides away. Opp. to יָסַף.

(2) to be taken away, to perish, Gen. 19:15; especially in battle, 1 Sa. 12:25; 26:10; 27:1.

HIPHAL, to heap together, to accumulate; followed by לַע upon any one, Deut. 32:23. LXX. σὺράζω.

סָפַן m. (from the root סָפַן), ceiling (of the temple), 1 Ki. 6:15.

סָפָרָה f. number, Ps. 71:15. Root סָפַר.

I. סָפַח not used in Kal, probably i. q. סָפַח, קָשַׁח, קָשַׁח, and the observations under the word (קָשַׁח), TO ADD.

NIPHAL, to be added, to join oneself; followed by לַע Isa. 14:1.

PUAL, to be gathered together, to assemble selves, Job 30:7.

HITHPAEL, i. q. Niphal; followed by אֶ 1 Sa. 26:19.

II. סָפַח i. q. שָׁפַח, Arab. سَفَح — (1) TO POUR, TO POUR OUT (see Piel, and the noun סָפִיחַ).

(2) to anoint (comp. נָסַח, Syr. سَمَّح to pour; Aph. to anoint any one a bishop). 1 Sam. 2:36, סָפַחְנִי נָא "anoint, (i. e. constitute) me, I pray, to some priestly office."

(3) to spread out, i. q. אֶתְחַדֵּחַ; whence מִסְפָּחָה a cushion, quilt.

PIEL, to pour out for some one to drink, Hab. 2:15. [This root is not divided into two parts in Thes.].

Derivatives, סָפִיחַ, מִסְפָּחָה, and—

סָפַחָה f. scurf, scab, so called from the flowing out (falling off) of hairs, Lev. 13:2; 14:56. Compare שָׁפַח.

סִפְּי [Sippai]; see סָפַח No. 3.

סָפִיחַ m. prop. something poured out, a pouring out (from the root סָפַח No. II.); hence—(1) corn growing spontaneously from the seed of the preceding year without its being resown, Lev. 25:5, 11; 2 Ki. 19:29; Isa. 37:30; compare סָפִיחַ.

(2) an inundation, Job 14:19.

סָפִינָה f. a ship; once Jon. 1:5 (Syr. and Arab. sl.). Root סָפַן to board, to floor.

סָפִיר m. plur. יָסַף, a sapphire, a kind of gem, called from its beauty and splendour (see the root סָפַר No. 1, 2), Exod. 28:18; 39:11; Job 28:6, 16 (Syr. صَفِير; Chald. סָפִיר).

סָפַל an unused root; prob. i. q. سَفَلَ to be low. Whence—

סָפַל m. a dish, a bowl; only found Jud. 5:25; 6:38 (Chald. Talmud. and Arabic سَفَلَ idem. See Bochart, Hieroz. I. 549).

סָפַן fut. יָסַפֵּן prop. TO COVER (comp. the kindred roots יָסַף, יָסַף). Hence—

(1) to cover, as with beams or rafters; followed by two acc., 1 Ki. 6:9; 7:3.

(2) to floor, to cover with boards, 1 Ki. 7:7; Jer. 22:14; Hag. 1:4.

(3) to hide, to preserve. Deut. 33:21, יָרָא בִּי־שָׁם הָלַקְתָּ מִחֶלֶק סָפִין "and he saw a portion assigned by the law-giver there preserved," (סָפִין agrees in gender not with הָלַקְתָּ to which it refers, but with the nearer word מִחֶלֶק, comp. 1 Sam. 2:4; Lehrs. p. 721).

Derived nouns סָפִין, סָפִינָה.

סָפַר not used in Kal. Æth. ሰፈረ: TO SPREAD OUT; whence סָפַר a bowl, a threshold. From this noun comes—

HITHPOEL הִסְתַּפֵּר to stand at the threshold, Psa. 84:11.

I. סָפַק fut. יָסַפֵּק i. q. Arab. صَفَقَ, صَفَقَ — (1) TO SMITE; specially—(a) עַל יָדְךָ to strike upon the thigh, a sign of indignation and also of lamenting, Jer. 31:19; Eze. 21:17; compare II. xii. 162; xv. 397; Od. xiii. 198.—(b) סָפַק אֶת־כַּפַּיִם to strike the hands together, as in indignation, Nu. 24:10; or in derision (as if explosit aliquem); followed by עַל Lam. 2:15; Job 27:23 (where thirty-one copies read ס instead of שׁ); also without the word כַּפַּיִם Job 34:37.

(2) to chastise (used of God), Job 34:26.—It is sometimes written שָׁפַק, which see.

["HIPHAL, followed by אֶ, to strike hands with any one, Isa. 2:6."]

II. סָפַק TO VOMIT, TO VOMIT FORTH (spuden speyen), Jer. 48:26. Syr. صَفَّ to overflow.

[(2) to suffice, 1 Ki. 20:10, Thes.] Hence—

סָפָק redundancy, abundance, Job 20:22.

סָפַר fut. יָסַפֵּר — (1) prop. i. q. Arab. شَفَرَ TO SCRATCH, TO SCRAPE (kindred to يَفَر No. II, ظفر);



hence to *polish* (compare ספיר, and the cogn. verb נִשְׁפָּר).

(2) specially to *inscribe* letters on a stone; hence to *write*. Part. סֹפֵר a scribe, Ps. 45:2; Ezr. 9:2, 3; specially — (a) the king's scribe, i. e. the friend of the king, whose office it was to *write his letters*, 2 Sam. 8:17; 20:25; 2 Ki. 12:11; 19:2; 22:3, seq. — (b) a *military scribe*, who has the charge of keeping the *muster rolls*, Jer. 37:15; 52:25; 2 Ki. 25:19; compare 2 Chron. 26:11; Isa. 33:18; gener. used of a general, Jud. 5:14. — (c) in the later books, a person skilled in the sacred writings, γράμματεὺς, 1 Ch. 27:32; Ezr. 7:6, a name by which Ezra is called; Neh. 8:1, seq.; 12:26, 36; Ezr. 7:11.

(3) to *number*, Gen. 15:5; Lev. 15:13, 28.

NIPHAL, pass. of Kal No. 3, to be numbered, Gen. 16:10; 32:13.

PIEL — (1) i. j. Kal No. 3, to number, Job 38:37; Ps. 40:6.

(2) to *narrate*, to *recount* (prop. to enumerate, compare Germ. zählen, erzählen), Gen. 24:66; 40:8; Job 28:27; followed by אֵל concerning any thing, Ps. 2:7; 69:27; especially to *tell with praise*, to *celebrate*, Jer. 19:2; 40:6; 78:6.

(3) simpl. to *speak*, to *utter words*, Ps. 73:15; Isa. 43:26.

PUAL, סִפֵּר pass. of Piel No. 2, to be narrated, Ps. 22:31; Job 37:20.

Derivatives, סִפְרוֹת, סִפְרֵי [סִפְרָה], and the four following nouns —

סֹפֵר m. Ch. — (1) a scribe, a royal scribe accompanying a satrap, or governor of a province, Ezr. 4:8, 9, 17, 23.

(2) γράμματεὺς, one skilled in the sacred books, Ezr. 7:12, 21.

סִפְרָה m. with suff. סִפְרֵי, pl. סִפְרִים, constr. סִפְרֵי.

(1) *writing*, Arab. <sup>صِفْر</sup>سِفْر, Syr. <sup>ܣܦܪܐ</sup>—(a) the art of writing and reading, Isa. 29:11, 12, יִדְעוּ הַסֵּפֶר “one acquainted with writing.” — (b) a kind of writing, Dan. 1:4, סִפְרֵי גִלְשָׁן בְּשָׂדִים “the writing (letters) and the tongue of the Chaldeans;” verse 17.

(2) a *writing*, whatever is written, used of a bill of sale, Jer. 32:12, seq.; of a charge or accusation, Job 31:35; of a bill of divorce, Deut. 24:1, 3; of a *letter*, 2 Sam. 11:14; 2 Ki. 10:1.

(3) a *book*, Ex. 17:14. סֵפֶר הַתּוֹרָה the book of the law, Joshua 1:8; 8:34; סֵפֶר הַבְּרִית the book of the covenant, Ex. 24:7; 2 Ki. 23:2; which is also called poetically סִפְרֵי הַמִּלִּת the volume of the book, Psal. 40:8; and kar' ἑξοχῆ סִפְרֵי Isaiah 29:18, as in

Arab. <sup>الكتاب</sup>ا کتاب a book, specially the Koran. סֵפֶר חַיִּים the book of life, God's index of the living, Ps. 69:2; compare Dan. 12:1; Apoc. 20:12, 15. סִפְרֵי הַקְּדוֹשִׁים Dan. 9:2 (holy) books, τὰ ἁγία βιβλία. סִפְרֵי הַקְּדוֹשִׁים to make books, used in contempt of bookwrights, Ecc. 12:12.

סִפְרָה Chald. i. q. Heb. סִפְרָה a book, pl. סִפְרִין Ezra 4:15; Dan. 7:10.

סִפְרָה m. — (1) *numbering*, 2 Ch. 2:16.

(2) [Sephar], pr. n. of a town in Arabia, Genesis 10:30; see under the word סִפְרָה.

סִפְרָה Obad. 20; [Sepharad], pr. n. of a country elsewhere unknown, whither the exiles of Israel were carried away; according to the Vulg. Bosphorus; according to the Syr., Ch., and the Hebrew writers Spain, which is clearly incorrect. Others suppose Sipphara, but this apparently would be rather סִפְרָה.

סִפְרָה f. a book, i. q. סִפְרָה Ps. 56:9.

[סִפְרָה] (the actually occurring form), see סִפְרוֹת

סִפְרִים 2 Ki. 17:24; 18:34; 19:13; Isa. 36:19; 37:13; [Sepharvaim], pr. n. of a town subject to the Assyrian empire, whence a colony was brought to Samaria; prob. Sipphara situated in Mesopotamia on the Euphrates. Pl. Gent. noun סִפְרִים 2 Kings 17:31.

סִפְרֵת (“scribe,” as to the feminine form in names of office, compare Lehrs. 468), [Sophereth], pr. n. m. Ezr. 2:55; with the art. Neh. 7:57.

סָקַל TO STONE, TO OVERWHELM WITH STONES, a species of capital punishment amongst the Hebrews, see on this subject the decisions of the Rabbins in Chr. B. Michaëlis Dissert. de Judiciis Pœnisque Capitalibus, § 5, in Pottii Syll. iv. p. 185. (I can hardly consider the signification of *stoning* as primary, especially as its power in Piel is also that of removing stones. The primary idea appears to lie in the root סָקַל, to be heavy, weighty, whence an unused noun סָקֶל, a stone so called from being heavy, and hence a denom. verb סָקַל to stone, Pi. id. and also to remove stones). Const. followed by an acc. of pers. Ex. 19:13; 21:28; often with the addition of the word בָּאֲבָנִים Deu. 13:11; 17:5; 22:24; compare syn. נָגַם.

NIPHAL, pass. to be stoned, Exod. 19:13; 21:28, seqq.

PIZL—(1) i. q. Kal, to throw stones at any one, 2 Sa. 16:6, 13.

(2) to clear from stones, to remove stones from a field (comp. Heb. Gram. § 51, 2c), Isa. 5:2; with the addition of מִצֵּבָן Isa. 62:10.

PUAL, pass. to be stoned, 1 Ki. 21:14, 15.

סר adj. (root סר No. 2), f. סרה pr. evil; hence sullen, sad, angry, as applied to the countenance. (Germ. böse aussehend). 1 Ki. 20:43; 21:4, 5.

סר an unused root; Chald. to be refractory, rebellious; whence—

סר (for סר, of the form סרל, m. a rebel, Eze. 2:6. Some of the Hebrew writers have explained סר to be thorns; and Castell, in Heptagl. nettles (by comparison with סר to burn); but the common opinion has been rightly defended by Celsius, in Hierob. ii. page 222; (his opinion is given incorrectly by Simonis).

סר quadril. Ch. to cover (see Buxtorf, page 1548), as with a garment, flesh, fat; sprung from Pael

סר prop. to cause to carry; Arabic سارل to put on an under garment, a tunic. Hence—

סר m. Chald. saraballā, i. e. long and wide trousers, such as men still wear in the East, Dan. 3:

21, 27. (Arab. سارل, plur. سارل; Syr. and Ch.

סר id.; Pers. transposed سارل id.; whence Gr. σαράβαρα, σαράβαλλα, σαράπαρα; modern Greek σαρβαριδες; Lat. sarabara, saraballa, Isid. Orig. xix. 23; Spanish ceroulas; Hungar. and Slav. schalwary; Polish szarnwari; see Frähn on Ibn Fossilan, page 112, seqq.). [Perhaps, mantles, cloaks; see Thes.]

סר (perhaps Pers. سرژونه "prince of the sun"), [Sargon], pr. n. of a king of Assyria, who preceded Sennacherib, 716—714 B. C., Isa. 20:1.

סר an unused root; Aram. סר to fear, to tremble; whence—

סר ("fear"), [Sered], pr. n. m. Gen. 46:14; whence the patron. סר Nu. 26:26.

סר f. (from the root סר), prop. a departing, withdrawing; hence—

(1) the violation of a law, an offence, Deut. 19:18.

(2) departure from Jehovah, Deu. 13:6; Jer. 8:16; 29:32; Isa. 1:5; 31:6; 59:13.

(3) cessation, Isa. 14:6. Others derive the first and second significations from the root סר to be stubborn; but for this there is no need.

סר ("withdrawing"), [Sirah], pr. n. of a fountain, 2 Sa. 3:26.

סר—(1) TO POUR OUT, i. q. Arak, سرج (see Diss. Lugdd., p. 700, seqq.). Participle pass. סרה poured forth, i. e. extended on a couch, Amos 6:4, 7. Intrans. Eze. 17:6; סרה סרה "a spreading vine."

(2) to be redundant, hanging over, used of a curtain, Ex. 26:12; part. pass. סרה redundant, verse 13. Eze. 23:15, סרה סרה "redundant (or luxurious) with mitres," wearing long turbans hanging down from their heads.

NIPHAL, to be poured forth, metaph. Jer. 49:7, סרה סרה "is their wisdom poured forth?" compare the root סר No. 1, b. Hence—

סר masc. superfluity, redundancy, concrete, what remains, Ex. 26:12.

סר i. q. סר a coat of mail, Jer. 46:4; 51:3.

סר constr. st. סר, pl. סרים const. סרים, סרים

and Syr. סר—(1) a eunuch, one castrated (see the root סר), Isa. 56:3, 4; such as the Eastern kings were accustomed to set over the care of their women (Est. 2:3, 14, 15; 4:5), and other offices of the court (Esth. 1:10, 12, 15). Daniel 1:3; סר סר verse 7, seq., "the prince of the eunuchs," who was over the royal children, just as now in Turkey. Kishlar Aga, the prince of the eunuchs, has the charge of the royal children of the Sultan, called Itshoghlan. Hence—

(2) any minister of the court, although not castrated (Genesis 37:36; 39:1); although it is difficult to determine in what places the primary meaning of the word is preserved, and in what it is lost, 1 Sam. 8:15; 1 Kings 22:9; 2 Ki. 9:32; 20:18; 24:12, 15; 25:19 (where סר is a military leader); Jer. 34:19; 41:16. Targum sometimes renders it

סר a prince. Arab. خادم minister. The Syriac, however, always renders it סר a eunuch (prop. faithful, as eunuchs were considered remarkable for fidelity to their masters); and so LXX., Vulg.

סר or סר only in plur. סר Chald. a royal minister of the Persians, Dan. 6:3, seqq. In Targ. סר, plur. סר, stands for the Hebr. סר



governor, overseer, magistrate. I cannot determine anything as to the etymology. It seems, however, the most simple to regard סָרַר as compounded of שָׂר a prince, and the servile termination, used in Persic, -ר, as in the word سَرَر.

סָרַר only in plur. סָרָרִים, סָרָרִי—(1) *axles of a chariot*, 1 Ki. 7:30 (Syr. سَرَر id.) The origin is doubtful.

(2) *princes* (compare טָבַשׁ an axis, a pole; metaph. a prince, as if a hinge of the people), a word only applied to the five princes of the Philistines, Josh. 13:3; Jud. 3:3; 16:5, seq.; 1 Sam. 6:4, seq.; 5:8, seq.; 29:6.

סָרַם an unused root, which had, I expect, the same meaning as the kindred word שָׂרַשׁ (denom. from שָׂרַשׁ), *to pull up by the roots*; hence *to extirpate*, specially the testicles, to castrate. Syr. and Chald. سَرَم, סָרַם to castrate. Hence סָרַם castrated (prop. extirpated); whence the secondary verb סָרַס to be sexually impotent.

סָרַעַף f. a branch, i. q. סָרַעַף with the letter ר inserted, Eze. 31:5. Syr. سَرَعَاف to sprout.

סָרַף not used in Kal, i. q. שָׂרַף TO BURN. [Syr. سَرَف.]

PIEL, part. מְסַרֵּף a burner (of the dead), one who lights a funeral pile, Amos 6:10; which was commonly done by the nearest relative; twenty-three odd. of Kennic. and several of De Rossi, have here מְסַרֵּף.

סָרַף m. Isaiah 55:13; a plant growing in the desert. LXX. Theod. Aqu. κόκκῆς; Vulg. urtica. Jo. Simonis (even in his first edition) compared it with Syr. سَرَف white mustard; and this has been again brought forward by Ewald, Hebr. Gram.; but this latter word is from the Pers. اسفید, سفید white; and it cannot seem to be contracted from the word before us.

סָרַר—(1) TO BE REFRACTORY, STUBBORN; pr. used of refractory beasts (kindred root סָרַר). Only in the part. [except Hos. 4:16] סָרָר f. refractory, stubborn; used of an untamed cow, Hos. 4:16; of a son who refuses to submit to his parents, Deut. 21:18, 20; Ps. 78:8; Jer. 5:23; of a woman who has cast off restraint and indulges in lusts Pro. 7:11; of the

people of Israel, Isa. 1:23; 30:1; 65:2; Psa. 68:19; Hos. 9:15. From the idea of stubborn animals shaking the yoke off from their shoulders, is taken the phrase יָתַן בְּתֶרֶף סָרָרָה to give a refractory shoulder, i. e. to be stubborn, Neh. 9:29; Zec. 7:11. There is a paronomasia in Jer. 6:28, פָּרִי סָרָרִים "those fallen away to the stubborn."

(2) *to be evil*, i. q. Arab. شَرَّ. Hence סָרָר.

סָתַר an unused root, Arab. سَتَا Syr., سَتَّ (although perhaps these are denominatives), *to pass the winter*. Hence—

סָתַר סָתַר, סָתַר, m. winter, Cant. 2:11. (Aram and Arab. سَتَر, سَتَر id.)

סָתַר ("hidden"), [Sethur], pr. n. of a captain of the tribe of Asher, Nu. 13:13.

סָתַם i. q. שָׁתַם—(1) TO STOP UP, TO OBSTRUCT, as fountains, 2 Ki. 3:19, 25; 2 Chr. 32:3, 4. (The following roots which begin with an aspirate are kindred to this, חָסַם, חָתַם, חָסַם which see.)

(2) *to shut up, to hide*, Daniel 8:26; 12:4, 9. Part. pass. סָתוּם hidden, secret, Eze. 28:3.

NIPHAL, *to be stopped up* (used of the chinks of a wall), Neh. 4:1.

PIEL, i. q. Kal signif. 1, Gen. 26:15, 18.

סָתַר TO HIDE, once in Kal, Prov. 22:3 כְּחֵיב, where the קרי has Niph., comp. Prov. 27:12.

NIPHAL—(1) *to be hidden, to lie hid*. Job 3:23, "to a man אֲשֶׁר יִדְבֹק בְּתַהֲרָה to whom his way is hidden," who does not know how to escape from calamities. Followed by בָּן, καλύπτεσθαι ἀπὸ τινος (compare בָּן No. 3, a), *to lie hid from any one*, Ps. 38:10; Isaiah 40:27. Gen. 31:49, "when we shall be hidden from one another," when we shall be far from one another; followed by מֵעֵינַי Hos. 13:14, "repentance is hid from my eyes," i. e. I am as it were ignorant of it; followed by מֵעֵינַי (Lat occultari a conspectu alie. Plaut.), Deut. 7:20; מֵעֵינַי Jer. 16:17; מֵעֵינַי Amos 9:3. Part. נִסְתָּרוֹת hidden things, secrets, Deut. 29:28; specially hidden sins, committed ignorantly Ps. 19:13.

(2) *to hide oneself*, 1 Sa. 20:5, 19; followed by מֵן Ps. 55:13, and מֵעֵינַי Gen. 4:14.

PIEL, *to hide*, Isa. 16:3.

PUAL, *to be hidden*, Prov. 27:5.

HIPHL *to hide*. Job 3:10 מֵעֵינַי וְעַל מֵעֵינַי "and (that) he did (not) hide calamity from my eyes," did not turn it away from me, avert it.—(1) *to cover over*, especially the face, Ex. 3:6; followed by מֵן

from any one, Isa. 53:3, כָּאֶחָד מֵאֵלֶּיךָ מִפְּנֵי הַפָּנִים "as one from whom they hide the face," i.e. from whom they turn their eyes as from something disgusting and abominable (מִפְּנֵי הַפָּנִים is in this place the part. formed in the Chaldee manner, for מִפְּנֵי, which is found in four copies; it is here imperf. as if מִפְּנֵי הַפָּנִים יִתְּחִילוּ מִפְּנֵי הַפָּנִים). Specially Jehovah is said to *hide*, or *veil over his face*—(a) when he does not regard human affairs, Ps. 10:11; followed by מִן Ps. 51:11, מִפְּנֵי חַטֹּאתַי "hide thy face from my sins;" do not regard them, forgive them.—(b) when it denotes displeasure (opp. to מִפְּנֵי הַפָּנִים) Ps. 30:8; 104:29; followed by מִן of pers. to hide the face (and turn away) from any one, Psa. 22:25; 27:9; 88:15; 102:3; 119:19; Isaiah 54:8; 64:6, and so frequently; without פָּנִים Isaiah 57:17, וְאֶתְּחַרְתִּי אֶתְּחַרְתִּי "I smote them (the people) hiding my face, and being angry."

(2) *to conceal* something from any one, followed by 1<sup>st</sup> of pers. 1 Sam. 20:2; followed by מִפְּנֵי 2 Ki. 11:3.

(3) *to guard, to defend*, Ps. 31:21; 27:5; followed by ׀ from any one, Ps. 64:3.

HITHPAEL הִסְתַּפֵּא *to hide oneself*, 1 Sam. 23:19;  
26:1; Isa. 29:14; 45:15.

Derived nouns, מִסְתָּר, מִסְתָּר, סִתָּר, סִתְרָה, and the pr. n. סִתְרִי, סִתָּר.

סֵתֵר Ch. PAEL.—(1) *to hide*. Part. pass. pl. f.  
*hidden things, secrets*, Dan. 2:22.

(2) *to destroy* (prop. to hide, to remove out of men's sight, compare *בָּחַר* and *הִבָּחִיר*, Ezr. 5:12. Often in the Targums; Syr. *Peal id.*


סֵתֶר with suff. סֵתֶרִי.—(1) *a hiding; hence something secret, clandestine, hidden*, Jud. 3:19, סֵתֶר הָהָר, "some secret thing;" 1 Sam. 25:20, סֵתֶר הָהָר, "the covert of the mountain." לֶחֶם סֵתֶרִים "bread to be eaten in secret," Prov. 9:17. With prefixes, סֵתֶרֶת *secretly, privately*, 1 Sam. 19:2; 2 Sam. 12:12; Job 13:10; 31:27; Prov. 21:14, and so frequently.

(2) specially *a veil, covering* (Arab. <sup>سترة</sup> *stira*, Syr. <sup>ܩܬܢܐ</sup> *qatna* a veil, a curtain), Job 22:14; 24:15; Psa. 81:8, <sup>בְּסֶתֶר רָעַם</sup> *bəseter ra'am* "in the covering of thunder," in the clouds replete with thunderings; Ps. 18:12.

(3) *protection, defence*, Ps. 27:5; 32:7; 61:5; 91:1; 119:114; Isa. 32:2.

סְתָרָה f. i. q. סָרַר No. 3, *protection*, Deu. 32:38.

סְתָרִי (for סְתָרִיָּה "protection of Jehovah"),  
[Zithri], pr. n. m. Ex. 6:22.

*Ayin* 𐤀 an eye (compare its figure  on the Phœnician remains), the sixteenth letter of the alphabet: when used as a numeral, *seventy*.

While Hebrew was a living language, it would seem that this letter, which is peculiar to the Phœnicio-Shemitic languages, and is very difficult of pronunciation to our organs, had, like ך, a double pronunciation. This is the case in Arabic, and they distinguish it by a diacritic point (ع Ain, غ Ghain).

The one appears more gently sounded, with a gentle guttural breathing, like the letter *א*, only rather harder, so as to resemble the sound of a *furtive a* or *ע*. Thus, by the Greek translators, it is sometimes expressed by the smooth or rough breathings, sometimes by furtive vowels, as *עֲמָלָה* 'Αμαλία, *עֲבָרִי* 'Εβραϊος, *הַיְיִשִּׁים* Ὀσση, *גִּלְגָּלִי* Γελγούλι, *עֵיר* εἰρ (see Orig. on Gen. 28:19; Montf. Hexapl. t. ii. p. 397). On the other hand, the harder Ain, which the Arabs call Ghain, was a harsh sound, uttered in the bottom of the throat, together with a kind of whirring, so that it came very near to the letter *ר*; and this the LXX. generally express by the letter *Γ*, as *עֲנֵה* Ἐνᾶ, *עֲבָרָה* Ἐβραῖα.

**Ῥόμῃα.** Hence it is that several Hebrew roots comprehend, properly speaking, two roots of different significations, one of which is written in Arabic with the letter ع, the other with غ; as عَلَّ عَلَل to drink a second time, to glean, and غلَّ غَلَل to insert, to enter; also عَمَرَ, عَمِلَ, عَمِلَ, عَمِلَ. In other instances the various significations of one and the same root are distinguished in Arabic by a two-fold pronunciation; see عَمَرَ, عَمِرَ.

The lighter pronunciation appears to have been the more frequent, as also in Arabic the letter ع is far more frequent than the letter غ; and for this reason ו is very often *interchanged* with א; or, to speak more accurately, ו is often softened into the letter א (page i); also, in the middle of words when preceded by S'hva, like ה and א, it is often *dropped*, as פֶּעַל, contr. פֶּל, קֶעַץ, contr. קֵץ. On the other hand, ו when more harshly pronounced was allied in sound — (α) to the palatal letters, as ו, ב, פ, see page CL, A CCLXXVIII, A. also, עָסַר and קָסַר to surround; נָנַע (נָנָא) and נָנָו to bubble forth; Ch. אָרָא and אָרָא.



earth, נָשַׁם, נָשַׁם, and even—(b) to the letter ר (by which several express the Arabic *Ghain*), as נָשַׁם and נָשַׁם to polish. Farther, the very frequent interchange of the letters ך and ך should be remarked; this is done in such a way that for the Hebrew ך the Aramæans, rejecting both the sibilant and the sound of t, retain nothing but a guttural breathing; as נָשַׁם, נָשַׁם flocks; נָשַׁם (אֶחָד) earth; נָשַׁם wool; נָשַׁם, חָלַץ and חָלַץ to strip. See as to the cause and nature of this interchange Ewald's Heb. Gram. p. 33.

I. עָב m. an architectural term, *thresholds, steps*, by which one goes up to a porch, 1 Ki. 7:6; Ezek. 41:25. Plur. עָבִים (from the sing. עָב), verse 26. Targ. in both places, renders it well סְקִיפֹתָא thresholds. Vulg. *exastylum*, which does not suit the context; although (from the poverty of the Hebrew language in such terms) this Hebrew word may have comprehended this meaning also. It is favoured by the etymology, from the idea of *covering* (see the root עָבַב).

II. עָב comm. (m. Isa. 19:1; Eccl. 11:3; f. 1 Ki. 18:44), const. עָב, plur. עָבִים, const. עָבִי 2 Sa. 22:12, and עָבִיתוּ 2 Sa. 23:4 (from the root עָבַב).

(1) *darkness*, especially of a cloud. Exod. 19:9, נָשַׁם "in the darkness of a cloud." Ps. 18:12, נָשַׁם "darknesses of clouds." Hence—

(2) a cloud itself, Job 36:29; 37:11, 16.

(3) a dark *thicket* of a wood; pl. עָבִים Jer. 4:29.

עָב see עָב No. I.

עָבַב an unused root; prob. to *cover, to hide*; compare עָבַב i. q. חָבַב, חָבַב, חָבַב to lie hid, II. to hide, עָב med. Ye, to lie hid. Hence עָב No. I.

עָבַד, fut. יַעֲבֹד—(1) TO LABOUR, TO WORK (arbeitsen), TO DO WORK. (Aram. עָבַד, עָבַד to do, i. q. Heb. עָבַד; Arab. عَبَد to worship God, see No. 2, b; Conj. II. to reduce to servitude, see No. 3.) Constr. absol. Ex. 20:9, שֵׁשֶׁת יָמִים תַּעֲבֹד "six days shalt thou labour" (opp. to שָׁבַת). Deut. 5:13; Eccl. 5:11. Followed by an acc. of the thing, to *bestow labour* on any thing (etwas bearbeiten), to *till* a field, Gen. 2:5; 3:23; 4:2; a vineyard, Deut. 28:39; a garden, Gen. 2:15; used of artisans, Isa. 19:9, עָבְדוּ פִּשְׁתִּים "those who work in flax." Eze. 48:18, עָבְדוּ הָעִיר "those who work (in building) the city." Without the acc. Deut. 15:19, "thou shalt not till (the ground) (i. e. thou shalt not plough) with the firstling of thy ox."

(2) to *serve, to work* for another, Gen. 29:20; commonly followed by an acc. of pers. to serve any

one (Germ. jemanden bedienen), Gen. 27:40; 29:15; 30:26; followed by לְ 1 Sa. 4:9; עָבַד with some one, Gen. 29:25, 30; Lev. 25:40; and לְפָנַי 2 Sa. 16:19 (used of the king's minister, comp. עָבַד לְפָנַי). Followed by two acc. Gen. 30:29, יָדַעְתָּ אֵת אֲשֶׁר עָבַדְתִּיר, "thou knowest how I have served thee." Specially to *serve* is used—(a) of a people to a people, Gen. 14:4; 15:14; 25:23; Isa. 19:23. Here belongs Gen. 15:13, וַיַּעֲבֹדוּ וַעֲבָדוּ אֹתָם "and they (the Israelites) shall serve them (the Egyptians), and they (the Egyptians) shall evil intreat them."—(b) to serve God or idols; i. e. to *worship* God or idols, followed by an acc. Ex. 3:12; 9:1, 13; Deut. 4:19; 8:19; 30:17; followed by לְ Jer. 44:3; Jud. 2:13. Absol. used of the worship of Jehovah, Job 36:11, "if they obey and serve (Jehovah)." Isa. 19:23, "and the Egyptians shall serve (Jehovah) with the Assyrians;" (see above as to the Arabic usage).—It is also said—(c) with two accus. to *serve Jehovah with anything*, i. e. to offer sacrifice, Exod. 10:26; and without the name of God, וַיַּעֲבֹד וַיִּזְבֹּחַ to offer sacrifice and bloodless oblation, Isa. 19:21, prop. to serve or worship (God) with offering sacrifices, etc.

(3) עָבַד causat. i. q. הָעָבִיר (comp. פָּ letter B, 4) to *impose labour or servitude upon* any one. Lev. 25:39, עָבַד בּוֹ עֶבֶדְתָּ "thou shalt not impose upon him servile work;" verse 46; Ex. 1:14; Jer. 22:13; 25:14; 30:8.

NIPHAL—(a) to be *tilled* as a field, Deut. 21:4; Eze. 36:9, 34.—(b) to be *served*, as a king by his subjects, Ecc. 5:8.

PUAL—(1) i. q. Niph., Deut. 21:3; comp. 15:13.

(2) pass. of Kal No. 3. Isa. 14:3, "the hard bondage עָבַדְתָּ אֲשֶׁר עָבַדְתָּ" which was laid upon thee." For עָבַד one would expect עָבַדְתָּ, but see Hebr. Gramm. § 138, 1, b.

HIPHAL—(1) causat. of Kal No. 1, to *cause to labour, to compel to do work*, followed by an acc., Ex. 1:13; 6:5; hence to *cause weariness by hard labour, to fatigue*. Isa. 43:24, "I have not wearied thee with (offering) sacrifices ... 24, אֲדָה הָעֶבֶדְתָּנִי אֲדָה בְּחַטֹּאוֹתֶיךָ but thou hast wearied me with thy sins." (2) causat. of No. 2, to *make to serve*, Eze. 29:18; to *bring* (a people) *into bondage*, Jer. 17:4.

(3) causat. of No. 2, b, 2 Ch. 34:33.

HOPHAL, הָעָבַד to be *made to serve*, or to worship, Ex. 20:5; לֹא תַעֲבֹדָם "thou shalt not be made to worship them (false Gods)," 23:24; Deut. 5:9; hence to *serve* at the persuasion, incitement of others, 13:3.

Hence are derived the nouns which immediately follow, עָבָד, עֲבָדָה, and also תַּעֲבֹד.

**עֶבֶר** Chald. *to make*, i. q. Hebr. עָשָׂה Dan. 3:1, 15. **עֶבֶר קָרָב** to wage war, Dan. 7:21. **עֶבֶר בְּ** to do with any one (according to one's will), 4:32; **עִם עֶבֶר** id., Ezr. 6:8.

**ITHPEAL**, to be made, Ezr. 4:19; 5:8; 7:26; Dan. 3:29.

Derived nouns, **עֶבֶרָא**, **עֶבְרָא**, **מְעֶבֶר**.

**עֶבֶר** m. — (1) *a servant*, (Knecht), who, amongst the Hebrews, was commonly *a slave* (Gefangener, Leibeigener), Gen. 12:16; 20:14; 39:17; Exod. 12:30, 44; and so very frequently. Gen. 9:25, **עֶבֶר עֶבְרִים** “a servant of servants,” the lowest servant. The name of servant is also applied — (a) to a whole people when subject and tributary to another, Genesis 9:26, 27; 27:37. — (b) to the *servants* of a king, i. e. his ministers and courtiers; e. g. **עֶבְרֵי פָרְעֹה** Gen. 40:20; 41:10, 37, 38; 50:7; Exod. 5:21; 7:10; 10:7; 11:10; 1 Sam. 16:17; 18:22; 28:7; to messengers, 2 Sam. 10:2—4; to military captains, Isa. 36:9; and to the common soldiers themselves, 2 Sam. 2:12, 13, 15, 30, 31; 3:22; 8:7; and so frequently. — (c) once figuratively (by zengma) used of inanimate things, Gen. 47:19; compare Judith 3:4. The Hebrews, in speaking to superiors, either from modesty or else lowly adulation, call themselves *servants*, and those to whom they speak *lords*, (see אֲדֹנָי). Gen. 18:3, “pass not by thy servant,” i. e. *me*, Gen. 19:19; 42:11; 44:16, 21, 23; 46:34; Isaiah 36:11; Dan. 1:12, 13; 2:4 [Chal.]; so in prayers offered to God, Psalm 19:12, 14; 27:9; 31:17; 69:18; 86:2, 4; 119:17; Neh. 1:6, 8. Dan. 10:17, “how can the servant of my lord talk with my lord?” i. e. how can *I* talk with *thee*? **עֶבְרִיךָ** thy servant is thus put for אֲנֹכִי; so that the suffix of the first person may refer to it; see Gen. 44:32, “for thy servant became surety (i. e. *I* became surety) for the lad with my father.” Absent persons even, whom one wishes to commend to the favour of a patron, are called their servants; as Gen. 44:27, “thy servant, my father said to us,” Gen. 32:4, 18.

(2) **עֶבֶר יְהוָה** is figuratively applied in various senses. It is — (a) *a worshipper* of God; Neh. 1:10, **וְעַבְדֵי יְהוָה** “they (the Israelites) are thy servants and thy people;” compare Chaldee Ezra 5:11, “we are the servants of the God of heaven,” i. e. we worship the God of heaven; Dan. 6:21, “O Daniel, servant of the living God,” i. e. who worshipping the living God. In this sense it is used as a kind of laudatory epithet applied to the pious worshippers of God; e. g. to Abraham, Ps. 105:6, 42; to Joshua, Josh. 24:29; Judges 2:8; to

Job, Job 1:8; 2:3; 42:8; to David, Ps. 18:1; 36:1; 78:70; 89:4, 21; Jer. 33:21, seqq.; Eze. 34:23; to Eliakim, Isa. 22:20; to Zerubbabel, Hag. 2:23; and in plur. **יְהוָה עֶבְרֵי** is often applied to godly men, Ps. 34:23; 69:37; 113:1; 134:1; 135:1, 9; 136:22; Isa. 54:17; 63:17; 65:8, 9, 13—15; Jer. 30:10; 46:27. In other places it is — (b) *the minister, or ambassador* of God, called and sent by God for accomplishing some service; Isa. 49:6, **נָקָל מְהִיחָה לִי**, **עֶבֶר לְהָקִים אֶת שְׁבִטִי יִשְׂרָאֵל וְנֹר** “it is a light thing that thou shouldest be my servant (i. e. messenger, and as it were instrument), to raise up the tribes of Israel...I will make thee to be a light for the nations,” etc., verse 5. In this sense it is applied to the Messiah, Zec. 3:8; to Nebuchadnezzar, king of Babylon, whom God used as an instrument in chastising his people, Jerem. 25:9; 27:6; 43:10; commonly, however, there is the added notion of a *familiar servant chosen and beloved* of God, on account of piety and approved fidelity, to accomplish his objects; in this sense it is applied to angels (in the other hemistich **מַלְאָכִים**), Job 4:18; and to prophets, Am. 3:7; Jer. 7:25; 25:4; 26:5; 29:19; 35:15; 44:4; Daniel 9:6; Ezr. 9:11; specially to Moses, Deu. 34:5; Josh. 1:1, 13, 15; Ps. 105:26; to Isaiah, Isa. 20:3. Sometimes both notions, that of a man piously worshipping God, and of a divine messenger, seem to have coalesced; this is the case in the passages in which it is used of Abraham, Moses, etc., and also especially, as I consider, where *Israel* or *Jacob*, i. e. the people of Israel, is called by this honourable and endearing name, Isaiah 41:8, 9; 42:19; 44:1, 2, 21; 45:4; 48:20; but still it is the *godly* who are especially to be understood, i. e. those truly called Israelites, ἀληθινοὶ Ἰσρα. Isa. 43:10; 49:3 (on this place see my observation in the Germ. Trans. ed. 2), [this passage, whatever may be said about it, belongs to Christ]. And amongst these, this name belongs especially to the prophets, Isa. 42:1; 44:26; 49:3, 5; 52:13; 53:11. [All these passages speak of Christ.] That same Jacob who is called the servant of God, is sometimes in the other hemistich called *the chosen of God*, Isa. 41:8; 42:1; 45:4; sometimes *his ambassador and friend*, Isa. 42:19; and even in the plur. ambassadors, Isa. 44:26. But in all the passages concerning *the servant of God* in the latter half of Isaiah (42:1—7; 49:1—9; 50:4—10; 52:13—53:12), he is represented as the intimate friend and ambassador of God, aided by his Spirit, who is to be the restorer of the tribes of Israel, and the instructor of other nations. [Most of these passages refer to Christ, and to Him only.]



(3) ("servant, sc. of God"), [*Ebed*], pr. n. m. —(a) Jud. 9:26, 28.—(b) Ezr. 8:6.

עבד מלך ("servant of the king," Arabic عبد الملك *Abdulmalik*), [*Ebed-melech*], pr. n. of an Ethiopian in the court of Zedekiah, Jer. 38:7; 39:16.

עבד נגו (perhaps = עבד נבו "worshipper of Mercury;" see נבו), [*Abed-nego*], Da. 1:7; 2:49; 3:12; and עבד נגוא verse 29; Chald. pr. n., given in Babylon to Azariah, a companion of Daniel.

עבד Chald. i. q. Hebr. עבד a servant; עבד אלהים servant, i. e. worshipper of God, Dan. 3:26; 6:21; Ezr. 5:11.

עבד m. (Kametz impure), work, deed; found once, Eccl. 9:1.

עבדא ("servant, sc. of God," a word of a Chaldean form), [*Abda*], pr. n. m.—(1) 1 Ki. 4:6.—(2) Neh. 11:17; for which there is, 1 Ch. 9:16, עבדיה.

עבדאל ("servant of God"), [*Abdeel*], pr. n. m. Jer. 36:26.

עבד f.—(1) labour, work, Ex. 1:14; Levit. 25:39, עבדת עבד "labour of a servant;" Levit. 23:7, עבדת עבד "all work in which there is labour."

(2) work, business, office, Num. 4:47, לעבד "to do the work of the holy service, and the work of the porters;" (for which there is, 1 Chron. 9:19, עבדת העבד, Isa. 28:21; 32:17, עבדת העבודה השקט, "and the work (i. e. the effect, the fruit) of righteousness shall be quietness," (compare Ch. עבדא, עבדא i. q. מעשה work, wages).

(3) specially, rustic labour, agriculture, 1 Ch. 27:26; Neh. 10:38.

(4) service, Gen. 30:26; Neh. 3:5; 1 Ch. 26:30, עבדת המלך "the service of the king," attendance on him; Ps. 104:14, עשב לעבדת האדם "herb for the service (i. e. use) of man;" specially sacred service, more fully מועד מועד Nu. 4:23, 35; 1 Ch. 9:13; and simply 1 Ch. 28:14; Ex. 35:24; used also of particular sacred ceremonies, Exod. 12:25, 26; 13:5.—עבד עבד to serve service, Gen. 30:26.

(5) instruments, implements, Nu. 3:26, 31, 36.

עבדה f. household, family, servants, Gen. 25:14; Job 1:3.

עבדון ("servile"), [*Abdon*], pr. n. of a town inhabited by the Levites, in the territory of Asher, Josh. 21:30; 1 Ch. 6:59. The same name is found

in twenty MSS., Josh. 19:28, instead of the common reading עבד.

(2) [pr. n. m. Jud. 12:13, 15; 1 Ch. 8:23.]

עבדות f. (denom. from עבד), bondage, servitude, Ezr. 9:8, 9.

עבד ("worshipping," sc. God, compare עבד No. 5), [*Obed*], pr. n. m.—(1) Ruth 4:17, 21.—(2) 1 Ch. 11:47.—(3) 1 Ch. 2:37.—(4) 1 Ch. 26:7.—(5) 2 Ch. 23:1.

עבד אדם ("he who serves the Edomites"), [*Obed-edom*], pr. n. of a Levite, 2 Sa. 6:10; 1 Ch. 16:38.

עבדי (for עבדיה "servant of Jehovah"), [*Abdi*], pr. n. m.—(1) 1 Chr. 6:29.—(2) 2 Chr. 29:12.—(3) Ezr. 10:26.

עבדיאל ("servant of God"), [*Abdiel*], pr. n. m. 1 Ch. 5:15.

עבדיה & עבדיהו m. ("worshipper of Jehovah"), compare Arab. عبد الله, [*Obadiah*], pr. n. of several men, the most celebrated of whom is the prophet of this name, contemporary with Jeremiah (Obad. 1), 1 Ki. 18:3; 1 Chr. 3:21; 7:3; 8:38; 9:16, 44; 12:9; 27:19; 2 Chr. 17:7; 34:12; Ezra 8:9; Neh. 10:6. LXX. Ἀβδίας (which is properly from עבדיה).

עבה—(1) TO BE THICK, FAT, Deut. 32:15; 1 Ki. 12:10. Compare the noun עבי.

(2) to be dense, compact, whence עבי, density. Syr. حَبَّ to be thick, dense, Æth. ሀብ: to be great, to increase, Arabic غَب to be great, thick.

עבט m. a pledge, Deu. 24:10, 11, 12; from the root עבט.

עבור constr. עבד הארץ corn, prop. produce, or offering of the land, Josh. 5:11, 12. It has the passive sense of the conjugation Hiph. העביר to offer, compare יבול from הוביל to bring, and תבואה produce, from הביא. (Syr. دَحَب, Chald. עבד id.).

עבור pr. subst. passing over, transition, an idea which is transferred to the cause (pr. the passing over of the cause to the effect), the price (for which any thing is transferred from one owner to another), purpose, object (prop. the passing to a thing which we desire to attain). With the prefix בַּעבור it becomes—

(A) a prep. signifying—(1) *propter, because of* (compare Talmud בְּשִׁבְלִי through the way of, i. e. because of, (Germ. von wegen, wegen), Exod. 13:8; 1 Sam. 12:22. With suff. בְּעִבְדִּי, בְּעִבְדֶּךָ because of me, thee, etc., 1 Sa. 23:10; Gen. 12:13, 16; 18:26.

(2) *pro, for*, used concerning the price for which any thing becomes another's, Am. 2:6; 8:6.

(B) Conj.—(1) *because* (compare A, 1), followed by a pret. Mic. 2:10.

(2) *that* (of purpose and object, in order that), followed by a fut. Gen. 27:4; Exod. 9:14; and inf. 2 Sa. 10:3; fully בְּעִבְדִּי אֲשֶׁר Gen. 27:10; also לְעִבְדִּי followed by an inf. 2 Sam. 14:20; 17:14 (compare ? conj. *that*.)

(3) *while* (pr. in the transit sc. of time), 2 Sa. 12:21.

**עבט** fut. יַעֲבֹט —(1) TO CHANGE, TO EXCHANGE (see Pi.); kindred is עָבַת to interweave.

(2) *to give a pledge for anything borrowed* (which includes the idea of exchange). Deu. 24:10, לַעֲבֹט עֲבֹטוֹ “that he may give his pledge.” Also *to borrow* on the security of a pledge, Deut. 15:6, וְאַתָּה לֹא תַעֲבֹט “and thou shalt not borrow.”

PIEL, *to change, to exchange*. Joel 2:7, “they shall not change their ways,” i. e. they shall go right on in the same way.

HIFIL, *to lend* [on security of a pledge], followed by acc. of pers. (to whom), Deu. 15:6; followed by two acc. of pers. and the thing lent, Deu. 15:8.

Hence עָבֹט and —

**עֲבִיטִי** m. (from the root עָבַת) pr. *pledging of goods*, hence *load of debt* which one has contracted, Hab. 2:6. [In Thes. the meaning taken is that of accumulation of pledges.]

**עֲבִי** m. (from the root עָבַת) *density, compactness*, Job 15:26; 2 Ch. 4:17, בְּעֲבִי הָאֲדָמָה “in the compact soil.” Vulg. in terra argillosa.

**עֲבִי** with suff. עֲבִיִּי m. *thickness*, 1 Kings 7:26; Jer. 52:21. Root עָבַת.

**עֲבִידָא** f. Ch. — (1) *work, labour*, Ezr. 4:24; 5:8; 6:7, 18.

(2) *business*, Dan. 2:49; 3:12; compare מְלָאכָה Neh. 2:16.

**עבל** an unused root, Arab. عَبل to strip a tree of leaves, Med. E and O, to be thick, robust. IV. to be stripped of leaves. Hence the pr. n. עֹבֵל, עֵבֵל.

**עֲבִי** an unused root, see יַעֲבֹט.

**עבר** fut. יַעֲבֹר. —(1) TO PASS OVER. (Arabic عَبر to pass over, to cross a stream; اَبر to go away,

to depart, to die; عَبر shore, bank of a stream, ufer, עֲבֹר to go away, to depart. The same stock is widely extended in the Indo-Germanic languages; see Sansc. upari, Pers. ابر, and زبر super, supra, Gr. ὑπέρ, πέρα, πέραν, Lat. super, Goth. ufar, afar, Germ. über.) Prop. to pass over a stream, the sea, followed by an acc. Gen. 31:21; Josh. 4:22; 24:11; Deut. 3:27; 4:21; followed by ? Josh. 3:11; 2 Sa. 15:23; Zec. 10:11; בְּחוֹךְ Num. 33:8. Absol. to pass over, sc. a stream (er setze über), Josh. 2:23, and followed by an acc. of that to which we pass over, Jer. 2:10, עָבְרוּ אֵיִם בְּתַיִם “pass over (the sea) unto the shores of Chittim,” Am. 6:2; followed by אֵל Num. 32:7; 1 Sam. 14:1, 6 (where it means to pass over to an opposite place).

Specially used—(a) of the wind passing over upon any thing, followed by ? Ps. 103:16.—(b) of waters, which, overflowing their banks, pass over, Isa. 8:8; 54:9; Nah. 1:8; Hab. 3:10; followed by an acc. of the bank, Jer. 5:22; used figuratively of an army overflowing, Dan. 11:10, 40; of the feelings of the soul which overflow and pour themselves out in words, Ps. 73:7. Compare Hithpael.—(c) used of tears, as overflowing (compare Arab. عَبر the eye gushes

with tears, Germ. die Augen gehen über, عَبرَ a tear). Part. עֹבֵר לוֹ overflowing myrrh, dropping spontaneously, Cant. 5:5, 13.—It is—(d) to go over to some one's side, followed by אֵל Isa. 45:14.—(e) to violate a law, 2 Ki. 18:12; Esth. 3:3; Jer. 34:18; Dan. 9:11.

(2) to pass over, to pass through, a country, a city, etc.; followed by an acc. Jud. 11:29, וַיַּעֲבֹר אֶת־נַגֶּד “he went through Gilead and Manasseh.” Isa. 23:10, עָבְרִי אֶרֶץ מִצְרַיִם “pass over thy land like the Nile” (compare No. 1, b); Ps. 8:9. More often also followed by ? Gen. 12:6; 30:32; Num. 20:18; 33:8; Isa. 8:21; 10:29; 34:10; Jer. 2:6; followed by בֵּין (between two things) Gen. 15:17; Jer. 34:19; בְּחוֹךְ Job 15:19. Absol. Lam. 3:44, “thou hast covered thyself with clouds, מַעֲבֵר פִּיךָ so that prayers do not pass through.”—2 Ki. 12:5, more fully עָבַר לְפָנֶיךָ Gen. 23:16, “money which passes with the merchants” (gangbare Münze; French, argent qui passe), is money such as merchants will take. (Whether this was stamped coin or not in the time of the patriarchs, this is not the place to investigate.) Vulg. moneta probata.

(3) to pass by (vorübergehen). Gen. 37:28, “and there passed by Ishmaelites.” Ruth 4:1. Part



עברִים Psal. 129:8; עֲבָרִי דָרָךְ Psal. 80:13; 89:42; Job 21:29, passers by. Followed by an acc. of pers. or place passed by, Gen. 32:32; Jud. 3:26; 2 Sa. 18:23; followed by עַל 1 Ki. 9:8; 2 Ki. 4:9; Pro. 24:30; Jer. 18:16; 19:8; 49:17; Eze. 16:6, 8; מַעַל Gen. 18:3; עַל פָּנָי Ex. 34:6; לִפְנֵי 2 Ki. 4:31. Specially—(a) used of time passing by, Gen. 50:4; of the summer or winter, Jer. 8:20; Cant. 2:11.—(b) to pass by quickly, to vanish, used of a cloud, Job 30:15; of a shadow, Ps. 144:4; of chaff, Jer. 13:24.—(c) to perish, Ps. 37:36; Job 34:20; Isa. 29:5; Esth. 9:28. עֲבָר בַּשֶּׁחַר to perish by the weapon (of death), Job 33:18; 36:12. עֲבָר בַּשֶּׁחַת to perish in the sepulchre [corruption], Job 33:28.—(d) metaph. is said עֲבָר עַל פֶּשַׁע to pass by sin, i.e. to forgive, Mic. 7:18; Pro. 19:11; and without פֶּשַׁע, followed by a dat. of pers. to forgive any one, Amos 7:8; 8:2.—(e) Isaiah 40:27, עֲבָר מִשַּׁבְּטִי "my cause has passed over from my God;" i.e. he does not regard my cause, he overlooks it and neglects it (er läßt es ruhig an sich vorübergehen). Comp. Arab. عدا to pass by, to omit, to supersede.

(4) to pass on, or along, to go beyond (weiter gehen). Gen. 18:5; אַחֲרַי תַּעֲבְרוּ "afterwards ye shall pass on," go farther. 2 Sa. 18:9; Hab. 1:11; Est. 4:17; hence—(a) to move on, to march, Josh. 6:7, 8; Ps. 42:5.—(b) to pass away, to depart, Cant. 5:6; followed by מִן Ps. 81:7; תַּעֲבֹרָה, "his hand departed from the basket" (for carrying burdens); i.e. he gave it up, he was freed from the work of carrying it. 1 Ki. 22:24; מֵאֵפֶי אֵינָה עֲבָר רִיחַ "which way did the Spirit of Jehovah depart from me?"—(c) to pass on to any place, to go to any place; followed by עַל 2 Ki. 6:30; followed by an acc. Am. 5:5. עֲבָר מֵעִיר לְעִיר to pass from city to city, to go through all the cities, 2 Chr. 30:10. עֲבָר וָשָׁב to pass on and return, to go hither and thither, Ex. 32:27; Eze. 35:7; Zec. 7:14; 9:8.—(d) to enter, followed by an accus. into a gate, Mic. 2:13 (opp. to יָצָא); metaph. עֲבָר בְּבְרִית to enter into a covenant, Deu. 29:11; compare בּוֹא No. 1, e.—(e) followed by לִפְנֵי to pass on before, Gen. 33:3; Ex. 17:5; 2 Ki. 4:31; Mic. 2:13.—(f) followed by אַחֲרַי to follow any one, 2 Sa. 20:13.

(5) Followed by עַל to pass over any person or thing, Nu. 6:5.—(a) to overwhelm any one, used of overflowing waters (compare No. 1, b), Psalm 124:4; of wine, followed by an acc. Jerem. 23:9, "like a man [אִישׁ] עֲבָרוּ (whom) wine overwhelms," oppresses, (compare similar expressions under the words עָלָה, עָלָה); used of a multitude of sins (followed by an acc.), Psal. 38:5; of the anger of God,

Ps. 88:17; compare Lam. 4:21.—(b) to rush upon any one, to attack, to assail him, followed by עַל Nah. 3:19, "whom has not thy wickedness assailed;" Job 13:13, "let what (calamity) will assail me;" Micah 5:7. Used of God himself, Job 9:11; of a spirit of jealousy, Num. 5:14.—(c) to be imposed on any one, Deu. 24:5. But Isa. 45:14, עֲבָר עַל is to pass over to another owner (speaking of riches), compare Eze. 48:14.

NIPHAL, to be passed over (as a stream), Eze. 47:5.

PIEL, to cause to pass over, to make to pass forward—(a) a bar or bolt, hence to shut up with a bolt; to bar, followed by לִפְנֵי 1 Kings 6:21, וַיַּעֲבֵר וַיִּסְגֹּר "and he closed up with golden chains (as if with a bolt) before the holy of holies."—(b) a female is said to let pass, to conceive seed, hence to become pregnant. Job 21:10, שׁוֹר עֲבָר "his ox (i.e. cow) becomes pregnant." Chald. עֲבָר Peal, Pael, Ethpaël, id., see Bochart, Hieroz. i. p. 291, and Buxtorf, Lex. Chald., p. 1568; compare syn. עָרָה to pass by, Pa. Aph. to become pregnant, in Targ. for הָרָה pr. to transmit.

HIPHAL הַעֲבִיר—(1) causat. of Kal No. 1, to cause to pass over, i.e. to transmit, to send over, to conduct over any one, e.g. a people, a flock across a stream, with an acc of obj., 2 Sa. 19:16; more often with two acc., of pers., and of the river, Gen. 32:24; Nu. 32:5; Josh. 7:7; 2 Sa. 19:16; with an acc of obj. and הַעֲבִיר of the river, Psal. 78:13; 136:14. This word is used whether a stream be passed in boats (brüberföhren), 2 Sa. loc. cit.; as by swimming, as in the case of a flock, or by a ford (burdföhren), Gen., Josh. 1. l. c. c. It is also—(a) to cause a razor to pass over some one, followed by עַל Nu. 8:7; Ezek. 5:1.—(b) to cause to remove from one place to another. Genesis 47:21, "and he removed the people לְעִירֵים (from cities) into cities," i.e. from one city to another, he made them exchange habitations.—(c) to cause an inheritance to pass to any one, followed by לְ Nu. 27:7, 8.—(d) to cause to pass over, i.e. to violate a law (compare Kal No. 1, letter e), 1 Sam. 2:24.

(2) causat. of Kal No. 2 to cause or suffer to pass through, e.g. a land, Deut. 2:30; to cause to pervade (as wild beasts in a land), Eze. 14:15; specially הַעֲבִיר קוֹל הַשֹּׁפָר to cause to be proclaimed (in a land, or camp), Exod. 36:6; Ezr. 1:1; 10:7; הַעֲבִיר הַשֹּׁפָר to cause the trumpet to sound throughout; i.e. to blow the trumpet, Lev. 25:9.

(3) causat. of Kal No. 3, to cause to pass by, 1 Sa. 16:9, 10; 20:36, "he shot an arrow לְהַעֲבִיר to pass by."

to pass him by," i.e. beyond him. Metaph. **הַעֲבִיר** to pass by **סִיף**, to remit, to forgive (compare Kal No. 3, letter d), 2 Sa. 12:13; 24:10; Job 7:21.

(4) causat. of Kal No. 4, i. q. **הָבִיא** to bring, specially to offer as a sacrifice, to consecrate, followed by **לִיהוֹה** Ex. 13:12; Ezek. 23:37; more often also in this phrase **לְפָנֶי הָעֶבֶר** to offer (children) to Moloch, Lev. 18:21; Jer. 32:35; compare Eze. 16:21, with the addition of the word **בְּאֵשׁ** 2 Ki. 23:10; Eze. 20:31. It can scarcely be doubted that children thus offered to Moloch were actually burned, as is shewn by the following passages, Jer. 7:31; 19:5; Ps. 106:37; 2 Chron. 28:3; compare Diod. xx. 14; Enseb. Præp. iv. 16; although the Rabbins in order to free their ancestors from the stigma of such an atrocious superstition, have alleged that they were only made to pass through the fire as a rite of lustration:—(see Carpzov, Apparatus Antiqu. Cod. S. p. 487); the same opinion is found in the LXX. 2 Ki. 16:3. The idea of offering being neglected, this word appears to have the signification of burning, in the phrase **הָעֶבֶר בְּכִלְבֵּן** to cast into the brick-kiln, 2 Sa. 12:31.

(5) causat. of Kal No. 4, b, to lead away, 2 Chr. 35:23; to take away, to remove, e.g. a garment, Jon. 3:6; a ring, Esth. 8:2; idols, lying prophets, 2 Chron. 15:8; Zec. 13:2; to avert evil, reproach, Esth. 8:3; Ps. 119:37, 39; Ecc. 11:10.

**HITHPAEL**—(1) to pour oneself forth in wrath, i.e. pour forth wrath, to be wroth (compare Kal No. 1, b), Ps. 78:21, 59; followed by **בְּ** Ps. 78:62; **עַם** Ps. 89:39; **עַל** Prov. 26:17; with suff. Prov. 20:2, **מִתְעַבְּרֵי** for **מִי לֹא** "whoever pours forth wrath against him" (the king). (Compare Arab. **جَار** to transgress, to be proud, to burn with anger).

(2) to be proud, **ὑψηλίζω**, Prov. 14:16 (compare **עֲבָרָה** No. 2).

Derived nouns, **עֲבֹר**, **מַעְבָּר**, **מַעְבְּרָה**, and those which follow as far as **עֲבֹרָה**.

**עֲבֹר** m. with suff. **עֲבֹרִי**—(1) region on the other side, situated across a stream, or the sea. **עֲבֹר אֲרֵנוֹן** the region situated across the Arnon, Judges 11:18; **בְּעֲבֹר הַיָּם** in the region beyond the sea, Jer. 25:22; especially **עֲבֹר הַיַּרְדֵּן** *τὸ πέραν τοῦ Ἰορδάνου*, the region of Palestine beyond Jordan, i.e. situated to the east of Jordan, Genesis 50:10, 11; Deu. 1:1, 5; 3:8, 20, 25; 4:41, 46, 47; Joshua 1:14, 15; 2:10; 9:10; 12:1; 13:8, 32; 14:3; 17:5; 20:8; 22:4; Judges 5:17; Isa. 8:23; although the same expression is used five times, Josh. 5:1; 9:1; 12:7; 1 Ch. 26:30, of the region on this side Jordan, by a later usage of

language which seems to have arisen in the Babylonish captivity; [but observe it is so found in *Joshua*]. Similar also is the phrase **עֲבֹר הַנָּהָר** the region beyond the Euphrates, Joshua 24:2, 3; 2 Sam. 10:16; 1 Ch. 19:16; which is used of provinces on this side, i.e. west of the Euphrates, 1 Ki. 5:4; Ezr. 8:36; Neh. 2:7; (compare Ch. Ezr. 4:10, 16); all of which were written by men living to the east of the Euphrates. [?] Plur. **עֲבָרֵי נָהָר** the regions beyond the Euphrates, Isa. 7:20.

(2) the oppositeregion, a region over against, the opposite side, whether there be a valley or whatever else may be between. 1 Sam. 26:13, **וַיַּעֲבֹר דָּוִד הָעֵבֶר** "and David went over to the other side," i.e. a mountain situated opposite. Hence, in opposition to each other, are put **מִתְעַבְּרֵי מִנָּה** and **לְעֵבֶר אֶחָד** 1 Sam. 14:4; **מִכָּל עֲבָרָיו** ib. ver. 40; Ex. 28:26. Pl. **מִשְׁנֵי עֲבָרֵיהֶם** on both sides, Ex. 32:15.

(3) with prefixes it often becomes a prep.—(a) **אֶל-עֲבֹר**—(a) to the region beyond, Deu. 30:13.—(β) to the opposite region, Josh. 22:11.—(γ) towards a region, towards, Exod. 28:26. More fully—(δ) **אֶל עֲבֹר פָּנָיו** towards the region opposite one's face, i.e. right before one (*ὑποὔρτια*, gerade vor sich hin), Eze. 1:9, 12; 10:22. **עַל עֲבֹר פ'** idem, Ex. 25:37.—(b) **לְעֵבֶר** i. q. **אֶל עֲבֹר** straight before one, Isa. 47:15.—(c) **מִעֲבֹר** followed by a genit. and suff. and **לְ**—(a) from the other side, from beyond, after verbs of motion, Josh. 24:3; Zeph. 3:10.—(β) beyond, e.g. **מִעֲבֹר הַיָּם** beyond the sea, Deut. 30:13; **מִעֲבֹר כּוּשׁ** beyond the rivers of Æthiopia, Isa. 18:1.

(4) pr. n. *Eber*—(a) the ancestor of the race of the Hebrews, Gen. 10:24, 25; 11:14, 15 (see my observations on this, *Gesch. d. Hebr. Sprache u. Schrift*. p. 11); hence **בְּנֵי עֲבֹר** Gen. 10:21; and poet. **עֲבֹר** Nu. 24:24, i. q. **עֲבָרִים** *Hebrews*; as to the difference between this and Israelites, see under **עֲבָרִי**.—(b) Neh. 12:20.—(c) 1 Ch. 8:12.—(d) 1 Ch. 8:22.—(e) 1 Ch. 5:13.

**עֲבֹר** Chald. i. q. Hebr. **עֲבֹר** No. 1, region beyond; hence **עֲבֹר הַנָּהָר** the region beyond the Euphrates, according to the Persian manner of speaking, i.e. the region west of the Euphrates, Ezr. 4:10, 11, 16, 20; 5:3; 6:6, 8, 13; 7:21, 25.

**עֲבָרָה** f.—(1) a ferry-boat, or raft, for crossing a river, 2 Sam. 19:19.

(2) 2 Sam. 15:28 כחֵב, where there is the קרי desert places.

**עֲבָרָה** f. [plur. const. **עֲבָרוֹת** also **עֲבָרוֹת** Psa. 7:7].—(1) outpouring of anger (compare the root in



lithpa.). Job 40:11, עֲבֹרוֹת אַפָּי "the outpourings of thy anger." Hence used of *wrath* itself as *poured out*, Isa. 14:6; 10:6; often used of the anger of God, and of punishment sent by God. יוֹם עֲבֹרָה the day of divine wrath, Prov. 11:4; Zeph. 1:15, 18; comp. Prov. 11:23.

(2) ἕβρις, *pride, haughtiness, Uebermuth* (see the root Hithpael No. 2), Isa. 16:6; Jerem. 48:30; Ps. 7:7.

עֲבֹרֹן see עֲבָדִין.

עֲבְרוֹנָה ("passage," sc. of the sea), [Ebronaḥ], pr. n. of a station of the Israelites, on the shore of the Elanitic gulf, Num. 33:34.

עֲבָרִי pl. עֲבָרִים, עֲבָרִים, f. עֲבָרָה, pl. עֲבָרִיּוֹת, Gentile noun, *Hebrew*. As to the origin of this name, it is derived in the Old Test. itself from the name עֲבָר (which see) [if this be the case there can be no farther question about the matter]; it seems, however, to be originally an appellative, from עֲבָר the land beyond the Euphrates; whence עֲבָרִי a stranger come from the other side of the Euphrates, Gen. 14:13, where it is well rendered by the LXX. ὁ παράτης. This word differs from Israelites (בְּנֵי יִשְׂרָאֵל), in that the latter was the patronymic derived from the ancestor of the people, which was used amongst the nation itself, and there only this was regarded as an appellative, applied by the Canaanites to the Hebrews, as having crossed the Euphrates and immigrating into Canaan; and it was commonly used by foreign nations (compare Ἰβηριεὶς and Φοίνικες; *Chemi*, מִצְרַיִם and Αἰγυπτῶς). Hence Greek and Latin writers only use the name of *Hebrews* (or *Jews*), (see Pausan. i. 6; vi. 24; x. 12; Tac. Hist. v. 1; Josephus, passim) while the writers of the Old Testament only call the Israelites *Hebrews* when foreigners are introduced as speaking, Gen. 39:14, 17; 41:12; Exod. 1:16; 2:6; 1 Sam. 4:6, 9; 13:19; 14:11; 29:3, or when the Israelites themselves speak of themselves to foreigners, Gen. 40:15; Ex. 1:19; 2:7; 3:18; 5:3; 7:16; 9:1, 13; Jon. 1:9; or when used in opposition to other nations, Gen. 43:32; Ex. 1:15; 2:11, 13; 21:2; Deu. 15:12 (compare Jerem. 34:9, 14); 1 Sam. 13:3, 7 (where there is a paronomasia in י עֲבָרִים עָבַד); 14:21. As to what others have imagined, that Israelites was a *sacred name*, while that of Hebrews was for common use, it is without foundation, and is repugnant to the Old Test. usage. (I have made more remarks on this noun in Gesch. d. Hebr. Sprache u. Schr. p. 3—12.)

[18] *Ibri*, pr. n. m. 1 Ch. 24:27.]

עֲבָרִים ("regions beyond"), [Abar. m], pr. n. Jer. 22:20; fully הָרְהָעֲבָרִים Nu. 27:12; Deu. 32:49, and הָרֵי הָעֲבָרִים Num. 33:47, 48, pr. n. of a mountainous region situated beyond Jordan, opposite Jericho, where Mount Nebo (see נֶבֹּו) is a prominent summit.

עֲבֹשׁ ἄπ. λεγόμεν. Joel 1:17, used of seed which, by too much *heat* when under ground, *WASTES AWAY, DECAYS*, *æstu vanescit*, to use the term which Pliny has appropriated to this matter (H. N. xiv. 24); Germ. verbummen. With this agrees Ch. עֲבֹשׁ prop. to rot, specially used of seeds perishing in the earth (see Buxtorf, Lex. Chald. p. 1642; Bochart, Hieroz. ii. 471). That a word signifying *to rot* may also be so wide in use as to be applied to seed, *æstu vanescens*, is shewn by the Gr. πύθουμαι, Hesiod. Scut. Herc.

153. Abulwalid compares Arab. عَيْس i. e. يس to dry up.

עֲבַת not used in Kal, TO BE INTERWOVEN, INTERTWINED, kindred to the roots עָבַת and עָבַת.

PIEL, to twist, to pervert, Micah 7:3. Hence—

עֲבַת f. עֲבָתָה adj. *interwoven*, used of trees with thick foliage, Eze. 6:13; 20:28; Lev. 23:40. (Syr. with the letter Tet حَصْرٌ id.)

עֲבָת plur. עֲבָתִים and עֲבָתוֹת subst. com. (fem. Jud. 15:14), *something interwoven, intertwined*; hence—

(1) *a rope*, Jud. 15:13, 14; pl. *bonds*, Ps. 2:3; Eze. 3:25; 4:8.

(2) *a braid, wreath*, of small rods woven together, Exod. 28:24; מַעֲשֵׂה עֲבָת wreathen work, Exod. 28:14.

(3) *a branch with thick foliage*, Eze. 19:11; 31:3, 10, 14.

עֲבָה fut. יַעֲבֹב. The native power is that of *breathing* and *blowing*, i. q. cogn. אָהַב No. 1; whence עֲבָב a pipe, which is blown. This is also applied to the more violent affections of the mind, especially love between the sexes; TO LOVE, especially licentiously and voluptuously; followed by an acc. and ל Ezek. 23:5, seq. Part. עֲבָבִים lovers, Jer. 4:30. (Cogn. אָהַב ἀγαπάω. Arab. عَجِب IV. to please any one (used of a thing); Conj. I. to be glad, to wonder; also, to be pleasant, agreeable.) Hence עֲבָב, and the two nouns which follow.

עֲבָבִים m. pl. *pleasures, delights*; Eze. 33:32

עגבים "a pleasant song." Specially things which please God. (Arab. عجب the grace or good pleasure of God.) Ezek. 33:31, פִּי־עֲנָבִים בְּפִיהֶם, "for with their mouth they do what is pleasing to God (opp. to), but their heart follows after gain."

עגבה or עגבה f. immodest love, Eze. 23:11.

עגה and עגה — (1 Ki. 19:6; Eze. 4:12), fem. a cake baked under hot cinders, such as the Orientals are still accustomed to make, especially when on a journey, or in haste; see Rosenm. Morgenland, i. p. 63; עֶגֶת רָצָפִים a cake baked on hot stones, 1 Kings 19:6; עֶגֶת מַצּוֹת unleavened cakes, Exod. 12:39. (Arab. عجة a cake made with eggs, baked in a pan). Root עג which see.

עגור masc. adj. gyrating, wheeling, flying in circles, from the root עגר, which see. It is—(a) epith. of the swallow, Isa. 38:14, עֶגֶר, "like a swallow wheeling in circles" [chirping, chattering, twittering, is the meaning given in Thes.] (LXX. omit עגור; Syr. render, chattering swallow).—(b) poet. for the swallow itself, Jer. 8:7. Compare דרור, the etymology of which is very similar. Bochart (Hieroz. ii. 68, seq.) regards the word עגור as signifying the crane; but his arguments have but little weight. This meaning is principally refuted by the passage referred to in Isaiah, which Bochart renders "as the swallow, and as the crane," a sense which would have been expressed by עֶגֶר וְעֶגֶר. Both words being without the article clearly shews that the first is a substantive, and the second its epithet; compare פֶּגַח Isa. 16:2; בְּמִצְרַיִם עֶגֶר 29:5; בְּנַחַל שׁוֹמֵר 30:28. Compare page CCXII, B.

עגל m. a ring, specially an earring, Ezek. 16:12; Nu. 31:50. From the root—

עגל i. q. עגל TO ROLL, TO REVOLVE; Syr. Pael id. Comp. Arab. عجل to hasten, to hurry. Hence עגל, עגל, and the five nouns which follow.

עגל f. עגלה adj. round, 1 Ki. 7:23, seqq.

עגל m. with suff. עגלי; pl. const. עגלי, and—

עגלה f.—(1) a calf, prop. one of the first year, Levit. 9:3; Mic. 6:6 (comp. Maimonid. de Sacrif. i. § 14); but it is also very often—

(2) a bullock, steer, heifer; used of a heifer broken in to work, Hos. 10:11; giving milk, Isa. 7:21; yoked to the plough, Jud. 14:18; of three years' old, Gen. 15:9. And such a heifer (prop. one of the

third year) not broken in, unaccustomed to the yoke (comp. Hos. 10:11; Jer. 31:18; Plin. viii. 4, 5), was rightly understood by the LXX., Vulg., Targ., in the words עֶגְלָת שְׁלֵשָׁה Isa. 15:5; Jer. 48:34. Metaph. עֶגְלֵי עַמִּים bullocks of the peoples, used for leaders of the peoples, Ps. 68:31; compare עֲתוּד (Arab. عجل, Syr. عجل id. Eth. አገል: a calf, a whelp, and even an infant; see Bochart, Hieroz. i. page 273, seqq.

(3) עגלה [Eglah], pr. name of one of the wives of David, 2 Sa. 3:5; 1 Ch. 3:3.

עגלה with suff. עגלת f. a wagon, a chariot (so called from rolling, wheeling), Genesis 45:19, seqq.; specially a wagon, 1 Sa. 6:7, seqq.; an ox-cart, Isa. 28:27, 28; a military car, Psalm 46:10. (Syriac عجل, Arab. عجل id.)

עגלון (q. d. "vitulinus"), [Eglon], pr. n.—(1) of a king of Moab, Jud. 3:12.—(2) of a town in the lower country of the tribe of Judah, formerly a royal city of the Canaanites, Josh. 10:3; 12:12; 15:39 [prob. now 'Ajlan, عجل Rob. ii. 392].

עגם TO BE SAD, TO GRIEVE, followed by ל on account of any one, Job 30:25. See עגם No. 3.

עג only in Niph. according to the Ch. use, TO BE SHUT UP, TO REMAIN SHUT UP. Ruth 1:13, הֲלֹחַ תִּעְנֶנָּה "would ye therefore shut yourselves up?" for תִּעְנֶנָּה, compare Isa. 60:4. LXX. κατασχεθίσεις. According to Kimchi עגונה is a woman who remains at home, and lives without a husband.

עגר an unused root, of nearly the same signification as the kindred עגל to roll, to roll oneself, to turn round. Hence עגור (epith. of the swallow) revolving, flying in circles. Arab. عجر to fold up, to bend together, e. g. the neck of a camel. V. to roll up together. VIII. to wrap round with a turban. From the idea of folding comes also the signification of Conj. I. to return, to escape, to his accustomed place (as a camel), whence Bochart (Hieroz. II. p. 80) supposes that the Heb. עגור signifies a migratory (bird), but the explanation already given is to be preferred. [In Thes. the signification assigned to this verb is that of to chatter, and so also the derivative.]

עדר m. (from the root עדר to pass over, to go on)—(A) subst.—(1) pr. passing, progress, (in space) then duration (of time). Hence perpetuity of time



**eternity**, i. q. **עולם** **אָבערעד** perpetual father (of his country), [?] Isa. 9:5 [Christ]. **עַד** Hab. 3:6, and **עַד** הָרִי Gen. 49:26; eternal mountains, those which are to endure continually. **לָעַד** Ps. 9:19; 19:10; more fully **לְעוֹלָם וָעַד** Ps. 9:6; **עוֹלָם וָעַד** Ps. 10:16; 21:5; 45:7; **עַד-עַד** Ps. 83:18; **עַד-עוֹלָמִי** Isa. 45:17; for ever.

(2) *prey, spoil* (see the root No. 2, Ch. טרף, טר, טרף, טרף, prey, spoil), Gen. 49:27; Zeph. 3:8; Isa. 33:23.

(B) prep. poet. עַד (like עַל, אֲלֵי), with suff. עָדִי, עָדֶיךָ also עֲדִיכֶם (the Kametz being retained which is unusual), Job 32:12; once עֲדֵהם for עָדֵהם 2 Ki. 9:18.

(1) *while so long as*, *עַד כְּשֶׁ* (*wátrénb*). 2 Ki. 9:22, *עַד יְנוּנֵי אִיזְבֶּל* "so long as the whoredoms of Jezebel (continue)." 1 Ki. 18:45, *עַד כֹּה וְעַד כֹּה* "while so and while so (it was done)," i.e. meanwhile, gradually, little by little. Job 20:5, *עַד רָצָה* "during a moment." Followed by inf. Jud. 3:26, *עַד־הִתְמַמְּהֶם* "while they waited."

(2) *to, even to* some certain limit. It is used—  
(a) *prop. of space* (from the signification of passing on), as *עַד הַנָּהָר הַגָּדוֹל* *even to the great river*, Deut. 1:7; *עַד דָּן* *even to the town of Dan*, Gen. 14:14. In opposition to one another are used, *מִן... וְעַד... מִן* (see *מִן* No. 3, let. β), and where there are many terms, and a transition from one to another *וְעַד... וְעַד... וְעַד* Gen. 7:23; Nu. 8:4; Jer. 31:40; 1 Sam. 17:52; In the later Hebrew there frequently occurs? *עַד* *even to*, Ezr. 9:4; Esth. 4:2; hence *לְמַרְחֹק עַד* *even to afar off*, Ezr. 3:13; 2 Chron. 26:15 (compare *עַד מַרְחֹק* Isa. 57:9); once *עַד אֵילֵיהֶם* *even to them*, 2 Ki. 9:20. The particle *אֵל* and this differ properly in this respect: that *אֵל* signifies nothing but motion and direction *towards* some limit. *עַד* on the contrary implies an actual arrival *quite to* such a limit; e. g. *בּוֹא עַד* (see *בּוֹא* No. 2, c.); *קָנַע עַד* *to attain unto*, Job 4:5; *מָצָא עַד* Job 11:7; *נָגַשׁ עַד* Jud. 9:52; but this distinction is not always observed, as is clearly shewn by the phrases *עַד הַתְּבוּנוֹ* *to attend to*, Job 32:12; 38:18 (in other places followed by *עַל*, *אֵל*); *הָאֵינוֹ עַד* Num. 23:18. *עַד לְדָבָר הַזֶּה* Ezr. 10:14; “with regard to this thing.” Followed by *inf. even until* (anything comes to pass), Num. 32:13; in the later Hebrew? *עַד* Ezr. 10:14; 1 Chron. 5:9.

(b) of *time*. עד היום הזה even unto this day, i. e. (the limit being included; as to the distinction of the particles *حتى* = *עד* and *الى*, the former of which includes the limit, the latter excludes it, compare De Sacy, Gramm. Arab. I. § 830, No. 3); *even this day*, *even now*, Gen. 26:33; 32:33. עד הפקר until the

morning, Jud. 6:31; עַד הָעֶרֶב *until the evening*, Lev 15:5; poet. עַד עֶרֶב Ps. 104:23. Often followed by adverbs of time; as עַד-מָה, עַד-כִּי, עַד-מָה *until when*, i. e. how long? (see מָה, מָה, מָה) (contr. עַד הַנֶּהן *until when* (see הַנֶּהן, הַנֶּהן) (עַד-כִּי, עַד-כִּי *until* (there is) *none* (or *nothing*): see בְּלִי, בְּלִי.

(c) used of *degree*, especially with reference to a greater, and also to the highest, עַד מְאֹד, עַד מְאֹד even to the highest degree, i. e. exceedingly; עַד מְהֵרָה unto the (greatest) haste, i. e. very fast; עַד לְמַעְלָה unto the highest degree, i. e. exceedingly (see *מעל* No. II.); עַד אֵין מִסְפֵּר until there is no numbering, Psalm 40:13 (compare עַד לְאֵין 2 Ch. 36:16); עַד אֵין מָקוֹם until there is no place left, Isa. 5:8. Hence *even, adeo*, Num. 8:4, and, with a negative particle following, *not even*. לֹא עַד אֶחָד not even one, Jud. 4:16; 2 Sam. 17:22; Hag. 2:19, עַד הַיֶּזֶן, לֹא נִשְׂא "even the vine and the fig-tree... bear no fruit;" Job 25:5. Also its use is singular in comparisons, when it is properly, to attain *even unto* another who is distinguished in any thing (*bis zu dem Grade wie*), 1 Ch. 4:27, "but their family did not multiply יִהְיֶה עַד עַד up to the children of Judah," i. e. like the children of Judah; Nah. 1:10, עַד יָסִידִים נִבְּכִים "they are woven together, even as thorns," i. e. like thorns. Compare בּוֹא No. 2, c.

(C) Conj.—(1) *while* (compare B, 1), followed by a pret. 1 Sa. 14:19; followed by a fut. Job 8:21; part. ib. 1:18, compare 16, 17. עַד id. Cant. 1:12; לֹא עַד Prov. 8:26; and עַד אֵינֶנּוּ Ecc. 12:1, 2, 6, “while (there was) not,” i. q. בְּרִינָם before that; Syr. ܥܕܐ Matt. 1:18, for the Gr. *πριν*.

(2) *until, so long as*, used of a limit of time (compare letter B, 2, *b*), followed by a pret. Josh. 2:22, עַד שָׁבוּ הָרֹדְפִים “until the pursuers returned.” Eze. 39:15; followed by a fut. Gen. 38:11; Hos. 10:12. More fully עַד אֵשֶׁר until that, followed by a pret. Dent. 2:14; Jud. 4:24; followed by a fut. Nu. 11:20; Hos. 5:15; עַד אֵשֶׁר Cant. 3:4; Jud. 5:7; עַד אֵשֶׁר Gen. 26:13; עַד אֵשֶׁר Gen. 24:19; Isa. 30:17; עַד אֵשֶׁר Gen. 28:15; Num. 32:17; Isa. 6:11. The limit of time itself (not the interval of time up to the limit) is signified in these words, 1 Sam. 1:22, עַד יִגְדֹּל הַנֶּעַר וְהֵבִיא אֹתוֹ “until the child be weaned [then] I will bring him,” for, when he shall have been weaned; compare Ch. עַד אֶרֶץ and the idiom of the south and west of Germany, bis Sonntag reife id. i. e. on next Sunday itself. There is properly an ellipsis in these examples, which may be thus explained, “until when the child be weaned [he shall

remain with me), then I will bring him." It has also been often observed (see Noldii Concord. Part. p. 534; Glassii Philol. S. p. 382, ed. Dathii, interpreters on Ps. 110:1, and on the other hand, Fritzsche on Matt. p. 853, seq.; Winer's Lex. p. 695), that the particle *ἔτι* sometimes also includes the times *beyond* the stated limit; but this is manifestly false, so far as this is supposed to lie in the power of this particle from any singular usage of the Hebrew language. But, on the other hand, it is not less certain that the sacred writers have not stated the extreme limit in places of this kind, but have mentioned a nearer limit without excluding the time beyond. When any one setting out on a journey says to a friend, "Farewell till we meet again" (*Lebewohl bis auf Wiedersehn!*), he is *now* indeed resting on this nearer limit, although wishing well to his friend after his return as well. In the same manner are we to judge of the passages, Ps. 110:1 [?]; 112:8; Dan. 1:21; Gen. 28:15; 1 Tim. 4:13; compare Hengstenberg, *De Authentica Libri Danielis*, p. 66, 67.

(3) *even to* (a great) degree, i. e. *even that, so that* (compare Arab. حتى and Horst ad Motenabbii Carmen, Bonnæ 1823, verse 1), Isa. 47:1, "thou hast said, I shall rule for ever, עַד לֹא שָׁמַת אֶתָּה עַל לְבָבְךָ even that (thou hast gone so far in insolence and pride, that) thou didst not lay these things to heart;" Job 14:6; 1 Sam. 2:5; 20:41; more fully עַד אֶיִשָּׁר Josh. 17:14 (unless it should be read עַל אֶיִשָּׁר).

עֲ Chald. i. q. Heb.

(A) Prep.—(1) *within, during* (wābrend). עַד יוֹמִין תְּלָתִין within thirty days, Dan. 6:8, 13.—(2) *until, even until*, used of time, e.g. עַד כְּעַן until now, Ezr. 5:16; but עַד אַחֲרֵי until the last, is i. q. at last, Dan. 4:5.—(3) *to, for*, used of purpose and end. עַד־דְּבַרְתָּ to the end that, Dan. 4:14, i. q. עַל דְּבַרְתָּ 2:30.

(B) ער די Conj.—(1) *while, when meanwhile*. Dan. 6:25, "they (the men cast into the den) had not yet reached the bottom of the den, when meanwhile (ער די) the lions seized them."—(2) *until that*, Dan. 4:30; 7:22.

עַד m. pr. part. of the root עָוַר.

(1) *witness*, Pro. 19:5, 9; used also of inanimate things, Gen. 31:44, 48; Isa. 19:20.

(2) *testimony*, pr. *what testifies*. עֲנֵה עֵדָּה to bear witness against any one, Ex. 20:16; Deu. 5:17; 31:21.

(3) *a prince*, pr. commander, legislator, Isa. 55:4. [The common meaning, *a witness*, needs not to be departed from in this passage.]

עַי see עַי as yet.

**עַד** an unused root; Arabic **عد** to number, count, compute, especially days, time; Conj. IV. to determine, especially time. This verb appears to be secondary, and derived from the noun **עַד** time, like **יָעַד**, to which it is allied. Hence Syriac **ܥܕܐ** a festival day, i. q. **מוֹעֵד**, Arabic **عَدَان** time, **عِدَّة** the time of the monthly courses of women, and Heb. **עֵדָה**, and also the pr. n. **עֵדוּ**, **עֵדְרָה**, Ch. **עֵדָן**.

עֲדָר see under the root עֵדַר Pilel.

**עָרָה** Arab. عدا for عدو i. q. עֶבֶר — (1) TO PASS BY, Job 28:8; whence עַר A, 1, and B, C, עֵר, No. 1.

(2) *to attack in a hostile manner*, whence the

Arabic عدو an enemy, compare the synonyms עֶבֶר  
No. 5, הָלַךְ, חָלַף. Hence עַר A, 2, booty.

(3) causat. to make to pass over, i.e. to *put on* ornaments (Germ. *überziehen, anziehen*), to *adorn oneself* with any thing; followed by an acc. like *לְבַשׁ* (Ch. id.). Job 40:10, *נָאֵן עֲרֵה נָא*, “adorn thyself with majesty.” *עָרִי עָרֵה* to put on ornaments. Eze. 23:40; Jer. 4:30; Hos. 2:15; Jer. 31:4, *תַּעֲרִי תַּפְּוֹד*, “thou shalt adorn thyself with thy tabrets,” which, being put on the hands, adorned women when dancing.

HIPHIL—(1) causat. of Kal No. 1, *to remove, put away* (as a garment), i. q. הָעֵבִיר (Jon. 3:6) Prov. 25:20.

(2) causat. of Kal No. 3, followed by two acc. to *adorn any one with any thing*, Eze. 16: 11.

The derived nouns are, עֵד, עֵדִי, עֵדָה for עֵדוּת (עֵתָה, עֵתִי), and the pr. n. עֵדָה, עֵדִיָּה, עֵדִיתִים, יְעֵדוּ, יְעֵדוּי, מְעֵדָה, מְעֵדִי.

עָרָא, עָרָה fut. יַעְרֶה, יַעְרֶה Chald. i. q. Hebr.

(1) TO PASS OVER, or AWAY, a kingdom, Dan. 7:14; *to be abrogated*, as a law, Dan. 6:9, 13.

(2) *to go, to come*, followed by אָ to any thing, Dan. 3:27; followed by יָ to *go away, to depart*, Dan. 4:28.

APHEL, causat. of Peal No. 2, *to take away*, Danie:  
5:20; 7:26; *to depose* (kings), 2:21.

תְּכֵן ("ornament," "beauty"), [*Adah*], pr. n. f.—(1) of a wife of Lamech, Gen. 4:18.—(2) of a wife of Esau, Gen. 36:2, 4; compare 26:34.

I. עֲרָה f. constr. עֲרָת (from the root יָעַד) for עֲרָה (by aphæresis) *an appointed meeting, an assembly, specially—*



(1) *the congregation* of the Israelites, fully *עדת ישראל* Ex. 12:3; *עדת בני ישראל* 16:1, 2, 9; *עדת יהוה* the congregation of Jehovah, Num. 27:17; and *kar' elloxi* *העדה* Lev. 4:15. LXX. *συναγωγή*.

(2) *a private domestic meeting, a family*, Job 16:7; 15:34; and in a bad sense, *a crowd* (of wicked men), Nu. 16:5; Ps. 22:17.

(3) *a swarm* (of bees), Jud. 14:8.

II. *עדה* f. (from the root *עוד*) with Tzere impure, pl. *עדות*.

(1) *something that testifies*, Gen. 31:52.

(2) *testimony*, Gen. 21:30.

(3) *a precept* (of God), Ps. 119:22, 24, 59, 79, 138, 146, 168.

*עדה* f. only pl. *עדים* i. q. Arab. *عد* an appointed time, specially the monthly courses of women (see the root *עדר*). Isa. 64:5; *בגד עדים* "a menstruous cloth." Arab. *عد* Conj. VIII. to menstruate.

*עדוה* & *עדוה* ("timely"). [*Iddo*], pr. n. —(1) of a prophet and writer, 2 Ch. 12:15; 13:22. —(2) of the grandfather of Zechariah the prophet, Zech. 1:1, 7; Ezr. 5:1; 6:14; Neh. 12:4, 16.

*עדות* f. —(1) i. q. *עדה* No. 3, *a precept* (of God), most frequently in pl. *עדות* (*edwoth*), inflected in the Aramaean manner (like *מלכיו*, pl. *מלכין*). Ps. 119:14, 36, 99; Neh. 9:34.

(2) *law*, i. q. *תורה*, especially used of the decalogue, Ex. 25:21; 16:34; 2 Ki. 11:12. *ארון העדות* the ark of the law, Ex. 25:22. *אהל העדות* the tent of the law, Nu. 9:15; 17:23; 18:2 [of witness, Eng. Vers. see Acts 7:44]. Used also of the holy rites, Ps. 122:4.

(3) *revelation*, hence *a revealed psalm*, Ps. 80:1; 80:1; inasmuch as the authors of the Psalms considered them as revealed: [as of course all Scripture is; the Psalms are quoted with the words, "the Holy Ghost saith," Hebrews 3:7], (Psa. 40:7; 60:8; 62:12; 81:7). Others consider it to mean *a lyric poem*, one to be sung to the lyre, as if from *עיר* i. q. Arab. *عود* lyre.

*עדי* (from the root *עדה*) in pause *עדי*, with suff. *עדי* m. —(1) *age*, Ps. 103:5 (Targ. old age); opp. to *נערים*; see the root No. 1; compare *עיר* A, 1.

(2) *ornament* (see the root No. 3), Ex. 33:4, 6; Jer. 4:30. *עדי עדי* most splendid ornament, Eze. 16:7. Used of the ornaments of a horse, *trappings*, Ps. 32:9.

[Note. Many attribute to this word the signification of *mouth*.]

*עדיאל* ("ornament of God"), [*Adiel*], pr. n. m. —(1) 1 Ch. 4:36. —(2) 1 Ch. 9:12. —(3) 1 Ch. 27:25.

*עדיה* ("whom Jehovah adorned"), [*Adaiah*], pr. n. m. —(1) the grandfather of king Josiah, 2 Ki. 22:1. —(2) 1 Ch. 9:12; Neh. 11:12. —(3) 1 Chron. 8:21. —(4) Ezr. 10:29. —(5) Ezr. 10:39; Neh. 11:5. for which there is *עדיה* 2 Ch. 23:1.

*עדין* adj. *soft, delicate*, Isa. 47:8. The words are very difficult, and perhaps corrupted in 2 Sam. 23:8. *הוא עדינו העצני* (כתיב) for which the author of the Chronicles, 1 Ch. 11:11, has given, *הוא עורר את הניתו* "he lifted up his spear." Vulg. renders them *ipse est quasi tenerimus ligni vermiculus*. Jo. Simonis, *percussio ejus hastâ suâ (fuit) in octigentos etc.*; comparing *עדן* Conj. II. to smite with a pointed weapon, see below *עצן*. I prefer rendering *עדין* by *vibration* (das Schwingen, Schwenken der Ränge); from the root *עון* to be soft, pliant (*schwank*).

(2) [*Adin*] pr. n. m. Ezr. 2:15; Neh. 7:20.

*עדינה* ("slender," "pliant;" Germ. *schwant*), [*Adina*], pr. n. of one of David's captains, 1 Chron. 11:42.

*עדיתים* ("twofold ornament," ["twofold prey"]), [*Adithaim*], pr. n. of a town in the tribe of Judah, Josh. 15:36.

*עדל* an unused root; Arab. *to be just, equitable*; whence —

*עדי* (for *עדיה* "justice of God"), [*Adai*], pr. n. m., 1 Ch. 27:29; and —

*עדילם* ("the justice of the people," for *עדי עם*; according to Jo. Simonis, compounded of *עדי עם*; comp. *עדי* a hiding place; and *עלם* to hide), [*Adullam*], pr. n. of a city in the plain country of Judah; formerly a royal city of the Canaanites, fortified by Rehoboam, Josh. 12:15; 15:35; Mic. 1:15; Neh. 11:30. LXX. *Ὀδολάμ*. Near it was *עדילם* the cave of Adullam, 1 Sam. 22:1; 2 Sam. 23:13; Gent. noun, *עדילמי* Gen. 38:1, 12.

*עדן* a root not used in Kal, which appears to have had the signification of softness, laxity; Arab. *فدن* V. to be flexible, to vacillate, *غدن* softness, laxity,

languor, <sup>5</sup>גִּדָן a cane, or reed, a tall rod (pr. vacillating, vibrating in the air); comp. above עֲרֹן Gr. ἄδινός, which Jo. Simonis compares, is plainly not connected with this stock.

HITHPAEL, pr. to conduct oneself softly, i. e. to live sumptuously, delicately, Neh. 9:25.

Derived nouns, עֲרֹן, עֲרֹן, עֲרֹנָה, עֲרֹנִים, and the pr. n. עֲרֹנָה, עֲרֹנִים.

עֲרֹן m.—(1) *delight, pleasure*; Gr. ἡδονή, Syr. حِلْ only in plur. Ps. 36:9; 2 Sa. 1:24.

(2) [Eden], pr. n. of a pleasant country in Asia (the site of which is described Gen. 2:10—14), in which was the garden where the first created human beings were placed, Gen. 2:8, 10; 4:16; hence יִצְחָק the garden of Eden, 2:15; 3:23, 24; Joel 2:3; Isa. 51:3; Eze. 31:9, 16. The various opinions as to the locality of the terrestrial paradise are stated and discussed by Rosenmüller, Bibl. Alterthumskunde, vol. i. p. 172, seqq.; Schulthess, d. Paradies. Zurich, 1816, oct.

עֲרֹן ("pleasantness"), [Eden], pr. n. of a district of Mesopotamia or Assyria, 2 Ki. 19:12; Isaiah 37:12; Eze. 27:23. It is different from עֲרֹן בֵּית, see page cxviii, A.

עֲרֹנָה contr. for עַד-הַנֵּה till now, hitherto, Ecc. 4:2, 3.

עֲרֹן m. Chald.—(1) *time*; Syriac عَرْن, Arabic عَدَان id.; from the root עָרַד Dan. 2:8, seq.; 3:5, 15; 7:12.

(2) specially a year, Dan. 4:13, 20, 22, 29; 7:25, עֲרֹנָה עֲרֹנָה "during a year, (two) years, and the half of a year;" i. e. during three years and a half; comp. Josephus, Bellum Jud. i. 1. See מִנְעֵר No. 2, and יָמִים No. 4.

עֲרֹנָה ("pleasure"), [Adna], pr. n. m. Ezra 10:30.

עֲרֹנָה (id.), [Adnah], pr. n. m.—(1) 1 Ch. 12:20 [this is עֲרֹנָה].—(2) 2 Ch. 17:14.

עֲרֹנָה f. *pleasure*, Gen. 18:12.

עֲרֹדָה (Syr. "festival"), [Adadah], pr. n. of a town in the southern part of the tribe of Judah, Josh. 15:22.

עָרַף TO BE REDUNDANT, ABUNDANT, prop. used of full and ample garments and curtains, and curtains hanging down; hence to be over and above, used of food, Ex. 16:23; of money, Lev. 25:27; of men, Nu. 3:46, 48, 49.

HIPHIL, to collect, or have what is over and above, Exod. 16:18. (Arab. عَدَف to give what is over and above, too much; Conj. IV. to loosen a vail.)

I. עָרַר not used in Kal; Arabic عَدَرَ to desert perfidiously; III. to desert.

NIPHAL נִעְרַר—(1) TO BE LEFT BEHIND, TO REMAIN, 2 Sa. 17:22.

(2) to be wanting, lacking, 1 Sam. 30:19; Isa. 40:26; 59:15.

PIEL עָרַר to suffer anything to be wanting, 1 Ki. 5:7.

[This and the following are blended in Thes.]

II. עָרַר—(1) TO SET IN ORDER, TO ARRANGE, TO DISPOSE, as an army in battle array, 1 Ch. 12:38. With the word for battle omitted, verse 33. Hence עָרַר.

(2) From the Chaldee usage, to weed, Isa. 5:6; 7:25 (Syriac حَرْج a plough); whence מִעָרַר a hoe. Hence—

עָרַר m.—(1) with suff. עָרָיו a flock, Gen. 29:2, 3, 8, and so frequently; יְהוָה עָרַר a flock of Jehovah, a name for the people of Israel, Jer. 13:17.

(2) [Eder], pr. n.—(a) of a town in the south of the tribe of Judah, Josh. 15:21.—(b) m. 1 Chron. 23:23; 24:30; compare מִנְעֵר עָרַר p. ccccxlvii, B.

עָרַר ("flock"), [Ader], pr. n. m. 1 Ch. 8:15.

עָרִיאל ("flock of God"), [Adriel], pr. n. of a son-in-law of King Saul, 1 Sa. 18:19; 2 Sa. 21:8.

עָרַשׁ an unused root, Arabic عَدَس to tend a flock. Hence is derived—

עָרַשׁ or עָרַשׁ only plur. עָרִישִׁים lentils, chiefly used as food for the poor, Gen. 25:34; 2 Sa. 17:28; 23:11; Eze. 4:9. (Arabic عَدَس idem.) See Celsii Hierob. ii. p. 104, seqq.

עָוָה [Ava], 2 Ki. 17:24; see עָוָה.

עָוַב not used in Kal, i. q. עָוָה No. 3, TO WRAP ROUND, TO COVER WITH DARKNESS.

HIPHIL, to cover with darkness; metaph. to render ignoble, to treat with indignity; Lam. 2:1, "how hath the Lord in his anger covered the daughter of Zion with darkness;" LXX. ἐγνόφωσεν. (Syr. Aph. to obscure, but Pael عَدَّى metaph. to contemn, to treat with indignity, عَاب Med. Ye, to disgrace.)

Derivative, עָב No. II. a cloud (Chald. and Zab id.)



**עובל** ("stripped," "bare of leaves"), [Obal], pr. n. of a nation and country of Joktanite Arabs [Gen. 10:28], called in the Samaritan copy and 1 Ch. 1:22, **עבל**. The situation is wholly uncertain: Bochart (Phaleg, ii. 23) understands them to be the Avalites, on the shores of Æthiopia; but it seems that Joktanites should be sought for in Arabia itself. Far less can this word be identified with Gbolitis, in Idumea, which is **גבל**.

**ערג**—(1) prop. TO GO IN A CIRCLE, like the kindred roots **חוג**, **הג**; Arab. **عرج** Med. Kesra, to be curved, II. to bend, to curve. Hence **ערגה** a round of cake, like **בקר**, from **בקר**.

(2) denom. from **ענה**, to bake bread, or cake, Eze. 4:12.

**עוג** (perhaps contr. for **ענג**, **ענק** i. e. "in stature, long necked," "gigantic," compare **ענג**), [Og], pr. n. of a king of Bashan, celebrated for his great size. Num. 21:33; 32:33; Deut. 3:1.

**עוגב** m. Gen. 4:21; Job 21:12; 30:31, and **עב** Ps. 150:4 (where many MSS. and printed editions have **ענגב**), *tibia, fistula, syrinx, pipe, reed*, as rightly given by the Hebrew interpreters. Targ. **אמבוכא** a pipe (Syr. **ܐܡܒܚܐ**, Zab. **ܐܡܒܚܐ**); whence *ambubaja*, i. e. *tibiciana*, Hor.); Jerome, *organon*, i. e. a double or manifold pipe, an instrument composed of many pipes. In Dan. 3:5, 10, 15, the Hebrew translator uses it for the Chald. **סומפניה**, which see. The root is **עבב**, probably with the primary signification of *breathing, blowing*.

**עיר**—(1) i. q. Arab. **عآ** Med. Waw, TO TURN BACK, TO RETURN (the verbs **אור** No. 1, and **חור**, see Piel, are nearly connected); then TO REPEAT, TO DO OVER AGAIN (compare **עור**); whence inf. absol. **עיר** adv. again, yet (which see).

(2) to say again and again, to witness, to exhort, in Kal once, Lam. 2:13 כחב, see Hiphil.

PIEL **עיר** to surround, Ps. 119:61. (Æth. **ዐድድ**: to go round, **አድድ**: to make go round, i. e. to surround.)

HIPHL **עיר**—(1) causat. to take as a witness, to call any one to witness, Isa. 8:2; Jer. 32:10, 25, 44; hence to call as witness, to invoke, followed by **ע** against anyone, Den. 4:26; 30:19; 31:28.

(2) i. q. Kal; hence to testify, to bear witness, absol. Am. 3:13; Mal. 2:14, followed by an acc. against any one, 1 Ki. 21:10, 13, and in a good sense for any one, i. e. to praise him, Job 29:11 (compare *μαρτυρίαν*, Luke 4:22). Hence—(a) to obtest, i. e.

to affirm solemnly, to affirm, calling God to witness, followed by **ע** of pers. Gen. 43:3, **העיד העד בני**, "the man did solemnly affirm unto us;" Deut. 8:19; 32:46; 1 Ki. 2:42; Zec. 3:6.—

(b) to admonish solemnly, especially Jehovah a people, followed by an acc. of pers. Lam. 2:13; **ע** Ps. 50:7; 81:9; 2 Ki. 17:13; **על** Jer. 6:10; especially to chastise, to chide (compare **עיר**), Neh. 13:15, 21.—(c) solemnly to enjoin on any one a precept or law; hence used of any law given by God (see **ערה** No. 3, and **עדות**), 2 Ki. 17:15, **את עדותיו אשר העיד בם**, "his precepts, which he had given them;" Neh. 9:34; 1 Sam. 8:9.

HOPHAL **העיר** to be declared, shewn, Ex. 21:29.

PIEL **עיר** (which some incorrectly take as from the root **עיר**) pr. to restore, to confirm, Ps. 146:9; 147:6.

HITHPALEL, to set oneself up, to stand up-right, Ps. 20:9. LXX. *ἀνσθῶσθαι*.

Derived nouns, **עיר**, **ערה**, **עדות**, **עדותה** [pr. n. **עודר**] and—

**עוד**, sometimes (according to the Masora twelve times, e. g., Gen. 8:22; Jer. 13:27, etc.), **עוד** prop. inf. absol. of the verb **עיר** going over again, repeating. Always an adv.

(1) again, yet again, Gen. 4:25; 8:21; 24:20; Jud. 13:8; Hos. 1:6.

(2) again and again, repeatedly (*zu wiederholten Malen*, immer von Neuem, so that an action hardly intermitted, is repeatedly begun anew; often incorrectly rendered, continually, without intermission). Gen. 46:29, **וַיִּבֶן עַל צוּרָאָיו עוֹד**, "and he wept on his neck again and again," i. e. so that the tears burst out again and again. Ruth 1:14; Psa. 84:5, "blessed are those who dwell in thy house **וַיְהַלְלֶיךָ עוֹד** they will praise thee again and again," (i. e. daily; well explained by Kimchi **כְּלִדְהֵימִים**), Jerem. 2:9; Hosea 12:1.

(3) more, farther, besides, Isa. 5:4; Ecc. 3:16; Jud. 20:25; Gen. 7:4; 8:10; 29:7.

(4) as yet, yet, still. Gen. 29:7, "it is yet high day," Num. 11:33; and so very frequently; also, yet more, still more. Prov. 9:9, "give to a wise man **וַיִּחְכַּם עוֹד** and he will become yet wiser;" with suff. **עוֹדִי** (see **עור** below); as yet I (am, was), Joshua 14:11; 1 Sa. 20:14; **עוֹדֶךָ** as yet thou, Gen. 46:30; **עוֹדִי** Gen. 18:22; 43:27, 28; 1 Ki. 1:14, 28; **עוֹדִים** Ex. 4:18; once **עוֹד הֵם** Isa. 65:24. With suff. plur. once, Lam. 4:17 **קרי עֵינֵינוּ תִּכְלֶינָה עוֹדֵינוּ** "as yet our eyes languish." The suffix is redundant, and seems to have been introduced on account of the

rhythm, in כתוב it is written עורִיָה (an Aram. form for עורִיָה) on account of the similar ending in the word מְכַלֶּה.

With prefixes—(1) בעֹד, בעֹד —(a) *while, while yet, in the time when yet* (it was or is), (opp. to בָּמָוֶת). 2 Sa. 12:22, בֵּעֹד הַיָּלֵד הִי “while the child yet lived.” Jer. 15:9, בֵּעֹד יוֹמִים “while it is yet day.” Psalm 104:33, בֵּעֹדִי “whilst yet I (live).” Ps. 146:2.—(b) *within yet*—Gen. 40:13, בֵּעֹד שְׁלֹשֶׁת יָמִים “within yet three days.” Isaiah 7:8. Compare אָ A, No. 3.

(2) מֵעֹד *from as yet, ex quo, ever since*. מֵעֹדִי ever since I was, Gen. 48:15. Nu. 22:30, מֵעֹדֶךָ עַד הַיּוֹם “from the time that thou wast unto this day.”

עֹד Ch. *yet*, Dan. 4:28.

עוֹדֵר (for מְעוֹדֵר “restoring,” “setting up”), [Oded], pr. n.—(1) of the father of Azariah the prophet, 2 Chron. 15:1, 8.—(2) of another prophet, 2 Ch. 28:9.

עוֹרָה—(1) i. q. Arab. عَوَى TO BEND, TO CURVE, TO TWIST, TO DISTORT (cogn. root אָוָה), see Niph. Pi. Hiph.

(2) *to act perversely, to sin* (compare הִבֵּל No. II. 2), Daniel 9:5; followed by עַל of pers. Esth. 1:16. (Arab. عَوَى to err, to be led astray.)

NIPHAL—(1) *to be distorted, to writhe*, with pains and spasms, like a parturient woman. Isaiah 21:3, בְּעֹוֹתֵי מִשְׁמַע “I writhe, so that I cannot hear,” also *to be bowed, to be depressed* by calamities, Ps. 38:7.

(2) *to be perverse*. Proverbs 12:8, נִעְוָה לֵב “(a man) perverse of heart.” 1 Sam. 20:30, בֶּן־נִעְוָה הַמְּרִדוֹת “thou son of the perverse rebellious (woman),” i. e. of a perverse rebellious mother.

PIEL, *to pervert, to subvert, to overturn*. Isaiah 24:1, עוֹרָה פְּנֵיהָ “he subverteth the face thereof” (of the earth). Lam. 3:9, נִתְיַבֹּתִי עוֹרָה “he has subverted my ways.” Compare הִפָּךְ.

HIPHAL, *to make crooked, to pervert*, as to pervert right, Job 33:27; to pervert one's way, i. e. course of action, i. e. to act perversely, Jerem. 3:21; then by the omission of הִפָּךְ *to act perversely*, 2 Sa. 7:14; 19:20; 24:17.

Derived nouns, עוֹרָה, עוֹרָה, עוֹרָה, Chald. עוֹרָה, and the pr. n. עוֹרָה, עוֹרָה, עוֹרָה.

עוֹרָה (i. q. עוֹרָה “overturning,” unless indeed it should be so read), 2 Ki. 18:34; 19:13; Isa. 37:13; and עוֹרָה 2 Kings 17:24; [Iva], pr. n. of a city under the dominion of the Assyrians, from which colonies

were brought to Samaria. Gent. noun, pl. עוֹרָה 2 Ki. 17:31; but see as to other nations of the same name below under עוֹרָה. Some compare with this *Avatha*, a city of Phœnicia (see Relandi Palæstina, p. 232, 233).

עוֹרָה f. *overturning*, Eze. 21:32; see עוֹרָה Pi.

עוֹרָה see עוֹרָה.

עוֹרָה see עוֹרָה strength.

עוֹרָה Arab. عَاذَ Med. Waw, TO FLEE FOR REFUGE, (kindred roots are עוֹרָה, חוֹשֶׁה), followed by אָ to any one, Isa. 30:2.

HIPHAL, causat. *to cause to flee*, i. e. *to set any thing in safety* (Germ. seine Habe flüchten), Ex. 9:19, and without an acc. *to set one's own things in safety*, Isa. 10:31; Jer. 4:6; 6:1.

עוֹרָה an unused root (cogn. עוֹרָה, אִוִּין), prop. to impress, to immerse, to engrave. Hence עוֹרָה a style. Arabic غَاط to impress, to immerse, to imprint, as feet into the sand; also, to dig. II. to swallow down great morsels. VI. to dip one another into the water

عَوْدَة soft sandy ground, irrigated with water, and planted with trees; comp. غَاس to dip oneself under water, to make water. [In Thes. the meanings given here to this root are spoken of very doubtfully, and the word عَوْدَة is derived from the idea of hardness.]

עוֹרָה, plur. עוֹרָה—(1) Gent. noun (prop. from עוֹרָה, “those who inhabit desert places”), *Avim, Avvites*—(a) aborigines of the land of the Philistines, Deut. 2:23; Josh. 13:3.—(b) the inhabitants of the city Avva, see עוֹרָה.—But—(2) הָעוֹרָה (the city) of the Avvites, is a town in the tribe of Benjamin, probably taking its name from the Avvites (No. 1, a), Josh. 18:23.

עוֹרָה or עוֹרָה f. Chald. *perversity, sin*. Often occurring in the Targums. In the Old Test. only in plur. עוֹרָה, or (as it is in other copies, and always in the Targums) עוֹרָה Dan. 4:24.

עוֹרָה m.—(I) *evil, ungodly*, Job 16:11, from the root עוֹרָה.

(II) *a child, infant*, pr. *suckling*, i. q. עוֹל Job 21:11; perhaps 19:18, from the root עוֹל.

עוֹרָה (“ruins”), [Avith], pr. n. of a town on the borders of Edom, Gen. 36:35.

עוֹל not used in Kal; prop. TO TURN AWAY, TO DISTORT (compare עוֹל, עוֹל); hence *to be wicked*.



Arab. *عال* Med. *Waw* quiesc. *to decline, turn aside*, especially from what is just.

PIEL *על* *to act wickedly*, Psa. 71:4; Isa. 26:10. (Syr. Aph. id.)

Derived nouns, *עול*, *עול*, *עולה*, *עולה* No. I, and *עויל* No. I.

*עול* m. *evil, wicked*, Job 18:21; 27:7; 29:17.

*עול* ["once in const."], with suff. *עולו*, and *עול* m. *wickedness, depravity, iniquity*, as of a judge, Lev. 19:15; of a merchant, Eze. 28:18. *עשה עול* *to act wickedly, to commit iniquity*, Eze. 3:20. LXX. *ἀδικία, ἀνομία*.

*עיל* or *עיל* *TO SUCKLE, TO GIVE MILK*, used of animals, 1 Sam. 6:7, 10; Gen. 33:13. Part. *עולות* *those that give milk*; poet. used of ewes ["and cows"], Ps. 78:71; Isa. 40:11. (Arab. *عال* Med. *Ye*, *to be great with young, and to give suck*.)

Derivatives, *עויל* No. II., and — *עול* m. *an infant, a child, prop. a suckling*, Isa. 49:15; 65:20. (In Arab. *عایل* a boy; Syr. *ܥܝܠܐ* id.)

*עולה* f. i. q. *עלה* Job 6:29, 30; 11:14; 13:7. *בני-עולה* the wicked, 2 Sam. 3:34, and without *בני-עולה* abstr. for coner. *עולה* used for wicked persons, Job 24:20; Ps. 107:42. With ה parag. *עולתה* Ps. 92:16, and contr. *עלתה* Job 5:16; transp. *עולה* (which see); pl. *עולות* Ps. 58:3; 64:7.

*עולה* — (I.) contr. for *עולה* *iniquity*, Isa. 61:8. [This passage may very well be taken with the common meaning. So Thes.]

(II.) *burnt offering*, see *עלה* (from the root *עלה*).

*עולל* pl. *עוללים*, and *עולל* (verbal of Poel of the form *עוללם*, pl. *עוללים*, with suff. *עולליכם*, m. *a boy, a child* (so called in my opinion from the idea of petulance, see *עלל* No. 2), a poet. word, differing from *עולל*, with which it is joined, Jer. 44:7; Lam. 2:11. Used of a boy playing in the street, Jer. 6:11; 9:20; asking bread, Lam. 4:4; led away captive, Lam. 1:5; carried in the bosom, Lam. 2:20; once used of an unborn babe, Job 3:16. The same is *עולל* Isa. 3:12. (My opinion as to the origin and proper signification is given above. Others regard it differently. Alb. Schultens, Origg. Hebr. i. 6, compared Arab. *عَل* Conj. II. *to soothe a weaned child* (with sweet things), so that *עולל* prop. would be a

weaned child; but this does not accord with the form, which is active.)

*עוללות* *gleanings*, see *עוללות*.

*עולם* sometimes *עלם* m. — (A) pr. what is hidden; specially *hidden time, long*; the beginning or end of which is either uncertain or else not defined; *eternity, perpetuity*. It is used — (1) of *time long past*, antiquity, in the following phrases and examples, *ימי עולם* Am. 9:11; Mic. 7:14; Isa. 63:9; and *מוֹת עולם* Deu. 32:7, ancient times. *מִעוֹלָם* of old, *from the most ancient times*, Gen. 6:4; 1 Sa. 27:8; Isa. 63:16; Jer. 2:20; 5:15; Ps. 25:6; and even of time before the creation of the world [i. e. eternity], Prov. 8:23; with a negation, *not from any time, never*, Isa. 63:19; 64:3; elsewhere *from a long time ago, long*, Isa. 42:14 (where it is referred to the time of the captivity [?]); Isaiah 46:9; 57:11. *גְּבוּל עוֹלָם* the boundary set by the forefathers, Prov. 22:28; 23:10; *פְּתָחֵי עוֹלָם* the ancient gates, Psalm 24:7; *מֹתֵי עוֹלָם* those who died of old, Psa. 143:3; Lam. 3:6; *עַם עוֹלָם* men of old, those who have been long dead, Eze. 26:20. Since true piety and uncorrupted morals are ascribed to men of old, *עוֹלָם*, *דָּרְךְ עוֹלָם* Ps. 139:24; *אֵרֶח עוֹלָם* Job 22:15; *נְתִיבוֹת עוֹלָם* Jer. 6:16; *יְשֻׁבִי עוֹלָם* Jerem. 18:15, is the (true) piety of the fathers; compare *צֶדֶק עוֹלָמִים* ancient justice or innocence, Dan. 9:24. [It need hardly be pointed out to any Christian, that this passage in Daniel can have no such meaning as this; it speaks of the everlasting righteousness to be brought in through the atonement of Christ.] It does not always denote the most remote antiquity, as is shewn by *חֲרִיבוֹת עוֹלָם*; which, in Isa. 58:12; 61:4, is used at the end of the Babylonish captivity [written prophetically long before], of the ruins of Jerusalem. (Jer. 25:9; 49:13, does not belong here; *ע* being applied there to time future).

(2) It more often refers to *future time*, in such a manner, that what is called the *terminus ad quem*, is always defined from the nature of the thing itself. When it is applied to human affairs, and specially — (a) to individual men, it commonly signifies *all the days of life*, as *עֶבֶר עוֹלָם* a perpetual slave (not to be discharged as long as he lives), Deu. 15:17; Ex. 21:6; 1 Sam. 27:12 (poetically used of a beast, Job 40:28); *עַד עוֹלָם* for ever, i. e. all the days of life, 1 Sa. 1:22; 20:15; 2 Sa. 3:28. *שְׁלֵו עוֹלָם* perpetually (whilst they live) secure. Psalm 73:12; 30:13, "Jehovah my God אֹדֶךְ *"I will praise thee for ever" (while I live); [there is no need so to limit this passage]. Ps. 5:12; 31:2; 37:27, 28;*

49:9; 52:11; 71:1; 86:12; sometimes also a *very long life*. Ps. 21:5, "(the king) asked life of thee, thou (O God) gavest it him **עַד עוֹלָם וָעֶד** even long, very long;" [lit. *length of days for ever and ever*: eternal life is spoken of, not merely temporal as Gesenius would make it]. The word **עוֹלָם** has a much narrower limit [?] in this passage, Isa. 35:10, **שְׂמֵחַת עוֹלָם עַל רִאשֵׁים** "perpetual gladness (shall be) upon their heads;" i.e. joy shall always be conspicuous in their countenances, they shall always be cheerful and joyful (compare Ps. 126:2); Isa. 51:11; 61:7; and 32:14; the term itself of the time is marked; "hill and watchtower shall become caverns **עַד עוֹלָם** for a long time....15. **עַד יְעֹרָה** until the Spirit be poured out," etc. Elsewhere—(b) it belongs to a whole race (dynasty), or people, and it comprehends *all the time until their destruction*; 1 Sam. 2:30, "thy family shall serve me **עַד עוֹלָם** while it shall continue;" 1 Sa. 13:13; 2 Sa. 7:16; 1 Ch. 17:12; 22:10; Ps. 18:51, "he will shew mercy to David and to his seed **עַד עוֹלָם**." So the covenant of God with the Israelites is called **בְּרִית עוֹלָם** Gen. 17:7; Lev. 24:8; the laws given to them, **חֻק עוֹלָם**, **חֻק עוֹלָם** Ex. 12:14, 17; 27:21; 28:43; 30:21; Lev. 3:17; 6:11; the possession of the holy land **אֶרֶץ עוֹלָם** Gen. 17:8; 48:4.—(c) *the metaphysical idea of eternity*, at least that which has no end, is more nearly approached by the examples in which **עוֹלָם** is applied to the earth and the whole nature of things. Ecc. 1:4, "but the earth stands, or remains **לְעוֹלָם** for ever;" Ps. 104:5, "it (the earth) is not moved for ever;" Ps. 78:69; **הַבְּעוֹת עַ** *the eternal hills*, created many ages ago, and which shall last for ever. Gen. 49:26; Deut. 33:15, **בְּמוֹת עַ** the eternal high places, Eze. 36:2; and also when used of the future state of man after death, e.g. **שְׁנַת עוֹלָם** an eternal sleep, used of death, Jer. 51:39, 57; **בֵּית עוֹלָמוֹ** his eternal house, i.e. the grave, Eccles. 12:5; **חַי עוֹלָם** eternal life after resurrection, Dan. 12:2.—(d) The true notion of *eternity* is found in this word in those passages which speak of the immortal nature of God himself, who is called **אֵל עוֹלָם** the eternal God, Gen. 21:33; Isa. 40:28; **חַי הָעוֹלָם** who liveth for ever, Dan. 12:7 (compare **חַי הָעוֹלָם** to live for ever, to be immortal, like gods [rather like God himself], Gen. 3:22; Job 7:16), to whom are ascribed **יְדוּת עוֹלָם** everlasting arms, Deut. 33:27; and of whom it is said, Ps. 90:2, **מֵעוֹלָם וָעֶד עוֹלָם אֱתָהּ אֵל** "from everlasting to everlasting thou art God;" 103:17; compare Ps. 9:8; 10:16; 29:10; 93:2. Also a peculiar class is formed of those places—(e) in which the Hebrews use the metaphysical notion of eternity

by hyperbole, in speaking of human things, especially in the expression of good wishes. Here belongs the customary form of salutation addressed to kings, **יְחִי אֲדֹנָי הַמֶּלֶךְ לְעוֹלָם** "let my Lord the king live for ever;" 1 Ki. 1:31; Neh. 2:3 (compare Dan. 2:4; 3:9; Judith 12:4; *Ælian*. Var. Hist., i. 32); also the wishes of poets for kings and royal families [these passages are really *prophecies*, not wishes; and the eternity spoken of, instead of being at all hyperbole, is the literal truth which God has vouchsafed to reveal], as Ps. 61:8, "let (the king) sit on his throne before God for ever" (compare verse 7, "(let) his years be **כְּמוֹ דֹר וָדֹר** like many generations"). Ps. 45:7, "thy throne established by God [really "thy throne, O God"] **לְעוֹלָם וָעֶד** (shall stand) for ever." Psalm 89:37, "his (David's) seed shall endure for ever." How much these expressions imply, may be understood from the words which immediately follow, "his throne (shall stand) as the sun before me." Verse 38, "like the moon it shall be established for ever;" and, Ps. 72:5, "they shall fear thee (O King) so long as the sun and moon endure throughout all generations;" *ibid.*, 17, "his name shall be **לְעוֹלָם** for ever; so long as the sun shall his name flourish." That is, by the figure of hyperbole there is invoked for the king, and particularly for David and his royal posterity, an empire not less enduring than the universe itself. [These are prophecies, not hyperbolical wishes.] Also, Ps. 48:9, "God shall establish her (Jerusalem) for ever." Jerem. 7:7, "the land which I gave unto your fathers **לְעוֹלָם וָעֶד**;" 25:5.

(B) *the world*, from the Chaldee and Rabbinic usage, like the Gr. *αἰών*, hence *the desire or pursuit of worldly things* (*Weltfinn*), more fully called **ἀγάπη τοῦ κόσμου**, 1 John 2:15; **αἰὼν τοῦ κόσμου τοῦτον**, Eph. 2:2; and Arab. **دُنْيَا** the world, worldly things, and the love of them as destructive to the knowledge of divine things, Ecc. 3:11, "(God) has made every thing beautiful in its time, **נָם אֱתֵּהֶעֱלָם**, **נָם בְּלִבָּם מִבְּלִי אִשָּׁר לֹא יִמְצָא הָאָדָם וְנִי** although he hath set the love of worldly things in their hearts, so that man does not understand the works of God," etc. **נָם בְּלִי** for **נָם**, see **נָם** No. 4. As to the sense, compare Ecc. 8:17. Another form is **עִלּוֹם**.

**עִין** an unused root, to *rest*, to *dwell* (compare Arab. **أَمِنَ** convenience, rest, **أَمِنَ** to live tranquilly), whence **מְעוֹנָה**, **מְעוֹנָה** dwelling, and—

**עוֹנָה** f. *conjugal cohabitation*, Exodus 21:10. (Talmud. id.).—Hos. 10:10, in **קָרִי** there is **עוֹנָה**



which the Targ. renders furrows (compare *פִּנְיָה*), but the context almost requires [the pointing to be] *עֲנוֹת* *sinas*.

*עֵץ* i. e. *עֵץ*, see the root *עֵץ*.

*עֵץ* Ex. 28:43; 34:7; more rarely *עֵץ* 2 Ki. 7:9; Ps. 51:7; const. *עֵץ*, *עֵץ* 1 Chron. 21:8, pl. absol. and const. *עֲנוֹת* with suff. *עֲנוֹתִי*, *עֲנוֹתֶיךָ*, more often *עֲנוֹתִי*, *עֲנוֹתֶיךָ* etc.; m. pr. *perversity, depravity* (from the root *עָנָה*); hence—(1) *a depraved action, a crime, a sin*, Genesis 4:13; 44:16. Job 31:11, *עֲנוֹת פְּלִילִים*, "a crime to be punished by the judges," comp. Job 31:28; 19:29, *עֲנוֹת חֶרֶב*, "crimes to be punished by the sword." Eze. 21:30, *עֲנוֹת מָוֶן*, "crime of end," i. e. which brings an end or destruction. Eze. 21:34; 35:5. It is often *guilt contracted by sinning*, as *עֲנוֹת אֲבוֹת*, "the guilt of the fathers," Ex. 20:5; 34:7; *עֲנוֹת הָאֲמֹרִי*, "the guilt of the Amorites," Gen. 15:16. *עֲנוֹת הָאֲמֹרִי*, "the guilt of my sin," Ps. 32:5; also *any thing unjustly acquired*, Hos. 12:9, "they shall not find in my possession *עֲנוֹת הָאֲמֹרִי* any thing unjustly acquired which (would be) sin," (fein Unrecht, das Sünde wäre). In speaking of pardon and expiation of sin, the words *סָלַח*, *הִעֲבִיר*, *כָּפַר*, *נָשָׂא* No. 2, c, are used; of punishing it, the verb *פָּקַד* is used; of bearing or suffering its penalty, the verb *נָשָׂא* No. 2, b.

(2) Sometimes it is the *penalty* of sin, Isaiah 5:18; *calamity, misery*, Ps. 31:11. [The common meaning does very well in this place.]

*עֲנוֹת* m. pl. *depravities, perversities*, Isaiah 19:14; for *עֲנוֹת*, from the root *עָנָה*. Vulg. *vertigo*, which is not unsuitable.

*עֲנָה*—(1) i. q. *עָנָה* (from which perhaps this root has been formed by softening the letters; compare *עָנָה*, *עָנָה*, *עָנָה* and others; see the roots *דָּוַשׁ*, *עָנָה*, *עָנָה* etc.), to *cover*; especially *with feathers, wings*. Isa. 31:5, *בְּצִפְרֵיהֶם עֲפֹת*, "as birds which cover (their young) with their wings *עָנָה* so will Jehovah of hosts protect Jerusalem." From the idea of covering is *עָנָה* prop. i. q. *עָנָה* a wing; whence—

(2) *to fly, to fly away, to fly unto*; used of birds, Prov. 26:2; figuratively of an army, Isaiah 11:14; Hab. 1:8; of ships, Isa. 60:8; an arrow, Ps. 91:5; also *to vanish quickly* (*verfliegen*); used of a dream, Job 20:8; human life, Ps. 90:10. Once transit. like Hiph., Pro. 23:5 *כְּחַיִּב* (Arab. *عاف*, Med. *Waw*, and *Ye*, to hang in the air, and hover over something (used of a bird); followed by *עָנָה*, flight; a secondary word is *עָנָה* an augur; *עָנָה* augury). From the idea of covering (No. 1) it is—

(3) *to cover with darkness* (Syr. *ܥܢܐ* to wrap round); and intrans. *to be covered with darkness*. Job 11:17, *תִּעָפֶה בְּבֶקֶר תִּהְיֶה*, "(although now) covered with darkness," i. e. pressed down by calamity, "(soon) shalt thou be as the morning;" (unless it be preferred to read with three MSS. *תִּעָפֶה* darkness shall be as the morning). And—

(4) *to faint, to faint away*, so that the eyes are involved in darkness (see *עָנָה* and the Arab. *عشى*);

Syr. *ܥܢܐ* to fail in strength; Ethp. to faint away. Cognate are *עָנָה* and *עָנָה* to fail in strength). Fut. *עָנָה* (for distinction from *עָנָה* to fly), 1 Sa. 14:28; Jud. 4:21.

*עָנָה*—(1) i. q. *Kal No. 2, to fly*, Gen. 1:20; Isa. 6:2.

(2) *to brandish*, as to make to fly (a sword), Eze. 32:10.

HIPHL, *to make to fly*, Prov. 23:5 *קָרִי*.

HITHPALEL, *to fly away*, i. e. to vanish, Hos. 9:11.

Nouns derived from signif. 1, 2 are *עָנָה*; signif. 3 *עָנָה*, *עָנָה*, *עָנָה*.

*עָנָה* prop. *a wing* (see the root No. 1); hence collect. *birds, fowl* (*Geſtüg*), Gen. 1:21, 30; Levit. 17:13; Ps. 50:11; and so frequently.

*עָנָה* Chald. i. q. Hebr., Dan. 2:38; 7:6.

I. *עָנָה* TO CONSULT, i. q. *עָנָה*; only found in imp *עָנָה* Jud. 19:30; Isa. 8:10. Hence *עָנָה* pr. n.

II. *עָנָה* i. q. *עָנָה*, *عاف*, to impress, to immerse oneself, e. g. the foot into sand; whence *عوط* soft ground, sandy and fruitful. Hence—

*עָנָה* ("soft and sandy earth"), [Uz], pr. n. *Ausitis, Ausita* (LXX. *Αἰσίται, Αἰσίται*), pr. n. of a region and tribe in the northern part of the Arabian desert (بديّة الشام) between Palestine, Idumæa, and the Euphrates; called by Ptolemy, verse 19, *Αἰσίται* (unless this should be corrected to *Αἰσίται*), Job 1:1 (compare verse 3); Jer. 25:20; and Lam. 4:21 (a passage which is to be understood of the Edomites living in Ausitis). As to the origin of the nation, different accounts are given in different places; see Gen. 10:23; 22:21; 36:28 [but Scripture cannot be self-contradictory]; compare Vater's Comment on the Pentat., vol. i. p. 152. See also the discussions respecting the site of the land of Uz in Bochart, Phaleg. ii. 8; J. D. Michaelis in Spicileg. ii. 26; Ilgen, De Jobi Natura et Indole, p. 95:96; Rosenm. Scholii in Job. Prolegomm. § 5; Eichhorn, Einleit. in das A. T. § 639. [See also Forster's Arabia.]

**עור** not used in Kal. Syriac and Chald. TO BE PRESSED, STRAITENED, i. q. Hebr. צָוַץ.

HIPIIL, to press; followed by פָּחַת (prop. to press down; καθάλιβω), Am. 2:13.

Derived nouns, עֲקָה, מַעֲקָה.

**עֵר** not used in Kal. Æth. ሀደር: TO BE BLIND. Arab. عور and عار to be blind of an eye.

PIEL **עֵר** to blind, to make blind. (Syr. حَمَى. In its origin perhaps **עֵר** is the same as **עָפַר** to cast dust, sand, chaff into the eye; compare Chald. **עֵר**.) 2 Ki. 25:7; Jer. 39:7. Metaph. to blind a judge (with gifts), Ex. 23:8; Deut. 16:19. [In Thes. this Piel form is deduced from **עֵר** III.]

Derived nouns (עֵר), עֵרֶן, עֵרָה.

**עֵר** adj. blind, Ex. 4:11; Lev. 19:14. Metaph. used of men who walk in the darkness of ignorance (Isa. 29:18; 42:18, 19; 43:8), or of misery (Ps. 146:8).

I. **עֵר** prop. TO BE HOT, ARDENT (cogn. with **עֵר**, which see); hence to be alert, watchful (in opposition both to sleep and to idleness). Specially—(1) to wake, to be awake, Cant. 5:2; Mal. 2:12, **עֵר וְעָקָה** "one wakeful and one answering," i. e. every one who is alive, a proverbial phrase (like **עֵצֶר וְעֹזֵב**), perhaps taken from the Levites keeping watch in the temple (Ps. 134), one of whom watches and calls out, and the other answers. In the same sense the Arabs say, "no one crying out, and no one answering" (Vit. Tim. i. p. 108, ed. Manger). Jerome renders, *magister et discipulus*.

(2) to awake, to arouse from sleep. Only in imp. Ps. 44:24, **עֵקָה לָמָּה תִּישָׁן אֲדָנִי** "awake! why sleepest thou, O Lord?" Ps. 7:7; Isa. 51:9.

(3) causat. to cause to awake, i. q. Hiphil, Job 41:2, fut. **עֵרֵר** קר.

NIPHAL **עֵר**, fut. **עֵרֵר** pass. of Piel and Hiphil.—(1) to be aroused, awakened (from sleep), Job 14:12; Zec. 4:1.

(2) figuratively, to arise, as the wind, Jer. 25:32; a people, Jer. 6:22; Joel 4:12; God, Zec. 2:17. As to the passage, Hab. 3:9, see **עֵר** No. II.

PIEL **עֵר** (compare Gr. ὄρω=ὄπρωμι, pret. ὄρωπα). (1) to awake, to arouse from sleep, Cant. 2:7; 3:5; 8:4 (5?); to arouse a serpent, and call forth from his hiding place, Job 3:8; figuratively, to excite a brawl, Prov. 10:12; to rouse up one's strength (jeine Macht aufbieten), Ps. 80:3.

(2) to raise up (and brandish) a spear, 2 Sam. 23:18; a scourge, Isa. 10:26.—But for Isa. 23:13, see under the root **עָרַר** Piel.

HIPIIL **הָעֵר** (ἡγείρω) i. q. Piel.—(1) to arouse, to awake, from sleep, Zec. 4:1; Cant. 2:7; 3:5; 8:4; to incite any one to any thing, Isa. 45:13; Jer. 50:9, and in the same sense to incite any one's spirit, 1 Ch. 5:26; 2 Ch. 21:16; to arouse any one's ear, Isa. 50:4; to provoke, e. g. a crocodile, Job 41:2; to stir up young birds to fly, Deu. 32:11, **יְעִיר קָנוֹ עַל בְּנוֹתָיו**, "as the eagle stirs up her nest (i. e. her young ones, to fly, ad volandum, as rightly in the Vulg.) hovers over her young," in the air, etc. The description is of a female eagle exciting her young ones, in teaching them to fly, and afterwards guarding with the greatest care, lest the weak should receive harm.

(2) to watch (prop. Bade halten), Ps. 35:23; followed by **עַל** to watch over any one, Job 8:6.

HITHPALEL—(1) to arouse oneself, to rise up, Isa. 51:17; 64:6; followed by **עַל** against any one, Job 17:8.

(2) to rejoice, to be glad (Germ. aufgewedt seyn used of one who is cheerful, glad), Job 31:29.

Derived nouns, Chald. **עֵר** watcher, and the pr. n. **עֵרִי**, עֵרִי, עֵרִי, עֵרִי.

II. **עֵר** i. q. **עָרָה** and **עָרַר** TO BE NAKED, TO BE MADE NAKED; whence the Arab. عورة, عار nudity, verenda. Hebr. מְעֵרִים.

NIPHAL, Hab. 3:9, **עָרִיָּה תֵעָרַר מִשִּׁחָהּ** "with nakedness was thy bow made naked."

PIEL **עֵר**, see the root **עָרַר**.

III. **עֵר** an unused root, cogn. **הָרַר** to dig, to bore; whence **עָרַר**, Hebr. מְעָרָה a cavern. [In Thes. Piel **עֵר** is referred to this root with the idea of blinding by boring out the eyes.]

**עֵר** Ch. chaff, Dan. 2:35. Syr. حَمَى id.; Arab.

عَارٍ a bit of chaff, or the like, which hurts the eye. Said to be so called from blinding (root **עָרַר**); but may not rather **עֵר** be the same as **עָפַר** dust, a particle of dust; whence **עָרַר** i. q. **עָפַר** to throw dust into the eye; (Sand in die Augen streuen, täuben)? [This conjectural derivation is rejected in Thes.]

**עֵר** m.—(1) the skin of a man (so called perhaps from nakedness, see the root No. II), Ex. 34:30, 35; Levit. 13:2; Job 7:5, and so frequently. **עֹר שָׁנִים** skin of the teeth, i. e. the gums, Job 19:20 (on this passage see under the root **עָרַר**). As to the words Job 19:26, see under the root **עָרַר**. Poet. used of the body, the life, Job 2:4, **עֹר בְּעַד עֹר** "skin for skin;" i. e. life for life. Job 18:13, "parts of his skin;" i. e. the members of his body.



(2) *the hide of animals*, Gen. 3:21; pl. עורות Gen. 27:16; also used of hides artificially prepared, *leather*, Lev. 4:11; 13:48.

עורים (read עורים), Isaiah 30:6 כחב, for עורים asses.

עורן m. *blindness*, Deu 28:28; Zec. 12:4. See the root עיר.

ערת f. id. Lev. 22:22.

עיש ἄπ. λεγόμεν. Joel 4:11, rendered by the LXX., Targ., Syr., TO GATHER TOGETHER, TO ASSEMBLE SELVES. I prefer, TO HASTEN, TO MAKE HASTE, i. q. the kindred roots עזש, עזו, and غش III. to hasten, to accelerate a work. Compare also ענת.

Derived pr. n. יעיש, יעיש.

ענת not used in Kal; to be bent, inflected, i. q. the kindred verbs עבת, עבט.

PIEL ענת TO BEND, TO CURVE, TO PERVERT, Ecc. 7:13. Metaph. to pervert right, Job 8:3; 34:12; compare Am. 8:5; also with an accus. of person, to bend or pervert the cause of any one, Lam. 3:36; Job 19:6; Psa. 119:78. 'ענת דבר פ' to pervert any one's way, i. e. to lead him astray, Ps. 146:9.

PUAL, part. *crooked*, Ecc. 1:15.

HITHPAEL, to bow oneself, Ecc. 12:3.

Derivative, ענתה.

עתי a root, ἄπ. λεγόμεν. of the same origin and signification as עיש, pr. TO HASTEN TO, especially to give help; hence to succour (Germ. beifpringen), to aid. Arab. غاث Conj. IV. to aid, to succour, to assist. Const. with two accus. (like עזב Gen. 47:12; 1 Ki. 18:4, 13). Isaiah 50:4; לעית אֶת־יְהוָה דָּבַר "to help the wearied (people) with a word," to set him up, to confirm him, with words. Aqu. ὑποστηρίσαι. Vulg. sustentare. Hence—

עתי (for עתיה, עתיה "whom Jehovah succours"), [Uthai], pr. n.—(1) 1 Chron. 9:4.—(2) Ezr. 8:14.

עיתה pr. Aram. inf. Piel, from the root ענת (with Kametz impure), f. the bending of any one, i. e. his oppression, Lam. 3:59; comp. the verb, verse 36.

עז f. עזה, pl. עזים—(A) adj.—(1) *strong, vehement*, spoken of a people, Num. 13:28; of a wind, Exod. 14:21; of the waves, Neh. 9:11; Isa. 43:16; of anger, Gen. 49:7; Pro. 21:14.

(2) *strong, fortified*, Nu. 21:24.

(3) *harsh, cruel, hard*, of a king, Isa. 19:4. עז

עזים *hard of face*, i. e. impudent, shameless, Deut 28:50; Dan. 8:23.

(B) subst. *strength, might*, Gen. 49:3. Root עז

עז pl. עזים f.—(1) *a she-goat*. (Syr. حنّ; Arab. عذر; Phœnic. ἄζα, Steph. Byz. The same word is found in the Indo-Germanic languages, as the Sansc. adsha, a he-goat; adshā, a she-goat; Goth. gātsa; Anglo-Sax. gāt; Germ. Geis, with a harder form, Gemś, chamois; Gr. αἴξ, αἰγός; also the Turkish giek, ghieizi; comp. Grimm, Deutsche Gram. iii. 328.) עזי a kid of goats, Gen. 27:9. עזי a goat, i. e. the goat (ein Stück Ziegenwolle), [an individual for the species], Deu. 14:4.

(2) pl. עזים *goats' hair*, Ex. 26:7; 36:14; 1 Sa. 19:13.

עז Ch. i. q. Heb. No. 1, Ezr. 6:17.

עז sometimes עז (Prov. 31:17, 25); followed by Makk. עז, with suff. עזי and עזי, עזי and עזי, עזי (from the root עז)—(1) *strength, might, power*, used of God, Job 12:16; 26:2; of men, Ps. 29:11; Prov. 24:5; of beasts, Job 41:14; of a loud voice, Ps. 68:34; of vehemence of anger, Ps. 90:11. עזי with all (one's) might, 2 Sa. 6:14. Concr. the strong, heroes, Jud. 5:21.

(2) *firmness*. עזי a firm, secure, fortified tower, Jud. 9:51; comp. Ps. 30:8. Hence trop. defence, refuge, protection. Psalm 28:8, עזי יהוה "Jehovah (is a) protection for them." Psalm 46:2; 62:8. In a bad sense עזי strength of countenance, i. e. impudence, Eccl. 8:1.—With the idea of power are joined those of *majesty, splendour, glory*. Hence it is—

(3) *splendour, majesty*, i. q. עזי with which it is often joined, Hab. 3:4. Psalm 96:6, עזי וְהַפָּאֶרֶת, "splendour and majesty." Ps. 132:8, עזי אֶרֶן, "the ark (the seat) of thy majesty," i. e. the ark of the covenant, (elsewhere עזי עזי 2 Ch. 6:41); called poet. עזי alone, Ps. 78:61; compare 1 Samuel 4:21, 22.

(4) *glory, praise*, Ps. 8:3; 29:1; 68:35; 99:4; Ex. 15:2. 2 Chron. 30:21, עזי "instruments of praise," employed in praising God. (Arab. ع. power, victory, glory.)

עז ("strength"), [Uzza], pr. n. m.—(1) 2 Sa. 6:3; for which there is, verses 6, 7, עזי.—(2) 1 Ch. 8:7.—(3) Ezr. 2:49; Neh. 7:51.

עזאל only found in the law of the day of atonement (Lev. 16:8, 10, 26), respecting which many

conjectures have been made. I have no doubt that it should be rendered *avert*, ἀλεξικάκος (עֲזַזְלִי for עֲזַלְלִי, from the root עֲזַל, עֲזַל to remove, to separate; comp. Lehrs. p. 869). By this name is I suppose to be understood originally some idol to be appeased by sacrifices (as Saturn and Mars, see מִלְכָּה, [no such idea as this can be admitted by any one who indeed believes in the inspiration of Scripture; God could never mix up idolatrous rites with his own worship]; and afterwards I suppose from the names of idols being often applied to demons (see the book of Enoch, chap. 10; Spencer on the Ritual Laws of the Hebrews, iii. diss. viii.), this name was used for that of an evil demon inhabiting the wilderness, who had to be appeased by sacrifices by this very ancient and Gentile rite. The name *Azazel* עֲזַזְלִי (in Golius, p. 317, incorrectly עֲזַזְלִי) is also used by the Arabs as that of an evil demon (see Reland, De Rel. Muhammed. p. 189; Meninski, h. v.). The etymology above proposed is that which was of old expressed by the LXX., although generally overlooked or else misunderstood. There Εἰσαγγεῖα is rendered in verse 8, τῷ Ἀποπομπαίῳ (i. e. Ἀποτροπαίῳ, Ἀλεξικάκῳ, *Avertunco*); verse 10, εἰς τὴν ἀπομπήν (*ad aver-tuncandum*); verse 26, εἰς ἄφεσιν, compare the remarks on the use of the Greek word ἀποπομπαῖος given by Bochart in Hieroz. P. I. p. 561; Vossius ad Epist. Barnabæ, p. 316, and Suicer. Thes. Eccl. i. p. 468. The fathers of the Church incorrectly understood the word Ἀποπομπαῖος as applying to the goat, although it is clear in verse 8 that Εἰσαγγεῖα and ἡ ἰηὴ stand in opposition to each other. So however the Vulg. *caper emissarius*, Symm. ἀπερχόμενος, ἀποληυμένος (as if it were compounded of עֲזַל a goat, and עֲזַל to depart). Bochart himself loc. cit. understood it to mean the place into which the goat should be sent; and he thought עֲזַזְלִי was the pluralis

*fractus*, from the sing. עֲזַל, עֲזַל, pr. separations; hence *desert places*; but there are in Hebrew no traces of the *pluralis fractus*, and the place to which the goat should be sent is rather indicated by the word עֲזַלְלִי verses 10, 21, and עֲזַלְלִי verse 22.

עֲזַל fut. עֲזַל.—(1) TO LOOSEN BANDS, and to LET GO a beast from its bonds. (As to this use of the Arabic verb عَزَب see Sypkens in Diss. Lugd. ii. p. 930, seqq.) Thus in the difficult passage, Ex. 23:5, "if thou see the ass of thy enemy lying down under its burden, וְהָרָתָּ מֵעֹבֹד לוֹ עֹבֵד תַּעֲזֹב עִמּוֹ beware that thou leave him not, but that thou loose his (the

ass's) bonds with him." There is a play of the words in the double use of the verb עֲזַב which stands first in the common signification of forsaking, then in the primary one of loosing. It is applied to a servant set free; whence is the proverbial expression עֲזַבְרָא וְעֲזַבְרָא shut up and set free, i. e. the slave and the free man, or all men of every sort, Deu. 32:36; 1 Ki. 14:10; 21:21; 2 Ki. 9:8; 14:26. (Lud. de Dieu interprets this phrase, the married and the unmarried; comp. عَزَب an unmarried man, and اعَصَرَ a married man; others, neutr. shut up and cast away, i. e. the precious and the vile, all together. But the former interpretation is preferable, and this latter cannot be received, because the expression always refers to men and not to things.) Metaph. Job 10:1, "אֶעֱזֹבָה שִׁיחִי "I will let loose my complaint," I will let loose as it were the reins, I will not restrain it. Hence—

(2) to leave a person, Gen. 2:24; a place, Jerem. 25:38; Eze. 8:12; also, to desert, as the wretched, the poor, Job 20:19; Ps. 27:10; Eze. 23:29; God, a people, Isa. 42:16; 49:14; 54:7; Ps. 9:11; 22:2; 71:11; and vice versa, a people, God, Judges 2:12; Deu. 31:16; Jer. 5:19; Eze. 24:21; the law of God, Isaiah 58:2; Ezra 9:10; godliness, Job 6:14, etc. Strength, or mind, also are said to desert any one, Ps. 38:11; 40:13. Specially—(a) to leave any one any where, Gen. 50:8; followed by עֲזַב in any one's hand (of one departing), ib. 39:12, 13; sometimes said for to commit to any one, leave in his charge (überlassen, anvertrauen), Gen. 39:6; sometimes for to leave to any one's will, 2 Ch. 12:5. And in the signification of committing, it is construed also followed by עֲזַב Job 39:11; and עֲזַב Ps. 10:14 (intrans.), עֲזַבְרָא "the poor committeth himself to thee."—(b) of a person dying; to leave anything to heirs; followed by עֲזַב Ps. 49:11.—(c) to leave anything to any one, so as not to take it away; followed by עֲזַב Mal. 3:19. Part. pass. עֲזֻבָּה left, deserted, applied to houses, which being forsaken by their inhabitants now lie deserted, i. q. ruins, Isa. 6:12; 17:9, עֲזֻבֹת, "like ruins in the woods and summits (of Palestine), which (the Canaanites) left desert (fleeing) before the Israelites;" compare Isa. 17:2; Jer. 4:29.

(3) to leave off, to cease from any thing; followed by an acc. Ezek. 23:8; followed by a gerund, Hos. 4:10; to remit, cease from, wrath, Psalm 37:8; עֲזַב חֲסִדוֹ מֵעַם פִּי to remit, i. e. to take away his favour from any one, Gen. 24:27; Ruth 2:20.

NIPHAL, to be left, forsaken, Neh. 13:11; often used of a country which has been forsaken by its



inhabitants and lies desert, Lev. 26:43; Isa. 7:16; Job 18:4; followed by לְ to be left to any one, i. e. committed to him, Isa. 18:6.

PUAL עֲזַב i. q. Niph. Isa. 32:14.

Derived nouns, עֲזִיבָה and—

עֲזִיבָה only in plur. עֲזִיבוֹתִים m. a word only used with regard to merchandize, having almost the same signification as מְעַרְב, *traffic, commerce* (from the root עֲזַב to let go for a price, to commit to another, i. e. to sell); hence—(1) *fair, market, market-place*; Eze. 27:19, "Dan and Javan בְּעִזְבֵּיהֶם set forth spun work in thy fairs." In the similar passages, verses 12, 14, 22, with the same sense עֲזַב is prefixed to the wares to be sold (*with silver, iron, etc. they set forth thy fairs*); and verse 16 עֲזַב is even put twice; how this is to be understood is plainly enough shewn by the context, but it may be very well doubted whether it be a correct construction. [Perhaps these variations of phraseology were used by merchants, and hence were adopted by the prophet. Thes.]

(2) *gain made by traffic*, Eze. 27:27, 33; compare סִמְרָה.

עֲזִיבָה (perhaps "altogether desolated," from עֲזַב and בִּזָּה) [Azbuk], pr. n. m. Neh. 3:16.

עֲזִיבָה ("strong in fortune"), [Azgad], pr. n. m. Ezr. 2:12; 8:12; Neh. 7:17; 10:16.

עֲזַה, an unused root. Arab. عَزَى to comfort, whence the pr. n. عֲזִיזָה, עֲזִיזָה, עֲזִיזָה.

עֲזַה ("strong," "fortified," as if Valentia) pr. n. [Gaza, Azzah] (LXX. Γάζα), one of the five cities of the Philistines, Josh. 11:22; Jud. 16:1, 21; 1 Sa. 6:17; Jer. 25:20; Amos 1:6, 7; Zeph. 2:4; a royal city (Zech. 9:5), situated on the southern borders of Palestine (Gen. 10:19; 1 Ki. 5:4), taken by the Jews in the time of the Judges (Jud. 1:18), but soon after recovered again by the Philistines. It is frequently mentioned by the Greek writers, of whom Plutarch calls it the *greatest* city of Syria; Arrian calls it a great city, situated on a lofty place, and well fortified. It even now retains its ancient name

(غزة). Its history is given at considerable length by Beland, in Palästina, p. 788—800. Gent. n. עֲזַה Jud. 16:2.

עֲזַה see עֲזַה No. 1.

עֲזִיבָה f.—(1) *ruins, heaps of ruins*, see the root No. 2.

(2) [Azubah], pr. n. fem.—(a) of the mother of Jehoshaphat, 1 Ki. 22:42.—(b) of the wife of Caleb, 1 Ch. 2:18, 19.

עֲזִיבָה m. *strong, powerful*, (used of God), Ps. 24:8; collect. *strong ones*, i. e. soldiers, Isaiah 43:17.

עֲזִיבָה masc. *strength*, as of battle, Isa. 42:25; of God, Ps. 78:4; 145:6. Root עֲזַב.

עֲזַר see עֲזַר.

עֲזַר fut. יַעֲזֵר inf. עֲזֹר—(1) TO STRENGTHEN, TO MAKE STRONG. (Arab. عَزَّ fut. O). Followed by לְ to make secure. Ecc. 7:19, וְחָכְמָה תַּעֲזֵר לְחָכָם וְנָוִי "wisdom makes the wise man stronger than ten leaders," i. e. protects him more than ten leaders could. (Compare עֲזַר No. 2, and עֲזַר.) See also this active signification in the name עֲזַרְיָהוּ.

(2) *to become strong, to be made strong*. Jud. 3:10, וַחֲזָקָה יָדוֹ עַל-כִּשְׁמִי "and his hand became stronger than Cushan," i. e. he conquered him; Jud. 6:2. Dan. 11:12, וְלֹא יִעֲזֹר "and he shall not conquer." Ps. 9:20; Prov. 8:28, בְּעֲזֹת עֵינֹת תִּהְיוּ "when the fountains of the sea were strong," i. e. flowed forth violently; compare מַיִם עֲזִיזִים Neh. 9:11; Isa. 43:16. (Syr. عَزَّ Ethpa. to boil forth).

(3) *to be strong, robust, powerful*, Ps. 89:14—to show oneself such, 68:29; 52:9.

HIPHIL עֲזַר followed by בְּנִימִים to strengthen one's countenance, i. e. to put on a shameless look, Pro. 7:13; followed by עֲזַר 21:29. Compare עֲזַר No. 2.

The derived nouns are, עֲזָה, עֲזָה, עֲזָה, עֲזָה, עֲזָה, and those which immediately follow עֲזָה—עֲזָה.

עֲזָה ("strong"), [Azaz], pr. n. m. 1 Chr. 5:9.

עֲזַרְיָה ("whom Jehovah strengthened"), [Azariah], pr. n. masc.—(1) 1 Chr. 27:20.—(2) 15:21.—(3) 2 Chr. 31:13.

עֲזִי (abbreviated from עֲזַרְיָה) [Uzzi], pr. n. m.—(1) 1 Chr. 5:31; 6:36; Ezr. 7:4.—(2) 1 Chr. 7:2.—(3) 9:8.—(4) 7:7.—(5) Neh. 11:22.—(6) 12:19, 42.

עֲזִיזָה see עֲזִיזָה.

עֲזִיזָה ("power of God"), [Uzziah], pr. n. m.—(1) Exod. 6:18; Nu. 3:19.—(2) 1 Ch. 4:12.—(3) 7:7.—(4) 25:4.—(5) 2 Ch. 29:14.—(6) Neh. 3:8. Patron. of No. 1, is—

עֲזִיזָה Nu. 3:27

**עזרה** & **עזרה** ("power of Jehovah"), pr. n. *Uzziah*, king of Judah, from 811—759 B.C., 2 Ki. 15:13, 30, 32, 34; Isaiah 1:1; 6:1; 7:1; Hos. 1:1; Am. 1:1. In 2 Ki. 14:21; 15:1, 6, 8, 23, 27, he is called also **עזרה** and **עזרה**; which I should attribute not to a two-fold name of the same king, but to an error of copyists (as **עזרה** and **עזרה** are alike), or to an interchange of the names as spoken by the common people (ss being pronounced for sr). Comp. No. 3.—(2) 1 Ch. 27:25.—(3) 1 Ch. 6:9; for which there is in verse 21 **עזרה**.—(4) Ezr. 10:21.—(5) Neh. 11:4. LXX. *Ozias*.

**עזרה** ("strong"), [*Aziza*], pr. n. m. Ezra 10:27.

**עזרה** ("strong to death"), [*Azmaveth*], pr. n.—(1) of one of the heroes of David, 2 Sa. 23:31.—(2) 1 Ch. 27:25. See **בית עזרה** p. cxviii, A.

**עזל** an unused root. Arab. **عزل** to remove, to take away; see the cognate root **עזל** No. 2. Hence **עזאל**.

[**עזן** *Azzan*, pr. n. m. Num. 34:26.]

**עזן** an unused root, perhaps i. q. **עזן** to be sharp [in Thes. this is rejected as a root]; whence—

**עזניה** f. Lev. 11:13; Deut. 14:12, a species of eagle, so called from the acuteness of its vision (see Job 39:29; II. p. 674), unless perhaps **עזניה** be for **עזיה** (fem. from **עזי** strong, powerful), according to that custom of the language which has been explained above, page cc, B., compare especially in this same root **עזניה** Isa. 23:11, for **עזניה**. LXX. *ἀλκαίερος*. Vulg. *aquila marina*. I formerly compared Arab.

**العز**, according to Gigg. and Castell, an eagle, or a bird like an eagle; but in the printed Kamûs (page 1786) it stands, **العز** (with Re) "a bird, either an eagle, or some other like it." This is an authority to which we must yield.

**עזק** only in PIEL **עזק** TO LOOSEN (the ground) WITH A MATTOCK, TO DIG, Isa. 5:2. (Arab. **عزق** id.; whence **معزق** a spade, a mattock.) From the kindred signification of engraving is—

**עזקה** f. Ch. a signet ring, Dan. 6:18. (Syriac **ܥܙܩܐ** id.)

**עזקה** ("a field dug over," "broken up"),

[*Azekah*], pr. n. of a town in the plain country of the tribe of Judah, Josh. 10:10; 15:35; 1 Sa. 17:1; Neh. 11:30; Jer. 34:7; see Relandi Palæst. p. 603.

**עזר** fut. **יעזר**, pl. **יעזרו** TO HELP, TO AID. (Arab. **عزr**, Syriac **ܥܙܪ**, not **ܥܙܪ**, as given by Simonis and Winer, id. The primary idea lies in girding, surrounding, hence defending; comp. cogn. roots. **עצר**, **עצר** No. I, and **עזרר** i. q. **עצר**.) Constr. absol. Isa. 30:7; followed by an acc. of pers. Ps. 37:40; 79:9; 109:26; 118:13; followed by **ל** 2 Sa. 8:5; 21:17; especially in the later books, 1 Chron. 18:5; 22:17; 2 Ch. 19:2; 26:13; 28:16; Job 26:2; followed by **עם** (Germ. *beistehen*) 1 Ch. 12:21; followed by **אחרי** 1 Ki. 1:7, **ויעזרו אחרי אדניה** "they aided, having followed the side of Adonijah."—Part. **עזר** helper, Job 9:13; used of an ally in war, 1 Ki. 20:16.

NIPHAL, to be helped, Ps. 28:7, especially by God. 2 Chr. 26:15. 1 Chr. 5:20, **ויעזרו עליהם** "and they were helped against them," i. e. God gave them the victory. Dan. 11:34. Similarly in Arabic, **انتصر** to be helped (by God), i. e. to conquer.

HIPHAL, i. q. Kal. Part. (of the Aramæan form) pl. **מעזרים** 2 Ch. 28:23; inf. **לעזר** 2 Sa. 18:3, **כחב**.

Derived and compounded nouns, **עזר**—**עזרים**, also **עזר**.

**עזר** m. with suff. **עזרי**—(1) aid, help; often concr. a helper, aider, Ps. 33:20; 70:6; 115:9; a female helper, Gen. 2:18, 20.

(2) [*Ezer*], pr. n. m.—(a) 1 Ch. 4:4; for which there is **עזרה** verse 17.—(b) 1 Chr. 12:9.—(c) Neh. 3:19.

**עזר** ("help"), [*Ezer*], pr. n. m.—(1) Neh. 12:42.—(2) 1 Ch. 7:21.

**עזר** & **עזור** ("helper"), [*Azur*, *Azzur*], pr. n. m.—(1) Jer. 28:1.—(2) Eze. 11:1.—(3) Neh. 10:18.

**עזרה** ("help"), pr. n. *Ezra*—(1) the priest, and *γραμματέως*, who in the seventh year of Artaxerxes Longimanus (458 B. C.) led a colony of Jews from Babylon to Jerusalem, Ezr. chap. 7—10; Neh. chap. 8; his pedigree is given, Ezr. 7:1—5.—(2) one of the first colony, a cotemporary of Zerubbabel, Neh. 12:1, 2.

**עזרה** ("whom God helps," Germ. *Gottshelf*), [*Azareel*], pr. n. m.—(1) 1 Ch. 12:6.—(2) 1 Ch. 25:18.—(3) 1 Ch. 27:22.—(4) Neh. 1:13; 12:36.—(5) Ezr. 10:41.

**עזרה** f.—(1) help, aid, Psalm 22:20; also **עזרה**



like **זָרָה**, Ps. 60:13; 108:13; with He parag. **עֲזָרָה** Ps. 44:27.

(2) [*Ezra*], pr. n.; see **עָזַר** 2, a.

**עֲזָרָה** f.—(1) a word of the later Hebrew, for the older **הֶעָזַר** a court (of the temple), 2 Ch. 4:9; 6:13; from **עָזַר** in the signification of surrounding, i. q. **עָצַר**, (Often in the Targ.; Arab. عَصَا id.).

(2) a ledge (of the altar), **ʿAbatš**, *Terrasse*, Eze. 43:14, 17, 20.

**עֲזָרָי** ("ready to help;" [for **עֲזָרָה** "the help of Jehovah"]), [*Ezri*], pr. n. m., 1 Ch. 27:26.

**עֲזָרִיאֵל** ("the help of God;" compare the Punie pr. name *Hasdrubal*; i. e. **עֲזָרָה** "the help of Baal"), [*Azriel*], pr. n. m.—(1) 1 Ch. 5:24.—(2) 1 Ch. 27:19.—(3) Jer. 36:26.

**עֲזָרִיָּה** ("whom Jehovah aids"), and **עֲזָרִיָּהוּ** [*Azariah*], pr. name—(1) of a king of Judah; also called **עֲזַיָּה** which see.—(2) see **עֲזָרָה** No. 3; also of other men. See Simonis Onomast. p. 541.

**עֲזָרִיקָם** ("help against an enemy"), [*Azrikam*], pr. n. m.—(1) 1 Ch. 3:23.—(2) 1 Ch. 8:38; 9:44.—(3) 1 Ch. 9:14.—(4) 2 Ch. 28:7.

[**עֲזָרָה** see **עֲזָרָה**].

**עֲזָרָה** see **עֲזָרָה**.

**עֲזָרָה** m. (from the root **עָזַר**, which see).—(1) a style made of iron, with which letters were engraven on a rock, Job 19:24; Jer. 17:1.

(2) a writer's pen, Jer. 8:8; Ps. 45:2.

**עֲזָרָה** Ch. (from the root **עָזַר** i. q. Heb. **עֲזָרָה** counsel, prudence. Daniel 2:14, **עֲזָרָה וְנָעֵם** לְאַרְיֹחַ, "he answered to Arioch prudence and understanding;" i. e. replied prudently and wisely. Compare Prov. 26:16.

**עָטָה**—(1) TO COVER, TO COVER OVER. (Arab. غَطَا [Syr. حَجَا]. Cognate roots **עָטַף**, from which this seems to be formed by softening the last labial, and **עָטַף** as pronounced with a sibilant). Const. followed by **עַל** (like **עָטַף** and other verbs of covering), Lev. 13:45; Eze. 24:17, 22; Mic. 3:7.

(2) to cover, to clothe oneself with any thing, to put on any thing, followed by an acc. Part. **עֹטֶה** clothed with a mantle, 1 Sa. 28:14; Metaph. Ps. 104:2, **עֹטֶה אֹרֶז בְּשָׁלְמָה**, "clothing himself with light as with a garment." Ps. 109:19, 29; 71:13.

(3) to wrap up, roll up. Isai. 22:17, **עֹטֶה עָלָיו** "rolling, he will roll thee up;" also to wrap one-

self up. Jer. 43:12, "and he (Nebuchadnezzar) will wrap himself in the land of Egypt, as a shepherd wraps himself in his cloak," i. e. he will destroy the whole face of the land of Egypt; compare the metaphor of the heavens being rolled together, Isaiah 34:4. In this passage of Jeremiah is found the origin of the signification of *destroying, blotting out*, an idea which the Syr. **حَجَا** has as well as that of covering; see Castelli Lex. ed. Mich. p. 646.

(4) to become languid, to faint, to faint away (from the mind and eyes being involved in darkness, like the synonyms **עָיַף** Nos. 3, 4, **עָפָה** No. 3, **עָלָה** No. 2). I thus interpret with Alb. Schultens (in Opp. Min. p. 241), Cant. 1:7, "lest I be **פְּעֻפֵּה** as one who faints by the flocks of thy companions," lest I should wander in search of thee from flock to flock, languid even to fainting, through the noontide heat. Caph in **פְּעֻפֵּה** may be explained, languid as one about to faint, wie ohnmächtig, or else from that use of the preposition **פֶּ** which has been stated above, p. CCLXXIX, A, *quam languidissima*, as faint as possible. Others regard **עָטָה** h. l. to be *one veiled*, i. e. a harlot (comp. Genesis 38:14); others *one weeping*, others *unknown*, all of which are more remote from the context.

**הִעָטָה** to cover, followed by two acc. Ps. 84:7, **נִם-פְּרִכּוֹת יִעָטָה מוֹרָה** "moreover, the autumnal rain covers (it) with blessings;" and followed by **עַל** of the thing to be covered, Ps. 89:46.—As to the forms **וְעָטָה**, **וְעָטָה** 1 Sam. 14:32; 15:19, see the root **עָטָה**.

Derivative, **מַעָטָה**.

**עָטָן** m. (from the root **עָטָן**), a place where cattle lie down, Job 21:24, **עָטָנוּ מְלֵאֵי חֶלֶב** "the resting places of his cattle abound with milk." So indeed Abulwalid, Aben Ezra, and many more recent writers. But I prefer to take **עָטָן** for the Ch **עָטָן**, Syr. **حَمْلَان** thigh, side (m and n being interchanged, see p. CCCCXLIII), Ch. and Zab. **אֲטָמָה** with this sense, *his sides are full of fat* (**חֶלֶב בְּחֶלֶב**). So LXX. **ἐγκαρα**; Vulg. *viscera*; Syr. sides.

**עָטִישָׁה** m. sneezing, Job 41:10, from the root **עָטַשׁ**.

**עָטָף** m. a bat, Lev. 11:19, Isa. 2:20, comp. of **עָטַל**, compared with the Arab. **عُطِل** to be dark, and **عُف** flying, **ع** being elided.

**עָטַן** an unused root. Arab. **عَطَن** to lie down around the water (as cattle); whence **مِعْطَن** and

**עִץ** (or עִץ Hiphil), TO PRESS UPON, TO RUSH VIOLENTLY UPON any person or thing. (Kindred to the roots עָנַץ, עִנָּה. Syr. **ܐܚܥܝܢܐ** to be indignant, to rush upon any one; **ܚܝܢܐ** indignation, wrath. Arab. **غاض** to be indignant, **غضب** rage, anger.) Const. followed by **ו** 1 Sa. 25: 14, **וַיִּעַץ דָּהֵם** "he flew upon



them," i.e. stormed at them; followed by אֵל 1 Sam. 15:10. וַיִּשָּׁלַח אֶל הַשָּׁלָל " (wherefore) didst thou fly upon the spoil;" and 1 Sa. 14:32 in קרי (which alone is the true reading), וַיִּשָּׁלַח אֶל הָעָם "the people rushed upon the spoil." As to the form in both of these places, I have no doubt but that וַיִּשָּׁלַח is the same as וַיִּשָּׁלַח 1 Sa. 25:14, just like וַיִּהָרֶשׁ Job 31:5, for וַיִּהָרֶשׁ and he hastened; and וַיִּהָרֶשׁ Prov. 27:17, for וַיִּהָרֶשׁ; perhaps in these forms there is Dag. forte occulturn (in the Chaldee manner). I formerly (see on Isaiah 22:17) referred these forms to the root עָטָה (and this has been followed by Winer in his Lexicon), in the sense of *laying hold*, and *seizing*, comparing the Arab. عَطَا, in which however the only notion is that of *taking, receiving*. Hence—

עֵיט m.—(1) *a rapacious creature* (so called from rushing upon), Jer. 12:9; especially—

(2) *a rapacious bird* (ἀετός), Isa. 46:11; Job. 28:7; with which a warlike king is compared, Isaiah 46:11. Collect. birds of prey, Gen. 15:11; Isa. 18:6; Eze. 39:4.

עֵיטָם ("a place of ravenous creatures"), [Etam], pr. n. of a town in the tribe of Judah, 1 Ch. 4:3, 32; 2 Ch. 11:6; and of a rock near it, Jud. 15:8, 11.

עֵי הָעֶבְרִים, עֵי see עֵי No. 2, 3.

עֵילֹם m. i. q. עוֹלָם *eternity*, 2 Ch. 33:7.

עֵילִי (i. q. Chald. עֵלִי "most high"), [Ilai], pr. n. of one of David's captains, 1 Ch. 11:29; called, 2 Sam. 23:28, עֶלְמֹן.

עֵילַיִם Elymais, [Elam], pr. n. of a province of Persia, in which stood the capital city, Susa (Ezr. 4:9; Dan. 8:2); perhaps in ancient writers it included the whole of Persia, which is called by later writers פָּרַס Gen. 10:22 (where the origin of the Elamites is traced from Shem), Gen. 14:1; Isa. 11:11; 21:2; 22:6; Jer. 25:25; 49:34, seqq.; Eze. 32:24. When used of the country, it is constr. with a fem., Isa. 21:2; when used for the inhabitants, with a masc., Isa. 22:6. See Cellarii Not. Orbis Antiqui. ii. p. 686; Rosenmüller Bibl. Alterthumskunde i. 1, p. 500, seqq.

עֵלְמֵי Ch. plur. *Elamites*, Ezr. 4:9.]

עֵי an unused root; perhaps, i. q. kindred עֵי Chald. Pa. to frighten. Hence (as has been rightly observed by Abulwalid) ἄπ. λεγόμε.—

עֵי Isa. 11:15, בְּעֵי רִחַו "in the terror of his wrath," i.e. in his terrible wrath; or, as I prefer, "with

his terrible wind," i.e. most vehement wind. Rightly therefore, given by the LXX. ἐν πνεύματι βλαίῃ; Vulg. in fortitudine spiritus sui.

עֵי—(1) i. q. Arab. عَان Med. Ye, to FLOW, to FLOW OUT, as water, tears; whence עֵי the eye, a fountain (unless, indeed, this noun be radical, and the verb secondary).

(2) denom. from עֵי Part. עֵי looking askance, envious, 1 Sam. 18:9 כְּחֵיב; Arab. عَان id.

עֵי f. (once m. Cant. 4:9 כְּחֵיב ["also perhaps Ps. 73:7; dual Zec. 3:9."]), constr. עֵי with suff. עֵי etc.; dual עֵי (which is also used for the plur., Zec. 3:9); constr. עֵי; once defectively עֵי Isa. 3:8; plur. עֵי constr. עֵי (only in signif. 3).

(1) *an eye* (Arab., Syr., Æth., id.). רָאָה לְעֵי to see with (one's) eyes, Eze. 12:12; עֵי יָפִי beautiful of eyes, having beautiful eyes, Gen. 29:17; 1 Sa. 16:12.—Zec. 9:1, לְהוֹרֶה עֵי אָדָם "Jehovah's is the eye of man;" i.e. he has his eye fixed upon man; so the LXX., Ch., Syr., (comp. Zec. 4:10; Jer. 32:19).—Specially these phrases are to be noticed—(a) —before the eyes of any one, before any one, Gen. 23:11, 18; Ex. 4:30; 7:20; 9:8; 19:11; and so very frequently. But altogether different from this is—(b) בְּעֵי in my eyes, i.e. according to my judgment, as it seems to me, in my opinion, by which in Hebrew the sense of *to seem, videri*, is expressed by a circumlocution. Gen. 19:14, וְהִי כְּמַשְׁחָק בְּעֵי "and he was in their eyes as one jesting;" i.e. he seemed to his sons-in-law to be jesting. Gen. 29:20. 2 Samuel 10:3, אָבִיר בְּעֵיךְ "thinkest thou that David wished to honour thy father?" Hence כְּמַשְׁחָק בְּעֵי it seems good to me, i.e. it pleases me (see טוב, מֵטֵב, רָע, רָעָה it displeases me (see רָע, רָעָה), compare under the root יָשַׁר.—חָקֵם בְּעֵי one who seems to himself to be wise, Proverbs 3:7; 26:12; Job 32:1.—(c) מֵעֵי (far) from any one's eyes, i.e. unknown to him, Num. 15:24.—(d) בֵּין עֵי between the eyes, i.e. on the forehead, Ex. 13:9, 16; Deu. 6:8; 11:18; on the front of the head, Deut. 14:1.—(e) שֵׁם עֵי to set one's eye on any one, commonly used in a good sense, to regard any one with kindness, to look to his good; like the Arabic وضع عينا على فلان (on the other hand שֵׁם is always taken in a bad sense), e.g. Genesis 44:21, אֲשִׁימָה עֵי עָלָיו "I will look to his good;" LXX. ἐπιμελοῦμαι αὐτοῦ. Jer. 39:12; 40:4; Job 24:23; Ezr. 5:5; [Chald.]: followed by עֵי Psalm 33:18; 34:16; followed by עֵי Deu. 11:12 (compare also Zec. 12:4; 1 Kings 8:29, 52); rarely used in a

bad sense of the angry countenance of Jehovah (elsewhere פנים, Am. 9:4, 8; and also verse 4 with the addition of the word גרע. Comp. in New Test. 1 Pet. 3:12.—(f) לִעֲנִים לְהִיָּה to serve instead of eyes to any one, i. e. to shew him the way, whether he be blind, Job 29:15, or ignorant of the way, Nu. 10:31.—(g) לִשְׂאֵ עֵינַיִם to lift up the eyes, see לִשְׂאֵ No. 1, letter d.—(h) פָּקַח עֵינַיִם see פָּקַח.—As many passions of the mind, such as envy, pride, pity, desire, are manifest in the eyes, that which properly belongs to the persons themselves is often applied to the eyes, e. g. קָרַח עֵינַי my eye is evil against some one, i. e. I envy him, Deu. 15:9; compare Tob. 4:7, *μη φθονησάτω σου ὁ ὀφθαλμός*. See also the remarks under the roots חוּס, בָּקָה, עֵינַיִם proud eyes, i. e. pride, haughtiness, Prov. 6:17; Ps. 18:28.—Poet. the eye of wine is the bubbling when it sparkles as poured out (Germ. *Perle*), Prov. 23:31. By meton. it is used of a look, or glance of the eyes, Cant. 4:9, כְּחִיב, לְבַבְמִי בָּאֵחָר מַעֲיֵנֶךָ, “thou hast wounded my heart by one of thy eyes;” i. e. by one glance of thy eyes (in this one instance עַל is joined to a masculine, but the קרי has בָּאֵחָר).

(2) face, i. q. פָּנִים, so called from the eyes, as being a principal part of it (compare Germ. *Geficht*, French *visage*, and Lat. *os*, used for the whole face). The examples which are cited for this, in its proper signification, are all either uncertain (Num. 14:14; Isa. 52:8; there is more weight in Ps. 6:8, although not even this is certain), or else misunderstood (1 Sa. 16:12; Gen. 29:17, see לָךְ); but that this was a signification of the word when Hebrew was a living language is shewn by the figurative significations which have arisen from it—(a) surface, Ex. 10:5, עַל הָאָרֶץ “surface of the earth;” verse 15; Num. 22:5, 11.—(b) face, i. e. appearance, form, Num. 11:7; Levit. 13:5, 55; Eze. 1:4, seq.; 10:9; Dan. 10:6.—Connected with the primary meaning is—

(3) a fountain, so called from its resemblance to an eye (compare Pers. چشم eye, چشمه a fountain; Chinese, *iàn*, eye and fountain; and vice versa Gr. *πηγή*, fountain, corner of the eye), Gen. 16:7; 24:29; 30:41; pl. f. עֵינֹת constr. עֵינֹת Deu. 8:7; Ex. 15:27; Prov. 8:28; see as to the use of the plur. fem. with regard to inanimate things, Lehrs. p. 539, 540.

Also many towns of Palestine took their names from fountains which were near them, viz.—

(a) עַל הַיָּדִי (“the fountain of the kid”), [*Engedi*], a town in the desert of Judah, near [close upon] the Dead Sea, abounding in palm trees; Engadda of Pliny (H. N. v. 17), Josh. 15:62; 1 Sam.

24:1; Eze. 47:10; Cant. 1:14; more anciently called מַצְעוֹן־חֶמֶר (which see). [Now called 'Ain Jidy, Rob. ii. 209.]

(b) עַל הַגִּנִּים (“the fountain of gardens”), [*Engannim*], a town—(a) in the plain country of Judah, Josh. 15:34.—(β) of the Levites, in the tribe of Issachar, Josh. 19:21; 21:29.

(c) עַל הַדֹּר Ps. 83:11, and עַל הַדֹּר (“the fountain of habitation”), [*En-dor*], Josh. 17:11; 1 Sam. 28:7, in the tribe of Manasseh.

(d) עַל הַחֶדֶה (“fountain of sharpness,” i. e. swift), [*En-haddah*], a town in the tribe of Issachar, Josh. 19:21.

(e) עַל הַחֶזֶר [*En-hazor*], a town in the tribe of Naphtali, Josh. 19:37.

(f) עַל הַחֶרֶד, see חֶרֶד.

(g) עַל הַמִּשְׁפָּט (“fountain of judgment”), [*En-mishpat*], i. q. מִשְׁפָּט, which see, Gen. 14:7.

(h) עַל הַשְּׁלֵלִים (“fountain of two calves,” unless perhaps ע is written for אָנֹלִים “two pools”), [*Engelaim*], a town on the northern shore of the Dead Sea.

(i) עַל הַשֶּׁמֶשׁ (“the fountain of the sun”), [*En-shemesh*], a town with a stream, on the borders of the tribes of Judah and Benjamin, Josh. 15:7.

(k) עַל [*Ain*] simply—(a) a town of the Levites in the tribe of Simeon, Josh. 15:32; 19:7; 21:16; 1 Ch. 4:32.—(β) a town in northern Palestine, Nu. 34:11.

In other places fountains themselves are designated by proper names, as—(aa) עַל הַרְגֵּל (“fountain of the spy,” or, according to the Targ. “fuller’s fountain”), [*En-rogel*], a fountain south of Jerusalem, on the borders of the tribes of Judah and Benjamin, Josh. 15:7; 18:16; 2 Sa. 17:17; 1 Ki. 1:9; according to Josephus (Arch. vii. 14, § 4), in the royal gardens.

(bb) עַל הַתַּנִּינִים (“fountain of the jackals,” commonly “dragon-fountain”), a fountain near Jerusalem, Neh. 2:13.

(cc) עַל הַתַּפּוּחַ [*En-tappuah*], a fountain of the town תַּפּוּחַ Josh. 17:7; compare verse 8.

Denominative is מַעְיָן, which see.

עַיִן Chald. f. plur. עֵינִין, constr. עֵינִי id. q. Heb. No. 1, Dan. 4:31; 7:8, 20. No. 1, e. Ezr. 5:5.]

עַיִן see עַיִן No. 2.

עֵינִים (“two fountains”), Gen. 38:21, and—

עֵינִים (comp. as to this form of the dual Lumber, Gesch. der Heb. Sprache, page 49, 51; Lehrs. page 536), [*Enam*], pr. name of a town in the tribe of Judah, Josh. 15:34.



עֵינַן ("having eyes"), [Enan], pr. n. m. Nu. 1: 15; 2: 29; comp. נָצַר עֵינַן under the word נָצַר.

עֵינָהּ TO LANGUISH, TO FAINT; comp. the cognate roots עֵינָהּ (עֵינָהּ, עֵינָהּ). Once found as a verb, Jer. 4: 31. Hence—

עֵינָהּ f. עֵינָהּ adj. *languishing*, especially used of one who is wearied out, either with a journey or with toil, and at the same time suffers from thirst; see especially Gen. 25: 29, 30; Job 22: 7 (in the other hemist. נָעַב); Ps. 63: 2. Pro. 25: 25, "cold waters to a languishing (i. e. thirsty) soul." Jer. 31: 25, "I will give drink to the thirsty." It is used also of cattle when wearied, Isa. 46: 1 (where עֵינָהּ is neutr. wearied, *fessum*, i. e. wearied beasts, i. q. עֵינָהּ (חֵיהּ)); used of a thirsty land, Ps. 143: 5; Isa. 32: 2.

עֵינָהּ fem. (from the root עֵינָהּ No. 3)—(1) *darkness*. Amos 4: 13, עֵשָׂה שֶׁחֵר עֵינָהּ "he makes the dawn darkness." With הּ parag. עֵפְתָהּ Job 10: 22.

(2) [*Ephah*], pr. n. —(a) of a country and tribe of the Midianites; Arab. غَيْفَة Gen. 25: 4; Isa. 60: 6; 1 Ch. 1: 33.—(b) m. 1 Ch. 2: 47.—(c) f. 1 Ch. 2: 46.

עֵינָהּ ("wearied out," "languishing"), [*Ephai*], pr. n. m. Jer. 40: 8 קרי, where the כתיב has עֵינָהּ.

עֵיר m. with suff. עֵירוֹה Gen. 49: 11, plur. עֵירִים, a young ass, the foal of an ass, Zec. 9: 9. Job 11: 12, עֵיר פָּרָא "a wild ass's colt." Sometimes used also of a full grown ass, used for riding on (Jud. 10: 4; 12: 14), for carrying loads (Isa. 30: 6), for plowing (Isa. 30: 24). Compare Gen. 32: 16. (Arabic عَیْر signifies any ass, whether wild or domestic. It appears properly to signify a wild ass, and a young ass, so called from its swift, ardent running; see the root עֵיר No. 1, like פָּרָא a wild ass, from פָּרָא to run.)

עֵיר pr. i. q. עֵיר TO BE HOT, ARDENT (ἔϊψ, ἥϊψ; ἔϊψ); Arabic عَار Med. Waw, to be hot (as the day), and causat. (for הָעֵיר) to make hot, to heat (ḥiṣen). Hos. 7: 4, of a baker, יִשְׁבֹּת מֵעֵיר וְנִי "he leaves off heating (his oven) after the kneading until it be leavened." The notion of being hot is applied in various ways:—

(1) to an ardent rapid course, or running (Arab. عَار IV. to run swiftly, of a horse; عَار Med. Ye, to run away, breaking the reins, as a horse, compare דָּלַק No. 2); whence עֵיר a wild ass, so called from its rapid unrestrained running.

(2) it is applied to the heat of anger, an ardent attack upon the enemies (comp. عَار Conj. I. III. IV. to rush upon enemies, and عَار Med. Ye, to be incensed with jealousy). See עֵיר No. 2, and עֵיר an enemy.

(3) to heat of mind, terror (compare דָּלַק No. 3). See subst. עֵיר No. 3.

(4) perhaps also to a great crowd of men, as places which are much frequented and thronged by men are called hot (Schræder, Or. Heb. page 26); comp.

عَار a crowd of men, عֵירָה an army. Hence several (as Schræder, loc. cit.) derive—

עֵיר [In Thes. from עֵיר I.], f. (Josh. 10: 2), plur. once עֵירִים Jud. 10: 4 (on account of the paronomasia, see עֵיר), elsewhere עֵירִים (from the sing. עֵיר)—

(1) a city, a town, said to be so called from being frequented by people (see the root No. 4); I would rather take עֵיר as being nearly the same as קִיר No. 2, and the Gr. τεῖχος a place fortified with a wall. For this word also included camps, and also small fortified places, as towers, watch-towers. What the extent of its signification is, may be learned from the following places. Num. 13: 19, "and what the cities are in which they (the people) dwell, הַבְּמַחֲנִים whether (they dwell) in camps, or in fenced cities?" 2 Kings 17: 9, "and they built for themselves high places in all the cities נְצֻרִים מְסֻבֵּל נְצֻרִים from the tower of the watchmen unto the fenced city."—Jerusalem is called עֵיר אֱלֹהִים the city of God, Ps. 46: 5; 87: 3; Isa. 60: 14; עֵיר הַקֹּדֶשׁ the holy city, Neh. 11: 1; Isaiah 52: 1; Daniel 9: 24 (πόλις ἁγία, Matthew 27: 53); יְהוּדָה the (capital) city of Judah, 2 Chron. 25: 28; also κατ' ἐξουσίαν, Eze. 7: 23, and עֵיר Isaiah 66: 6 (this latter in another context is also used of Nineveh, the enemies' metropolis, Isaiah 32: 19).—Followed by a genit. of pers. the city of any one is his native city, or the one in which he dwells, Gen. 24: 10, עֵיר נָחַר "the city of Nahor," i. e. Haran, in which Nahor dwelt; 1 Sam. 20: 6, compare in New Test. πόλις Δαβὶδ, i. e. Bethlehem, Luke 2: 4, and πόλις αὐτῶν (of the parents of Jesus) Ναζαρέτ, Luke 2: 39, and also a similar idiom is noticed under the words עָרִים, עָרִים; followed by a genit. of another city, it is used of the circumjacent towns or villages (elsewhere called עֵירֵי הַשְּׁבוּן, as in Josh. 13: 17; עֵירֵי עֵשָׂה Isa. 17: 2.—Sometimes also parts of cities are called cities (comp. Germ. Altstadt, Neustadt, and πόλις, in Passow). Thus עֵיר הַיָּם 2 Sa. 12: 27, the city of waters, part of the city of Rabbah, 2 Ki. 10: 25, עֵיר בֵּית הַבְּעַל a part of Samaria, so called from

the temple of Baal, probably fortified by a separate wall (see above as to the etymology).—The following appears to be said proverbially, Eccl. 10:15, "the labour of the foolish wearies him, because he does not know how לָלֶכֶת אֶל־עִיר to go to the city," i. e. he cannot find his way to the city, an expression taken from a rustic and ignorant traveller, who would err even in the most beaten way. Compare Germ. er weiß sich nicht zu finden, spoken of an ignorant and slow-minded man.

Proper names of towns are—(a) עִיר הַמֶּלַח ("city of salt"), in the desert of Judah, near the Dead Sea, Josh. 15:62.—(b) עִיר נָחֶשׁ ("city of serpents"), [*Ir-nahash*], the site of which is not known, 1 Ch. 4:12.—(c) עִיר שֶׁמֶשׁ ("city of the sun"), [*Ir-shemesh*], in the tribe of Dan, Josh. 19:41.—(d) עִיר הַתְּמָרִים ("city of palm-trees"), i. q. יְרִיחוֹ Jericho, so called from the multitude of palms growing there (see Plin. H. N. v. 14; Tacit. Hist. v. 6), Deut. 34:3; Jud. 1:16; 2 Ch. 28:15. As to הָעִיר, see under the word הָעִיר.

Proper name of a man is עִיר [*Ir*], 1 Ch. 7:12, for which there is, verse 7, עִירִי.

(2) *heat of anger, anger*, see the root No. 2, Hos. 11:9, לֹא אָבוֹא בְּעִיר "I will not come with anger;" perhaps also Ps. 73:20.

(3) *fear* (see the root No. 3). Jer. 15:8, הַפֶּלֶאֱתִי עָלַי פְּתָאֵם עִיר וּבְקָלֹת לַעֲלִיפֻנָה τρόμον καὶ σπουδήν.

עִיר Chald. m. (from the root עוּר) *a guard, a watcher*, a name of angels in the later Hebrew, from their guarding the souls of men [?], Dan. 4:10, 14, 20. (Used also in the Syriac liturgies of arch-angels, as of Gabriel; elsewhere ܥܝܪ and Gr. Ἐγρήγοροι of evil angels. See the Book of Enoch, i. 6. Suiceri Thes. Eccl. v. ἐγρήγορος. Castelli Lexicon Syr. ed. Mich. p. 649.)

עִירָא ("town," ["watchful"]), [*Ira*], pr. n. m.—(1) of a priest of David, 2 Sa. 20:26.—(2) of two of David's captains, 2 Sa. 23:26, 38.

עִירָד [*Irād*], pr. n. of an antediluvian patriarch, son of Enoch, and grandson of Cain, Gen. 4:18.

עִיר pr. n. m. [*Iru*], 1 Ch. 4:15.

עִירִי ("belonging to a city"), [*Iri*], see עִיר No. 1, extr.

עִירָם ("belonging to a city"), [*Iram*], pr. n. of a leader of the Edomites, Gen. 36:43.

עִירָם, עִירָם, pl. עִירָם i. q. עִירָם—(1) adj. *naked*, Gen. 3:7, 10, 11.

(2) subst. *nakedness*. Ezekiel 16:7, וְאַתָּה עִירָה וְעִירָה "thou also (wast) nakedness and necessity," i. e. utterly naked and helpless (abstr. for concr. like עִירָה, עִירָה). Verse 22, 39; 23:29. Root עִירָה No. I.

עִירָה the constellation of the bear, see עִירָה,

עִירָה pr. n. see עִירָה.

[עִירָה a root unused as a verb, which appears to have signified *agility and alacrity*; hence the quadriliterals עִירָה, עִירָה, עִירָה, עִירָה.]

עִירָה (i. q. עִירָה "mouse"), [*Achbor*], pr. n. m.—(1) Genesis 36:38.—(2) of a courtier of Josiah, 2 Ki 22:12, 14; Jer. 26:22; 36:12.

עִירָה a spider, Job 8:14; Isa. 59:5 (Arabic عكب, Chaldee ܥܝܒܝܬܐ). It seems to be compounded of the verb עִירָה, Arab. عكش to weave (as a spider), and عَکֵב [עִירָה] agile, swift as if *agile weaver*, compare German Spinne, from spinning, and the Gr. ἀράχνη from the Phœnicio-Shemitic עִירָה to weave.

עִירָה m. a mouse, especially a field mouse, 1 Sa. 6:4, 5, 11, 18; Lev. 11:29; but some esculent species of dormouse appears to be meant, Isaiah 66:17.

Indeed, Arab. عكبر is i. q. ܥܝܪܥܝܪܝܐ, an animal good for food, like a rabbit, *mus jaculus*, Linn. See Bochart in Hieroz. t. i. p. 1017, who regards this word as being compounded of the Chaldee עִירָה to devour, and עִירָה a field (l being elided); I prefer from עִירָה to devour, to digest food, and עִירָה in the signification of *corn*. [But see עִירָה.]

עִירָה ("sand made warm by the heat of the sun"), Arab. عك from the root עִירָה pr. n. *Accho*, a maritime city in the tribe of Asher, Jud. 1:31 (and perhaps Mic. 1:10; where בְּנוֹ seems to be for *Benoni*); called on the Phœnic-Grecian coins עכ, read עכ (see Mionnet, Descr. des Medailles, tab. 21. Eckhel, Doctr. Numm. iii. 423 [See Ges. Monum. Phœnic. p. 269]), Greek Ἀκη (Strabo, xvi. 2, § 25); more commonly called *Ptolemais*; called in the time of the crusades عك, now *St. Jean d'Acre*. See Relandi Palæstina, p. 534—42.

עִירָה ("causing sorrow," comp. Josh. 7:26) [*Achor*], pr. n. of a valley near Jericho, Josh. 15:7; Isa. 65:10; Hos. 2:17.



**עֵבֶר** an unused root, Arab. عَكَ prop. to strike, to smite; fut. I, to be hot (as the day), prop. to be struck or touched by the sun (compare נָכָה No. 3, and عَرَب), whence pr. n. עֵבֶר.

**עֵבֶן** an unused root, prob. i. q. עָבַר (comp. Josh. 7:1, seqq.), whence pr. n. יַעֲבֹן and—

**עֵבֶן** pr. n. ("troubling," i. q. עָבַר, as this name is actually written, 1 Ch. 2:7), [Achan], an Israelite, who, by his sacrilege, occasioned the people to be smitten, Josh. 7:1; 22:20.

**עֵבֶם** not used in Kal. Arab. عَكَس to bind back, whence عֵבֶם a rope which is fastened from the mouth of a camel to its forefoot. Hence עֵבֶם a fetter, an anklet, from which—

PIEL, denom. to adorn oneself with anklets, or to make a noise, or tinkling with them, a mark of women desirous of attracting attention, Isa. 3:16.

**עֵבֶם** m. an anklet (see the root)—(a) a fetter for a criminal. Pro. 7:22, "he (the young man) follows her (the adulteress) as an ox to the slaughter-house; וּבְעֵבֶם אֶל־מוֹסֵר אֹיִל and as the wicked man (i. e. criminal) (goes or is conveyed) in fetters to punishment." Some recent writers have incorrectly denied that עֵבֶם can be rendered as in fetters, although it is not necessary to assume the ellipsis of the particle בְּ; see Hebr. Gramm. § 116, note; and see especially the examples in which the noun, after בְּ, must be regarded as in the accusative, and designates state or condition in which any one is: בְּחֵלֹם as in a dream, Isa. 29:7; בְּמִוֹד לְבוֹשׁ as in a splendid garment, Job 38:14. Or in this passage עֵבֶם may be for אֵישׁ עֵבֶם "as one bound in fetters (is conveyed) to the punishment of the fool;" i. e. of folly or crime; Germ. wie ein armer Sünder zur Strafe der Thorheit.—(b) as an ornament of women loving display, periscelis, περισκήλιον. Plur. עֵבֶםִים Isa. 3:18. Compare עֵבֶם.

**עֵבֶם** ("anklet"), [Achsa], pr. n. of a daughter of Caleb, Josh. 15:16, 17; Jud. 1:12.

**עָבַר**—(1) pr. i. q. Arab. عَكَר TO DISTURB OR TROUBLE water; figuratively—

(2) to afflict any one, Jud. 11:35; often more strongly, i. q. to bring evil upon, Gen. 34:30; Josh. 6:18; 7:25. 1 Sam. 14:29, אֶת־הָאָרֶץ "my father troubleth the land," 1 Ki. 18:17, 18. Prov. 11:17, עָבַר שָׂאֵר אֶת־בָּשָׂרוֹ "the cruel troubleth his own flesh," verse 29.

NIPHAL, to be troubled, stirred up, (as grief),

Ps. 39:3. Part. fem. troubled, i. e. trouble, disturbance (Berrüttung), Pro. 15:6. Hence—

**עָכָר** [Achar], see עָכָן.

**עָכָרָן** ("troubled"), [Ocran], pr. n. m. Num. 1:13; 2:27.

**עָכָשׁוּב** m. quadril. an asp, Ps. 140:4. It is formed apparently from the root עָכַס to bend backwards, by the addition of the letter ב. See Lehrs. p. 865.

**עַל & עָלָה** (of the same form as עָרַד, from the root עָרָה)—(1) prop. subst. height, hence as a coner. the Highest, Most High. Used of God, Hosea 11:7, אֱלֹהֵינוּ "they (the prophets) called them (the people) to the Most High, but no one will exalt (him)." With the negative part. לֹא עָלָה or לֹא עָלָה non-summus, not the Most High, i. q. לֹא אֱלֹהִים non-deus, not god, collect. non-dii, not gods, i. e. idols, or i. q. בְּרִיעַלְלוֹ worthlessness, nothingness. Hos. 7:16, יִשְׁבֹּנוּ לֹא עָלָה "they turn themselves to idols" or "to worthlessness."

(2) Adv.—(a) on high, highly. 2 Sam. 23:1, הָקָם עָלָה " (who) was raised on high."—(b) on high, above, מֵעַל from above, Gen. 27:39; 49:25; and simply, above, Ps. 50:4. Whence constr. st.

**עָלָה** pl. const. עָלָה (a form peculiar to poetry, like עָלָה, עָלָה, עָלָה, עָלָה) with suff. עָלָה, עָלָה, עָלָה, עָלָה poet. עָלָה (Ps. 5:12; Job 20:23).

(A) a prep. of very frequent occurrence, and of wide extent in meaning; answering to the Gr. ἐπὶ (ἐπὶ) and ὑπὲρ, Germ. auf, über, Lat. super and in, on, upon, over; the various significations of this word may be referred to four classes. It is—

(1) i. q. ἐπὶ, super, auf, upon, when anything is put on the upper part of another, so as to stand or lie upon it, or have it for its substratum—(a) used of a state of rest, e. g. to lie עָלָה הַמִּטָּה on a bed, 2 Sa. 4:7; עָלָה הַדֶּרֶךְ on the path, Job 18:10; עָלָה הַבָּרָה on a country, Amos 7:17 (compare Isaiah 14:1, 2), and so עָלָה אֶפְרַיִם on the territory of Ephraim, Isa. 7:2 (in Germ. auf dem Gelbe, auf ephraimitischem Gebiete). It is correctly used, Psalm 15:3, "he slandereth not עָלָה לְשׁוֹנוֹ on his tongue," (for there speech really springs up); and in like manner עָלָה פִּיךָ upon thy mouth, where we should say, upon thy lips. Ex. 23:13, לֹא יִשְׁמַע עָלָה פִּיךָ "let not (the name of idols) be heard on thy lips." Ecc. 5:1; Ps. 50:16; compare Gr. ἀνα στόμα εἶπεν. To the same usage belongs the phrase עָלָה בֵּית on or in a house; the examples of which however may be judged of separately. Isa. 32:13, "briers and thorns grow up עָלָה בְּתוֹכָם קִשְׁיוֹשׁ in all the house"

of luxury," etc., that is, upon their ruins, from which they spring up as from the ground. Isaiah 38:20, "we sing with stringed instruments... על בית," "on the temple of Jehovah," this being built upon a lofty site; so in Germ., auf der Stube, auf dem Saale, for oben in der Stube, Pol. po izbie, on the parlour, from its being higher than the ground-floor. To the examples of letter *b*, and below to No. 4, we should perhaps refer Hos. 11:11, "I will cause them to dwell על בתיהם in their houses," and Isaiah 24:22, "the prisoners are gathered together into the dungeon, and are shut up in the prison." Similar is על עפר on the dust, not only used of the surface of the ground, but also in the grave, where the dead both lie upon the dust, and under it, Job 20:11; 21:26; see עפר.

Specially—(a) it is used in designating clothing which any one wears. Gen. 37:23, "the tunic אשר עליו which he wore," or "with which he was clad." Exod. 28:35; Deut. 7:25; 1 Ki. 11:30. So should the passage be explained Job 24:9, על עני ויבדלו (אשר) "the things which are on the poor (i.e. the garments, clothes of the poor) do they take in pledge." Comp. על נלה for את אשר על נלה Lam. 2:14; 4:22, under the word נלה No. 2. (In the same manner in Arabic they use على, see Schult. on Job 24:21; Hariri, Cons. ed. Sch. iv. page 46; also, the Gr. χειρίδες ἐπὶ χερσὶ, Od. xxiv. 229).—It is used—(β) to be heavy upon any one, i.e. to be troublesome to him, see פבר and Lehrs. 818. So Isa. 1:14, הִיוּ עָלַי לְטָרָה "they are as a burden upon me," i.e. they are a trouble to me. Opp. to חָלַל מַעַל. Hence—(γ) it denotes duty or obligation, which rests upon any one, like a burden (see my remarks on Isa. 9:5). 2 Sa. 18:11, עָלַי לָחֶה "(it was) upon me to give (my duty)." Prov. 7:14, זָכַרְתִּי נְשָׁלִימִים עָלַי "thankofferings (were) upon me," (I owed them, had vowed them). Gen. 34:12, הִרְבּוּ עָלַי כְּסֹדָה וּמִתָּן "lay upon me never so much dowry and gift," etc. 1 Ki. 4:7; Ps. 56:13; Ezra 10:4; Neh. 13:13. (So the Arab. على الف I owe a thousand denarii, and على الف thou owest me a thousand denarii; De Sacy, Gramm. Arabe 2nd edit. i. § 1062).—(δ) הָיָה עָלַי, Gr. ἦν ἐπὶ τῷ, e.g. חָם עָלַי לֶחֶם to live on bread, Dent. 8:3; חָרְבּוּ עָלַי חֶרֶב by his sword, Gen. 27:40. Life is supported and sustained by whatever על is thus used with, as though it were a foundation upon which it rested. Comp. Isa. 38:16. Used figuratively—(ε) of the time when anything is done (as the things done rest upon time as a foundation or else go on in time

as in a way); this usage is, however, of rare occurrence. Pro. 25:11, עַל אָפְנֵי "in its own time," (see אָפֶן); zu seiner Zeit. (So Arab. على عهده in its own time; Gr. ἐπ' ἡμαρτι, Od. ii. 284; ἐπὶ νυκτὶ, ἐπὶ πολυμοῦ; Engl. upon [on] the day; Germ. auf den Tag).—(ζ) of a rule or standard which is followed, or example which is imitated (since things to be measured or to be made according to the pattern of any thing else are laid upon the rule or standard, man legt sie auf das Muster; comp. Gr. ἐπὶ θηρὸς, in the manner of beasts, hunc in modum; Germ. auf die Art, auf englisch, in the English manner.) Ps. 110:4, עַל דְּבָרָי "after the manner of Melchizedech." כ' in this manner, Esth. 9:26. על καλεῖσθαι ἐπὶ τινος, to be called by any one's name (see קרא). Often used of the instrument after whose modulations a song is to be sung, Psal. 8:1; 45:1; 53:1; 60:1; 69:1; also used of a song the tune or measure of which is followed by other songs, Ps. 56:1 (compare as to a similar use of the Syr. عا Eichhorn, Pref. to Jones de Poësi Asiat. p. xxxiii; also the Russian po tact, nach dem Tacte).

(b) used of motion upon or over the upper part of a thing or place, either downwards upon any thing from a higher place, hinab, herab auf (etwas), or upwards from a lower place, hinan auf (etwas). Of the former kind are השלך על to cast upon any thing, Ps. 60:10; to rain on the earth, Job 38:26; to fall on one's knees, 2 Ki. 1:13; to inscribe על יד, יתן על יד, יתן על יד "to deliver into the hands, Isa. 29:12, and hence figuratively על צנה על פקד and other verbs of commanding, giving orders; also בוא על to come upon any one (see בוא); also, Gen. 16:5, חָמְסִי עָלַי "(let) my wrong (the wrong done to me) (be) upon thee;" על Eze. 13:3; דבר טוב על to pronounce good upon any one. Here also should the expression be referred which has been variously explained, "my soul pours itself על upon me," i.e. being poured out into tears, it wholly covers me, as it were, with them, (überschüttet, übergießt mich mit Thränen), Job 30:16; Ps. 42:5. This expression is followed in others which are similar to it, as התעצפה על רוחי Ps. 142:4; 143:4; Jon. 2:8; התפתה על רוחי Ps. 42:6, 7, 12; 43:5. (On the other hand, there is a pregnant construction in נהפכו עלי צירים "pains are turned upon me," i.e. come upon me; 1 Sam. 4:19; Dan. 10:16).—To the latter kind belong עלה על הר to go up into a mountain, Isa. 40:9; 14:3, 14; to take (any one) up into a chariot, על המרכבה 1 Ki. 20:33; עלה על עץ to hang on a tree, Gen. 40



19; 2 Sam. 4:12; and also the phrase *עלה על לב* to come up upon the heart, and to occupy it, used of thoughts, Jer. 3:16; 7:31; 19:5; 32:35. Hence—(a) it denotes something *super-added* (compare Gr. *μῆλος ἐπὶ μῆλῳ*, Od. vii. 120, *ἐπὶ τοῖς*, Germ. *über dieß*, Lat. *vulnus super vulnus*), as *על* to add to any thing (see *על*); *נחשב על* to be reckoned to any thing, 2 Sam. 4:2; *שבר על שבר* ruin upon ruin, Jer. 4:20, compare Eze. 7:26; Job 6:16; Isa. 32:10, *ימים על שנה* “(add) days to a year,” i.e. after a year and more; Gen. 28:9, “he took Mahalath... *על* unto his wives,” besides his other wives; Gen. 31:50. Where any thing is subjoined which might be a hindrance, it is—(β) *notwithstanding*, and when followed by an inf. *although*, Job 10:7, *על דעתך* “although thou knowest.” See below, B, No. 1.

(2) The second class comprehends those significations and phrases in which there is the idea of *impending*, *being high*, *being suspended over* anything, without, however, touching it; Gr. *ὑπὲρ*; Germ. *über*, *above*, *over*. It is used of rest in a place, e.g. Job 29:3, “when his light shined *על* over my head.” Ps. 29:3, “the voice of the Lord (is heard) over the waters;” also after verbs of motion, Gen. 19:23, “the sun was risen *על* over the earth;” Gen. 1:20; Job 31:21. Specially—(a) it is used of rule over men, as *מלך על*, *משל על*, *הפקיר על* to set over; *הוא על הנביא* he who is over (the ruler of) the palace: (see *בית* No. 2).—(b) It is put after verbs of covering, protecting (prop. to cover over anything); see *ננן*, *בסה*, *כסה*, *עטה* and Lehrs. 818; even though the covering or vail be not above the thing, but around, or before it. Ex. 27:21, “the curtain which was above the testimony,” i.e. before the testimony. 1 Sam. 25:16, *הוקה הוי עלינו* “they were a wall above us,” i.e. before us; they protected us; Eze. 13:5. After verbs which convey the idea of protecting, and also those which imply defending or interceding, it may be rendered in Latin, by *pro*, *for* (compare Gr. *ἀμύνειν ὑπὲρ*, *θύνει ὑπὲρ*); as *על* to fight for any one, Jud. 9:17; *על* id.; Dan. 12:1; *על* to make atonement for any one; *התפלל על* to intercede for any one, to avert penalty. Often—(c) it has the signification of *surpassing*, *going beyond* (compare Lat. *super omnes*, *supra modum*). Ps. 89:8, “terrible above all that are round about him.” Job 23:2, *ידי כבדה על אפתי*, “my hand (i.e. the hand of God punishing me) is heavier than my groaning;” Eccl. 1:16; Ps. 137:6; Gen. 49:26. In these examples the particle *על* is nearly the same as *על* comparative (also Gen. 48:22, “I give to thee

one portion of land *על אחיך* above thy brethren,” (i.e. greater than to thy brethren); and even—(d) it is often *besides*, *over* and *above*. Ps. 16:2, *מוכתי על*; and of time, *beyond*; Lev. 15:25, “if the flux continue *על* beyond the time of her uncleanness;” Job 21:32. Figuratively—(e) it is used of the cause, on account of which (Gr. *ὑπὲρ οὗ*) any thing is done. Ps. 44:23, “for thy sake (*על*) we are killed;” Job 34:36; Ruth 1:19. Hence *על* Lam. 5:17; Jer. 4:28, and (see *על*) on this account; *על אודות* (*propter rem*); *על דבר* (*propter causas*), on account of; *על קו* on what account? i.e. wherefore. Followed by an inf. *על אמרה* *because thou sayest*, Jerem. 2:35; Job 32:2. Often, therefore, used of the cause (as if the foundation) both of joy and sorrow (see *שמה*, *התענג*, *שמה*); of laughing and weeping (see *שחה*, *בכה*); of anger (Job 19:11); of pity (Ps. 103:13) etc.; also—(f) of the object of discourse (see *על*, *דבר*, also Nu. 8:22); of swearing (Levit. 5:22); of confession (Ps. 32:5); of prophecy (1 Ki. 22:8; Isa. 1:1); of strife (Gen. 26:21), etc.; and—(g) of the price for which any thing is done (compare Latin *ob decem minas = pro decem minis*); Job 13:14, *עלמה* “at what price,” prop. “on account of what.”

(3) The third class comprehends those examples in which *על* (after verbs of rest) has the sense of *neighbourhood* and *contiguity*; Lat. *ad*, *apud*, Germ. *an*, *bei*, *at*, *by*, *near*; this sense however springs from the primary one of being high over, and may be reduced to that. (Compare Germ. *an* from *anā*, Lat. *apud*, ant. *apur*, *apor*, i.e. *ὑπὲρ*, Sanscr. *upari*.) So especially—(a) when a thing really impends over another, e.g. when one stands at a fountain (*על*), over which one really leans. Gen. 16:7; *על* by the water (as that is lower than the surface of the ground), Num. 24:6; *על* by the sea, Ex. 14:2, 9; *על* on the shore of the Nile, Isai. 19:7 (compare Gr. *ἐπὶ ποταμῷ*, Lat. *super fluvium*, Liv. i.e. *ad fluvium*, Engl. *upon the river*, Dutch *Keulen op den Rhyen*, Russian *ponorska maritime*, pr. *supermarinus*); *על* by the camels (while they were lying down, so that a man standing was above them), Gen. 24:30; *על* Prov. 23:30; *על* in judgment, pr. at the judicial board (compare *super cenam*, *ἐπ' ἐργῳ*), Isaiah 28:6; *על* at the manger, Job 39:9;—(b) or when one inclines oneself, or leans upon any thing. Isaiah 60:14, “they shall bow down *על* at the soles of thy feet.” *על* at the door (i.e. leaning against it), Job 31:9. Hence—(c) like the Lat. *ad latus*, *ad dexteram*, Germ. *auf der Seite*, *auf der*

rechten Seite (compare *ἐπὶ δεξιὰ, ἐπ' ἀριστερά*, II. vii. 238; xii. 240); *at, on*, the side or hand, e.g. על יד at the side (see יד), על יד at the hand (see יד), על ימינו at his right hand, Zec. 3:1; על פני at the front, i.e. before (see פנים), על ידי by the hedge (as in Germ. they say, unter dem Baune), Job 30:4; על קרית near the city, Job 29:7; and even with another preposition following על אחרי at the hinder part, i.e. q. אחרי behind, Ez. 41:15; על לפני Ez. 40:15. Often used of a multitude of people or soldiers attending on (standing by) a commander or king, Exod. 18:13, 14; Jud. 3:19; Job 1:14; 2:1 (compare Gr. *παρυστήναι* and *ὑπὸ τῷ ἡλίῳ* Isai. 6:2), also על קרן Exod. 14:3; על ראש Isai. 35:10; and Job 26:9, פָּרְשָׁיו עָלָיו עָנָנו "he spreads out around him his clouds." Job 13:27; 36:30.—Kindred to this is—(d) the signification of accompanying, *with*. Exod. 35:22, "men with (על) women." Job 38:32; Am. 3:15; also used of things (von begleitenden Umständen), e.g. על יד with sacrifices, Ps. 50:5; על נבל to the sound of the psalter, Psalm 92:4; על אור with the light (of the sun), Isa. 18:4; compare אכל על הדם to eat (flesh) with the blood.—Like other particles of accompanying (עם, אִתָּה), it is applied—(e) to the signification of holding, possessing. Ps. 7:11, כִּנְנִי עַל אֱלֹהִים "my shield (is) with God," i.e. God holds it. Also—(f) it is also prefixed to abstract substantives, and thus serves as a periphrasis for adverbs, as על נֶשֶׁךְ with falsehood, i.e. falsely, in a lying manner, Levit. 5:22; על יָהָר liberally, Psal. 31:24; על נִקְלָה lightly, Jerem. 6:14; 8:11; על רָצוֹן with approbation (of God), Isa. 60:7, i.e. q. לְרָצוֹן Isaiah 56:7; Jer. 6:20; compare *ἐπ' ἰσα*, i.e. q. *ἰσως, ἐπὶ μέγα, ἐπὶ πολὺ*, Arab. على بيان evidently.

(4) the fourth class includes those significations and examples in which על denotes *motion* (especially when rapid), *unto* or *towards* any place, nearly approaching in signification to the particle אל, for which אֵל is always accustomed to be used in Syr. and Chald. This arises from the signification of *rushing down upon* any thing, see No. 1, letter *b* (rushing being more swift and rapid when downwards), and this is expressed in Greek, either by the particle *ἐπὶ*, or else by *κατὰ* (*down upon* any thing); especially in compound words (*καθίμι*) Lat. *in, ad*, Germ. *auf* (*etwas*) *hin, auf* (*etwas*) *los, upon, to, towards*. Thus על פָּנָיו to his face (elsewhere אל פָּנָיו), Job 21:31; על מְקוֹמוֹ to his own place, Ex. 18:23; על יְמִינוֹ to the right hand, Gen. 24:49; על קִרְבוֹ into his inwards, i.e. into him, 1 Ki. 17:21. Hence על יד, שָׁלַח יָד to stretch out

the hand to, or towards any thing (Isaiah 11:8; see שָׁלַח), נָפַל עַל (also אָל) to fall away to any one; כָּתַב עַל (also אָל) to write to any one, 2 Chron. 30:1; שָׁם לֵב עַל to turn the heart to any thing (see שָׁם); הִשְׁתַּחֲוָה עַל to bow oneself before any one, Lev. 26:1; and so after a verb of going (2 Sam. 15:20), of coming (ibid. verse 4), of fleeing (Isa. 10:3), of drawing near, Eze. 44:13; of sending, Neh. 6:3; of being taken, Job 18:8; of telling, Job 36:33; Isa. 53:1; of love (see אָהַב) and desire, Cant. 7:11. Also, 2 Sa. 14:1, לֵב הַמֶּלֶךְ עַל אַבְשָׁלוֹם "the heart of the king (inclined) to Absalom," i.e. he loved him. Specially it is—(a) in a hostile sense, *against, upon, auf* (*etwas*) *los, über* (*etwas*) *her*. Judges 16:12, פְּלִשְׁתִּים עָלָיו "the Philistines (are) upon thee," i.e. they rise against thee. Eze. 5:8, הִנְנִי עָלֶיךָ "behold I am against thee," i.e. I invade thee, attack thee (elsewhere אֶלְכֶּךָ הִ', Job 16:4, 9, 10; 19:12; 21:27; 30:12; 33:10; Isaiah 9:20; 29:3; also, קוּם עַל to rise against any one; על עיר הָקָה עַל to besiege a city; על קִרְבּוֹ to surround any one (in a hostile manner); על הַשֵּׁב עַל to take counsel against any one, etc. More rarely—(b) in a good sense; *towards*, e.g. עֲשֵׂה חֶסֶד עַל 1 Sa. 20:8.—(c) By writers of the silver age (see the Chald.), it is not unfrequently so put for אֵל and ל, that it is rendered in Latin by a dative. Est. 3:9, אִם עַל הַמֶּלֶךְ טוֹב "if it seem good to the king," i.e. pleases him (compare Ezr. 5:17); and so also not unfrequently in the book of Job, as, 33:23, אִם יֵשׁ עָלָיו i.e. q. אִם יֵשׁ לָו "if there be to him," if he have. Job 22:2, כִּי יִסְכֹּן עֲלֵמּוֹ "if he be profitable to himself," 6:27; 19:5; 30:2; 33:27; 38:10; compare Eze. 27:5; Prov. 29:5. Less correctly to this class some have referred על השָׁמַיִם towards heaven; Ex. 9:22; על יְהוָה Isa. 17:7; (הִרָ) נָהַר עַל Mic. 4:1; and others of this kind, which belong to No. 1, *b*, latter part.

(B) Conj. על אֲשֶׁר—(1) *although* (compare letter A, 1, *b*, *β*). Job 16:17, לֹא חָמַס בְּיָדַי "although there be no violence in my hands;" 34:6; Isaiah 53:9. (Arab. على id.; see Schult. on Job, Martini on Isa. loc. cit.).

(2) *because that, because*, followed by a pret. Gen. 31:20; Ps. 119:136; Ezr. 3:11; more fully על אֲשֶׁר Deut. 29:24; 2 Sam. 3:30; על כִּי Deut. 31:17; Ps. 139:14.

It is compounded with other particles—(A) עַל pr. *as according to*, wie es angemessen (ist), comp. על A, No. 1, *ζ*; Isa. 59:18; 63:7. By far the most frequent compound is—

(B) מַעַל (Arab. على, although this is rare in Arabic, see 1 Ki. 13:15, Arab. Vers.).



(1) *pr. from upon, from above*, used of things which go away from the place, *in* or *upon* which they had been; Germ. von oben weg, e. g. Gen. 24:64, "she alighted מֵעַל הַנֶּמֶל from off the camel." Gen. 48:17, "he took the hand מֵעַל רֹאשׁוֹ from off his head," on which it was placed. Gen. 40:19. נִשָּׂא מֵעַל סֶפֶר to read of that which is written upon the book, (compare על כתב, Jer. 36:11, compare Isa. 34:16; Amos 7:11. Jud. 16:20, "Jehovah departed מֵעָלָיו from above him," (the Spirit of God having rested upon him). Specially — (a) it is used of those who *lay aside* a garment, (see על A, No. 1, a), Gen. 38:14, 19; Isa. 20:2; a shoe, Josh. 5:15; who draw off a ring from the finger, Gen. 41:42; compare Deu. 8:4; 29:4; whence it is used of the skin, Job 30:30, עָרִי שָׁחַר מֵעָלַי "my skin has become black (and falls) off from me;" verse 17. Figuratively, Jud. 16:19, "strength departed from off him," (as he had been clothed with it, see לְבִישׁ). — (b) it is used of those who remove something troubling, which had been a burden to them (see על No. 1, letter a, β). Exod. 10:28, לֵךְ מֵעָלַי "depart from me," to whom thou art troublesome and as it were a burden. Gen. 13:11; 25:6. 2 Sam. 19:10, "(David) fled out of the land מֵעַל אֲבִישָׁלוֹם from Ab-salom," (to whom his father began to be a trouble).

(2) *from at, from by, from near* anything (comp. על No. 3), as if *de...juxta, prope*. Gen. 17:22, "and Jehovah went up מֵעַל אֲבְרָהָם from by Abraham." Gen. 35:13; Nu. 16:26; hence after verbs of passing by, Gen. 18:3; removing, Job 19:13; turning oneself away, Isa. 7:17; Jer. 2:5; Hos. 9:1.

(3) *על* nearly i. q. *על* (comp. מִתַּחַת i. q. *על*), *above*, Neh. 12:37; *upon* anything, Gen. 1:7; Eze. 1:25; *over* anything Jon. 4:6; 2 Chron. 13:4; Neh. 12:31; *near, by*, 2 Ch. 26:19. (Aram. *ܠܠܐ* id. Matt. 2:9.) Also, without *?* (like מִתַּחַת for *על*), *על* *עליו*, Neh. 3:28. Eccl. 5:7, *על* *עליו* "for one high (powerful), who is above the high, watcheth him;" i. e. there is above the most powerful, one more powerful, who takes care of him. Psal. 108:5; and with an acc. Esth. 3:1; *near, by*, Jer. 36:21.

*על* Chald. with suff. *עליו*, *עליו* i. q. Heb. (1) *upon* (auf), Dan. 2:10, 29, 46, 48, 49; 3:12, etc.

(2) i. q. Hebr. No. 2, *ἐν*; specially in the signification of surpassing, Dan. 3:19; figuratively, *for, on account of*, used of cause; whence *על דָּבָר* therefore, Exr. 4:15.

(3) often i. q. *על* to some person or thing, after

verbs of entering, Dan. 2:24; returning, Dan. 4:31; sending, Ezr. 4:11, 17, 18; writing, 4:7 [but this is Heb.]; i. q. *?* the mark of the dative, Dan. 6:19, "sleep fled *עליו* to him" (i. e. his sleep); hence *על* Ezr. 5:17, and *על* Dan. 4:24, to seem good to some one, i. e. to please him.

*על* more rarely *עול*, with suff. *עולו* m. a yoke, a curved piece of wood fastened to the pole or beam, laid upon the neck of beasts for drawing, Nu. 19:2; Deut. 21:3. Mostly used figuratively of servitude, 1 Sam. 6:7; 1 Ki. 12:11; Isaiah 9:3; of calamity, Lam. 3:27. Arab. *عَلَّ* id., from the root *عَلَل* No. II, 2.

*עלה* Ch. followed by *עליו* over, Dan. 6:3.

*עלה* ("yoke"), [*Ulla*], pr. n. m. 1 Ch. 7:39.

[*עלב* an unused root, i. q. *עלב* to be strong. Hence the pr. n. *עלבו* (see under *עב*).]

*עלג* an unused root, i. q. *עלג* to stammer; whence—

*עלג* m. adj. *stammering*, Isa. 32:4. (Arabic *عَلَجَ* barbarian.)

*עלה* fut. *יעלה*. — (1) TO GO UP. (Arab. *عَلَا* to be high, lifted up, also to go up. In the Indo-Germanic languages to the same family belongs the Latin root, *alo* (aufziehen); whence *alesco* (wachsen), *altus*, *altare*, and, with the breathing at the beginning of the word hardened, *cello*; whence *celsus*, *excello*, *collis*. As to the German roots, see Fulda, Germ. Wurzelwörter, § cex. 2.) Constr. followed by *על* of place to which one ascends, Isa. 14:14; *על* Ex. 24:13, 15, 18; 34:4; Isa. 22:1; Ps. 24:3; Cant. 7:9; followed by an acc. Gen. 49:4, *על* *עליתי* מִשְׁכְּבִי אָבִי, "because thou wentest up thy father's couch;" Prov. 21:22; Nu. 13:17; Jud. 9:48. It is very often used in speaking of those who go from a lower region towards a higher; for instance, of those who go to Judaea from Egypt, Gen. 13:1; 44:24; Ex. 1:10; from the kingdom of the ten tribes, Isa. 7:1, 6; 1 Ki. 12:27, 28; 15:17; Acts 15:2; from Assyria, Isa. 36:1, 10; from Babylonia, Ezr. 2:1; Neh. 7:6; from all countries (Zec. 14:16, 17); also of those who go up to the sanctuary, Ex. 34:24; 1 Sa. 1:3; 10:3 (sanctuaries having anciently been built on high places, like monasteries, of which those who go thither are said in Syriac, to go up (ܥܠܐ), compare under the word *עלה* No. 3, 4), who go to the city (cities having, in

like manner, been built on mountains); 1 Sa. 9:11; Jud. 8:8; **20:18, 31**; Hos. 8:9; who go into the desert (which seems, like the sea, to rise before those who look at it), Job 6:18; Matt. 4:1; who go to a prince or judges (from their commonly residing in citadels), Num. 16:12, 14; Jud. 4:5; 20:3; Ruth 4:1; Deut. 17:8.

Inanimate things are also said to go up, as smoke, Gen. 19:28 (and even any thing which being burned turns to smoke, Jud. 20:40; Jerem. 48:15); vapour, Genesis 2:6; the morning, Gen. 19:15; 32:25, 27; anger (which is often compared to smoke), Ps. 18:9; 78:21, 31; 2 Sa. 11:20; also, a way which goes upwards, Jud. 20:31; a tract of rising ground, Josh. 16:1; 18:12; a lot which comes up out of the urn, Lev. 16:9, 10; Josh. 18:11; a plant which sprouts forth and grows, Gen. 40:10; 41:22; Deu. 29:22; (poet. used of men, Gen. 49:9); whence the part. עולה Job 36:33 (a plant) sprouting forth; compare עלה.

Like other verbs of going, flowing (see הָלַךְ, יָרַד); poet. it is construed with an acc. of the thing, which goes up in great plenty, as though it all were changed into it; Proverbs 24:31, הָיָה עֲלֶיהָ בָלוֹ קַמְשֹׁנִים “behold! it all (the field) went up thorns,” i. q. becomes thorns, like a house when burned turns to smoke, Isa. 34:13; 5:6; Am. 8:8; 9:5.

(2) Metaph. *to increase, to become strong* (as a battle), 1 Ki. 22:35; wealth, Deut. 28:43; followed by עַל, *to overcome*, Pro. 31:29. As to the phrase עַל עַל עַל see עַל p. DCCXVIII, A.

(3) A garment when put on is said to go up (see על No. 1, a, a), Lev. 19:19; a razor when used for the head, Jud. 16:17; a bandage, when applied to a wound (see אַרְבִּיקָה); also things which are *taken up*, carried away (compare Hiph. No. 3), Job 5:26; 36:20; also things which come up into an account (compare Hiph. No. 3), 1 Ch. 27:24.

NIPHAL (pass. of Hiph.).—(1) *to be made to go up*, i. e. *to be brought up*, Ezr. 1:11.

(2) *to be made to depart, to be driven away*, Jer. 37:11; Nu. 16:24, 27; 2 Sa. 2:27.

(3) *to be elevated, exalted* (used of God), Psalm 47:10; 97:9.

HIPHIL הִפְּחִיל (rarely הִעָּלָה Hab. 1:15)—(1) *to cause* (any one, or any thing) *to go up*, e.g. on a roof, Josh. 2:6; out of a pit, Gen. 37:28; *to lead up, to take up*, 1 Sa. 2:19; 8:8; 2 Sa. 2:3; 6:15; 2 Ki. 17:36; הִפְּחִיל אֶת הַנֵּרוֹת he *put* lamps on the candlestick, Ex. 25:37. Constr. followed by an acc., once followed by 7 Eze. 26:3. Specially *to put* a sacrifice on the

altar, *to offer*, Isa. 57:6; **הִעֲלָה עֹלֹת** *to offer a burnt offering*, Lev. 14:20; Job 1:5.

(2) *to take up*, Ps. 102:25.

(3) *to bring up* into an account, 1 Ki. 9:21.

(4) *to spread over, to overlay with.* 1 Ki.  
10:17, "עָלָה עַל־הַמִּגָּן הָאֶחָד וְהָיָה עֲלָיו מִנֵּי זָהָב" *and he overlaid one shield with three minæ of gold,*" i. e. he used it in gilding one shield.

HOPHAL הֶעֱלָה (for הֶעֱלָה) *to be led up*, Nah. 2:8; *to be offered* (as a sacrifice), Judges 6:28; *to be brought* into an account, 2 Ch. 20:34.

HITHPAEL, *to lift up oneself*, Jer. 51:3.

[illegible]

עלה constr. עֲלָה, with suff. עֲלָהּ (Ps. 1:3); plur. constr. עָלִי Neh. 8:15; m. *a leaf*, Gen. 3:7; 8:11; collect. leaves, Ps. 1:3; Isa. 1:30; from the root עָלָה in the sense of growing and sprouting forth.

עַל Chald. *pretext, cause*, Dan. 6:5, 6. (Aram. and Arab. عِلَّة id. In Arabic it is also used of *any thing*, which is made the pretext of neglecting another, see the root عِلَّل No. I, Kal.)

**עֹלָה** more rarely **עֹלָה** f.—(1) *what is laid on the altar, what is offered on the altar* (see the root, Hiphil No. 1); specially i. q. **עֹלָה** *a burnt offering, a sacrifice of which the whole was burned*, Gen. 22:3, 6; Lev. 1:4, seq.

(2) *ascent, steps*, Eze. 40:26.

Sometimes עֲלָה is contracted from עֲלֵה *iniquity*, which see.

עֹלָה, emphat. עֹלָתָא Ch. *a burnt offering*, pl.  
עֹלֹת Ezr. 6:9.

עֲלִיָּה f.—(1) with the letters transposed, i. q.  
עֲלִיָּה (which, in Hos. loc. cit., is found in many copies).  
—(1) *iniquity*, Hos. 10:9. (Compare Æth. 𐩢𐩨𐩣𐩪:  
i. q. 𐩢𐩨𐩣.)

(2) [*Alvah, Aliah*], pr. n. of an Edomite tribe, Gen. 36:40; 1 Ch. 1:51 קרי, where כתיב has עליה.

**עַלְמִים** (denom. from **עָלַם**, of the form **עֲלָמִים**, **עֲלָמִי**, m. pl. *youth, juvenile age*, Psa. 89: 46; Job 33: 25; poet. used of juvenile strength. Job 20: 11, **עֲצָמוֹתַי כְּלָלוּ עֲלָמִי**, "although) his bones are full of juvenile strength," as well rendered by the LXX., Chald., Syriac (others take it as hidden sins). Used of the youthful period of a people, Isa. 54: 4.

עלון ("unrighteous" ["i. q. *عليان* thick.



heavy"], [*Alvan*], pr. n. of an Edomite, Gen. 36: 23, which is written עלון 1 Ch. 1:40.

עלוקה f. ἀπαξ λεγόμεν. Pro. 30:15, pr. a leech, as rightly rendered by the LXX., Vulg., Gr. Venet.

(Arab. علقه, Syr. حَكَم id. from the root עלן and עלץ to adhere); hence used as a female monster or spectre, an insatiable sucker of blood, such as الغول, the goul in the Arabian superstitions, especially in the Thousand and One Nights, or like the Vampire of our fables. [Such profane follies must not be looked on as illustrations or explanations of the inspired Scripture; as if the Holy Ghost could sanction such vanities.] So العلوک in the Kamûs is rendered by

the very word الغول, which Bochart (Hiero. ii. 801) and Alb. Schult. on Prov. loc. cit. have incorrectly interpreted *fate*. See also my remarks on the superstitions of the Hebrews and other Orientals with regard to spectres, in Comment. on Isa. 34:14.

עלז i. q. עלם and עלץ TO EXULT, TO REJOICE, (originally, I believe, used of a sound of joy, like ἀλαλάω, עלז, not of leaping, dancing, like the syn. על, 2 Sa. 1:20; Ps. 68:5; followed by על, concerning anything, Psalm 149:5; Hab. 3:18. It is also applied to inanimate things, Ps. 96:12. It is sometimes used in a bad sense, of insolent, haughty men, Ps. 94:3; Isa. 23:12; compare 5:14.

Derived noun, עלוי, and—

עלז m. *exulting, rejoicing*, Isa. 5:14.

עלט an unused root; Arab. غلط to be thick,

dense, with the letters transposed غطّل to be dark; whence—

עלטה f. *thick darkness*, Gen. 15:17; Eze. 12:6, 7, 12.

עלי ("going up," perhaps "height;" from the root עלה), pr. n. *Eli*, a high priest; the predecessor of Samuel [as judge in Israel], 1 Sam. 1:3, seqq.; LXX. Vulg. 'HAI, *Heli*.

עלי m. a pestle, Prov. 27:22; from the root עלה to be lifted up (compare No. 3). It may also be suspected that the signification is taken from the root עלל; Arabic عَلّ Conj. II. to strike with repeated blows; but it is not necessary to resort to this.

עלי adj. only in f. עלית *higher, upper*, Josh. 15:19; Jud. 1:15; from the root עלה; of the form עלל.

עלי Chald. *most high, supreme*. עלה Dan. 3:26, 32; 5:18, 21; and simply עלה Dan. 4:14, 21; 7:25; used of the only and most high God. In כהיב always עליא; according to the Syriac form חכין.

עלון and עלון see עלה and עלן.

עליה f.—(1) *an upper chamber, a loft* on the roof of a house; ὑπερφῶν, Ὀβליτ, Ἐρτερ. (Arabie עליه) Jud. 3:23, 25; 1 Ki. 17:19, 23; 2 Ki. 4:10. Poet. used of heaven, Ps. 104:3, 13.

(2) *a ladder, ascent by steps*, by which one went up to the temple, 2 Chron. 9:4.

עליון m. עליונה f. adj.—(1) *high, higher* (opp. to תחתון), Gen. 40:17. הַבְּרֶכָה הָעֲלִיָּה the higher pool (i. e. situated in a higher place), 2 Ki. 18:17; Eze. 42:5. Used once of something set in an elevated place, and made an example of punishment to men, such as is called in Greek παραδειγματισθαι. 1 Ki. 9:8; הַבֵּית הַזֶּה יִהְיֶה עֲלִיּוֹן Vulg. *et domus hæc erit in exemplum*.

(2) *Supreme, Most High*, used of God, as אל עליון Gen. 14:18; יהוה עליון Ps. 7:18; אלהים עליון Psalm 57:3; and simply עליון Ps. 9:3; 21:8. (The Phœnicians and Carthaginians used the same word in speaking of their gods, viz. Ἐλαιοῦν, i. q. ὑψιστος, Philo Bybl. in Euseb. Præp. Evang. i. 10; and Alonim valonuth (עליונים ועליונות) the gods and goddesses, pr. those who are above, both male and female. Plaut. Pen. v. 1, 1; also pr. n. Abdalonimus, i. e. עבר עליונים the servant, i. e. worshipper of the gods.)

עליון Ch. id., only in plur. (majest.) עליונים used of the supreme God, Dan. 7:22, 25. [But may not this pl. adj. be equivalent to ὑψιστα in the New Test.?] *highest places*.]

עלוי m. *exulting, joyful*, Isa. 24:8; sometimes (like the verb, which see), used in a bad sense, *exulting, insolently*, Isa. 22:2; Zeph. 2:15; Isa. 13:3; עלוי וגו' [but the second word really is גָּאוֹתִי rendered in Thes. "those who rejoice in my splendour"], Zeph. 3:11.

עליל m. ἀπ. λεγόμεν. Ps. 12:7; *workshop*, from the root עלל No. I, 3.

עלילה (from the root עלל I, 3), Ps. 14:1; 66:5 plur. עלילות f. *a deed, work*—(1) used of the excellent deeds of God, Ps. 9:12; 77:13.

(2) of the deeds of men, especially in a bad sense

Deut. 22:14, 17 (comp. על I, 2). Zephaniah 3:7, הִשְׁחִיתוּ לִי עֲלֻתָם "they perverted all their doings," they acted perversely, wickedly; Ps. 14:1; 141:4; Ezek. 14:22.

**עלילה** f. i. q. the preceding No. 1, a deed (of God), Jer. 32:19.

**עליצות** f. (from the root עלץ), exultation, rejoicing, Hab. 3:14.

**עלות** f. Chald. the higher part of a house, i. q. Heb. עליה Dan. 6:11.

**עלל** i. q. Arab. عَلَّ pr. TO DRINK AGAIN, after a former draught (for which they use the verb نَهَلَ), in order to quench thirst fully. Conj. II. to drink again and again, to drink deep. But this primary notion is variously applied, for instance, to a second blow, by which one already wounded is killed; to an after-milking, by which the milk is altogether drawn away; to a gleanings, and going over boughs, so as to collect all that may be left from the former harvest, etc., see Jauhari and Firuzabadi, in Alb. Schult. Orig. Hebr. i. c. 6, who treats on this root at considerable length. In Hebrew it is—

(1) to glean, to make a gleanings, like عَلَّ Conj. II.; see Po. No. 1, and עללות.

(2) to quench thirst, figuratively applied to gratifying lust (see Hithpa. Jud. 19:25); more often to gratify one's desire (den Muth fűhlen) in vexing any one, petulantly making sport of him, hence to be petulant (muffwillig seyn), מעלל, מעלל, מעלל a petulant (boy), abstr. מעלל.

(3) to perform (a work), to accomplish (etwas vollbringen, vollfűhren), see עליל, hence to do a deed, see Po. No. 3, and the nouns עלילה, מעלל.

POEL—(1) to glean, Lev. 19:10; followed by an acc. of the field, Deu. 24:21. Figuratively applied to a people utterly destroyed, Jer. 6:9.

(2) to be petulant. Part. מעלל a petulant (boy), Isa. 3:12, i. q. עלל, עלל which see.

(3) to vex, to illtreat any one, followed by ל of pers. Lam. 1:22; 2:20, לִי עוֹלָתָהּ בָּהּ "whom hast thou thus vexed?" Lam. 3:51, עֵינִי עוֹלָהּ לְנַפְשִׁי "my eye vexes me," i. e. pains me (from weeping). Pass. Lam. 1:12, "like unto my sorrow עוֹלָהּ לִי which has been brought upon me." Job 16:15, עוֹלָתִי בְּעָפָר מְרִי "I have ill-treated my head in the dust," i. e. I have made it dirty, altogether covered with dust.

HITHPAEL הִתְעַלֵּל—(1) pr. to satisfy thirst, used

of lust, followed by א on any one, Judges 19:25; to satisfy the mind in vexing any one, and making sport of him (well rendered by the LXX. ἐμπαίζω, Vulg. illudo), 1 Sa. 31:4; 1 Ch. 10:4; Num. 22:29; Jer. 38:19.

(2) to put forth all one's power, to expend it in destroying any one, followed by א Exod. 10:2; 1 Sa. 6:6.

HITHPOEL, to complete, to do a deed, Ps. 141:4. Derived nouns, עוֹלָל, עוֹלָל, עוֹלָל, עוֹלָל, עוֹלָל, עוֹלָל, Chald. עוֹלָל.

II. **עלל** an unused root. Arab. عَلَّ—(1) to put in, to thrust in, and intrans. to enter, like the Ch.

עלל.—(2) to bind on, to bind fast, whence על עלל a yoke (like the Lat. jugum a jungendo, Gr. ζυγόν from ζευγνύω).

**עלל** Chald. i. q. Hebr. No. II.—(1) to enter (Syr. id.). Specially used of any one who enters, and is admitted to the private audience of a king, Dan 2:16, 24. Pret. עלל Dan. loc. cit.; fem. עללת, עללת 5:10. Part. plur. עלל 4:4; 5:8 כתיב עלל.

(2) to set (used of the sun [the subst. מעל]), Dan. 6:15. Comp. Hebr. בוא.

APHEL, to bring in any one, followed by א of pers., pret. הִנְעֵל (the letter נ being inserted) Dan. 2:25; 6:19; Imp. הִנְעֵל 2:24; inf. הִנְעֵל 5:7; and הִנְעֵל 4:3.

HOPHAL הִעֵל to be introduced, 5:13, 15.

Derived noun, מעל.

**עללות** const. עללות plur. fem. gleanings, Jerem. 49:9; Obad. 1:5; Isa. 17:6; Jud. 8:2; from the root עלל I, 1.

I. **עלם** TO HIDE, TO CONCEAL. In Kal only occurring in part. pass. עֲלֻמִּים hidden (sins), Ps. 90:8.

NIPHAL נִעְלַם to be hidden, to lie hid, Nah. 3:11; followed by מן of person from whom any thing is hid, Lev. 5:2; and נִעְלַם 4:13; Num. 5:13. Part. נִעְלָמִים secret men, crafty, Ps. 26:4.

HIPHAL הִעֲלֵם—(1) to hide, followed by מן from any one, 2 Kings 4:27. Specially—(a) הִעֲלֵם עֵינָיו followed by מן to hide the eyes, i. e. to turn them away from any one, implying neglect, Eze. 22:26; and refusing aid, Isa. 1:15; compare Prov. 28:27; sometimes connivance, Lev. 20:4; 1 Sam. 12:3 (followed by א). Without עֵינָיו Ps. 10:1.—(b) הִעֲלֵם אָזְנוֹ to hide the ear, not to choose to hear, Lam. 3:56.

(2) to hide, to cover over with words, i. e. to chide, to rebuke (opp. to throw light on, i. e. to praise), Job 42:3.



**HITHPAEL**, to *hide one's self*. Job 6:16; used of rivers, עֲלִימוֹ יְהֶעְלֶם-שָׁלֵן "in which the snow hideth itself;" i.e. the snow water in the spring (על here having the signification of approach, see No. 1, b, a). Followed by כִּן to *turn oneself away* from any thing, to withdraw from it; Deut. 22:1, 3, 4. Ps. 55:2; אֲלֹתֶיךָ תִּתְּחַלֵּם מִפְּתִיחִי "hide not thyself from my supplication;" Isa. 58:7.

Derived nouns, עֲלִים, עֲלִיּוֹם, תַּעֲלִמָּה [also עֲלִמָּה, see note on that word].

**II. עלם** or **עלם**, an unused root, Arab. غَلِمَ pubes fuit et coeundi cupidus, used both of persons when young, and of animals; Syriac ܠܕܕܝܢ id. Hence עֲלָם and עֲלָמָה [but see note], עֲלָמִים

**עלם**, emph. עֲלָמָה Ch. m. i. q. Hebr. עֲלָמָה *remote time* (eternity), used of time future, Dan. 3:33; 4:31; 7:27, and of the past, Ezr. 4:15; whence, Dan. 2:20, מִן-עֲלָמָה וְעַד-עֲלָמָה "from eternity and unto eternity."

**עלם** m. a *youth, a young man* of the age of puberty, 1 Sam. 17:56; 20:22 (for which, verse 21, there is נָשָׂא); Arab. غَلام, غَلام from the root עלם No. II.

**עלמה** f. of the preceding, a *girl of marriageable age*, like the Arab. غَلامَة; Syr. ܠܕܕܝܢ; Ch. עֲלָמָה, i. q. נַעֲרָה, and Gr. νεῖρας (by which word the Hebrew עֲלָמָה is rendered by the LXX. Ps. 68:26; and Aqu., Symm., Theod., Isa. 7:14), Gen. 24:43; Ex. 2:8; Prov. 30:19. Pl. עֲלָמוֹת Ps. 68:26; Cant. 1:3; 6:8. Used of a *youthful spouse recently married*, Isa. 7:14 (compare בְּתוּלָה Joel 1:8). [See note at the end of the art.] The notion of unspotted virginity is not that which this word conveys, for which the proper word is בְּתוּלָה (see Cant. 6:8, and Prov. loc. cit.; so that in Isa. loc. cit. the LXX. have incorrectly rendered it παρθένος); neither does it convey the idea of the unmarried state, as has of late been maintained by Hengstenberg, (Christol. des A. T. ii. 69), but of the nubile state and puberty. See Comment. on Isa. loc. cit.—עַל עֲלָמוֹת in the manner of virgins, nach Jungfrauen Weise (see על No. 1, a, z), i. e. with the virgin voice, sharp, Germ. *soprano*, opp. to the lower voice of men, 1 Ch. 15:20 (see as to this passage under the root נָצַח No. 1 Piel); Ps. 46:1. Forkel (Gesch. der Musik, i. p. 142) understood it to mean *virgin measures* (compare Germ. Jungfraumeis), but this does not suit the context, in 1 Ch. loc. cit.

[Note. The object in view in seeking to undermine the opinion which would assign the signification of *virgin* to this word, is clearly to raise a discrepancy between Isa. 7:14, and Matt. 1:23: nothing which has been stated does, however, really give us any ground for assigning another meaning. The ancient versions, which gave a different rendering, did so for party purposes, while the LXX., who could have no such motive, render it *virgin* in the very passage where it must to their minds have occasioned a difficulty. *Alma* in the Punic language signified *virgin*, as Gesenius rightly states in Thes., on the authority of Jerome. The absolute authority of the New Test. is, however, quite sufficient to settle the question to a Christian.]

**עלמון** ("hidden"), [Almon], pr. n.—(1) of a town in the tribe of Benjamin, Josh. 21:18, called in 1 Ch. 6:45 עֲלָמָה. But—(2) עלמון-דִּבְלִימָה Nu. 33:46, is a station of the Israelites in the desert of Sinai.

**עלמות** a word δὲς λεγόμεν. but of uncertain authority.—(1) Ps. 9:1, seems to be the same as על עֲלָמוֹת. Ps. 46:1 (see under the word עֲלָמָה), with the virgin voice, (unless it should be so read).

(2) Ps. 48:15, where the context requires it to be understood i. q. עֲלָמָה *eternity, for ever*, LXX. εἰς τοὺς αἰῶνας, Vulg. in sæcula (as if they had pronounced it עֲלָמוֹת). Many copies, both MSS. and printed, have, עֲלָמוֹת (better עֲלָמוֹת), unto death, and this might be preferred, [rejected in Thes. as not suiting the context]. As to this use of the particle על, compare Isa. 10:25; Ps. 19:7.

**עלמי** Ch. Gentile noun, from עלם (which see), an *Elamite*, pl. עֲלָמִים *Elamites*, Ezr. 4:9.

**עלמת** ("covering"), [Alemeth], pr. n. m.—(1) 1 Ch. 7:8.—(2) 1 Ch. 8:36; q. 42.

**עלמת** see עלמון.

**עלם** i. q. עָלָה and עָרַץ TO REJOICE, TO BE MERRY, Job 20:18.

**NIPHAL**, Job 39:13, כִּנְהַרְנִים נִעְלָמָה "the wing of the ostriches exults;" i.e. moves itself briskly; comp. II. ii. 462, ἀγαλλόμεναι περὶ ὄρεσσιν.

**HITHPAEL**, to *rejoice*, Pro. 7:18.

**עלע** a root of very doubtful authority, which has been regarded as the same as לָעַץ to swallow down, to suck in; and hence has been derived fut. Piel עֲלֵעַ, they will suck in, Job 39:30. But I suspect the true reading may be לעלש (י being changed into

ג, a letter of the same form only larger), i. e. **לָעָלָע** (or **לָעָלָע**) they sip up eagerly, pret. Pilel (a form frequently used to indicate rapid motion).

**עלע** Chald. f. i. q. Heb. **עָלָע** a rib, pl. **עָלָעִין** Dan. 7:5. Bertholdt here incorrectly understands the word to mean canine teeth, tusks.

**עלף** not used in Kal; pr. TO COVER, TO WRAP

UP. (Arab. غلف, Gr. καλύπτω. Comp. עוף No. 1.)

PUAL—(1) to be covered, Cant. 5:14.

(2) to languish, to faint (pr. to be covered with darkness, see synn. עָפָה, עָפָה), Isa. 51:20.

HITHPAEL—(1) to veil oneself, Gen. 38:14.

(2) i. q. Pual No. 2, to faint, to languish with heat, Jon. 4:8; with thirst, Am. 8:13.

**עלפה** m. (verbal of Pual with **הִ** parag.), languishing, lamenting, Eze. 31:15. [In Thes. this is said to be for **עָלָה**, and it is referred to the Pret. Pual of the root.]

**עלץ** fut. **עָלָץ**, i. q. **עָלָם** and **עָלָם** TO EXULT, TO REJOICE, TO BE JOYFUL, Pro. 11:10; 28:12. **עָלָץ** to rejoice in Jehovah, Ps. 5:12; 9:3; 1 Sam. 2:1. Followed by **ל** to exult over any one, Psal. 45:2. Used figuratively of inanimate things, 1 Ch. 16:32.

Derivative, **עליצות**.

**עלק** a root not used as a verb. Arab. علق, علق to adhere; hence **עֲלֻקָה** a leech, which see.

**עם** (with conjunctive accents) and **עם** (with distinctives, or with the art.) with suff. **עָמִי**, comm. (but rarely f. Ex. 5:16; Jud. 18:7), a people, so called from their being collected together, see the root **עָמַם**

No. 1 (Arab. عامة the common people). It is very often used of Israel, as being the people of God, **עַם יְהוָה** Exod. 15:13; Deut. 32:36; **עַם קְדוֹשׁ** the holy people, Deut. 7:6; **עַם נִחְלָה** the people peculiarly belonging to God, Deut. 4:20, etc.; and in opposition to **גוֹיִם** (see **גוֹי**); but the pl. **עַמִּים** Isa. 8:9; Psal. 33:10, and **הָעַמִּין** Deut. 28:10, etc., is used of all peoples. Specially it is used—

(1) of single races or tribes, e. g. **עַם יִבְלִין** Jud. 5:18; pl. often of the tribes of Israel (comp. the *δῆμοι* of the Athenians), Gen. 49:10; Deut. 32:8; 33:3; 19; Isa. 3:13; Hos. 10:14; Ps. 47:2, 10; and even used of the race or family of any one, especially in the plural **עַמִּים** the kindred, relatives of any one, i. q. **אָנְשֵׁי** (see **אָנִישׁ** No. 1, h) Lev. 21:1, 4; 19:16. **לְגַמְּסָה אֶל עַמִּי** to be gathered to one's people, i. q.

elsewhere is called, to be gathered to one's fathers (see **אָסַף** Niphal). (Hence has arisen its use in the

singular of single relatives; whence Arab. **عم** an uncle, and the pr. n. **אֶמְסִיאל** kinsman of God, to whom God is kinsman.) Poet. used of any peculiar race of men, as **עַם עָנִי** the afflicted people, Ps. 18:28; comp. **גוֹי צַדִּיק** just men, Gen. 20:4.

(2) Opp. to princes, leaders, or the king; it denotes the citizens, the common people (compare **λαός** opp. to leaders, II. ii. 365; xiii. 108; xxiv. 28), 1 Kings 12:16; 2 Kings 11:17; 23:21; Eze. 7:27; soldiers, Jud. 5:2; hence, followed by a genit. the companions, or servants of a leader or lord; i. q. **אֲנָשֵׁי** (see **אָנִישׁ** No. 1, h); **סֵנֶה** Leute. Cant. 6:12, **מִרְכָּבוֹת עַמִּי נָדִיב** "the chariot of the companions of the prince;" **Wagen des fürstlichen Gefolges**: (**הֵנִי** being, I consider, in this place not a suffix, but paragogic, and a mark of the constr. state). Eccl. 4:16; also used of the servants of a private master, 1 Ki. 19:21; 2 Ki. 4:41. Elsewhere—

(3) when an individual speaks, my people is the people to which I belong; Isaiah 53:8 [?]; Ruth 1:16; whence **בְּנֵי עַמִּי** the sons of my people; i. e. my countrymen, Gen. 23:11; poet. **בְּנֵי עַמִּי** id. (see **בֵּן** No. 5), Lam. 2:11; 3:14; 4:3, 6. With the art. it is used—

(4) also of the whole human race, i. q. **הָאָדָם** Isa. 40:7; 42:5; 44:7; and to this may also be referred the words spoken in bitter irony, Job 12:2, **אֲמַנְתֶּם כִּי אַתֶּם עַם** "surely ye are the whole human race, and with you wisdom will die," (*ih'r seydet alle Welt, und habt aller Welt Weisheit*).

(5) Poet. used of a troop, herd of animals, Prov. 30:25, 26; Ps. 74:14; compare **גוֹי** No. 2; also Gr. *δῆμος*.

Plur. **עַמִּים** constr. **עַמִּי** (more rarely in the Aramaean manner **עַמְמִים** constr. **עַמְמִי** Neh. 9:22, 24; Jud. 5:14); peoples, nations; also the tribes of Israel; see above No. 1, the kindred, relatives of any one; see above No. 2.

**עם** Chald. id. Plur. **עַמְמִין**, emph. **עַמְמִיָּא** Dan. 3:4, 7, 31; 5:19; 6:26; 7:14. Syriac **ܥܡܡܐ**; plur. **ܥܡܡܐܝܐ**.

**עם** prop. conjunction, communion; from the root **עָמַם**; always used as a particle. It is—

(A) adv. together, moreover, at the same time

Gr. *σύν*, *μετά*; Arab. **معًا**. 1 Sam. 17:42, "he was ruddy **עַם** **יָפֵה** **מְרֹאֶה** and at the same time (and



(baby) of a handsome countenance," 1 Sam. 16:12. It is far more frequently —

(B) prep. with suff. עִמִּי (for which also עִמְּרִי is used; see עִמְּרִי; עִמְּרִי in pause and fem. עִמְּרָה, עִמְּרָה, עִמְּרָה and עִמְּרָה (Syr. ܥܡܐ, Arab. transp. عَمَ).

(1) *with, cum* (which is of the same origin; see under the root עָמַם); prop. used of fellowship and companionship. Gen. 13:1, וְלוֹט עִמּוֹ "and Lot with him;" Gen. 18:16; 1 Sam. 9:24. Hence—(a) used of aid. Gen. 21:22, אֱלֹהִים עִמָּךְ "God is with thee," i. e. aids thee, Gen. 26:3, 28; 1 Sam. 14:45; hence after verbs of aiding; as עָזַר (Germ. beistehen), 1 Ch. 12:21; הִתְחַזְקַת (which see), etc.

(b) Of fellowship in action, as חָלַק עִמָּם to share with any one, Pro. 29:24; to inherit *with* any one, Gen. 21:10; to make a covenant *with* any one (see בָּרַר); דִּבֶּר עִמָּם (see דִּבֶּר), to converse *with* any one; hence דִּבֶּר עִמָּם the word which I speak *with* any one, Job 15:11; 2 Chron. 1:9; עָלָה עִמָּם to lie *with* any one, Gen. 19:32, seq.; 30:15. If used of those who are acting in mutual hostility, it is —

(c) *with for against*, as נָלַח עִמָּם to fight, to wage war *with* any one; נִגְבַּח עִמָּם to struggle with, עָלָה עִמָּם to strive with, also Psalm 55:19, בְּיָדָיו הָיָה עִמָּרִי "for they come with many (they have many allies in battle) against me." Ps. 94:16, "who will aid me עִמָּם (in fighting) with the wicked." Job 9:14; 10:17; 16:21; 17:3.

(d) With verbs of doing; to do *with* any one (well or ill), to treat him (well or ill), as עָשָׂה טוֹב עִמָּם, עָשָׂה רָעָה Josh. 2:12; Psal. 119:65; עָשָׂה חֶסֶד עִמָּם to do good to any one, Genesis 32:10; עָשָׂה חֶסֶד עִמָּם to act friendly *with* any one, Ps. 50:18; also חָסִים עִמָּם Ps. 18:24; שָׁלַח עִמָּם (see that word); נָחַל עִמָּם Ps. 78:37. —From the notion of association springs that of—

(e) a common lot. Gen. 18:23, "wilt thou destroy the righteous with the wicked?" i. e. like the wicked. Gen. 18:25; Job 3:14, 15; 21:8; Psalm 73:5. Ecc. 2:16, "the wise man dies with the fool," equally with the fool, the lot of both is the same, they are treated alike. Hence—

(f) It is used of any equality or similitude; Job 40:15, "behold the hippopotamus which I have created עִמָּךְ equally with thee," as well as I have created thee; Job 9:26; Ps. 120:4, "(the tongue is false)... עִמָּם לִי like coals of broom" [Retem], i. e. it pierces and burns like coals. It is used with verbs of likeness, עִמָּם לִי to be compared with any thing, i. e. to be like a thing, Ps. 143:7.

(g) It is used of equality as to time; Psalm 72:5,

יִירָאוּךָ עִם שֶׁשׁ "they shall fear thee with the sun," i. e. as long as the sun shall be; compare Dan. 3:33, and the expression of Ovid, Amor. i. 15, 16, cum sole et luna semper Aratus erit.

(2) *at, by, near*, used of nearness and vicinity. עִם בְּאֵר at, or by the fountain, Gen. 25:11; עִם שֶׁחֶם near Shechem, Gen. 35:4; עִם יְהוָה by Jehovah (i. e. at his sanctuary), 1 Sam. 2:21; עִם פָּנַי at the face of any one, Job 1:12. Hence it is said, to dwell *by* (or *with*) any one, i. e. in his house or family, Gen. 27:44; in the same people, Gen. 23:4; to serve *by* (or *with*) one, i. e. to be his servant, Gen. 29:25, 30. *By any one*, specially is used—(a) for, *in* any one's house, chez quelqu'un, see the examples already cited, and also Gen. 24:25, "there is plenty of straw and fodder עִמָּנוּ by (or with) us," i. e. in our house. In the later Hebrew it is more fully said, עִם בֵּית פִּי 1 Ch. 13:14.—(b) *in* any one's body, Job 6:4, "the darts of the Almighty (are) עִמָּרִי," LXX. ἐν τῷ σώματι μου. More often—(c) *in* any one's mind, Job 27:11, אֲשֶׁר עִמָּי נִשְׁכַּח לֹא אֶכְחָד "I will not conceal what are with the Almighty," i. e. what his thoughts are, what his mind is; Job 9:35, לֹא בִּן אֲנִי עִמָּרִי "not so (am) I with myself," i. e. my mind is not such within me, sc. that I should fear; Nu. 14:24; hence used of counsel, which any one takes, Job 10:13, יָדַעְתִּי כִּי זֹאת עִמָּךְ "I know that such things have been in thy mind," that thou purposest such things; Job 23:14; used of that which we know, are acquainted with, Ps. 50:11, "the beasts of the field (are) with me," or in my mind, i. e. I know them all, (in the other hemistich (יָדַעְתִּי); Job 15:9; used of the opinion of any one (compare apud me multum valet hæc opinio, Arab. عندى with me, i. e. in my

opinion), e. g. עָלָה עִמָּם to be righteous in the judgment of God, Job 9:2; 25:4. The Hebrews express this more fully (but only, however, the later writers), עִם לִבִּי, עִם לִבִּי, like the Gr. μετὰ φρονέω, Lat. apud animum (to maintain, to propose), Ecc. 1:16, דִּבַּרְתִּי עִם לִבִּי "I spoke with my heart;" Deut. 8:5; Ps. 77:7; 2 Ch. 1:11; used of purpose, 1 Ch. 22:7, 28:2; 2 Ch. 6:7, 8; 24:4; 29:10; of that which we know, Josh. 14:7; 1 Ki. 10:2; 2 Ch. 9:1.—(d) *by* (or *with*) men is often used for *amongst* them, *in* their midst, like the Gr. μεθ' ἑταίρων, μετ' ἀνθρώπων, Lat. apud exercitum, for *in exercitu* (compare Germ. mit, which is of the same stock as Ritt, and the Gr. μετὰ), Isa. 38:11, עִם יֹשְׁבֵי חָדָל "amongst the inhabitants of the world;" 2 Sam. 13:23, עִם אֶפְרַיִם "amongst the Ephraimites."—(e) *Metaph.* it is notwithstanding, in spite of (compare a letter

3, No. 3, Arab. مع De Sacy, Gram. Arabe i. § 1094, ed. 2) עם יזר in spite of this, nevertheless, Neh. 5:18.

In many of its significations עם agrees with אֵת (No. II), which Ewald would therefore derive from this word, Hebr. Gramm. page 608 (עֵת, contr. עֵת, changed into אֵת); but the different origin and primary signification have been already shewn above.

With the prefix מִן (Arab. مِنْ) used of those that go from any person or thing by, with, or near whom they were. Specially—(a) from the vicinity of any one, after a verb of going away, departing, Gen. 13:14; 26:16; sending away, Deut. 15:12, etc. מִמֶּעַם הַמִּזְבֵּחַ from the altar, Ex. 21:14; Deu. 23:16; Jud. 9:37; Job 28:4.—(b) from any one's house, de chez quelqu'un (compare עם No. 2, letter b). מִמֶּעַם פַּרְעֹה out of Pharaoh's house, Exod. 8:8, 25, 26; 9:33; 10:6, 18.—(c) out of the power of any one (from any one), after verbs of receiving, 2 Sa. 3:15; asking, Ex. 22:13; buying, 2 Sam. 24:21; often used of God, from whom as the author and cause anything springs. Psalm 121:2, "my help cometh יְהוָה מִמֶּעַם from Jehovah." Isa. 8:18, "(we) are signs and wonders in Israel יְהוָה מִמֶּעַם from Jehovah," so appointed and destined by him for this. Isa. 7:11; 29:6; 1 Ki. 2:33; 2 Ch. 10:15. (Arabic مِنْ from the command, will of any one.)—(d) from the mind of any one. 1 Sa. 16:14, "the Spirit went away מִמֶּעַם שְׁאוּל from the mind of Saul." Hence used of a judgment which proceeds from any one. Job 34:33, "doth (God) retribute מִמֶּעַד according to thy mind?" 2 Sa. 3:28; used of purpose, Gen. 41:32; 1 Sa. 20:33.—(e) from among (comp. עם No. 2, letter d). מִמֶּעַם אֶחָיו Ruth 4:10.—Similar to this is מֵאֵת page xciv, A.

עִם Ch. i. q. Heb. with, by, near, used of fellowship, Dan. 2:18, 43; 6:22; 7:13, 21, "a (form) like the Son of man came עִם עָנְנֵי שָׁמַיָא with the clouds of heaven;" compare μετὰ πνεύματι ἀνέμους, Od. ii. 148. Used of time during which anything is done (comp. Heb. No. 1, letter g): עם לְלֵאָה Germ. bey Nacht, Dan. 7:2.—עִם כָּל דּוֹר וָדּוֹר with all generations, i. e. so long as generations of men shall be, Dan. 3:33; 4:31.

I. עִמָּד fit. עִמָּד.—(1) TO STAND. (Arab. عَمَد) Conj. I. II. IV. transit. to set firmly, to sustain, to prop.) Used of men, Gen. 24:30, 31; 41:17; and of inanimate things, Deu. 31:15; Josh. 3:16; 11:13. Followed by prepositions—(a) followed by לְפָנַי to stand before a king, i. e. to serve, to minister to him, Gen. 41:46; Deut. 1:38; 1 Ki. 1:28; 10:8;

Dan. 1:5 (comp. עִמָּד בְּהִיל הַמֶּלֶךְ Dan. 1:4); לְפָנַי to minister to Jehovah, used of prophets, 1 Ki. 17:1; 18:15; Jer. 15:19; priests, Deu. 10:8; Jud. 20:28; comp. Ps. 134:1. But Lev. 18:23, עִמָּד לְפָנַי is used of coition.—(b) followed by עַל—(a) to be set over any one, Num. 7:2.—(β) to confide in anything (Syr. دَعَسَ), Eze. 33:26.—(γ) to stand by any one, to defend him (comp. עם No. 2, b), Dan. 12:1; Est. 8:11; 9:16 (comp. קוֹם לְ).

(2) to stand, for to stand firm, to remain, to endure (opp. to fall, to perish), stehen bleiben, bestehn. Ps. 33:11, "the decree of Jehovah standeth (for ever)." Ps. 102:27, "the heavens shall perish, thou remainest;" Exod. 18:23; Am. 2:15; Hos. 10:9; Est. 3:4. עִמָּד בְּמִלְחָמָה to stand firm in battle; Eze. 13:5. Followed by לְפָנַי to stand firm before any one, to resist him, Ps. 76:8; 130:3; 147:17; Nah. 1:6; more rarely followed by בְּפָנַי Josh. 21:44; 23:9; Eccl. 4:12; מִן Dan. 11:8; simply, Dan. 11:15, 25; followed by כִּי to persist, to persevere, in any thing, Isaiah 47:12; Eccl. 8:3; 2 Ki. 23:3. Once followed by an acc. Eze. 17:14, "to keep the covenant (and) to stand to it (לְעִמָּדָה)." Hence to remain in the same place, Ex. 9:28; or state, used both of persons and things, Lev. 13:5, 37; Jer. 32:14; 48:11; Dan. 10:17; 11:6; specially to remain amongst the living, Ex. 21:21.

(3) to stand still, to stop, (stillstehn), as opp. to go on one's way, to proceed. 1 Sam. 20:38, "make haste אל תַּעֲמֹד do not stop." Used of the sun standing still in his course, Joshua 10:13; of the sea becoming tranquil, Jon. 1:15; compare 2 Ki. 4:6. Followed by מִן to desist from any thing, to leave off. Gen. 29:35, וַתַּעֲמֹד מִלֵּדָה "she ceased from bearing children;" 30:9.

(4) to stand up, arise (aufstehn), i. q. קוֹם, but only found in the latter books, Dan. 12:1, 13; often used of a new prince, Dan. 8:23; 11:2, 3, 20; Ecc. 4:15; of war springing up, 1 Chr. 20:4; followed by עַל to rise up against any one, Dan. 8:25; 11:14; 1 Ch. 21:1; compare Lev. 19:16.

(5) pass. to be constituted, set, appointed. Ezr. 10:14, נִשְׁמְרוּנָא עֲרִינֵי "let our rulers be appointed," let us appoint our rulers, Dan. 11:31.

HIPHIŁ הִעֲמִיד.—(1) causat. of Kal No. 1, to cause to stand, to set, Ps. 31:9; Lev. 14:11; used figuratively, to constitute, to decree, 2 Chron. 30:5; followed by לְ to destine (to promise) to any one, 33:8; followed by עַל to impose (a law) on any one, Neh. 10:33; also to constitute, to set in an office or function, 1 Ki. 12:32; 1 Ch. 15:16.

(2) Causat. of Kal No. 2, to cause to stand firm, of



endure, i. e. *to establish*, to preserve, 1 Ki. 15:4; 2 Ch. 9:8; Prov. 29:4; *to confirm*, i. q. עָמַם 2 Ch. 35:2; Dan. 11:14, "to confirm the vision," i. e. by the event.

(3) i. q. Kal No. 3, intrans. *to stand still*, 2 Ch. 18:34.

(4) *to raise, to set up*, as statues, 2 Ch. 33:19; a house, Ezr. 2:68; 9:9; also, *to arouse, to stir up*, Neh. 6:7; Dan. 11:11, 13.

HOPHAL, *to be set, placed*, Lev. 16:10; *to remain*, 1 Ki. 22:35.

Derived nouns, עָמַד, עֲמִידָה, עָמִיד, מַעְמֵד, מַעְמֵדָה.

II. עָמַד, ἀπ. λεγόμεν. of uncertain authority; Eze. 19:7, וְהָעֲמִידָה לָהֶם בְּלִמְחָנֶם which clearly stands for וְהִשְׁעִידָה וְנָרַשׁ "and thou hast made all their loins to shake," compare Ps. 69:24. But it appears to me uncertain whether the letters are transposed by a certain usage of the language, or whether through some error in this place only. This form however seems to be one of those which are reckoned among the innumerable licenses, or barbarisms [rather peculiarities of dialect] of the prophet Ezekiel.

עָמַד prep. i. q. עִם, only found with the suffix of the first pers. i. q. עָמַדְי with me, Gen. 21:23; 31:5; by me, Gen. 29:19, 27; see other examples under עִם. This word is not at all connected with the root עָמַד to stand, but it rather belongs to an unused root עָמַד = עָנַד to tie, to bind together, answering to the Arabic عَمَد. Compare עָמַם.

עָמַד m.—(1) *a place where one stands, a platform*, 2 Chron. 34:31.

(2) *a place*, Dan. 8:17, 18.

עָמַדָה f. *a place where any one stops, lodging*, Mic. 1:11.

עָמַד an unused root, having the signification of association and fellowship, i. q. עָמַם No. 1. Derivative עָמִית.

עָמַד f.—(1) prop. subst. *conjunction, communion* (from the root עָמַם No. 1). It is only found in const. state עָמַדָה (once Ecc. 5:15); elsewhere עָמִית; with suff. עָמִיתִי, once עָמִיתִי Ezek. 45:7; prep. i. q. עִם.—(a) *at, by, near*, Exod. 25:27; 28:27.—(b) *against*, Eze. 3:8.—(c) *over against*, 1 Ch. 26:16.—(d) *equally with, even as* (i. q. עִם No. 1, e), 1 Ch. 24:31; 26:12; Ecc. 7:14; whence Ecc. 5:15, עָמַדָה "altogether in the same way, as" (compare עָמַדָה Job 27:3). With two prefixes עָמַדָה *near*, 1 Kings 7:20.

(2) [Ummah], pr. n. of a town in the tribe of Asher; only found Josh. 19:30.

עָמִיד m.—(1) *a column, a pillar* (Arab. عَمُود, عَمُود), Jud. 16:25, 26; 1 Ki. 7:2, seq. עָמִיד הָאֵשׁ the pillar of cloud, Exod. 33:9, 10; and עָמִיד הָאֵשׁ the pillar of fire, Ex. 13:22. Used of the pillars of heaven (very high mountains), Job 26:11; of the earth, ibid. 9:6.

(2) *a platform, scaffold*, 2 Ki. 11:14; 23:3.

עָמִיד (i. q. בְּרֵעִי, as is stated, Gen. 19:38, that is, *son of my relative*, or *kindred*, i. e. born from incest; from the noun עָם which see No. 1; with the addition of the syllable ון, like קָרְמוֹן from קָרַם (ראשון) Ammon, pr. n. of a man; the son of Lot by his younger daughter, Gen. 19:30, seqq.; hence of the nation of Ammonites, who were descended from him; who inhabited the land beyond Jordan between the rivers Jabbok and Arnon, 1 Sam. 11:11; more frequently called עָמִידִי Num. 21:24; Deut. 2:37; 3:16. Eze. 25:2—5 עָמִידִי is used for אֲרָץ עָמִיד, as in Lat. in Bruttios, Samnites profectus est, i. e. into their territories. See Relandi Palestina, p. 103; and my article in Ersch and Gruber's Encycl. voc. Ammon, iii. 371. Gent. n. is עָמִידִי, fem. עָמִידִית 1 Ki. 11:1; Neh. 13:23; plur. עָמִידִיִּם 1 Ki. 11:1.

עָמִיד ("burden") Amos, pr. name of a prophet, Am. 1:1; 7:8, seqq.; 8:2.

עָמִיד ("deep"), [Amok], pr. n. masc., Nehem. 12:7, 20.

עָמִיד ("one of the family of God," i. e. servant or worshipper of God; comp. עָם No. 1), [Ammiel], pr. n. m.—(1) Num. 13:12.—(2) 2 Sam. 9:4, 5; 17:27.—(3) 1 Chron. 26:5.—(4) 1 Ch. 3:5; for which there is, 2 Sam. 11:3, אֶלְיָם.

עָמִיד ("one of the people of Judah," i. e. a citizen of Judah; for עָמִיד, [Ammihud], pr. n. m.—(1) 2 Sam. 13:37 קרי.—(2) Num. 1:10; 2:18; 1 Ch. 7:26.—(3) Num. 34:20.—(4) ibid. verse 28.—(5) 1 Ch. 9:4.

עָמִיד ("kindred of the bountiful giver, i. e. of Jehovah; comp. עָמִיד, [Ammizabad], pr. n. m., 1 Ch. 27:6.

עָמִיד ("one of the family," i. e. relative "of the nobles"), pr. n. masc., 2 Sa. 13:37 כתיב; for עָמִיד No. 1.

עָמִיד ("kindred of the prince") pr. n. m.—

(1) Ex. 6:23; Num. 1:7; Ruth 4:19; 1 Ch. 2:10.  
—(2) 1 Ch. 15:10, 11.—(3) 1 Ch. 6:7.

**עֲמִיק** Ch. adj. *deep*, figuratively *hidden*, not to be searched out, Dan. 2:22.

**עֲמִיר** m. *a sheaf*, i. q. עֲמִר ["a bundle of corn before it is bound into a sheaf"], Am. 2:13; Micah 4:12; Zec. 12:6; from the root עֲמַר No. 1.

**עַמְיָשַׁדַּי** ("servant of the Almighty," comp. עַמְיָשַׁדַּי, [Ammishaddai], pr. n. m. Numbers 1:12; 2:25.

**עַמִּית** (from the root עָמַה = עָמַם No. 1) m. (Levit. 19:17)—(1) *fellowship*. Zech. 13:7, עַמִּיתִי, "the man of my fellowship," i. e. my fellow, companion.

(2) abstr. for concr. i. q. ὁ πλησίον (der Nächste, Mitmensche), *a neighbour*, Lev. 5:21; 18:20; with a masc. verb, Lev. 19:15.

**עֲמַל** fut. יַעֲמַל TO LABOUR, especially with toil and weariness, *to toil*, Prov. 16:26; Ps. 127:1. Followed by לְ to labour upon any thing, Jonah 4:10; Ecc. 2:21.—Ecc. 1:3, בְּכָל־עֲמָלִי "of all the toil with which he toils." Ecc. 2:20; 5:17. (Arab.

عَمِل to labour, to make). Hence—

**עֲמָלִי** m. (once f. Ecc. 10:15)—(1) *heavy, wearisome labour*, Ecc. 1:3; 2:11; used figuratively of the mind, Ps. 73:16.

(2) *the produce of labour*, Ps. 105:44; Ecc. 2:19.

(3) *weariness, trouble, vexation*, Gr. κάματος, πόνος, Genesis 41:51; Deu. 26:7; Job 3:10; 16:2, מְנַחֲמֵי עֲמָלִי "troublesome comforters." Isa. 53:11, מְעַמְלֵי נַפְשִׁי "of the sorrow (or anguish) of his soul." It is rendered by some, *sin, wickedness* (i. q. אָוֶן), Nu. 23:21; Isa. 10:1; but the signification of vexation is not unsuitable in both places.

(4) [Amal], pr. n. m. 1 Ch. 7:35.

**עֲמָלִי** m. verbal adj.—(1) *labouring*, especially with weariness and exhaustion, often used with personal pronouns for the finite verb, Ecc. 2:22; 4:8; 9:9; hence *an artizan*, Jud. 5:26.

(2) *sorrowful, wretched*, Job 3:20; 20:22.

**עַמְלֵק** pr. n.—(1) *Amalek*, the Amalekites, a very ancient people (Gen. 14:7; Numb. 24:20), inhabiting the regions south of Palestine, between Edom and Egypt (compare Ex. 17:8—16; Numb. 13:29; 1 Sam. 15:7), also dwelling on the east of the Dead Sea and Mount Seir (Num. 24:20; Jud. 3:13; 6:3, 33); they seem also to have settled here and there

in the middle of Canaan, whence *the Mount of the Amalekites* in the tribe of Ephraim, Judges 12:15; compare Judges 5:14.—In the Arabian genealogies

عَمَالِيقُ عَمَلِيق is mentioned amongst the aboriginal Arabians. See Relandi Palæstina, p. 78—82; J. D. Michaëlis, Spicileg. Geogr. Hebr. Ext. tom. i. p. 170—177; ejusd. Supplem. p. 1927; Vater, Comment. über den Pentat. vol. i. p. 140; and my remarks in Ersch and Gruber's Encycl. iii. 301, under the word Amalek.—Gent. noun עַמְלֵק, with the art. collect. Gen. 14:7; Jud. 12:15.

(2) a grandson of Esau, and the founder of an Arabian tribe, Gen. 36:16; compare verse 12 and Vater, loc. cit.

**עָמַם**—(1) prop. TO GATHER TOGETHER, TO COLLECT, TO JOIN TOGETHER, whence עָמַם a people,

עָמַם with, by, עָמַם conjunction. (Arab. عَم is to be in common, but this root is very widely extended both in the Phœnicio-Shemitic, and the Indo-Germanic languages. In the former, compare עָמַם to collect, whence עָמַם, כְּנֻמָּה, פֹּסֵם to cumulate, and retaining the guttural, אָמַם, עָמַם, אָמַם kinsman, father-in-law; amongst the latter, compare Latin *cum, con, cumulus, cunctus* (from *cungo = jungo*), Gr. κοινός (κοινός), γάμος, and with the palatal letter either softened into an aspirate, or changed into a sibilant, Sanscr. *sam*, Persic *هم*, Gr. ἄμα, ὁμός, ὁμοῦ (with an added third radical *d* and *l*, ὁμιλος, ὁμαδος, comp. Hebr. עָמַם, Lat. *simul*), σύν, ξυνός, Mæso Goth. *sama, saman*, Anglo-Sax. *samo*, with French *ensemble*, Dan. *san*, Germ. *sammt, zusammen, sammeln*; comp. also as to the Slavonic languages, *Dorn* üb. die Verwandtschaft des Persischen und Gr. Lat. Sprachstammes, p. 183.)

(2) *to shut, to close*, hence *to hide, to conceal*. Used figuratively, for *to surpass*, Ezek. 31:8; and intrans. *to be hidden*. Eze. 28:3, פֶּלֶסְתִּים לֹא עָמְמוּךְ

"no secret is hid from thee." (Arab. عَم to be hidden, covered with clouds, used of the sky. Syr. حَم Ethpe. to be covered, as the sky.)

HOPHAL, הִעָמַם to *become dim* (used of the brightness of gold), Lam. 4:1.

**עַמְמִים**, and Chaldee עַמְמִין *peoples, nations*, see עָמַם.

**עַמְנוּאֵל** ("God with us"), [Immanuel], a symbolic and prophetic name of a son of Isaiah the



prophet [this is utterly false, it is the name of the son who should be born of the Virgin, and it designates Him as being truly "God over all blessed for ever"], Isa. 7:14; 8:8.

**עָמַס** (once **עָמַשׁ** Neh. 4:11), fut. **יַעֲמֹס** TO TAKE UP, TO LIFT, e.g. a stone, Zec. 12:3; to carry, to bear, Isa. 46:3; specially to lift up a load and put it on a beast. Constr. absol., Isa. 46:1; followed by **עַל** of the beast (but without the accusative). Gen. 44:13, **וַיַּעֲמֹס אִישׁ עַל-חֲמֹרוֹ** "each one lifted up (his load) on his ass;" Neh. 13:15. Figuratively, Ps. 68:20, **יַעֲמֹס לָנוּ** "if they lay (a burden) upon us."

**HIPIIL** **הַעֲמִים** to lay (a burden) upon any one, followed by **עַל** 1 Ki. 12:11; 2 Ch. 10:11.

**עֲמִיסָה** ("whom Jehovah carries in his bosom," compare Isa. 46:3) [*Amasiah*], pr. n. m. 2 Ch. 17:16.

**עַמְעֵד** ("eternal people"), [*Amad*], pr. n. of a town in the tribe of Asher, Josh. 19:26.

**עֲמִק** TO BE DEEP, metaph. to be unsearchable, Ps. 92:6; compare Greek *βαθύφρων*, *βάθος ... σοφίας* καὶ γνώσεως Θεοῦ, Rom. 11:33. (Arab. *عمق*, more rarely with the letters transposed *معق*, Aram. *ܕܥܡܝܩ*, *id.*)

**HIPIIL**, to make deep, to deepen, often followed by a finite verb. Isa. 7:11, **הַעֲמֵק נִשְׁאַלָה** "deepen, ask," i. e. ask that a miracle may be performed from the deep; and followed by a gerund, in such a manner that it almost becomes an adverb, Jerem. 49:8, 30, **הַעֲמִיקוּ לְשִׁבְתָּ** "make deep your habitations," dwell in the depths of the earth. Hos. 9:9. Isa. 29:15, **הַמְעִמִּיקִים לְסִתֵּיר** "those who hide deeply." Things are also called *deep* which extend to a great length before the eye of the beholder, like the Gr. *βαθὺς τόπος*, a long extended region, *βαθεία αὐλή*, Il. v. 142; just as we call the space from the front to the back of a house, the *depth* (die Tiefe des Hauses), comp. **עֲמִק**. Isa. 30:33, **הַעֲמִיק הָרָחִיב מִדְּרָתָהּ** "he hath made the burning pile long and broad;" and metaph. **הַעֲמִיקוּ סָרָה** "they have gone far aside," *sic* entfernen sich weit, Isa. 31:6; Hos. 5:2.

Derived nouns, **עֲמִק**... **עֲמִקָּה**, and also **מַעֲמִיקִים**, **עֲמִיק**, pr. n. **עֲמִיק**.

**עֲמִיק** adj. *deep*, only found in pl. const. **עֲמִיקֵי שִׁפָּה** (men) deep of lip, i. e. using a barbarous or foreign language, which cannot be understood, Isa. 33:19; Eze. 3:5, 6.

**עֲמִקָּה** f. **עֲמִיקָה** adj.—(1) *deep*, Lev. 13:3, seqq.

(2) metaph. *what cannot be sought out*, Psalm 64:7; Ecc. 7:24.

**עֲמָק** with suff. **עֲמָקִי** a valley, a low tract of land of wide extent (*βαθὺς τόπος*, see the root *Hiphil*), fit for corn land (Job 39:10; Psal. 65:14; Cant. 2:1), and suited for battle fields (Job 39:21). In plur. **עֲמָקִים** appears to be once used for the inhabitants of valleys, 1 Ch. 12:15, "they put to flight **בְּלִהֲעֲמָקִים** all the inhabitants of the valleys;" but perhaps it should be read **בְּלִהֲעֲנָקִים** "all the Anakim," just as in Jer. 47:5, for **נִשְׁאַרִית עֲמָקִים**, I have not any hesitation in reading **נִשְׁאַרִית עֲנָקִים** "(Ascalon) the remains of the Anakim;" comp. verse 4, and for illustration of the matter, Josh. 11:21.—It differs in its use from the words of similar signification, **בִּקְעָה**, **גִּי**, **בָּקְעָה**, each of which is applied to certain particular valleys or plains. This word is also used in the name of the following valleys:—

(a) **עֲמָק הָאֵלֶּה** ("the valley of the terebinth"), near Bethlehem, 1 Sa. 17:2, 19; 21:10.

(b) **עֲמָק בְּרָכָה** ("the valley of blessing"), near Engedi, 2 Ch. 20:26.

(c) **עֲמָק הַמֶּלֶךְ** ("the king's valley"), not far from the Dead Sea, Gen. 14:17; 2 Sa. 18:18.

(d) **עֲמָק רֵפְאִים** ("the valley of Rephaim"), southwest of Jerusalem, towards the land of the Philistines, Josh. 15:8; 18:16; 2 Sa. 5:18, 22; Isa. 17:5.

(e) **עֲמָק שִׁדִּים**, see **שִׁדִּים**. But **עֲמָק שִׁדִּים** Josh. 18:21, is the name of a town in the tribe of Benjamin.

Other valleys take their names from neighbouring towns (see **יִזְרְעֵאל**) or from men (see **יְהוֹרָם**).

**עֲמָק** m. *depth*, Pro. 25:3.

**עֲמִיר** not used in Kal.—(1) prop. TO BIND CLOSELY TOGETHER (see Piel **עָמַר** No. 1, and **עֲמִיר**). Arabic *عمر* to press, to squeeze, to bind together closely (Castell.). [This meaning is expressly rejected in Thes. as not really belonging to the Arabic verb: to heap up is given as the primary sense of the Hebrew word]; whence **عُمُر** bundles.—From the idea of binding arises—

(2) that of to subdue (as in Samaritan), to make a servant, see *Hithpael*, and—

(3) to serve, colere (Arab. *عمر* *coluit*, Med. *Damma cultus fuit*).

**PIEL**, to bind sheaves together, Ps. 129:7; see Kal No. 1.

**HITHPAEL**, pr. to act as master; followed by **בְּ** to treat any one as a servant, or slave, Deu. 21:14; 24:7.

Derived nouns, **עֲמִיר**, **עֲמִירָה**, **עֲמִירִי**, **עֲמִירָה** and—

**עֶמֶר** plur. עֶמְרִים.—(1) i. q. **עֶמֶר** *a sheaf*, Levit. 23:10, seq.; Job 24:10. (Arabic **عَمَر** *a bundle*).

(2) *a measure* of dry things, containing the tenth part of an Ephah, Ex. 16:22, 32; especially 36, not to be confounded with the measure **הֶמֶר**, which contained ten Ephahs.

**עֶמֶר** Chald. *wool*, i. q. Heb. **צֶרֶר** Dan. 7:9.

**עֶמְרָה** Gomorrha (LXX. Γομώρρα), pr. n. (perhaps i. q. **עֶמְרָה** "culture," "habitation" ["prob. depression"]), one of the four cities in the valley of Siddim, which were sunk in the Dead Sea, which is commonly mentioned together with Sodom, Genesis 10:19; 13:10.

**עֶמְרִי** (i. q. **עֶמְרִיָּה** prob. "servant of Jehovah;" compare the root No. 3 ["perhaps 'young learner of Jehovah'; comp. the Arab. **عمر** unskilful"]), [Omri], pr. n.—(1) of a king of Israel (929—18, B.C.); the founder of Samaria, 1 Kings 16:16, seq.; 2 Ki. 8:26; Mic. 6:16; LXX. "Αμβρι.—(2) 1 Chron. 7:8.—(3) 1 Ch. 9:4.—(4) 1 Ch. 27:18.

**עֶמְרִם** ("kindred of the Most High," i. e. of God), [Amram], pr. n. m.—(1) the father of Moses, Ex. 6:18, 20; Nu. 3:19; whence the patron. **עֶמְרִמִּי** Nu. 3:27; 1 Ch. 26:23.—(2) Ezr. 10:34.

**עָמַשׁ** i. q. TO CARRY, TO BEAR, Nehem. 4:11.

**עֶמְשָׂה** ("burden"), [Amasa], pr. n. m.—(1) 2 Sa. 17:25; 19:14; 1 Chron. 2:17.—(2) 2 Chron. 28:12.

**עֶמְשִׁי** ("burdensome"), [Amasai], pr. n. m.—(1) 1 Ch. 6:10, 20.—(2) 1 Ch. 15:24.—(3) 2 Ch. 29:12.

**עֶמְשִׁישׁ** [Amashai], pr. n. m. Neh. 11:13; but I suspect that this is an incorrect reading, sprung from the two forms **עֶמְשִׁי** and **עֶמְשִׁי**; see **נְפִישִׁים** and **נִשְׁפָּה**.

**עֶנֶב** an unused root; Chald. *to bind together, to fasten together*, whence may be derived **עֶנֶב** *a cluster*, as if a bundle of grapes, and pr. n. **עֶנֶב**.

**עֶנֶב** (perhaps "a place abounding in grapes"), [Anab], Josh. 11:21, and **עֶנֶב** Josh. 15:50, pr. n. of a town in the mountains of Judah; [still called 'Anab **ענاب**, Rob. ii. 195].

**עֶנֶב** pl. **עֶנֶבִּים**, constr. **עֶנֶבִּי** (Dag. forte euhor),

Lev. 25:5, m. *a cluster of grapes*, Gen. 40:12, 11; Deut. 32:32, etc. (Syr. **ܥܢܒܐ** id., Arab. **عنب** collect. clusters. Perhaps also to the same stock belongs *ἀμπελος*, and even *ὄμφαξ*.)

**עֶנֶב** TO LIVE SOFTLY AND DELICATELY, Lot used in Kal. (Arab. **غنى** to allure, to entice, used of the amorous gestures of women, in their looks walk, etc.)

PUAL, part. fem. *to be soft and delicate*, Jer. 6:2. HITHPAEL—(1) i. q. Pual, Deut. 28:56, compare Isa. 55:2.

(2) *to delight oneself, to be glad* in any thing, followed by **עַל** Job 22:26; 27:10; Ps. 37:11; followed by **בְּ** Isa. 66:11.

(3) Hence used in a bad sense, *to deride* any one, followed by **עַל** Isa. 57:4.

Derived nouns, **הַעֲנִי** and—

**עֶנֶב** f. **עֶנֶבָה** adj. *delicate, soft*, Deut. 28:54, 56; Isa. 47:1.

**עֶנֶב** m. *delights, delicate life*, Isaiah 13:22; 58:13.

**עָנָה** TO BIND, occurring twice as a verb, Job 31:36; Prov. 6:21; whence also the subst. **עֲנִיָּה**.

Kindred words are **עַנְדָּה** at, by, and the Hebr. **עֶנֶר**.

I. **עָנָה**—(1) prop. TO SING, i. q. Arab. **عنى** Conj. II. IV. (this signification, although unfrequent, seems, however, to be primary, see Piel; compare Lat. *cano*, Pers. **خواندن** to sing, to call, to read; Sansc. *gai*), Ex. 15:21; followed by **לְ** to praise with song, 1 Sam. 21:12; 29:5; Ps. 147:7; hence to *cry out* (compare Lat. *actor canit, cantat*, i. q. *declamat, schreit laut*), used of the shout of soldiers in battle, Ex. 32:18; Jer. 51:14; of jackals in the deserts, Isa. 13:22 (compare *cantus galli, gallicinium*). It is applied to any one who *pronounces* any thing *solemnly and with a loud voice* (compare Lat. *cantare, cantor*, used of any one who often says, inculcates, or affirms any thing, Ter. Plaut.; Cic. Orat. i. 55); hence—(a) used of God uttering an oracle, 1 Sam. 9:17, **יְהוָה עָנָה**, "Jehovah declared to him" (Samuel); Gen. 41:16, "God announces welfare to Pharaoh;" compare Deut. 20:11. Used in a forensic sense—(b) of a judge giving sentence, Exod. 23:2; and—(c) of a witness giving evidence, solemnly affirming any thing; hence to *testify*, with



an acc. of the thing, Deut. 19:16; followed by עַן of him for whom (Gen. 30:33; 1 Sa. 12:3) or against whom (Num. 35:30; Deut. 19:18; 2 Sam. 1:16) testimony is given. More fully עַן עַנָה עַר Ex. 20:16. Hence—

(2) to lift up the voice, to begin to speak (Syr. **ܥܢܐ**); especially in the later (?) Hebrew, Job 3:2, **וַיַּעַן** "and Job began to speak, and said;" Cant. 2:10; Isa. 14:10; Zec. 1:10; 3:4; 4:11, 12. Followed by an acc. of pers. to speak to any one, Zec. 1:11. Far more frequently—

(3) to answer, to reply. Constr.—(a) with an acc. of pers. Job 1:7; Gen. 23:14; Cant. 5:6, like the Gr. ἀπελθοναι τινα.—(b) with an acc. of the thing which, or to which one answers, Prov. 18:23; Job 40:2. In like manner, Job 33:13, **לֹא עָנָה** "he does not answer as to any of his things," i. e. he renders no account. And so—(c) with two acc. of pers. and thing, 1 Sam. 20:10; Mic. 6:5; Jer. 23:37; Job 9:3. To answer to any one is used—(aa) in a bad sense, of those who contradict a master when commanding or blaming, who excuse themselves and contend with him (פִּדּוֹ verantwoorden), Job 9:14, 15, 32; 16:3 (compare Arab. **جواب** reply, also excuse); or who refute some one, Job 32:12.—(bb) in a good sense, of those who answer the prayers of any one, who hear and answer a petitioner; and thus it is often used of God hearing and answering men, 1 Sam. 14:39; Psa. 3:5; 4:2. There is a pregnant construction, Ps. 22:22, **מִסְרֵי עֲנִיתִי** "answer (and deliver) me from the horns of the Remim;" hence—(cc) with an acc. of pers. and עַן of the thing, to answer any one in any thing, i. e. to be bountiful to him, to bestow the thing, Ps. 65:6; and with an acc. of the thing, Ecc. 10:19, **הַכֶּסֶף עֲנָה אֶת־הַכֹּל** "money answers with all things" (imparts all), gewährt alles, compare Hos. 2:23, 24.

(4) to signify, to imply any thing by one's words (etwas sagen wollen, beabsichtigen), i. q. Arab. **عنى**. Hence **מַעֲנֵה** עַן, מען something proposed, a counsel, purpose, then used as a prep.

In the former [German] editions of this book, I sought with many etymologists to refer the various significations of this root to that of answering, as has since been done by Winer (p. 732, 733); deriving the notion of singing from that of answering and singing alternately; in such matters every one must follow his own judgment. I have adopted this new arrangement especially for this reason, that the primary signification is commonly more forcible and important,

and therefore it is often retained in Piel (Lehrg. p. 242), and in Arabic it is expressed by a harder letter (**غنى** to sing).

NIPHAL—(1) to be answered, i. e. to be refuted, Job 11:2; to be heard and answered, Job 19:7; Prov. 21:13.

(2) i. q. Kal to answer, followed by עַן Eze. 14:4, 7.

PIEL, i. q. Kal No. 1, to sing, Ex. 32:18 (where Piel in the signification of singing is distinguished from Kal). Ps. 88:1; Isa. 27:2.

HIPHAL, to answer, i. q. Kal No. 3, bb, followed by an acc. and עַן of the thing; to hear and answer any one in any thing, to bestow the thing upon him, Ecc. 5:19.

Derived nouns, see Kal No. 4.

II. **עָנָה** (for עָנִי, a verb **לָעַן**, compare the derivatives, **עָנָה**, **עָנִי**)—(1) TO BESTOW LABOUR UPON ANY THING, TO EXERCISE ONESELF IN ANY THING, followed by עַן Ecc. 1:13; 3:10. (Syr. **ܥܢܐ**, Arab. **عنى** followed by **ب** id.), specially, as it appears, to till the ground, to bring the earth into cultivation, whence **מַעֲנֵה**, **מַעֲנִית**, a furrow.

(2) to be afflicted, depressed, oppressed, Ps. 116:10; 119:67; Zec. 10:2. Isa. 31:4, **לֹא יִעָנֶה** "and (who) will not be depressed at their multitude," he will not lose his courage. Isa. 25:5, **שִׁיר הַמֶּלְכִּים יִעָנֶה** "the song of the tyrants shall be brought low." (Arab. **عنا** to be depressed, low).

NIPHAL—(1) to be afflicted, Ps. 119:107. Isa. 53:7, **וְהוּא נִעָנָה** "and he was afflicted."

(2) reflect. to submit oneself to any one, followed by עַן Ex. 10:3 (where for **לְהַעֲנוֹת** there is **לְעָנוֹת**).

PIEL—(1) to oppress, to depress, to afflict, Gen. 16:6; 15:13; 31:50; Exodus 22:21. Psalm 102:24, **עָנָה בְּדֶרֶךְ כָּחִי** "(Jehovah) depressed (consumed) my strength in the way." Psalm 88:8, **כָּל מַשְׁכָּבִי עָנִיתָ** "thou hast oppressed (i. e. inundated) (me) with all thy waves."

(2) עָנָה אִשָּׁה *compressit feminam*, generally by force, Gen. 34:2; Deut. 22:24, 29; Judges 19:24; 20:5.

(3) עָנָה נֶפֶשׁ to afflict the soul, i. e. to fast, Lev. 16:31; 23:27, 32; Nu. 29:7.

PUAL, to be oppressed, or afflicted, Ps. 119:71; Isa. 53:4. Inf. **עָנָתוֹ** his oppression or sorrow, Psalm 132:1.

HIPHAL, i. q. Pi. No. 1, 1 Kings 8:35; 2 Ch. 6:26. But Ecc. 5:19 belongs to עָנָה No. I; which see.

HITHPAEL.—(1) to submit oneself, Gen. 16:9; especially to God, Dan. 10:12.

**עֲנַמֶּלֶךְ** [*Anammelech*], pr. n. of the idol of the Sepharvites; it occurs once, 2 Ki. 17:31. The word appears to be blended of עֲנַם = صنم an image, a statue, and מֶלֶךְ a king; or, as was supposed by Hyde (*De Rel. Vett. Persarum*, p. 131), from عِנَم cattle.



and  $\text{קֶפְיוֹס}$ ; hence, the flock of stars, i. e. the constellation Cepheus, which is called by the Orientals  $\text{كواكب الراعي والغنم}$  the stars of the flock, and  $\text{الراعي والغنم}$  the shepherd and flock. The former part of this word is found also in the name  $\text{Ἐνεμεσάρ}$  (Tob. 1:2, 13, 15, 16).

ענ not used in Kal, prop. TO COVER, like the kindred verbs ננ, כנ; whence ענ a cloud.

PIEL (denom. from **אָפּ**) *to gather clouds*, Gen. 9:14.

POEL עוֹלָן, fut. יְעוֹלָן (Lev. 19:26), part. מְעוֹלָן, once f. עוֹלָה (for מְעוֹלָה, although also it may be Kal), *to act covertly*; hence *to use hidden arts*, i.e. *magic, to practise sorcery* (compare the roots לָהֵט, לוֹט, and Syr. ܐܠܝܢܐ mysteries; hence magical arts), Deu. 18:10, 14; 2 Ki. 21:6; Isa. 2:6; 57:3; Mic. 5:11. Many of the ancients understood by it a particular kind of divination. LXX. ἀληθορίζομαι. Vulg. *observans somnia*, elsewhere *augurans, divinans*. Syr. *fascinating with the eyes* (as if עוֹלָן were from עוּן); but it seems rather to be a general name.

עָנַן, constr. state עֲנָן, m.—(1) *a cloud* (as covering and veiling over the heaven), compare عَمَاءُ *a cloud*, from the root عَمِيَ to cover, to veil over, and غَمَامَةٌ *a cloud*, from the root غَمَرَ to cover. (Arab. عَنَان, pl. عَنَانٌ.) *A very large army* is compared to *a cloud*, Eze. 30:18; 38:9; *a morning cloud* is used as an image of something transient, Hos. 6:4 (compare Job 7:9).

(2) [*Anan*], pr. n. m. Neh. 10:27.

ענני Ch. *a cloud*, pl. const. st. ענני Dan. 7:13.

ענני f. collect. *clouds* (Genôf), Job 3:5. Well rendered by Theod. *συννεφία*. As to the use of the feminine form in collectives, see Heb. Gram. § 105, 2.

אָנָנִי (apoc. for אֲנָנִי), [*Anani*], pr. n. m. 1 Chr. 3:24.

עֲנִיָּה ("whom" or "what Jehovah covers,"  
i.e. guards), [*Ananiah*], pr. n.—(1) m. Neh. 3:23;  
Gr. *ʿAnaniac*.

(2) of a town in the tribe of Benjamin, Neh. 11:32.

**ענף**, an unused root, which perhaps belonged to the idea of *covering*, like the cognate roots ענף (ענף), ענף. Hence—

ענף *a branch*, Ezek. 17:8, 23, with suff. ענפכם  
36:8, as if from the form ענף [which is given as an  
art. in Thes.].

עֲנֵךְ Chald. id. Dan. 4:18.

ענף *m. full of branches*, Eze. 19:10.

**עֲנֵק** TO ADORN WITH A NECK CHAIN OR COLLAR. (From the idea of choking, or strangling, which is that of the kindred roots **אָנַק**, **הָנַק**, which see. Arab.

neck, Germ. *Nackten*, Upper-Germ. *die Ante*.) Once used figuratively, Ps. 73:6, עֲנָתָם כִּי צִנּוֹר "pride surrounds them like a neck chain," i.e. clothes their neck; a stiff neck being used poetically as the seat of pride.

HIPHIL הָעֵשִׂי prob. *to lay on the neck* (to be carried), Deut. 15:14, used of a slave set at liberty: וְנָתַתָּה לּוֹ מִצֶּמֶד אֲדָמְךָ "thou shalt lay upon him of thy flock," etc. LXX., Vulg. *dabis vaticum*. Others apply to the word the signification of *giving*, so that it would properly be *to adorn with a collar*; hence, *with gifts*. As to what I formerly compared, on the authority of Castell and Giggeius, "עָנָה followed

by **على** to shew oneself easy, gentle," it rests on a mistake of Giggeius in rendering the words of the **Kamûs** (ii. p. 1318, edit. Calcutt.).

עֶנֶק m.—(1) *a collar, neckchain, necklace*, Cant. 4:9; pl. יָמִים and יָת Pro. 1:9; Jud. 8:26.

(2) i. q. Arab. عتق *length of neck* and stature (compare <sup>عُتِقَ</sup> *long-necked*); hence עֲנָק, עֲנָקִים (Nu. 13:33; עֲנָקִים יְלִדֵי הָעֲנָקִים *ibid.* verses 22, 28; also עֲנָקִים Deut. 1:28; 2:10, 11, 21, and עֲנָקִים Deut. 9:2. *The Anakim* (prop. men with long necks, of high stature), pr. n. of a Canaanite nation, famous on account of their height, who inhabited Hebron previous to the Hebrews taking possession of the land (Josh. 11:21); they were almost utterly extirpated by them, but a few remained in the cities of the Philistines (compare the interpreters and critics on Jer. 47:5).

עֲנֵר (i. q. ἄνερ?), [*Aner*], pr. n.—(1) of a Canaanite, Gen. 14:13, 24.—(2) of a Levitical town in the tribe of Manasseh, called elsewhere תַּעֲנֵר (unless we should here read עֲנֵר, 1 Ch. 6:55).

**עָשָׂה** fut. עֲשֶׂה TO FINE, TO IMPOSE A FINE, TO AMERCE. (Found besides only in the Rabbinic dialect. The primary idea appears to be that of imposing, laying upon; compare cogn. עָשָׂה, עָשָׂה). Construed followed by ? Pro. 17:26; followed by two acc. to amerce any one in a sum of money, Deu. 22:3; 2 Ch. 36:3 (used of sums of money exacted in war);

in wine, Amos 2:8. Impers. Prov. 21:11, **בְּעִנְשֵׁי־לֵן** "when they (the judges) amerce the scoffer."

NIPHAL, *to be fined*, Ex. 21:22; gener. *to be punished*, Pro. 22:3; 27:12.

[Hence the following words]—

**עִנְשׁ** m.—(1) *fine, amercement, money exacted from any one*, 2 Ki. 23:33; Pro. 19:19.

**עִנְשׁ** m. Chald. *fine, amercement*, Ezr. 7:26.

**עֲנַת** ("answer to prayer," from the root **עָנָה**, of the form **פָּנָה** from the root **פָּנָה**) [*Anath*], pr. n. m. Jud. 3:31; 5:6.

**בְּעֲנַת**, **עֲנַת** see **בָּעַן**.

**עֲנִיתוֹת** ("answers to prayers," the servile letter **ת** being retained, see Lehrs. p. 528), [*Anthoth*], pr. n.—(1) of a Levitical town in the tribe of Benjamin, where Jeremiah the prophet was born, Josh. 21:18; Isa. 10:30; Jer. 1:1 [now called *Andata*, Rob. ii. 109]; Gent. n. **עֲנִיתָי** 2 Sa. 23:27.—(2) m.—(a) 1 Ch. 7:8.—(b) Neh. 10:20.

**עֲנִיתֶיהָ** ("prayers answered by Jehovah"), [*Anthothjah*], pr. n. m. 1 Ch. 8:24.

**עֲסִים** masc. *must, new wine*, Joel 1:5; 4:18; Am. 9:13; from the root—

**עָסַם** TO TREAD DOWN, Mal. 3:21. (Ch. **עָסָי** id.).

**עֵעַר** a fictitious root, where some derive **יְעֵשְׂרִי** Isa. 15:5; see Analyt. Ind.

**עָפָה** an unused root. Syr. **حَفَا** to flourish, **عَفَا** to grow luxuriantly, as a plant, whence **עָפָי** Hebrew and Chaldee.

**עָפָה** see **עֵפָה**.

**עָפִי** m. pl. **עָפָיִם** (comp. Lehrs. p. 575) *foliage of trees*, Ps. 104:12; from the root **עָפָה**.

**עָפִי** Chald. id., Dan. 4:9, 11, 18. (Syriac **حَفَا** branch, top of a tree, **حَفَا** foliage).

**עָפַל** not used in Kal, prop. TO SWELL UP, TO BE TUMID, whence **עָפַל** tumulus, a hillock. Arabic

**عَفَلَ** to suffer from a tumour or hernia. [Perhaps we may comp. Arab. **عَفَلَ** to neglect any thing, to be remiss. II. to cover over. In this sense we might take the passage in Hab. *to be remiss, to draw back*, LXX. *ὑποστέλλεται*. Vulg. *qui incredulus est*. Aquila,

*νωχελανομένη* (see also Heb. 10:28). This Arabic root also gives a suitable sense in Nu. 14:44.]

PUAL, *to be tumid*, metaph. *to be proud, haughty*, Hab. 2:4.

HIPHIL, *to act timidly*, i. e. proudly, arrogantly. Nu. 14:44, **וַיַּעֲזִילוּ לְעֵלּוֹת וַיִּנְחָזוּ** "but they acted arrogantly (i. e. neglecting the monition of God) in going up." In Deuter. 1:43, the same is expressed **וַיִּזְדָּרוּ וַיַּעֲלִיו הָהָרָה**. Hence —

**עָפַל** m.—(1) *a hill, an acclivity*, Isa. 32:14; Mic. 4:8; with the art. **הָעָפַל** [*Ophel*], pr. n. of a hill to the east of mount Zion, which was surrounded and fortified by a separate wall, 2 Kings 5:24 [this refers to some other place], 2 Ch. 27:3; 33:14; Neh. 3:27; 11:21; compare Jos. Bell. Jud., vi. 6, § 3.

(2) *a tumour*, plur. **עָפָלִים** (read **עָפָלִים**) Deut. 28:27; 1 Sam. 5:6. seqq. כְּחֵיב, used of tumours on the anus. (Arab. **عُفْل** tumor in ano virorum, vel in pudendis mulierum, see Schröderi Orig. Hebr., cap. iv. p. 54, 55. H. Alb. Schultens ad Meidanii Prov., p. 23). In קִרְי there is instead **קִחְוִירִים**, which see.

**עָפַן** an unused root. Arab. and Syr. *to become mouldy*, whence —

**עָפְנִי** [*Ophni*], Gent. n., found once, Josh. 18:24; where **הָעָפְנִי** (**פָּפַר**) is a town of the tribe of Benjamin.

**עָפְעָפִים** or rather dual. **עָפְעָפִים** only found in const. **עָפְעָפִי** *eyelids*, so called from their volatile motion (die flatternden), from the root **עָפַר** Pilp. **עָפְעָפָה** (compare Heb. Gramm. § 54, No. 4). Job 16:16; Ps. 132:4. Poet. **עָפְעָפֵי שָׁחַר** *eyelids of the dawn*, used of the rays of the rising sun, Job 3:9; 41:10. Compare *Ἀμέρας βλέφαρον*, Soph. Antig. 103, 104. The Arabian poets compare the sun to an eye (in Kāmūs **العين** amongst other things is explained **الشمس** the sun or its beam), and they ascribe to it eyebrows **حَوَاجِبُ الشَّمْسِ**, see Schult. on Job, p. 61.

**עָפַר** not used in Kal, Arab. I. **عَفَرَ** to be whitish, reddish, like sand, or a gazelle, **عَفَر** dust, earth. II. **عَفَرَ** (cogn. to **פָּפַר** to cover), to be rough, hairy.

PIEL (denom. from **עָפַר**), *to dust, to throw dust at* (bestäuben), 2 Sa. 16:13.

**עָפָר** m.—(1) *dust, dry earth* (trockene Erde), Gen. 2:7; 26:15; Josh. 7:6; Job 2:12; also used of *clay or loam*, of which walls are made, Leviticus 14:42, 45; of *a heap of rubbish* (**שְׁחָט**), Habak



1:10; very rarely of *fine dust*, such as is blown by the wind, i. q. **עָפָר** Psalm 18:43. —(a) in the earth, in the world, Job 19:25; 39:14; 41:25; also upon the ground, Job 22:24; Isaiah 47:1; —(b) in the grave, Job 20:11; 21:26; for which there is also said **לְעָפָר** Job 7:21. **יָרַד עָפָר** to go down to the dust, i. e. into the grave, Psalm 22:30; 30:10. **שׁוּב אֶל-עָפָר** to return to dust, Genesis 3:19; Psalm 104:29. **עָפָר** dust and ashes, a proverbial phrase to express the lowness and fragility of human nature, Gen. 18:27; Ps. 103:14. It is used of multitude, Num. 23:10, **עָפָר יַעֲקֹב** "the dust of Jacob," i. e. Jacob, who is as numerous as the dust of earth, compare **חֹלַעַף עָפָר** to eat dust, used of the serpent, Gen. 3:14; compare Isaiah 65:25; but figuratively used, Lam. 3:29, "to put the mouth in the dust," i. e. to be silent and wait the aid of God.—Plur. **עֲפָרוֹת** clods of earth. Prov. 8:26, **רֵאשׁ עֲפָרוֹת** "the first of the clods of the world." Job 28:6, **לִמְשַׁל עֲפָרוֹת זָהָב** *lumps of gold* in mines.

**עֶפְרָי** (i. q. **غُفْر** "calf," "young animal"), [*Epher*], pr. n. m.—(1) of a son of Midian, Genesis 25:4.—(2) 1 Ch. 4:17.—(3) 1 Ch. 5:24.

**עֶפְרָי** m. *fawn*, the young of a deer, goat, gazelle, Cant. 2:9, 17; 4:5; 7:4; 8:14. (Arab. **غُفْر** and **غُفْر** the young of the wild goat).

**עֶפְרָה** ("fawn"), [*Ophrah*], pr. n.—(1) of a town in the tribe of Benjamin, Josh. 18:23; 1 Sam. 13:17; fully Mic. 1:10, **בֵּית לְעֶפְרָה** ("the fawn's house").—(2) of a town of the Manassites, Jud. 6:11; 8:27; 9:5.—(3) pr. n. m. 1 Ch. 4:14.

**עֶפְרוֹן** ("of, or belonging to, a calf"), [*Ephron*], pr. n.—(1) of a town on the borders of the tribe of Benjamin, 2 Ch. 13:19, where there is **עֶפְרוֹן קרי**.—(2) of a mountain on the borders of the tribes of Judah and Benjamin, Josh. 15:9.—(3) of a Hittite, Gen. 23:8; 25:9.

**עֶפְרוֹן** (two calves), see **עֶפְרוֹן** No. 1.

**עֶפְרָת** fem. *lead*, so called from its whitish colour (compare **זָהָב**, **כֶּסֶף**), Ex. 15:10. **אֶבֶן הָעֶפְרָת** leaden weight, Zec. 5:8.

**עֵץ** plur. **עֵצִים**, const. **עֵצִי** m.—(1) a *tree* (Arabic **عَصَا** a staff, a bone; compare the Gr. *ῥαβδος*, a branch, and *ἄσθι* (Sansc. *asthi*), Lat. *hasta*. For wood there is commonly used in Arabic the cognate form **عُود**.

Hebr. **עֵץ** follows the analogy of the verb **עָצָה** to be hard, firm. Chald. with the letters softened, has **עֵץ** (tree of life (see **חַי**), Gen. 2:9. Often collect. *trees*. **עֵץ פְּרִי** fruitbearing trees, Gen. 1:11.

(2) *wood*, specially of a wooden post, stake, gibbet, Gen. 40:19; Deu. 21:22; Josh. 10:26; used of a wooden idol, Jer. 2:27. Pl. **עֵצִים** *wood*, sticks, logs for fuel, Gen. 22:3, 9; Lev. 1:7; 4:12; used of materials for building, Ex. 25:10; 1 Ki. 6:23, 31, 32. Compare **עֲצָה** No. 1.

**עָצָב**—(1) TO LABOUR, TO FORM, TO FASHION. see Piel No. 1. (The original idea is perhaps that of *cutting*, whether wood or stones, compare **חָטַב**, **חָצַב**. There are in the cognate languages secondary significations, as Arabic **غَضِبَ** to be angry.) Hence **עָצָב** and **עָצָב** a carved image, **עָצָב** an earthen vessel. (2) *to toil with pain, to suffer, to be grieved* (see **עָצָב**, **עָצָב**, **עָצָבָה**, **עָצָבוֹן**); used also of the mind, and in Kal trans. *to put in pain, to afflict*, 1 Ki. 1:6; 1 Ch. 4:10; Isa. 54:6.

NIPHAL, *to be pained*—(a) in body, followed by **בְּ** (with any thing), Ecc. 10:9.—(b) in mind, *to be afflicted, grieved*, Gen. 45:5; 1 Sam. 20:3; followed by **אֵל** (1 Sa. 20:34), and **לֵאל** (2 Sa. 19:3).

PIEL—(1) *to form* (comp. Kal No. 1), Job 10:8. (2) *to put to grief, to afflict* (comp. Kal No. 2), Isa. 63:10; Ps. 56:6.

HIPHAL—(1) i. q. Kal No. 1, *to labour*; hence probably *to serve* (an idol), *to worship* (like the synonym. **עָבַד**), Jer. 44:19, **לְהַעֲבִידָהּ** "to worship her" (the queen of heaven). Vulg. *ad colendum eam*. Others, *to make her*, i. e. her image (comp. Kal No. 1).

(2) i. q. Piel No. 2, *to grieve*, i. e. to provoke (God) to anger, Ps. 78:40.

HITHPAEL—(1) *to grieve* (oneself), Gen. 6:6. (2) *to become angry*, Gen. 34:7. See Hiph. No. 2. Derived nouns, **עָצָב**, **עָצָבָה**, and **מַעֲצָבָה**.

**עָצָב** Chald. part. pass. **עָצִיב** *grieved, afflicted*, Dan. 6:21.

**עֲצָבִים** only in plur. **עֲצָבִים**, constr. **עֲצָבִים** *images of idols*, 1 Sa. 31:9; 2 Sa. 5:21; Hos. 4:17 (see the root No. 1).

**עָצָב** m. *workman, servant*. Plur. with suff. **עָצָבִים** (Dag. f. euphon.), Isa. 58:3. [In Thes. referred to the next art., No. 2.]

**עָצָב** and **עָצָב** m.—(1) *an earthen vessel*, Jer. 22:28, see Kal No. 1.

(2) *heavy and toilsome labour*, Prov. 10:25 Pl. **עֲצָבִים** labours, i. e. things done with toil, Prov.

5:10, **לחם העצבים** "bread obtained by toilsome labour;" Ps. 127:2.

(3) *pain*, such as of parturient women, Gen. 3:16; also *grief of mind, anger*, Prov. 15:1; **דִּבַּר עֶצֶב** "a word pronounced with anger," a bitter, sharp word.

**עֶצֶב** m.—(1) *the image of an idol*, i. q. **עֶצֶב** Isa. 48:5; Ps. 139:24, **דָּרַךְ עֶצֶב** "worship of idols."

(2) *sorrow*, 1 Ch. 4:9; Isa. 14:3.

**עֶצְבוֹן** constr. **עֶצְבוֹן**, m.—(1) *hard and toilsome labour*, Gen. 3:17; 5:29.

(2) *pain, trouble*, Gen. 3:16, **עֶצְבוֹנְךָ וְהוֹלָךְ** "thy pain and thy conception;" Hendiadys for the pain of thy conception.

**עֶצְבָּת** f. constr. **עֶצְבָּת** (as if from **עֶצְבָּה**), pl. constr. **עֶצְבוֹת**, with suff. **עֶצְבוֹתִי**, **עֶצְבוֹתְךָ**.

(1) *an idol*, Ps. 16:4.

(2) *pain*—(a) of body, Job 9:28.—(b) of mind, Ps. 147:3, **מְחַבֵּשׁ לְעֶצְבוֹתָם** "he binds up their pains," the wounds of their minds; Prov. 10:10; with the addition of **כֹּחַ** Prov. 15:13.

**עֶצֶר**, an unused root. Arab. **عَصَد** to cut with an axe. Hence **מִעֶצֶר**.

**עֶצָה**—(1) TO MAKE FIRM; hence *to shut*, especially the eyes, Prov. 16:30. Arab. **خَصَا** IV. id. **Æth.** ፬፻፬: to shut a door.

(2) i. q. Arab. **عَصَا** *to be hard, firm* (of a hard neck, contumacious), Conj. VIII. to grow hard; compare **عَصَا** staff, Hebr. **עֵץ** wood, and **עֶצְהָ** bone, **עֶצְיוֹן** back-bone.

**עֶצְהָ** m. Lev. 3:9, *the back bone* (according to Onk., Arab. Erp.), or, as is preferred by Bochart, in Hieroz. i. p. 497, *os coccygis*, Arab. **عَصَص**, either of which would be so called from hardness and firmness, see the root. Arab. **عَصَا** is the thigh bone, pl. the bones of the wings of birds.

I. **עֶצָה** f. of the noun **עֵץ** collect. *wood*, i. q. **עֲצִים**, used of materials [for building], Jer. 6:6; of odoriferous woods (**עֶצֶת נָפֶשׁ**), Prov. 27:9.

II. **עֶצָה** constr. **עֶצָת** (from the root **עֵץ** to counsel, **יִעָצֶה**), f.

(1) *counsel*—(a) which any one gives or receives, 2 Sam. 16:20; 1 Ki. 1:12; Ps. 119:24, **אֲנִישׁ עֶצְתִּי** "my counsellors." Used of predictions, Isa. 44:26, compare 41:28 (root No. 4).

(2) *counsel* which any one forms, Isa. 19:3; Hos. 10:6, **לְעֹשֶׂה עֶצָה** to execute a plan or counsel, Isa. 30:1. Especially used of the counsel or purpose of God, Job 38:2; Isa. 14:26; 46:11, **אִישׁ עֶצְתִּי** "man of my counsel," whom I use as an instrument to execute my purpose.

(3) *counsel*, as the faculty of forming plans, i. e. *prudence, wisdom*, especially that of God, Isaiah 11:2; Pro. 8:14; 21:30; Jer. 32:19, **נָדַל הָעֵצָה** "of great wisdom;" 1 Ch. 12:19, **בָּעֶצָה** "having taken counsel," having consulted. Plur. **עֶצוֹת** once with suff. **עֶצְמוֹתֶיךָ** Isa. 47:13, *counsels*, Deu. 32:28; *cares*, Ps. 13:3.

**עֶצּוֹם** m. (from the root **עָצַם**).—(1) *strong, robust, powerful*, used of a people, Gen. 18:18; Nu. 14:12; Deu. 4:38; of kings, Psalm 135:10. Plur. **עֶצּוֹמִים** *the strong, the mighty*, i. e. heroes, Prov. 18:18; Isa. 53:12; once *the powerful members* (of a lion), i. e. claws, teeth; Ps. 10:10, **נִפְלַ בְּעֶצּוֹמָיו** "the wretched fall into his claws;" but others understand *the whelps* of the lion.

(2) *numerous*, Joel 1:6; Ps. 35:18.

**עֶצְיוֹן נֶבֶר** ("the back bone of a man"), [*Ezion-geber*], pr. n. of a maritime city in Idumaea, situated on the Ælanitic gulf of the Red Sea, not far from Elath (see **אֵילִית**); whence Solomon's fleet sailed to Ophir. Called by the Greeks *Berenice*; see Jos. Antt. viii. 6, § 4. In the time of the Arab dominion **عَصِيون**: Nu. 33:35; Deu. 2:8; 1 Ki. 9:26; 22:49; Burckhardt's Travels in Syria, Germ. ed. p. 831.

**עֶצֶל** a root not used in Kal. (Arab. **عطل** to be at leisure, Conj. II., to leave, to neglect. The primary idea appears to be that of laxity and languor; compare **חָלַל**, **חָדַל**, **חָלַל**).

NIPHAL, *to be slothful*, Jud. 18:9.

**עֶצֶל** verbal adj. *slothful*, Prov. 6:6, 9; 13:4; 15:19.

**עֶצְלוּת** f. Prov. 19:15, and **עֶצְלוּת** Prov. 31:27, *slothfulness*. Dual **עֶצְלוּתִים** *double*, i. e. very great *slothfulness*, Ecc. 10:18.

**עָצַם**—(1) prop. TO BIND, TO BIND FAST, TO TIE UP; as the eyes, Isa. 33:15; see Piel. (Arabic **عَصَم** IV., to tie up a skin bottle; and more commonly **عَصَب** to tie. It is kindred to the verbs **עָצַם**, **עָצַם** (צָמַם), also **חָטַם**, **חָטַם** (צָמַם). From the idea of tying (see **קָשַׁר**, **קָשַׁר**) it is—



(2) intrans. once Med. E. **עָצַמוּ** (Ps. 38:20), *to be strong, powerful*, Gen. 26:16; *to become strong*, Exod. 1:7, 20; Dan. 8:8, 24; 11:23 (Arabic **عظم** *to be great, of great importance*; **عظم** greatness; **عظيم** great).

(3) *to be strong in number, to be numerous*, Ps. 38:20; 40:6, 13 (see **עָצָוּם**).

PIEL, **עָצַם**—(1) i. q. Kal No. 1, Isa. 29:10.

(2) denom. from **עָצָם** *to break or to gnaw bones*, Jer. 50:17. Compare **נָרַם**.

HIPHL, *to make strong*, Ps. 105:24.

Derivatives [**עָצָם** **עָצָמוּת** and **מַעֲצָמוּת**].

**עָצָם** f.—(1) *bone*; so called from its firmness and strength; see the root No. 2. Arab. **عظم**, Gen. 2:23; Ex. 12:46; Num. 9:12, etc. Plur. **עָצָמִים** constr. **עָצָמוֹת** Ps. 6:3; 31:11; 32:3; more often also **עָצָמֵי** Ps. 51:10; Prov. 14:30; often used of the bones of the dead (compare **רִוּוֹת**, **כַּפּוֹת**), Exod. 13:19; Josh. 24:32; 2 Samuel 21:12—14; 2 Kings 23:14, 18, 20.

(2) *body, bodily form*, Lam. 4:7.

(3) Followed by a genit.; it is used instead of the pronoun *itself* (compare syn. **נָרַם** No. 3, and Arab. **بَعِضَ عَيْن** eye, himself); but only used of things, e. g. **בְּעֵצָם הַיּוֹם הַזֶּה** in that very day, Gen. 7:13; 17:23, 26. Exod. 24:10, **בְּעֵצָם הַשָּׁמַיִם** “as the heaven itself.” Job 21:23, **בְּעֵצָם חָמוֹ** “in his uprightness itself.”

(4) [**Ezem, Azem**], pr. n. of a town in the tribe of Simeon, Josh. 15:29; 19:3; 1 Ch. 4:29.

**עָצָם** m.—(1) *strength*, Deut. 8:17; Job 30:21.

(2) *body*, i. q. **עָצָם** No. 2, Ps. 139:15.

**עָצָמָה** f.—(1) *strength*, Isa. 40:29; 47:9.

(2) *multitude*, Nah. 3:9.

**עָצָמוֹן** (“robust”), [**Azmon**], pr. n. of a town on the southern boundary of Palestine, Nu. 34:4, 5; Josh. 15:4.

**עָצָמוֹת** f. *strengths, bulwarks*, used figuratively of arguments, with which disputants defend themselves, an image taken from a battle, Isaiah 41:21 (compare Job 13:12). Talmud. **אֵהָעֵצָם** to dispute, to contend with words; Arab. **عصمة** defence, guard.

**עָצָן** an unused root, prob. of similar power to **עָצָה** to be hard, firm. Hence—

**עָצָן** ἄπ. λεγόμεν. 2 Samuel 23:8; prob. a spear,

compare Arab. **عَصَنَ** a branch; see as to this passage under the word **עָרִין**.

**עָצַר** fut. **יַעֲצֹר** and **יַעֲצֹר**—(1) *TO SHUT*. (The primary idea is that of surrounding, enclosing; see the kindred roots **הָצַר**, **אָצַר**, **אָצַר**, and those which are there compared. Arab. **عَصَرَ** is, to prohibit, to refuse, **عَصَرَ** to hold back, to restrain, like the Heb. No. 2); e. g. to shut up heaven (so that it may not rain), Deu. 11:17; 2 Chron. 7:13; a woman, (so as not to bear,) Gen. 16:2; 20:18 (where it is construed with **בְּעָצַר**, see No. 3); comp. Isai. 66:9; also *to shut up in prison*, 2 Kings 17:4; Jer. 33:1; 36:5; 39:15. Followed by **מִפְּנֵי שָׂאוֹל**, 1 Ch. 12:1, **עָצַר מִפְּנֵי שָׂאוֹל** “shut up from the face of Saul,” so that he might not see the face of Saul, or, “shut up at home for fear of Saul” (compare **عَصَرَ** IV. to keep oneself at home).

(2) *to hold back, to detain* any one any where, 1 Kings 18:44; Jud. 13:16; followed by **?** 2 Kings 14:26; followed by **?** Job 12:15, **יַעֲצֹר בְּמַיִם** “he will withhold the waters.” Job 4:2, **יַעֲצֹר בְּמַלְוִי** “to restrain words.” Job 29:9. There is a peculiar phrase only used in the later Hebrew, **יַעֲצֹר כֹּחַ** *to restrain strength, to be strong*, Dan. 10:8, 16; 11:6; 2 Chron. 13:20; followed by **?** *to have ability to do any thing, to be able*, 1 Ch. 29:14; 2 Ch. 2:5; 22:9; and even without **כֹּחַ** 2 Ch. 20:37; 14:10.

(3) *to restrain by rule, to rule*, followed by **?** 1 Sa. 9:17. See **עָצַר**.

NIPHAL—(1) *to be shut up* (used of heaven), 1 Ki. 8:35; 2 Ch. 6:26.

(2) *to be restrained, hindered*, Nu. 17:13, 15; 2 Sa. 24:21, 25; Ps. 106:30.

(3) *to be gathered together* (from the idea of restraining, compelling, see **עָצַר**), especially to a festival (**עָצֵרָה**). 1 Samuel 21:8, **נִעְצַר לִפְנֵי יְהוָה** “gathered [Engl. Ver. detained] before Jehovah.”

Hence are derived the three following nouns, also **מַעֲצָר**, **מַעֲצָר**.

**עָצָר** m. *dominion, rule*, Judges 18:7, **יִרְשָׁה עָצָר** “(no one) holding rule,” none of the great ones, rulers of the people. [In Thes. the signification given is *riches*.]

**עָצָר** m.—(1) *shutting up, restraint*. Prov. 30:16, **עָצָר רֶחֶם** “the shutting up of (the) womb,” for a barren woman.

(2) *oppression, vexation*, Psa. 107:39; Isaiah 53:8.

**עָצָרָה** and more often **עָצָרָת** fem. *an assembly*

(see the root Niph. No. 3), Jerem. 9:1; especially an *assembly of people* for the keeping of festivals, *συνήγυρις*, Joel 1:14; 2 Ki. 10:20; Am. 5:21; Isa. 1:13; specially such as were convened on the seventh day of the passover, and the eighth of the feast of tabernacles, i. q. *מִקְרָא לִדְּשׁ* Levit. 23:36. Compare Nu. 29:35; Deu. 16:8; 2 Ch. 7:9; Neh. 8:18; and Arab. *يوم الجمعة* an assembly, more fully *يوم الجمعة* the day of the assembly, used for Friday, as being the Mahommedan festival day. The signification of *gathering together, or assembly* (which had already been adopted by Simonis, Arc. Formarum, p. 180), is more largely defended as belonging to this word, in my larger Lex. p. 885, against Iken (Dissert. Philol. Theol., page 49—54), and J. D. Michaëlis in Supplem. h. v., who make the primary idea to be that of *restraint from work*. Rosenmüller assents to my opinion (who, in his first and second edition, followed Iken), on Lev. 23:36, ed. 3; so also Winer.

**עָקַב** fut. *יעקב*.—(1) i. q. *עָקַב* TO BE BEHIND, TO COME FROM BEHIND, hence *עָקַב* heel. (So it is commonly taken; but it is worth while for etymologists to inquire, whether the primary idea be not that of *being elevated*, like a mound, arched vault, heap, so that it may be kindred to the roots *קָבַב*, *קָבַב*. Hence *עָקַב* an ascent, and *עָקַב* heel, so called from the form; from the heel may be taken the other ideas of *hindmost, last, etc.*.)

(2) denom. from *עָקַב* to take hold of any one's heel. Hos. 12:4; *בְּקֶדֶן עָקַב אֶת-אָחִיו* "in the womb he took his brother by the heel," compare *אָחִיו בְּעָקֵב* Gen. 25:26. Especially to throw any one down, to trip one up. Hence—

(3) to supplant, to circumvent, to defraud, Gen. 27:36; Jer. 9:3.

PIEL, to hold back, to retard, Job 37:4.

Derivatives, *יעקבה*, *עֲקָבָה*, and the pr. n. *יעקב*, *יעקוב*, *עקוב*.

**עָקַב** constr. *עָקַב*, plur. constr. *עָקָבִי* (in some printed copies *עָקָבִי* with Dag. euphon.) m.

(1) the heel—(a) of men, Gen. 3:15; Psa. 56:7; Job 18:9; Jer. 13:22; Cant. 1:8.—(b) of horses, the hoof, Gen. 49:17; Jud. 5:22.

(2) metaph. the extreme rear of an army, Josh. 8:13; Gen. 49:19.

(3) plur. *עָקָבוֹת* prints (of the heel or foot), Psa. 77:20; 89:52 (compare Cant. 1:8)

(4) verbal adj. of the root No. 3, a *liar in wait*, Ps. 49:6.

**עָקַב** m.—(1) a hill, acclivity, i. q. Arab. *عَقَبَة* Æth. *Q 𐩈𐩣𐩢*: Isa. 40:4. (A hill is said to be so called from its retarding and keeping back those who go up, but see the remarks on the root No. 1).

(2) adj. *fraudulent, deceitful*, Jer. 17:9.

(3) adj. denom. from *עָקַב* No. 3. Hos. 6:8, *עָקָבָה מְדַם* "trodden (trampled) in blood," i. e. full of bloody footprints.

**עָקַב** m.—(1) the end, the latter part of anything (Arab. *عَقَب*); also as an adv. unto the end, continually, Ps. 119:33, 112.

(2) wages, reward, as if the end, the result of labour; compare *λοισθήναι*, reward, from *λοισθος*, last. Ps. 19:12; Pro. 22:4. And so *עָלַי עָקַב* Psal. 40:16; 70:4; and *עָקַב* Isa. 5:23, in reward of, i. e. on account of; and as a conj. *because that, because*, Num. 14:24; Deu. 7:12; fully *עָקַב אֲשֶׁר* Gen. 26:5, and *עָקַב כִּי* Am. 4:12.

**עָקָבָה** (without Dagesh, for *עָקָבָה*, comp. *סָלָהָה*), f. *fraud, wiles*, 2 Ki. 10:19.

**עָקַד** fut. *יעקד*, Arabic *عَقَد* TO BIND, Gen. 22:9. (Kindred roots are *אָבַד*, *אָנַד*, which see). Hence—

**עָקָדִים** pl. *עָקָדִים*, adj. *striated, banded*, pr. marked with stripes (*gestreift*), compare *חָבַר* No. 3, Gen. 30:35, seq.; 31:8, seqq.

**עָקָה** an unused root, see *עָקָה*.

**עָקָה** f. *oppression*, Ps. 55:4, from the root *עָקַב*.

**עָקֹיב** ("insidious," i. q. *יעקב*), [*Akkub*], pr. n. m.—(1) 1 Ch. 3:24.

(2) 1 Ch. 9:17; Ezr. 2:42; Neh. 7:45; 8:7; 11:19; 12:25.—(3) Ezr. 2:45.

**עָקַל** not used in Kal; TO TWIST, TO WREST, TO PERVERT (compare as to the primary stock, *kl, gl*, page CLXII, B).

PUAL, part. *perverted*, Hab. 1:4. (Syr. *حَفَا* to pervert, Arab. *عَقَلَ* to bind together.) Hence—

**עָקָלִיל** adj. *tortuous, crooked*. Judges 5:6, *אֶרְחוֹת יַעֲקָלִיל* "crooked ways," i. e. devious, and unfrequented; and without the subst. *עָקָלִיל* Psal. 125:5, id.

**עָקָלִיתוֹן** adj. (from an unused subst. *עָקָלָה*, and with the adj. termination *תוֹן*), *tortuous*, an epith. of the serpent, Isa. 27:1.



**עקן** an unused root; perhaps i. q. **עקל**, and Aram. **עקם** to twist, to wrest; whence—

**עקן** [Akan], pr. n. m. Gen. 36:27, for which there is **עקן** Nu. 33:31; Deu. 10:6; 1 Ch. 1:42.

**עקר**—(1) TO ROOT OUT, TO PLUCK UP (a plant), Ecc. 3:2. (Syr. and Ch. id. The primary syllable is **ק**; compare the kindred roots **קד**, **קד**; also **בד**, **בד**, **קד**, **קד**.) Hence—

(2) i. q. Arab. **عقر** to be barren, prop. to have the testicles extirpated; compare the remarks on **קד**.

NIPHAL, to be overthrown (as a city), Zeph. 2:4.

PIEL, to hamstring or hough a horse, by which the animal is rendered useless and unfit for work, Josh. 11:6, 9; 2 Sam. 8:4; 1 Ch. 18:4; a bull, Gen. 49:6. LXX. *νευροκοπεῖν*. It was anciently the practice of victors (and still is the case), thus to treat the horses taken in battle, when they cannot carry them away with them; Germ. dem Pferde die Hefsen abhauen. (Arab. **عقر** id.)

**עקר** Ch. to root up:—ITHPEAL pass. Dan. 7:8.

**עקר** m. **עקרה**, **עקרת** f. barren, used both of the male and female (as to the origin, see the root No. 2), Gen. 11:30; 25:21; 29:31; Deut. 7:14. (Syr. and Arab. id.)

**עקר** m.—(1) prop. a root (Arab. **عقر**, Ch. **עקר**); hence a shoot (see **עקר**), metaph. used of a man of a foreign race, who had settled in the Holy Land, Lev. 25:47.

(2) [Eker], pr. n. m. 1 Ch. 2:27.

**עקר** constr. **עקר** m. Chald. stock, trunk, Dan. 4:12, 20.

**עקרב** pl. **עקרבים** m.—(1) a scorpion, Eze. 2:6.

(Arab. **عقرب** id. To this corresponds the Greek *σκαρπιος*, the breathing being changed into sibilant; compare **עקל** *σκαλιος*.) It appears to be blended from **עקר** to wound, and **עקב** the heel. See also **עקלה** **עקרבים**.

(2) a kind of scourge, furnished with sharp points, 1 Ki. 12:11, 14; 2 Ch. 10:11, 14. So in Lat. *scorpio*, according to Isidore (Orig. v. 27), is *virga nodosa et aculeata*.

**עקרן** ("eradication," compare Zeph. 2:4), [Ekrōn], pr. n. of one of the five principal cities of the Philistines, situated in the northern part of the

land of the Philistines, first assigned to the tribe of Judah (Josh. 15:45), afterwards to the Danites (Josh. 19:43), Josh. 13:3; 15:11; 19:43; Jud. 1:18; 1 Sa. 5:10; 2 Ki. 1:2. LXX. *Ἀκαρών*, *Ἀκαρών* [Perhaps now called 'Akir, **عاقر**, Rob. iii. 22]. Gent. noun, **עקרני** Josh. 13:3; 1 Sa. 5:10.

**עקש** TO TWIST, TO PERVERT. Arab. **عكش** and **عكس** id. Metaph. to pervert any one, in a forensic sense, is i. q. to pervert or wrest his cause, Job 9:20, "(although) I were upright **וְעִקְשִׁי** (God) would pervert my cause" (in the other hemistich **וְיִשְׁעִי** would declare me guilty).

PIEL id. to pervert, Mic. 3:9. To pervert one's ways is i. q. to act perversely, Isa. 59:8; Prov. 10:9.

NIPHAL, pass. to be perverse. Part. **נֶעֱשֶׂה דְרָכָיו** whose ways are perverse, Prov. 28:18.

Derivatives, **עקשה**, **עקשתי**, **מִעֲקֻשִׁים**.

**עקש** adj. m.—(1) perverse. **לִבִּי עֲקֹשׁ** a perverse heart, Ps. 101:4, and vice versa **עֲקֹשׁ לִבִּי** a man perverse of mind, Prov. 11:20; 17:20. **עֲקֹשׁ שִׁפְתָּיו** perverse in lips, i. e. a man of fraudulent speech, Prov. 19:1. Absol. *deceitful, false*, Deu. 32:5; Ps. 18:27; Prov. 8:8.

(2) [Ikkes], pr. n. m. 2 Sam. 23:26. Hence—

**עקשות** f. with the addition of **פה** perverseness of mouth, i. e. fraudulent, deceitful speech, Pro. 4:24; 6:12, compare 19:1.

**ער** m.—(1) i. q. **ער** a city, which see (hence pl. **ערים**). In sing. **ער** Num. 21:15; Deut. 2:9, and fully **עֲרֵמוֹאֵב** (city of Moab), Num. 21:28; Isa. 15:1, pr. n. of the metropolis of Moab, situated on the southern shore of Arnon, Gr. *Ἀρεόπολις* (which those who did not know the true origin, rendered city of Mars); Abulfeda **عرب** and **الرقة**, now called *Rabba*. See Relandi Palestina, p. 577; Burckhardt's Reise nach Syrien, p. 640.

(2) an enemy, see the root **ער** No. 2, 1 Sa. 26:16. Plur. Ps. 9:7; 139:20.

**ער** Ch. i. q. Heb. No. 2, Dan. 4:16.

**ער** ("watcher"), [Er], pr. n.—(1) of a son of Judah, Gen. 38:3; 46:12.—(2) 1 Ch. 4:21.

I. **ערב**—(1) pr. to mix, like the Ch. and Syr. (kindred to **ערב** to interweave, see Hithp., also to weave, whence **ערב** No. I, woof.

(2) to exchange articles of traffic, hence to traffic, to barter, Eze. 27:9, 27; whence **מַעְרֵב**.

(3) to become surety for any one, followed by **עב**

acc. of pers. (pr. to interchange with him, to succeed in his place); e.g.—(a) to be surety for the life of another, Gen. 43:9; 44:32. Job 17:3, עֲרַבְנִי עִמָּךְ “be surety for me with thee,” i.e. in the cause which I have with thee. Isaiah 38:14, עֲרַבְנִי “be surety for me (O Lord),” i.e. take me under thy protection. Ps. 119:122.—(b) to be surety, to be liable for another's debt, Proverbs 11:15; 20:16; 27:13; followed by לְ Prov. 6:1; and לִפְנֵי Prov. 17:18. (Syr. id.; Arab. عَرَب a vessel).

Derivatives, עֲרַבָה, עֲרַבָה.

(4) to pledge, to give in pledge, followed by an acc. of the thing. (Arab. عَرَب Conj. II., IV., to give a pledge). Neh. 5:3. Metaph. עֲרַב אֶת לְבוֹ to pledge one's life, i.e. to expose it to most imminent danger, Jer. 30:21. But this may also be rendered, to be surety for his life; compare No. 3.

Derivative, עֲרַבָה.

(5) Med. E and fut. A, intrans. to be sweet, pleasant (perhaps well mixed, compare No. 1), followed by לְ of pers., e.g. sleep, Prov. 3:24, sacrifices, gifts, Jer. 6:20; followed by עַל Ps. 104:34. Eze. 16:37, אִשֶּׁר עֲרַבְתָּ עִלֵּיהֶם “whom thou hast pleased.” Compare adj. עֲרַב sweet.

(6) From the notion of sweetness is perhaps derived the signification of sucking (comp. מִצָּה, מִצָּה), whence עֲרַב a dog-fly, from its sucking the blood of men and animals; compare Arab. عَرَب which in the Kamûs (page 125, line 11) is explained اكل to eat.

HITHPAEL—(1) to mingle oneself, followed by בְּ, in any thing, Pro. 14:10.

(2) to intermingle with any one in fellowship (σὺν μετ' ἑνὶ ἄνθρωπῳ εἰσέλθω), specially to be familiar with, followed by בְּ Ps. 106:35; followed by לְ Prov. 20:19; followed by עִם Prov. 24:21; to enter into marriage, followed by בְּ Ezra 9:2; to enter into combat, followed by אֶת with any one, Isa. 36:8; 2 Ki. 18:23.

For the derived nouns see under the several significations.

II. עֲרַב TO SET, as the sun (Syr. and Æth. ὀκλ: id. Arab. عَرَب to depart far away, to wander). Hence, to draw towards evening, Jud. 19:9. Metaph. Isaiah 24:11, עֲרַבָה כָּל־שִׂמְחָה “all joy has set.”

HIPHIL, to do at evening. Inf. הָעֲרַב doing (so) at evening; adv. at evening (compare הַשָּׁמַיִם in the morning), 1 Sa. 17:16.

Derivatives, עֲרַב No. II, עֲרַב No. I, מִעֲרַב No. II.

III. עֲרַב i. q. חָרַב, Æth. (transp.) ὀκλ: to be arid, sterile, dry. Hence עֲרַבָה, and pr. n. עֲרַב Arabia.

IV. עֲרַב i. q. Arab. عَرَب to be whitish, whitening, whence عَرَب whitish, a man with white eyelashes, عَرَب whiteness of the eyelashes, silver, also willow. Hence Heb. עֲרַב willow, so called from its whitish leaves. [In Thes. this is joined with No. II.]

עֲרַב Ch. to mix, to mingle. PAEL, Dan. 2:43 ITHPAEL, pass. ibid.

עֲרַב sweet, pleasant, Prov. 20:17; Cant. 2:14. See the verb No. I. 5.

עֲרַב m., a species of fly, gad-fly, very troublesome to persons; so called from sucking (blood); see the root No. I. 6; Ex. 8:17, seqq.; Ps. 78:45; 105:31. LXX κυνόμυα, dog-fly, which is described by Philo, who supposes its name to be from its boldness, De Vita Mosis, t. ii. p. 101, ed. Mangeii. Almost all the Hebrew interpreters understand it to be a collection of noxious beasts, as if a miscellaneous swarm (from עֲרַב in the signification of mixing); and so Aqu. ἀμύμυα; Jerome, omne genus muscarum; Luth. allerley Ungeziefer; but עֲרַב must denote some particular creature, as is all but manifest from the passage, Exod. 8:25, 27. Oedmann (Verm. Sammlungen II. p. 150) understands blatta orientalis; called in Dutch and German Käferlact; but which is a creature that rather devours things than stings men; contrary to the express words of Exod. 8:17.

עֲרַב f., 2 Chron. 9:14; and עֲרַב Isa. 21:13; Jer. 25:24; Eze. 27:21; pr. name Arabia (عرب); so called from its aridity and sterility (see the root No. III). Gent. noun is עֲרַבִּי an Arabian, Isa. 13:20; Jer. 3:2; also עֲרַבִּי Neh. 2:19; plur. עֲרַבִּים Arabians, 2 Chron. 21:16; 22:1; and עֲרַבִּיָּים 2 Chron. 17:11; always used of Nomadic tribes, Isa., Jer. loc. cit. Also the name Arabia is not used to designate that large peninsula which geographers call by this name, but a tract of country of no very large extent, to the east and south of Palestine, as far as the Red Sea. So Eusebius says of the Midianites, κείται ἐπέκεινα τῆς Ἀραβίας πρὸς νότον ἐν ἐρήμῳ τῶν Σαρακήνων τῆς ἐρυθρᾶς θαλάσσης ἐπ' ἀνατολὰς. Of no wider extent is Arabia in the New Test. (Gal. 1:17; 4:25). See my remarks on Isa. 21:13.

עֲרַב—(I) woof, Levit. 13:48—59. See the root No. I. 1.



(II) coll. *strangers, aliens*; from the root ערב (No. II.; compare ערב to wander; ערב a wanderer, Ex. 12:38; Neh. 13:3. With the art. it is written הערב; see ערב No. I. 2.

ערב (I)—(1) evening (m. and fem., 1 Sam. 20:5); from the root ערב No. II. בערב Gen. 19:1; 29:23; לעת ערב Gen. 8:11; 24:11; ערב (acc.) Exod. 16:6; poet. לערב Psalm 59:7, 15; 90:6; Gen. 49:27, at evening. Plur. ערבות Jerem. 5:6. Dual. ערבין the two evenings; only in the phrase בין הערבין between the two evenings, Ex. 16:12; 30:8; used as marking the space of time during which the paschal lamb was slain, Ex. 12:6; Lev. 23:5; Num. 9:3; and the evening sacrifice was offered, Ex. 29:39, 41; Num. 28:4; i. e. according to the opinion of the Karaites and Samaritans (which is favoured by the words of Deut. 16:6), the time between sunset and deep twilight. The Pharisees, however (see Joseph. Bellum Jud. vi. 9, § 3), and the Rabbinites considered the time when the sun began to descend to be called the

first evening (Arab. مساء little evening; when it begins to draw towards evening; Gr. δειλη πρωτα); and the second evening to be the real sunset (Gr. δειλη οψια). See Bochart, Hieroz., t. I. p. 559. Compare, as to the double morning, Pococke ad Carm. Tograi, p. 71; and Hebr. pr. n. שחרים.

(2) i. q. ערב No. II, foreigners, strangers; hence הערב מלכי foreign kings, who made alliance with the Israelites, 1 Ki. 10:15; and so also elsewhere of auxiliary forces, Jer. 25:20; 50:37; Eze. 30:5.

(II) only in pl. ערבים, const. ערבי m. willow (Arab. عرْب, so called from its whitish leaves, see the root No. IV. Isa. 44:4; Job 40:22; Ps. 137:2 (where the Salix Babylonica, Linn. is to be understood, with its pendulous foliage, a symbol of grief and mourning; Germ. Trauerweide, weeping willow). Isa. 15:7, ערבים נחל "the brook of willows" (comp. Job 40:22) in Moab, i. e. either وادی الاحسا, on the borders of the provinces of Karrak (i. e. ancient Moab) and Jebâl (i. e. Idumæa), see Burckhardt's Travels, page 674; or else the brook נדר (which see), near the town of Karrak, where Burckhardt, loc. cit. page 643, mentions a fountain of willows, عين صفاف.

ערב pl. ערבים m.—(1) a raven. (Arab. غراب a raven, a crow; compare the Lat. corvus. No root is to be sought in the Phœnicio-Shemitic languages

["thus called from its black colour"], but to this answers the Sanscr. kârawa. The letters b and w are shewn not to belong to the root by the Gr. κῆρας and apparently Lat. cornix.) Gen. 8:7; Isa. 34:11; Psalm 147:9. It is sometimes of wider extent, and comprehends kindred species of birds, specially the crows, see Lev. 11:15; Deu. 14:14.

(2) [Oreb], pr. n. of a prince of the Midianites, Jud. 7:25; 8:3; Psal. 83:12; from whom a certain rock beyond Jordan took its name, Jud. 7:25; Isa. 10:26.

ערבה f. an arid, sterile region, a desert (see the root No. IV), Job 24:5; Isa. 33:9; 35:1; 51:3; Jer. 50:12; 51:43. With the art., הַעֲרֵבָה is that low region into which the valley of the Jordan (الغور) runs near Jericho, and which extends as far as the Ælanitic gulf, Deut. 1:1; 2:8; Josh. 12:1; 2 Sam. 4:7; 2 Ki. 25:4; in which are the Dead Sea (hence called הַעֲרֵבָה יָם the sea of the desert, Deut. 4:49; Josh. 3:16; 12:3; 2 Ki. 14:25) and the brook Kedron, or נַחַל הַעֲרֵבָה the stream of the desert, Am. 6:14; comp. 2 Ki. 14:25, also יְרֵחוֹ הָעֲרֵבוֹת the plains of Jericho, Josh. 5:10; 2 Ki. 25:5; and עֲרֵבוֹת מוֹאָב, see מואב.

(2) pr. n. of a town in the tribe of Benjamin, fully called הַעֲרֵבָה בֵּית; see בֵּית, letter kk.

ערבה fem.—(1) surety, security, Prov. 17:18 (see ערב I, 3).

(2) a pledge (see ערב No. I, 4). 1 Sam. 17:18, וְאַתָּה תִּשָּׁבְרָם תַּחֲתָי "and bring a pledge from them."

ערבון m. a pledge, Gen. 38:17, 18, 20 (see ערב No. I, 4). Arab. عربون id. Hence ἀρραβών, arrhabo, a word peculiar to traders, which the Greeks and Romans seem to have borrowed from the Phœnicians, the originators of traffic.

ערבי, ערבי an Arabian, see ערב.

ערבתי [Arbathite], Gent. n. of the word ערבתי No. 3, which see; 2 Sa. 23:31.

ערג fut. יַעֲרַג—(1) TO ASCEND, i. q. Arabic عرج, Ethiop. ዐርገ: see ערונה.

(2) followed by עַל and אֶל to desire anything, עַל if (Arab. Conj. II. to be bent, or intent upon anything). Ps. 42:2; Joel 1:20. The opinion of the Hebrew writers is that the word ערג properly expresses the cry of the deer, which is applied also to domestic animals, Joel loc. cit. (the Syriac also renders it in both places عرج), but this is not: con

firmed by the use of the cognate languages; although we may compare it with Gr. onomatop. ὠπύω, ὠπύγη. But see the derivative ערונה. More is said on this subject by Bochart, Hieroz. part i. page 883.

**ערד** an unused root; Arab. عرد Conj. II. *to flee* (comp. the kindred ערד); Syr. Ethp. *to be untamed*. Hence ערד ערד, Ch. ערד wild ass.

**עֲרָד** [Arad], pr. n.—(1) (for עֲרֵד), a town of the Canaanites, in the southern part of Palestine, Nu. 21:1; 33:40; Josh. 12:14 [situated apparently at Tel 'Arâd تل עראד Rob. ii. 473].—(2) m. 1 Chr. 8:15.

**עֲרֹד** m. Ch. i. q. ערוד wild ass, Dan. 5:21.

**עֲרָה** TO BE NAKED; not used in Kal. Arabic عرى id. The primary idea appears to be that of *plucking out* (compare אָרָה) plants, hairs, etc.; hence to bare, bald, devoid of plants and trees; compare מַעֲרָה, פֶּעַר. Kindred roots are עָרַם and perhaps עָרַח No. II.

PEL עֲרָה, fut. conv. וַתַּעֲרֵר—(1) *to make naked, to uncover*, e.g. pudenda, Isa. 3:17, a shield (on which there had been a covering), Isai. 22:6; Zeph. 2:14, אֲרָה עֲרָה “he uncovers the cedar work,” makes the walls naked by removing the cedar wainscoting.

(2) *to lay naked* (the foundation of a house), i. e. *to overthrow* a house, Psal. 137:7. Inf. עֲרוֹת Hab. 3:13. (Compare עֲלָה, עָלָה Ezek. 13:14; Mic. 1:6.) Hence—

(3) *to empty a vessel, to pour it out* (in doing which its bottom is laid bare), Gen. 24:20; 2 Chr. 24:11. Ps. 141:8, אֶל הָעֵץ נִפְשִׁי “pour not out my soul,” i. e. pour not out my blood. Compare Hiph. No. 2.

HIPIL—(1) *to make naked, to uncover*, e.g. pudenda, Lev. 20:18, 19.

(2) *to pour out*. Isaiah 53:12, הִעֲרָה לְמוֹת נַפְשׁוֹ “he hath poured out his soul unto death,” he delivered himself to death. (Arab. أسال نفسه to pour out, i. e. to give up one's life or soul; Syr. هَرَجَ

ܗܪܝܝܬ, Gr. παραβάλλεσθαι, whence *parabolanus*).

NIPHAL, pass. of Hiph. No. 2, *to be poured out*, Isa. 32:15.

HITHPAEL—(1) *to make oneself naked, to uncover oneself*, Lam. 4:21.

(2) *to pour oneself out, to spread oneself* (used of a wide spreading tree), Ps. 37:35.

Derived nouns, עֲרָה, עֲרוֹה, עֲרִיָה, מַעֲרָה, מַעֲרָה, and pr. n. מַעֲרָה.

**עֲרָה** plur. עֲרוֹת f., Isaiah 1:7; *a naked or bare place*; i. e. destitute of trees (see מַעֲרָה, מַעֲרָה); here used of the grassy places on the banks of the Nile.

**עֲרוֹהָ** f. Cant. 5:13; 6:2; Eze. 17:7, 10; *areola, bed of a garden or vineyard*, raised up in the middle (εἰσὶν ἄρτιας Gartenbeet, Blumenberg; from the root עָרַן). So the old interpreters. Others understand it to be *a ladder, trellis*, for training plants against. Compare Arab. معراج a ladder; but the former explanation is preferable.

**עֲרוֹד** m. *the wild ass*, Job 39:5. Chald. עֲרוֹד id.; in the Targ. for the Hebr. פָּרָא. Root עָרַד.

**עֲרוֹהָ** f. (from the root עָרַה)—(1) *nakedness*, Hos. 2:11; metaph. עֲרוֹת הָאָרֶץ *the nakedness of the land*; i. e. a part of the land unfortified, easy of access; Arabic عورة (τείχος ἐγχευμένη, Hom. II. xii. 399), Gen. 42:9, 12.

(2) *pudenda*; especially *when naked*, Gen. 9:22, 23; 1 Sam. 20:30. עֲרוֹת אָבִיו *the nakedness of one's father*; i. e. the nakedness of one's father's wife, Lev. 20:11; compare Lev. 18:8, 16.

(3) *shame, filthiness*. עֲרוֹת דָּבָר anything unclean (excrement), Deut. 23:15, (any defect found in a woman) Deut. 24:1; also *ignominy, dishonour*. Isa. 20:4, עֲרוֹת מִצְרַיִם “the dishonour of Egypt.”

**עֲרוֹה** Chald., *emptying*; hence *loss* (of the king), Ezr. 4:14. See the Hebrew root Piel No. 3.

**עָרוֹם**, עָרוֹם plur. עָרוֹמִים, f. עָרוֹמָה, adj. *naked*, Job 1:21. But naked is also used for—(a) *ragged, badly clad*, Job 22:6; 24:7, 10; Isa. 58:7; comp. Gr. γυμνός, James 2:15; and as to the Lat. nudus Seneca, De Benef., 5:13; Arabic مسلخ stripped, ill-clad.—(b) *used of one who, having taken off his mantle, goes only clad in his tunic* (קִתְנֵת), 1 Sam. 19:24; Isa. 20:2. Compare John 21:7; Virg. Georg. l. 229, and the note of J. H. Voss. Aurel. Vict. cap. 17. Root עָרַם No. I. 1.

**עָרוֹם** m.—(1) *crafty*, Gen. 3:1; Job 5:12; 15:5.

(2) *in a good sense, prudent, cautious*, Prov. 12:16, 23; from the root עָרַם No. I. 2.

**עָרוֹם** see עָרוֹם.

**עָרוֹר** and **עָרֵר** (from the root עָרַר like עָרַל) from the root עָרַר; עָרַר from the root עָרַר



(1) probab. i. q. ערר prop. *naked*; hence *needy*, outcast, Jer. 48:6 (compare Jer. 17:6). LXX. ὄρεος

ἄμυγδα (ערר); Vulgate *myrica* (compare Arab. عرعر juniper, Bachhotter).

(2) [Aroer], pr. n.—(a) of a town on the northern bank of the river Arnon, Deut. 2:36; 3:12; 4:48; Josh. 12:2; 13:16; which belonged to Moab, Jer. 48:19; another form is ערער Jud. 11:26. Its ruins still bear the ancient name (عرعير); see Burckhardt's Travels in Syria, p. 633. Different from this is—(b) another farther north, over against Rabbath Ammon (Josh. 13:25), situated on the river of Gad; i. e. an arm of Jabbok, 2 Sam. 24:5; built by the Gadites, Num. 32:34; Isa. 17:2 (see my observations on the passage).—(c) a town of the tribe of Judah, 1 Sam. 30:28. Gent. n. עררי 1 Ch. 11:44.

ערין, in other copies ערוין something *horrid*, horror (from the root ערר No. I). Job 30:6, ערין בְּעֵינַי "in the horror of the valleys," i. e. in the horrid valleys.

ערי (for עריה "guarding," i. e. "worshipping Jehovah"), [Eri], pr. n. of a son of Gadi, Gen. 46:16. [Patron. id., Nu. 26:16.]

עריה i. q. ערוה f. *nakedness, want*. Eze. 16:7, וְאַתָּה עָרִים וְעָרִיהָ "and thou (wast) naked and want," i. e. in want. Hab. 3:9, עָרִיהָ תִּעֲשֶׂה "shall be made naked with nakedness."

עריסה only in plur. ערות Num. 15:20, 21; Neh. 10:38; Ezek. 44:30; *coarse meal, polenta* (Grütze, Grütze) comp. Talmud ערסן polenta made from barley, pearl barley. Syriac ערין id. [see Thes.], also a drink made of it. Root ערם which see. LXX., Vulg., Num., φάσμα, *pulmentum*. Neh., Eze. σίρος, *cibus*.

עריפם masc. pl. *clouds, heaven* (from the root ערר to drop down), Isa. 5:30; Syr. and Vulg. *caligo*. Compare the quadrilitt. ערפל.

עריין (with Kametz impure for עריין) adj. and subst. pr. *terrifying, causing fear*; hence—(1) *very powerful*, used of God, Jerem. 20:11; of powerful nations, Isa. 25:3.

(2) in a bad sense, *violent, fierce*, Ps. 37:35; Isa. 13:11; 25:3; Job 15:20; 27:13. Eze. 28:7, עַרְצֵי נָחִים "violent nations;" 30:11; 31:12; 32:12.

עריי plur. עררים adj. *solitary, desolate*, hence

*void of offspring*, Gen. 15:2; Levit. 20:20, 21; Jer. 22:30; from the root ערר No. 2.

ערך fut. יַעֲרֶךְ. TO ARRANGE IN ORDER, OR IN A ROW, TO PUT IN ORDER, Germ. reihen, richten, Gr. τάσσω, τάττω (kindred to אָרַךְ to stretch out in a straight line, to extend, and in the Indo-Germanic languages, Reihe (Reige, Riege), reihen, intens. reden, rego (not for reago, as some suppose), regula, rectus, also rigeo, stark seyn, rigor, gerade Linie), e. g. to arrange wood upon an altar, Gen. 22:9; Lev. 1:7; loaves upon the holy table, 24:8 (compare מַעֲרֶכֶת No. 2); also to lay out, to set in order (zurichten), a table for a meal, Prov. 9:2; Isa. 21:5; 65:11; an altar, Nu. 23:4, the holy candlestick, Exod. 27:21; Levit. 24:3, 4; arms for a battle, Jer. 46:3. Specially it is used—(a) מַלְחָמָה עָרַךְ to put the battle in array, Jud. 20:20, 22; followed by אֵת and לְקָרְאָתָא against any one, 1 Sa. 17:2; Gen. 14:8. Part. מַלְחָמָה עָרִיד 1 Chr. 12:33, 35; and מַלְחָמָה עָרִיד Joel 2:5, set in array for battle. Without the word מַלְחָמָה id., Jud. 20:30, 33; 1 Sam. 4:2; 17:21; followed עָרַךְ, לְקָרְאָתָא against any one, 2 Sa. 10:9, 10; 10:17; Jer. 50:9, 14. Part. עָרִיד set in array (for battle), Jer. 6:23; 50:42. Job 6:4, וְעָרַכְנִי לִי "they set (the battle) in array against me;" Job 33:5.—(b) עָרַךְ מִלִּים to arrange words, to utter them, followed by אֵל against any one, Job 32:14; also without מִלִּים. Job 37:19, וְעָרַךְ סִפְּיֵיחֶשֶׁךְ "we cannot set in order by reason of darkness," i. e. ignorance. Followed by לְ to direct words to any one Isa. 44:7; and ellipt. Ps. 5:4, בֹּקֶר אֶעֱרֹךְ לָךְ "in the morning I will direct (my words) to thee."—(c) עָרַךְ מִשְׁפָּט to set in order a cause in a court of Justice, Job 13:18; 23:4; compare Ps. 50:21.

(2) Followed by לְ to place together (zusammenstellen mit etwas), to compare (vergleichen). Isa. 40:18, מִהְיֵה כִּמְהוֹת תִּעֲרֹכֵנִי "what likeness wilt ye compare unto him?" Ps. 89:7; 40:6, אֵין עָרַךְ אֵלָיִךְ "there is nothing to be compared with thee." Job 28:17, 19 (in each of these places מִהְיֵה is the dative for לָהּ).

(3) to estimate (i. e. to compare the value of any thing with money); especially to value (comp. עִשָּׂה). Job 36:19, הֲיִשָּׁךְ שִׁעָרֶךָ "will he value (i. e. regard) thy riches?"

HIPHIL, i. q. Kal No. 3, to estimate, Levit. 27:8 seq.; 2 Ki. 23:35.

Derivatives, מַעֲרָכָה, מַעֲרָכָה, and—

עָרַךְ m. with suff. עָרָי—(1) row, pile, of the shewbread, Ex. 40:23.

(2) preparation, a putting in order, specially

of clothes, arms. Jud. 17:10, עָרָה בְּגָדִים "an equipment of garments" (Ausrüstung mit Kleidern), i.e. everything belonging to clothing. Well rendered in the Vatic. LXX. στολή ἱματίων, for στολή is the word appropriated to this idea (compare Lat. *stola*); Alex. ζεύγος ἱματίων, whence Vulg. *vestem duplicem* (which is sought to be defended by Lud. De Dieu, on the passage). Used of the *armature* (as if garment) of the crocodile, Job 41:4.

(3) *estimation, assessment, taxation*. בְּעָרָךְ according to thy estimation, Lev. 5:15, 18, 25; 27:12, בְּעָרָךְ הַכֹּהֵן "according to thy estimation," the priest's, I mean, for so we must take the phrase. Verse 2, בְּעָרָךְ נְפִשׁוֹת לַיהוָה "according to thy (the priest's) estimation men (are offered) to God." (Compare on this passage De Wette, and Dettinger, in Theol. Studien und Kritiken, 1831, page 303; 1832, page 395, 396.) Hence used of the *price* at which anything is estimated. Job 28:13. Ps. 55:14, אֶתְּהָ אֶתְּהָ אֶתְּהָ אֶתְּהָ "thou a man, whom I reckon equal with myself."

עָרַל. (1) TO BE UNCIRCUMCISED, see the adj. עָרַל. Arab. غِل id.

(2) denom. from עָרַלָה, to regard as uncircumcised, i.e. *profane, impure*, Lev. 19:23.

NIPHAL, to be seen to be uncircumcised, Hab. 2:16 (used of a drunken man who shamefully uncovers his nakedness).

עָרַל m. const. עָרַל Ezek. 44:9, and עָרַל Ex. 6:12, adj. *uncircumcised*, Gen. 17:14; Ex. 12:48; often used opprobriously of the Gentiles, as the Philistines, 1 Sam. 17:26, 36; 14:6; 31:4. Metaph. used עָרַל שְׁפָתַי uncircumcised of lips, i.e. *slow of speech* (לִּי קוֹר מְלִלָה! Onk.), stammering, one whose lips are closed as it were with the foreskin, and are therefore too long and thick to utter speech with facility. Ex. 6:12, 30. Similarly Jer. 6:10, עָרַלְהָ אָזְנוֹם "their ear is closed with a foreskin;" and לִבָּהֶם הָעָרַל "their uncircumcised heart, into which divine precepts cannot penetrate, Lev. 26:41; Eze. 44:9.

עָרַלָה f. — (1) *foreskin*, ἀκροβυστία. (Arabic غُرْلَة) 1 Sa. 18:25. 2 Sa. 3:14, הָעָרַלָה מֶמְבְּרִיּוֹן præputiatum, Genesis 17:11, 24; Levit. 12:3. Metaph. עָרַל לֵב the foreskin of the heart, see above, Deu. 10:16; Jer. 4:4 (compare Kor. Sur. ii. 82; iv. 154).

(2) *foreskin of a tree*, i.e. the fruit of the first three years, which according to the law was accounted *unclean*, Levit. 19:23. Compare the root No. 2.—

Pl. עָרְלוֹת pr. n. (hill) of foreskins, near Gilgal, Josh 5:3.

I. עָרַם — (1) i. q. عَرِم TO MAKE NAKED, ["TO BE NAKED"], TO UNCOVER, whence עָרַם, עָרָם which see. Intrans. עָרַם to be impudent, spiteful (manifesting one's malevolent mind).

(2) *to be crafty*. (Syr. Ethpe. id. حَسَبًا, crafty, spiteful.) Once found in Kal, 1 Sa. 23:22.

HIPHAL — (1) *to make crafty*, Ps. 83:4, עָרְמוֹ סוֹד "they make their counsel crafty," they take crafty counsels.

(2) *to act craftily*, 1 Sam. 23:22, and, in a good sense, *to act prudently*, Prov. 15:5; 19:25.

Derivatives, עָרָם, עָרָה, עָרָה, עָרָה, עָרָה, עָרָה.

II. עָרַם not used in Kal, cognate to the verbs, עָרַם, עָרַם, עָרַם, עָרַם, עָרַם, TO BE HIGH. (Syr. Pa. to heap up; Arab. عَرِم to be heaped up. Saad. Ex. 15:8; عَرِمَة a heap of grain on the threshing floor.)

NIPHAL, to be heaped up, Ex. 15:8.

Derivatives, עָרָה, עָרָה.

עָרַם *naked*; see עָרַם.

עָרַם m. *craftiness*, Job 5:13, from the root עָרַם No. I.

עָרַה f. id. — (1) *craftiness, guile*, Ex. 21:14.

(2) *prudence*, Prov. 1:4; 8:5.

עָרַה f. (with Tzere impure), pl. עָרָה, once Jer. 50:26, *a heap*, e. g. of ruins, Neh. 3:34; of corn, Cant. 7:3; of sheaves, Ruth 3:7; from the root עָרַם No. II.

עָרָה m. *a plane tree* (so called from its height, see עָרַם No. II.), Gen. 30:37; Eze. 31:8. See Celsii Hierobot. t. i. p. 513.

עָרַן (as if *Vigilantius*, i. q. عَرِن, with the addition of the adj. termination), [Eran], pr. n. m. Nu. 26:36. Patron. עָרַן ibid.

עָרַם an unused root, i. q. عَرِم to break to pieces, to pound, especially into largish pieces; whence the Talmud עָרַם, עָרַם, עָרַם, pounded beans, bean-meal (Grise, Grûse). See the derived noun עָרִיקָה.

עָרַעֲרוֹ Jud. 11:26; see עָרַעֲרוֹ No. 2, a.

עָרַעֲרוֹ adj. prop. *naked*; hence *poor, helpless*, from the root עָרַר, which see; compare עָרַעֲרוֹ No. 1, Ps. 102:18; Jer. 17:6.



ערער and ערער see ערער.

I. ערר i. q. ערר TO DROP DOWN (tropfen, to drop; compare ערר, ערר, the last syllable of which is identical), Deut. 33:28; metaph. used of speech, Deut. 32:5.

Derivative, עררים.

II. ערר—(1) originally, as I suppose, to PLUCK, TO SEIZE, TO PULL; Germ. *taufen*, a sense which is found in the primary syllable רר, רב, compare רפא, רב, and, with a palatal or guttural letter added at the beginning, ערר, ערר, ערר. Hence ערר the mane of a horse (so called from its being pulled), ערר to pull out the forelock of a horse, and Hebr. ערר neck, prob. so called from mane. (In the Indo-Germanic languages with this agree, *rapio*, *carpo*, *raffen*, *taufen*. The signification of mane and top are found in the Gr. *λόφος*, mane; hence, neck, back, *κορυφή*, *κόρυμβος*, *κορύμβη*, top.)

(2) denom. from ערר to break the neck of an animal, Ex. 13:13; 34:20; Deu. 21:4, 6; Isa. 66:3. Figuratively, to overthrow, to destroy altars, Hos. 10:2.

ערר m. the neck of an animal, Lev. 5:8 (Arabic ערر mane), of a man, Job 16:12, and so frequently. Observe the phrases—(a) ערר to give the neck, i. e. to turn back, 2 Chron. 29:6; פנה ערר אל to turn the back to any one, i. e. to turn oneself away from any one, Jer. 2:27; 32:33.—(b) פנה ערר Josh. 7:12, and ערר Josh. 7:8, to turn the back, i. e. to flee, Syriac *ܥܪܪ*, and Pers. *پشت دادن*. Here belongs Ex. 23:27, ערר אֵלֶיךָ אֹיְבֶיךָ "I have made for thee the back of all thy enemies," I have made them turn their backs, I have put them to flight. Psal. 18:41.—(c) קשה ערר hard of neck, i. e. obstinate, see קשה, compare the Lat. *tantis cervicibus est*, Cic. Verr. iii. 95.

עררה ("mane," "forelock," or according to Sim. i. q. עררה "hind"), [Orpah], pr. n. f. Ruth 1:4, 14.

ערפל m. quadrilitt. darkness of clouds, thick clouds, Ex. 20:21; Deut. 4:11; 1 Ki. 8:12; Psalm 18:10. Syr. *ܕܠܗܐ* id., *ܕܠܗܐ* to make dark. Blended apparently from the trilateral ערר a cloud, and עפל to be dark. To this corresponds the Greek *ἀφανής*, obscure, dark, *ὄφρη*, darkness, especially of the night.

ערר fut. ערר—(1) TO TERRIFY, TO CAUSE TERROR OR TREMBLING. (Arab. *عرس* Conj. VIII. to

tremble (as the skin). *عرص* a trembling spear. Gr. perhaps *ἀράσσω*). Isaiah 2:19, 21; Ps. 10:18; Job 13:25. Isai. 47:12, אֲנִי תַעֲרִיצִי "perhaps thou wilt terrify," sc. thy enemies, wilt put them in fear. Arab. *عرص* is to resist, which comes from the same idea. (The ancient interpreters expressed, thou mayest become more strong, wilt strengthen thyself.)

(2) intrans. to tremble, to fear, Deu. 1:29; followed by ערר at any one, Deu. 7:21; 20:3; 31:6; followed by an acc. Job 31:34.

NIPHAL, part. ערר terrible, dreadful, i. q. ערר Ps. 89:8.

HIPHL—(1) causat. to put in fear, Isa. 8:13.

(2) to fear, followed by an acc. Isa. 8:12; 29:33. Derivatives, ערר, ערר, ערר.

ערק TO FLEE ["TO GNAW"]. (Syr. and Arab. ערק id. Kindred is ערק.) Job 30:3, ערקם "they flee into the desert." But Vulg. *rode-bant in solitudine*, compare Arab. *عرق*, Syr. *ܕܢܦ* to gnaw. And this signification of gnawing is more suitable to the words of Job 30:17, ערקם לא ישכבו "those that gnaw me (i. e. pains) are not quiet;" where others interpret, "my arteries (the pulsations of the arteries) are not quiet;" compare ערק a vein, an artery. [In Thes. to gnaw, is given as the meaning of this verb in both its occurrences.]

ערק Gent. n., an Arkite, inhabitant of Arca, or Arce (Gr. *Ἀρκη*; Arab. *عرقا*), a town of Phœnicia; more fully called Arca Cæsarea, the ruins of which still remain to the north of Tripoli, and are called *Tel Arka*, Genesis 10:17. See Burckhardt's Travels in Syria, p. 272, Germ. Trans., and my remarks on the history of the city, given in the notes, p. 520.

ערר i. q. ער No. II., and ערה—(1) TO MAKE ONESELF NAKED, TO BE NAKED. In Kal found once imp., with a parag. ערה make thyself naked, Isaiah 32:11.

(2) to be helpless, void of aid; whence ערר, ערר.

POEL ערר to make naked or bare, sc. the founda-

tion of a house; i. e. to overthrow it from the foundation, Isa. 23:13.

PILPEL ערש and HITHPALPEL הִתְעַרְשׁ Jer. 51:58. to be made naked; i. e. utterly overthrown. Comp. ערה Ps. 137:7; Hab. 3:13.

Derivatives, see Kal No. 2.

ערש an unused root; Arab. عرش to erect a house or tent. II. to cover with a roof, to arch; whence عرش roof, vault, throne with a canopy (compare عرس). Hence—

ערש f. (Cant. 1:16), plur. ערשות a bed, couch (prop. covered with a hanging curtain, Himmelbett; see Cant. loc. cit.), Deut. 3:11; Psalm 6:7; 41:4; 132:3 (Syr. and Chald. id. A secondary meaning, and derived from that of bed-fellow, is the Arab. عرس consort; see عرس).

ערש an unused root. See pr. n. יַעֲרֶשֶׁה.

עשב a root not used as a verb. Arab. عشب I. IV., to produce herbs and provender (said of the earth).

עשב with suff. עֲשָׂבִים plur. constr. עֲשְׂבוֹת (with Dag. euphon.) Pro. 27:25; green herb, full grown and in seed (in which it differs from עֲשָׂה); herbs for the food of man, Gen. 1:11, 12; 2:5; 3:18; Ex.

10:12, 15; Ps. 104:14 (Arab. عشب id. From the same stock are, perhaps, herba, φορβή, r and s being interchanged).

עשב emphat. עֲשָׂבָה Chald. id., Dan. 4:22, 29, 30.

I. עֲשָׂה fut. יַעֲשֶׂה apoc. יַעֲשֶׂה, יַעֲשֶׂה (1) prop. to LABOUR, TO WORK ABOUT ANY THING; followed by Exod. 5:9; Neh. 4:15; to work upon any thing; Ex. 31:4, יַעֲשֶׂה בְּהַבֵּה יַבְכֶּסֶה "to work in gold and silver;" German in Gold und Silber arbeiten, verse 5, 2 Chron. 2:13. Hence—

(2) to make, to produce by labour (compare Germ. machen, with the Gr. μόγος, μόχθος and μηχανή, machina). Specially—(a) i. q. to manufacture, to fabricate (verfertigen), e. g. a ship, Gen. 8:6; an altar, Gen. 13:4; bricks, Exod. 5:16; garments, Gen. 3:21; idols, Deut. 4:16; arms, 1 Sam. 8:12; (to erect) a booth, Gen. 33:17. עֲשֵׂי מְלָאכָה doers of work, i. e. workmen, 2 Ki. 12:12; 22:5, 9; Neh. 11:12, and frequently.—(b) used of God, i. q. to produce, to create, as heaven, earth, Gen. 1:7, 10; 2:2; 3:1; 5:1; 6:6; Ps. 96:5; 104:19. Hence

עֲשֵׂה subst. creator, with suff. עֲשֵׂי my creator, Job 35:10; עֲשֵׂהוּ his creator, Job 4:17; Isa. 17:7; 27:11; Hos. 8:14. עֲשֵׂה נִפְלְאוֹת to produce, i. e. to work miracles, Psal. 78:4, 12; 98:1.—(c) to make any thing, i. e. to produce it from oneself, is an expression used of living creatures; e. g. to make milk, i. e. to produce it (used of a cow), Isa. 7:22; to make fat on the loins, said of a man growing fat, Job 15:27 (comp. corpus facere, Justin.; Ital. far corpo; Gr. μεγάλην ἐπιγοννίδα θέσθαι, Od. xvii. 225; ῥίχας γεννᾶν, sobolem facere, i. e. procreate, Plin.); and in like manner trees are said to make fruit (compare ποιεῖν κάρπον, Lat. caulem facere, Colum. einen Stengel treiben), Gen. 1:11, 12; branches, Job 14:9; Ezek. 17:8; grain, to make flour, Hos. 8:7; a field, to make grain, Gen. 41:47; Hab. 3:17; Isa. 5:2, 10. The same notion is often expressed in Hebrew by the conjugation Hiphil, see Heb. Gram. edit. x. page 113.—Those are said to make anything—(d) who acquire it by labour, as in Lat. pecuniam facere, Greek ποιεῖν βίον to make a living, e. g. riches, Gen. 31:1; Deu. 8:17, 18; Jerem. 17:11; slaves, Gen. 12:5. Isaiah 19:10, עֲשֵׂי שָׂכָר "those who make wages," i. e. hired servants. It is—(e) to prepare, to make ready, as food (German Essen machen); Genesis 18:7, 8; Jud. 13:15; 2 Sam. 12:4; a meal, Genesis 21:8; also to train and comb (not to shave) the beard (Lat. facere barbam, Lamprid., French, faire la barbe), 2 Sa. 19:25; to cut and adorn the nails, Deu. 21:12. Used of God as pre-arranging future events, Isa. 37:26.—(f) to make or prepare a victim to be offered to God, hence to offer. Exod. 29:36, וְקָרַב עֲשֵׂי לַבְעַל פֶּרֶ הֶחָמָאֵת תַּעֲשֶׂה "thou shalt offer a bullock for sin;" verse 38, 39, 41. Levit. 9:7; 15:15; 16:9; Jud. 6:19; 1 Ki. 18:23; Hosea 2:10, וְקָרַב עֲשֵׂי לַבְעַל "gold (which) they offered to Baal;" 2 Ch. 24:7. Without the accusative of the sacrifice לַיהוָה עֲשֵׂה is to sacrifice to Jehovah, Exod. 10:25. Compare 2 Ki. 17:32, וְיִתְּנוּ עֲשֵׂי לָהֶם "and they sacrificed for them." (Comp. Gr. ὑπὲρ ἑρδεῖν, ὑπὲρ ῥέζειν, and without the acc. ῥέζειν θεῷ, Il. ii. 400; viii. 250; Od. xiv. 151).—(g) to make, i. e. to keep a festival day, as the sabbath, the passover, Ex. 12:48; Num. 9:10, 14; Deu. 5:15; also to pass, spend time (ποιεῖν χρόνον, Act. 15:33), Ecc. 6:12. Hence without the word denoting time; to spend time any where, for to abide, to stay. Ruth 2:19; אָנָּה עֲשֵׂה "where hast thou made?" i. e. stayed; 1 Ki. 20:40; Job 23:9; and with the addition of an adverb עֲשֵׂה כֹחַ to spend life well, εὖ πράττειν (German gut machen), Ecc. 3:12.—(h) to appoint any one to an office, to constitute any one, 1 Ki. 12:31. 1 Sam. 12:6,



"Jehovah **אֱלֹהֵי מֹשֶׁה** who constituted Moses." Followed by **לְ** of a thing to which any one is appointed, Jer. 37:15.—(i) **עָשָׂה מִלְחָמָה** to wage war with (Gr. *πολεμεῖν ποιεῖσθαι τινα*, French, *faire la guerre*), Gen. 14:2; Deut. 20:12; Josh. 11:18; and **לְ** **עָשָׂה שָׁלוֹם** to give or grant peace to any one (*εἰρήνην ποιεῖσθαι τινα*), Isa. 27:5 (where Schnurrer's view is apparently to be preferred; see my Comment.). It is said—(k) **לְ** **עָשָׂה** the laws, commandments, or will of God, Levit. 20:22; Deut. 15:5; Psa. 103:20, 21; also **לְ** **עָשָׂה** (to practise) right, justice, Genesis 18:19, 25; Ps. 9:16; Isa. 58:2; virtue, Nu. 24:18; kindness (followed by **עִם** and **אִתּוֹ**), Genesis 24:12; 40:14; and on the contrary, injustice, Isa. 53:9; iniquity, Gen. 34:7 (Job 42:8); Psa. 37:1. Sometimes—(l) it is emphat. **לְ** **עָשָׂה** to effect, to complete, to execute anything; hence **עָשָׂה עֲצָה** to execute counsel, Isa. 30:1 (comp. Ecc. 8:11; and **עָשָׂה נְדָרִים** to execute, i. e. to perform vows, Judges 11:39). Dan. 8:24, **וְהָעֲלִים וְעָשָׂה** "and he will prosper and effect (what is proposed)," 11:7, 17, 28, 30; more often used of God, Ps. 22:32; 37:5; 52:11. Ecc. 2:2, "(and of mirth I said **מָה זֶה עֲשָׂה** what doth it effect?" i. e. profit? Also not unfrequently—(m) **לְ** **עָשָׂה** to make, to do is so used, that it gives the simple idea of a verb of action, which has to be defined from the context, or from what has preceded. Gen. 6:2; **וַיַּעַשׂ נֹחַ כְּכָל** **אֲשֶׁר צִוָּה אֱלֹהִים** "and Noah did all that God had commanded him." Gen. 21:26, "I do not know who did this." Ps. 115:3, "he doth whatever he will." Isa. 46:4, **אֲנִי עָשִׂיתִי וְאֲנִי אֶשָּׂא** "I have done (i. e. I have borne) and I will bear;" (compare the Attic use of the Gr. *ποιεῖν*, see Passow, h. v. No. 2, f). It is sometimes pleonastically prefixed to another verb, by which weight is added to the discourse. Gen. 31:26, "why hast thou done (this) and deceived me?" (Mark 11:5, *τί ποιεῖτε λύοντες*). Gen. 41:34, **יַעַשׂ פָּרֹעַה וַיִּפְקֶד** "let Pharaoh do this (let him follow my counsel) and appoint," etc.; 1 Ki. 8:32. As to its use in an immodest sense, see Piel.

When the material is indicated, of which any thing is made, two accusatives are generally used (compare **נָתַן** No. 3, and **שָׂם**), Ex. 30:25, **וַיַּעַשׂ אֹתוֹ** **שֶׁמֶן מִשְׁחַת קֹדֶשׁ** "and thou shalt make them (sc. the spices, out of those spices) an holy anointing oil;" Isa. 46:6; Hos. 2:10; 8:4; and even with what may seem more peculiar, with the accusative of the material put last (compare **בָּנִי יֵצֵר**, Lehrs. 813), Ex. 38:3, **כָּל-בְּלֵיוֹ עָשָׂה נְחֹשֶׁת** "he made all the vessels of brass;" Ex. 25:39; 30:25; 36:14; 37:24. Elsewhere the thing made out of any material is sometimes put last, with **לְ** prefixed, Isa. 44:17, **שִׁפְרִיתוֹ**

**לְ** **עָשָׂה** "of the remainder he makes an idol;" Gen. 12:2, **אֶעֱשֶׂךָ לְנֹי גְדֹל** "I will make thee a great people;" Ex. 32:10; so also in Ex. 27:3, **לְכָל בְּלֵיוֹ תַעֲשֶׂה נְחֹשֶׁת** "thou shalt make all the vessels of brass;" verse 19.

Followed by **לְ** of pers. it is to **do any thing** with or to **any one**, whether good, Ex. 13:8; Deut. 11:5; or evil, Gen. 27:45; Ex. 14:11; but absol. it is taken in a bad sense (*ἰμ. εἰς τὴν*), for to injure, Gen. 22:12; 19:8; Ps. 56:5. Here belongs the phrase, **כֹּה יַעַשׂ לִי אֱלֹהִים וְכֹה יוֹסִיף** "so let God do to me, and so let him add if," etc. 1 Sa. 3:17; 2 Sa. 3:35. More rarely with two acc. Jer. 33:9; Isa. 42:16 (Gr. *κακὰ ποιεῖν τινα* and *τινι*), and followed by **לְ** of pers. Job 35:6 (compare *Isa. 5:4*).

NIPHAL **נַעֲשָׂה** pass. to be made, Lev. 7:24. Used impers. **לֹא נַעֲשָׂה** it is not done, it is not customary or usual, Gen. 29:26; it ought not to be done, Gen. 34:7, compare 20:9. With an acc. of object, Isa. 26:18, **יִשְׁנֹעוּת בָּל נַעֲשָׂה אֶרֶץ** "the land is not made deliverances," is not delivered. Followed by **לְ** of pers. Exod. 2:4, "that he might know **לֹא נַעֲשָׂה לוֹ** what would be done to him," i. e. what would happen. Specially pass. of No. 2, letter *e*, Neh. 5:18; *g*, 2 Ki. 23:23; *i*, Lev. 18:30; Est. 9:1.

PIEL, to work, or to press immodestly the breasts of a woman, i. q. **מַעַד** Eze. 23:3, 8, and in Kal verse 21. Ch. **עָשָׂה** id. So Gr. *ποιεῖν*, and Lat. *facere*, *perficere*, *conficere mulierem*, as a euphemism for sexual intercourse, see Fessellii Advers. Sacra, lib. ii. cap. 23.

PUAL, to be made (created), Ps. 139:15.

Derivatives, **מַעֲשֵׂה**, and the pr. names **מַעֲשֵׂה**, **מַעֲשֵׂה**, **מַעֲשֵׂה**, **מַעֲשֵׂה**, **מַעֲשֵׂה**.

II. **עָשָׂה** an unused root, to be covered with hairs, hairy. Arabic **عَشَى** hairy, **عَشَا** hairiness. Hence pr. n. **עֲשָׂה**.

**עֲשָׂה** ("whom God created," i. e. constituted, appointed), [*Asahel*], pr. n. m.—(1) 2 Sam. 2:18; 23:24; 1 Ch. 27:7; and, with the words separated, 1 Ch. 2:16.—(2) 2 Ch. 17:8; 31:13.—(3) Ezr. 10:15. As to the letter **ה** quiescing in the middle of a word, see Lehrs. p. 48.

**עֲשָׂה** pr. n. (i. e. "hairy," "rough," Gen. 25:25), *Esau*, the son of Isaac, the twin brother of Jacob, called also **אֶדֶם**, which is, however, more used with regard to his posterity than of the man himself. On the other hand, **בֶּן עֲשָׂה** Deu. 2:4, seq.; **בֶּן עֲשָׂה** Obad. 18, and **עֲשָׂה** Jerem. 49:8, 10; Obad. 6, used of the

*Esauites*, i. e. the Edomites, rather as a poetical expression. *הַר עֵשָׂו* the mount of Esau, i. e. of the Edomites, Obad. 8, 9, 19.

**עשור** *m. a ten, a decade*—(a) of days (like *שבוע* a hebdomad, a week), Gen. 24:55; also used of the last day of a decade, i. e. the tenth day (of the month), Ex. 12:3; Lev. 16:29 (compare Gr. *δεκάς*, *ἐννέα*, *τετράς*, used of the tenth, ninth, or fourth day of a month, and the Æth. *ሀሁር*, *ሀሁር*, *ሀሁር* of the tenth, fifth day, etc., see Lud. Gramm. p. 100).—(b) of strings, chords; hence a *decachord*, Ps. 92:4; fully (by apposit.) *נָבֶל עֵשׂוֹר* the decachord nablum, Ps. 33:2; 144:9.

**עֲשִׂיאל** ("created by God"), [*Asiel*], pr. n. m. 1 Ch. 4:35.

**עֲשִׂיָּה** ("whom Jehovah created," i. e. constituted), [*Asahiah, Asaiah*], pr. n. m.—(1) 2 Ki. 22:12, 14; 2 Chr. 34:20.—(2) 1 Chr. 4:36.—(3) 1 Ch. 6:15; 15:6, 11.—(4) 1 Ch. 9:5.

**עשירי** ordinal adj. (from *עֶשֶׂר*), *tenth*, Gen. 8:5; Num. 7:66, and often. Fem. *עֲשִׂירִיָּה* Isa. 6:13, and *עֲשִׂירִית* a *tenth* sc. part, Ex. 16:36; Lev. 5:11.

**עֲשֹׂק** not used in Kal; Ch. and Talmud. *עֲשֹׂק* TO HAVE TO DO with anything, TO STRIVE with it (mit jem. ob. etwas zu thun haben).

HITHPAEL, to strive, Gen. 26:20; hence—

**עֶשֶׂק** ("strife"), [*Esek*], pr. n. of a well near Gerar, *ibid.*

**עֶשֶׂר** f. & **עֲשָׂרָה**, **עֲשָׂרִים** *m. TEN* ["Arabic *عشر* f. *عشرة* m. Syr. *ܕܥܫܪܐ* f. *ܕܥܫܪܐ* m. Æthiop. *ሀሁር*; etc. Etymologists are mostly agreed that this word is formed from the idea of the conjunction of the ten fingers." See Thes. p. 1078]; always with a pl. noun, Exod. 27:12; Josh. 22:14; 2 Sa. 19:44 (in *עֲשָׂרָה לָחֶם* 1 Samuel 17:17 there is an ellipsis of *בִּכְרוֹת*). Used for a round number, Gen. 31:7; Job 19:3. Plur. *עֲשָׂרוֹת* tens, decades, Ex. 18:21; Deut. 1:15.

Derived nouns are, *עֲשָׂרִי*, *עֲשָׂרוֹן*, *עֲשָׂרִי*, *עֲשָׂרִי*, denom. verb *עָשָׂר*. Other forms of the cardinal number itself are—

**עֶשְׂרִים** *m. & עֲשָׂרָה* f. id., only used in numbers compounded with ten, as *אַחַד עָשָׂר* m. eleven; *אַרְבָּעָה עָשָׂר* m. fourteen; *שִׁשָּׁה עָשָׂר* m. sixteen, m.; also *עֶשְׂרִים* m. sixteen, m.; fem. *אַחַת עָשָׂר* eleven; *שִׁשָּׁה עָשָׂר* sixteen, also *עֶשְׂרִים*, sixteen.

Pl. *עֲשָׂרִים* (from the ring. *עֲשָׂרָה*)—(1) *twenty*, of

both genders, with a sing. and pl. noun, Gen. 31:38; Lev. 27:5.

(2) *twentieth*, Nu. 10:11; 1 Ki. 15:9; 16:10.

**עֶשְׂרִים** Ch. f. & **עֲשָׂרָה** *m. ten*, Daniel 7:7, 20, 24. Pl. *עֲשָׂרִים* *twenty*, Dan. 6:2.

**עֶשֶׂר** fut. *יַעֲשֶׂר* (denom. from *עָשָׂר*), followed by an acc. to *decimate* (*zehnten*), i. e. to take the tenth part of produce, to tithe, 1 Sa. 8:15, 17.

PIEL, to give the tenth part (*verzehnten*). Neh. 10:38, "and the tenth of our land (we give) to the Levites, *וְהָם הָיָה לְהִמְעֵשֵׂרִים* for these Levites (on the other hand) have to pay tithes." Followed by acc. of the thing tithed, Deu. 14:22; and a dative of the receiver, Gen. 28:22.

HIPHIL like PIEL, to give tithes, Deut. 26:12; Neh. 10:39.

**עֶשְׂרָה** see *עָשָׂר*.

**עֶשְׂרָה** see *עָשָׂר*.

**עֲשָׂרוֹן** pl. *עֲשָׂרוֹנִים* *m. a tenth part*, a measure of dry things, especially of corn and flour, Levit. 14:10; 23:13, 17; according to the LXX. Num. 15:4, the tenth part of an ephah, i. q. *עֶשֶׂר*. Thom. de No-varia (in Nomencl. Syr.) considers *ܕܥܫܪܐ* to be the tenth part of a seah (*ܡܕܢܐ*).

I. **עֵשׂ** *m. a moth*, Job 4:19; 13:28; 27:18.

Arab. *عثة*. Root *ع-ش-س*.

II. **עֵשׂ** a very bright northern constellation, *Ursa Major*, which we, in common with the Greeks and Romans, call *the wain*. Job 9:9; comp. Niebuhr's Descr. of Arabia, p. 114. It appears to be the same as *עֵשׂ* f. Job 38:32, where *her sons* (*בְּנֵיהָ*) are the three stars in the tail of the bear. *עֵשׂ* does not properly signify a bear, but by aphæresis it stands for *נֶעֱשׂ*, Arab. *نعش* i. e. a *bier* (from the root *نعش* to bear), which is the name of this constellation in Arabic. They also call the three stars in the tail *بنات نعش* i. e. daughters of the bier. See Bochart, in Hieroz. ii. p. 114.—Alb. Schultens, on Job loc. cit., considers Heb. *עֵשׂ* to be the same as the Arab. *عس*.

*عس* nightly watcher, from the root *ع-س-س* and *ع-س-س* to go about by night; and this constellation he supposed to be so called because of its never setting; but the former explanation is preferable. Compare Michaëlis, Suppl. p. 1907; Lach in Eichhorn's Bibl. der bibl. Litteratur, vii. p. 397.



עשוק m. *an oppressor*, Jer. 22:3, i. q. עשק 21:12.

עשוקים m. pl. *oppressions, injuries*, Ecc. 4:1; Am. 3:9; Job 35:9; from the root עשק.

עשות m. adj. *fabricated, wrought*, Eze. 27:19; from the root עשה [bright is the signification proposed in Thes.].

עשות [Ashvath], pr. n. m. 1 Ch. 7:33.

עשיר m. (from the root עשר), *rich*, Prov. 10:15; 14:20; 18:11, and frequently.—(a) in a good sense, *honourable, noble*, Ecc. 10:6; but—(b) in a bad sense, *haughty, impious*, inasmuch as riches are the fountain of pride, and pride is used in Hebrew as equivalent to impiety, Isa. 53:9, compare Job 27:19, and verse 13. See also הוללים (under the word הלל No. 3), עני and עני, and interpreters on Isa. 2:7; 53:4; Matt. 19:23.

עשן fut. יעשן TO SMOKE. (Arab. عَنَّ id. In the Indo-Germanic languages, to this appear to correspond, Sansc. *âtman*, mind (prop. breath, spirit); Gr. *ἀτμός*, vapour, smoke, *ἀτμή, ἀτμός*; Goth. *athma*, spirit; Germ. *Äthem*, for vapour *Stodem*.) Ex. 19:18. Metaph. used of the anger of God, Deu. 29:19; Ps. 74:1; 80:5.

עשן m. adj. *smoking*, Ex. 20:18.

עשן m. constr. [עשן also] עשן (as if from עשן).—(1) *smoke*, Gen. 15:17; Job 41:12. Poet. used of the anger of God, Ps. 18:9, עלה עשן באפו "smoke went up in his nostrils," an image taken from horses or lions, which, when excited with anger, breathe strongly through their nostrils, Isa. 65:5. Used of a cloud of dust, Isa. 14:31; compare *fumantes pulvere campos*, Virg. *Æn.* xi. 909.

(2) [Ashan], pr. n. of a town; see בור עשן.

עשוק fut. יעשק, Arab. عَسَق.—(1) TO OPPRESS, TO ACT TOWARDS, OR TREAT ANY ONE UNJUSTLY OR VIOLENTLY, e.g. the needy, helpless, Pro. 14:31; 22:16; 28:3; Ecc. 4:1; a king his subjects, 1 Sam. 12:3, 4; a victor, the vanquished, Isa. 52:4; Jer. 50:33; Psa. 105:14; Hos. 5:11; God, a man, Job 10:3. Metaph. Prov. 28:17, אדם עשוק בדם־נפשו "a man oppressed with life blood" (which he has shed), i.e. bowed down under this guilt as a burden.

(2) to defraud, any one, to extort from him by fraud and violence, with an acc. of pers. Lev. 19:13; Deut. 24:14; and of the thing, Mal. 3:5, עשקי שכר "who extort the wages of the hireling."—

Both constructions (Nos. 1 and 2) are found together in Mic. 2:2, עשקי וברתי "they oppress a man and wrest away his house," i.e. act both with fraud and violence, compare גנב.

(3) to be proud, insolent, metaph. of a river overflowing its banks, Job 40:23 (compare syn.

فجر, ظلم, بغا).

PUAL, part. הָעֲשֻׁקָה (virgin) *violated* forcibly, metaph. of a captured city, Isa. 23:12.

Derivatives, עֲשֻׁק, עֲשֻׁקִים, מְעַשְׂקוֹת, pr. n. עֲשֻׁק.

עֲשֻׁק ("oppression"), [Eshek], pr. n. m. found once, 1 Ch. 8:39.

עשק m.—(1) *violence, injury*, Isa. 59:13; especially *oppression* of the poor, as shewn in defrauding, extortion, spoliation, Eccl. 5:7; Ezek. 22:7, 12.

(2) *something taken away by force, or fraud*, Lev. 5:23; Ps. 62:11; *unjust gain*, Ecc. 7:7.

(3) *anguish*, i. q. עֲשֻׁקָה Isa. 54:14.

עֲשֻׁקָה fem. *oppression*, which any one suffers; hence *anguish, distress*. Isa. 38:14, עֲשֻׁקָה־לִי (read *ôshkal-li*, notwithstanding the Metheg, as in בְּחִיָּהֶם, see Lehrs. p. 43) "I am in anguish."

עשיר fut. יעשר prop. to be straight (kindred to the verbs עָשַׂר, עָשָׂר, עָשָׂר), hence TO PROSPER, TO BE HAPPY, specially TO BE RICH, Job 15:29; Hos. 12:9.

Aram. עָשַׂר, عَاشَر id.

PIEL, to build up, pr. to erect, from the primary meaning of the root. So once, 1 Ki. 22:49, בנה עשר אֶת־יָם "Jehoshaphat built ships;" קרי עשה and so 2 Ch. 20:36, 37. A learned writer, who has treated of this passage in Jen. Lit. Zeit. 1830, iv. p. 380, compares for the same sense, "Arab. عَاشَر to put together, to join together, or as I prefer, to compare, to put together;" but I know of no authority for this meaning.

HIPHAL—(1) to enrich, Gen. 14:23; 1 Sam. 2:7; 17:25, etc. Metaph. Ps. 65:10, רִבֵּת תַעֲשִׂרָה "thou greatly enrichest it" (the earth), thou endowest it and adornest it with most beautiful gifts.

(2) intrans. to become rich (prop. to make riches, see Gramm., § 52:2 note), Psa. 49:17; Prov. 10:4. Followed by an acc. of the thing with which one is enriched, Dan. 11:2.

HITHPAEL, to feign oneself rich, Pro. 13:7. Derivatives, עָשִׂיר and—

**עֶשֶׂר** m. *riches*, 1 Sam. 17:25; 1 Ki. 3:11, 13; and often.

**עֶשֶׂשׁ** i. q. **בָּלָה** TO FALL AWAY—(a) used of clothes falling to pieces from use, and from being moth-eaten (see **עֵשׂ** a moth, whence **עֶשׂ** to gnaw as a moth).—(b) used of the face, as having become lean through sickness or care (*einfallen*, *verfallen*), Ps. 6:8; 31:10, 11. Arab. **عش** to fall away, to become lean.

**עֶשֶׂת**—(1) TO SHINE. Jerem. 5:28, **שָׁמְנוּ עֶשֶׂתוֹ** "they are fat (and) shine;" as the skin shines with fatness.

(2) to make shining, to fabricate, to form. Comp. **הִלַּק**. See the derivatives **עֶשֶׂת**, **עֶשְׂתוֹת**. From the idea of forming—

(3) it is applied to the mind which forms any thing in thought.

**HITHPAEL**, to recall to mind, *recogito* (as well given by the Vulg.), followed by **ל** Jon. 1:6. See the Chald., and the derived nouns, **עֶשְׂתוֹת**, **עֶשְׂתוֹתוֹ**.

**עֶשֶׂת**, **עֶשֶׂתִּית** Chald. to think, to purpose, followed by a gerund, Dan. 6:4. See the Hebr. **עֶשֶׂת** No. 3.

**עֶשֶׂת** f. —(1) something fabricated, workmanship, Cant. 5:14; from the root **עֶשֶׂת** No. 2. It appears to have become fem. from the letter **ת** having been misunderstood in this place (Lehrg. 474).

(2) thought, opinion. Plur. Job 12:5, **לְעֶשְׂתוֹתָיו** "as to the opinions of him who is in prosperity," i. q. **דְּעִיָּי**. Several MSS. apparently, and some printed editions read **לְעֶשְׂתוֹתָיו** (sing. of the form **לְעֶשְׂתוֹתָיו**), but I find no other trace of this form even in the Aram. language.

(3) Of the same word plur. const. apparently is (if the form be regarded) **עֶשְׂתִּי**, which when joined with the numeral ten (**עֶשְׂתִּי עֶשֶׂר** m. and **עֶשְׂתִּי עֶשְׂרָה** f.) denotes *eleven*, also *eleventh*, Dent. 1:3; Jer. 39:2; Ezek. 26:1. Jo. Simonis thus explains this, "*more thoughts than ten*, i. e. a number to be conceived in thought, or in the mind, while the preceding numbers have been counted on the fingers;" this is marvelously improbable, although no better reason can be given.

**עֶשְׂתוֹתוֹ** f. pl. *thoughts, counsels*, Ps. 146:4.

**עֶשְׂתוֹתָהּ** f. [*Ashtareth*], Greek *Ἀστάρτη*, *As-tarte*, pr. n. of a female idol, worshipped by the Phœnicians (2 Kings 23:13); sometimes also by the Hebrews (1 Ki. 11:5, 33; 1 Sa. 7:3); and the Phi-

listines (1 Sam. 31:10), with great honour, together with Baal (Jud. 2:13; 10:6; 1 Sam. 7:4; 12:10; compare the pr. n. of Phœnician men, as *Abdastartus*, = **עֶשְׂתוֹתָהּ**, also **אִמַּת עֶשְׂתוֹתָהּ** Inscr. Cit. 2, *Astarmus*, etc.)

I have no doubt that the name itself, the origin of which was long a matter of inquiry, is the same as the Syriac **ܐܫܬܪܬܐ**, **ܐܫܬܪܬܐ** (from the Pers. **ستاره**), and pr. n. **אַסְטָר** *star*; specially the planet Venus, the goddess of love and fortune, for this latter reason called also **אַסְטָרָה** and **כְּנִי**, which see. I have given more account of this idol in Comment. on Isa. iii. p. 237, and more fully in Gruber's Univ. Encycl. vol. xxi. p. 98, 99. There is also a passage of Sanchoniathon containing the mythos concerning Astarte (ap. Eusebium de Præp. Evang. i. 10), in which the reason of the horned statues of Astarte (see plur. No. 3) is shewn: "*Ἀστάρτη δὲ ἡ μεγίστη, καὶ Ζεὺς Δημαρῶς, καὶ Ἀἰῶ-δης (הרר) βασιλεὺς θεῶν ἐβασίλευον τῆς χώρας, Κρόνου γινώμη. Ἡ δὲ Ἀστάρτη ἐπέθηκε τῇ ἰδίᾳ κεφαλῇ βασιλείας παράσημον κεφαλὴν ταύρου· περινοστοῦσα δὲ τὴν οἰκουμένην, εὗρεν ἀσροπετῇ ἀστέρα, ὃν καὶ ἀνελομένη ἐν Τύρῳ τῇ ἁγίᾳ νήσῳ ἀφιέρωσε.*" "Τὴν δὲ Ἀστάρτην Φοίνικες τὴν Ἀφροδίτην εἶναι λέγουσι."

Plur. **עֶשְׂתוֹתָהּ**—(1) *Astartes*, i. e. statues of Astarte (comp. **בְּעֵלִים**, **אַשְׁרוֹת**, *Ἐρμαι*), Jud. 2:13; 10:6; 1 Sa. 7:3, 4; 12:10; 31:10.

(2) **עֶשְׂתוֹתָהּ צֵאֵן** Deu. 7:13; 28:4, 18, 51, the loves of the flocks, i. e. the offspring procreated, the increase, progeny of the flock; [in Thes. "*breeding ewes.*"]

(3) pr. n. of a city of Bashan, Deu. 1:4; Josh. 13:12; more fully called **עֶשְׂתוֹתָהּ קַרְנַיִם** ("the horned Astartes"), [*Ashtaroth-karnaim*], Gen. 14:5, and **בְּעֶשְׂתוֹתָהּ** which see, so called doubtless from a temple and statues of Astarte. Gent. noun **עֶשְׂתוֹתָהּ** 1 Ch. 11:44.

**עֵת** followed by Makk. **עַת** with suff. **עֵתִי**, pl. **עֵתִים** and **עֵתוֹת** (contr. from **עֶתָה**, from the masc. **עַר**, root **עָרָה**, compare **לָת** for **לֶתָה**), fem. (Josh. 11:6; Jer. 51:33; but masc. Cant. 2:12; from the true derivation of the word having often been overlooked even by the ancients, Lehrg. 474) *time*. Specially—(a) *a fit, or proper time, an opportunity*, like *καιρός*. Ecc. 10:17, "O happy land, whose princes **יֹאכְלֵי בְּעֵת** take food at the proper time." With suff. **עֵתִי** before the (proper) time, prematurely, Job 22:16. With suff. **בְּעֵתוֹ** in its time, Prov. 15:23; Ecc. 3:11; **בְּעֵתָהּ** Isaiah 60:22.—(b) *a certain time*, as having a limit, opposed to eternity. Eccl. 3:1, 17, **עַת לְכָל חַפֵּץ** "to every thing there is a time," it lasts but for a time, nothing is perpetual:



compare Ecc. 8:6. — (c) *a longer time*, acc. עַת long, Hos. 13:13; Arabic *عانا* id. — (d) *a happy time*, happiness, Ps. 81:16. More often in a bad sense — (e) *an unhappy time*, calamity, as in Lat. *tempora*; compare יום No. 1, letter *b*; Arabic *زمان*, Syriac *ܕܝܢܐ* time both happy and fatal. Isa. 13:22; Jer. 27:7; Eze. 30:3; Ecc. 9:11, 12.

With prefixes — (a) *בְּעֵת* (for *בְּהֵעֵת*), i. e. *at this time, now*, Jud. 13:23; 21:22; Job 39:18 (see *ב* letter B, 3). *בְּעֵת מִנְחָת עֶרֶב* at the time of the evening sacrifice, Dan. 9:21; *בְּעֵת חַיָּה* with the reviving time [i. e. coming year], see *ח* No. 3; *בְּעֵת מָחָר* to-morrow at this time (of the day), (see *מ*), Ex. 9:18; 1 Sam. 9:16; 1 Ki. 19:2; 20:6; 2 Ki. 7:1, 18; 10:6 (others incorrectly take it as, about the time of to-morrow, i. e. to-morrow, as if it had been *בְּעֵת מָחָר*).

(b) *בְּכָל־עֵת* at every time, every season, Ps. 10:5; 34:2; 62:9; *בְּעֵת הַהוּא* at this time, Deu. 1:9.

(c) *לְעֵת עֶרֶב* at the time of evening, at evening, Gen. 8:11; also in acc. *עַת* at (this) time, *zur Zeit*, i. e. now, i. q. *עֲתָה*, Eze. 27:34. LXX. *vũr*. Vulg. *nunc*.

Plur. *עֲתִים* and *עֲתוֹת* — (a) *times*. Esth. 1:13, *יָדְעִי בִינָה לְעֲתִים*, and 1 Chron. 12:32, *יָדְעִי בִינָה לְעֲתִים*, those who know the times, astrologers. — (b) *the vicissitudes of things, events*, Ps. 31:16; 1 Ch. 29:30; Job 24:1. — (c) Neh. 9:28, *עֲתִים רַבּוֹת*, many times, repeatedly; compare Aram. *ܥܬܐ* time; plur. *vices*; English, *times*.

Denom. *עֲתָה*, *עֲתִי*.

*עַת קָזִין* ("time of the judge," ["perhaps more properly, 'people of the judge'"]), [*Ittah-kazin*], with *ה* local, *ק' עֲתָה* pr. n. of a town in the tribe of Zebulun, Josh. 19:13.

*עֲתָה* see *עֲתָה*.

*עֲתָר* Arab. TO BE READY, PROMPT; not used in Kal; Arab. *عَدَّ*.

PIEL, to make ready, Prov. 24:27.

HITHPAEL, to be ready, destined to be any thing; followed by *ל* Job 15:28.

Derivatives, *עֲתִיר*, *עֲתִירָה*.

*עֲתָה* an unused root; whence *עֲתָה*.

*עֲתָה* adv. (from *עַת* time, with He Paragog.), in pause *עֲתָה* (Milel) Gen. 32:5 (like *עֲתָה*, *עֲתָה*); prop. in a time (*zur Zeit*); hence —

(1) *at this time, now, already*; opp. both to previous and future time, Josh. 14:11; Hos. 2:12;

Isa. 48:7. *מֵעַתָּה וְעַד עוֹלָם* from this time and until eternity, Isa. 9:6. *עַד־עֲתָה* until now, until this day, Gen. 32:5; 46:34. *עַתָּה זֶה* now at this very time (see *זֶה* No. 3). Sometimes the idea of time is lost, and (like the Gr. *vũr, vũv*) — (a) it is used as a word of incitement, *age, come on*; especially when followed by an imperative, Gen. 31:13; Isa. 30:8; Mic. 4:14 (*עֲתָה הִנֵּה* 1 Ki. 1:18; 2 Ki. 18:21); and so with an interrogative sentence, Isa. 36:5, "In whom now wilt thou confide?" verse 10, "but have I now (*עֲתָה*) come up without Jehovah?" — (b) it describes a present state, *thus, things being so*, Gen. 26:29; 1 Sa. 27:1; whence *עֲתָה* and so, Gen. 11:6; 20:7; 27:8; 45:8; Ps. 2:10; in an adversative sense, *but now*, Neh. 5:5.

(2) *in a short time, presently*, Job 6:3; 7:21; 8:6; Isa. 43:19; Mic. 7:10; 1 Ki. 12:26.

*עֲתוֹר* m. *he-goat* (perhaps ready and prompt for fighting; comp. *عَدَّ* a horse ready for the course), Gen.

31:10, 12, and frequently. Arab. *عَتَوْد* id. Used of the leader of a flock, Jer. 51:40; metaph. of a leader of the people, Isa. 14:9; Zec. 10:3 (compare *κίλος*, II. iii. 196).

*עֲתִיר* i. q. *עֲתִיר* Isaiah 10:13 [ק]; Esther 8:13 כתיב.

*עֲתִי* (perhaps i. q. *עֲתִי* "opportune"), [*Attai*], pr. n. m. — (1) 1 Ch. 2:35, 36. — (2) 1 Ch. 12:11. — (3) 2 Ch. 11:20.

*עֲתִי* (from *עַת*) *opportune, at hand*, Levit. 16:21.

*עֲתִיר* m. adj. — (1) *prompt, ready, prepared* (Syriac and Arabic id.); followed by *ל* Esth. 3:14; 8:13; Job 15:24.

(2) *exercised, skilful* (Germ. *fertig*); followed by an infin. Job 3:8. Compare *عَدَّ* Conj. V., to be very skilful in an art; see Schult. on the passage.

Plur. *עֲתִירוֹת* — (a) *the things which are ready for any one*; i. e. impending, destined, Deu. 32:35. — (b) *things which one has acquired*, i. e. *wealth*; *τὰ ὑπάρχοντα*, Isa. 10:13.

*עֲתִיר* Chald., *ready, prepared*, Dan. 3:15.

*עֲתִיָּה* (perhaps i. q. *עֲתִיָּה*, [*Athaiah*], pr. n. m., Neh. 11:4.

*עֲתִיק* m. adj. *shining* (pr. genteel, worthy of, a well-born and noble person), used of clothes Isa. 23:18. See the root *עֲתִיק* No. 4.

**עתיק** adj.—(1) *taken away*, from the mother's breast, as if *manumitted*, Isa. 28:9. See **עתיק** No. 1, 3.  
(2) *ancient*, 1 Ch. 4:22; see the root No. 2.

**עתיק** Ch. *old, ancient*, Dan. 7:9, 13, 22.

**עתי** an unused root, Arab. **عتك** to turn aside to lodge; whence—

**עתי** ("lodging-place"), [*Athach*], pr. n. of a town in the tribe of Judah, 1 Sa. 30:30.

**עתי** an unused root, Arab. **عتل** to handle violently; whence—

**עתי** (for **עתי**), [*Athlai*], pr. n. m. Ezr. 10:28.

**עתי** ("whom Jehovah has afflicted"), [*Athaliah*], pr. n. — (1) m. — (a) 1 Chr. 8:26. — (b) Ezr. 8:7. — (2) f. of a queen of the tribe of Judah, 880—77, B. C. 2 Kings 11:1; in some places **עתי** 2 Ki. 8:26; 11:2.

**עתי** a root *ἄτ. λεγόμεν.*, which seems to have been of the same or a similar meaning, as **עתי** (cogn. **עתי**). Hence—

NIPHAL, Isai. 9:18, **עתי** "the earth is consumed," or "laid waste." Kimchi and Aben Ezra, the earth is darkened; comp. Arab. **عتم** to be darkened; LXX. *συνέκτανται*, Ch. **עתי** *burned up* [this is the meaning given in Thes.]; compare Arab. **عتم** a great and almost suffocating heat.

**עתי** (kindred to the verb **עתי**) an unused root, Arab. **عتن** to handle violently, **عتون** a lion. Hence—

**עתי** (for **עתי** "lion of Jehovah"), [*Othni*], pr. n. m. 1 Ch. 26:7.

**עתי** ("lion of God"), [*Othniel*], pr. n. of a judge of Israel, Joshua 15:17; Judges 1:13; 3:9; 1 Ch. 4:13. Gr. *Θοθονιάλ*, Judith 6:15.

**עתי** fut. **יעתי**—(1) TO BE REMOVED, TRANSFERRED (Arab. **عتق** to hasten, IV. to propel quickly). Job 14:18; 18:4. See **עתי** No. 1.

(2) *to be stricken with age, to become old*, Job 21:7; Psal. 6:8, "my countenance becomes old."

(Arab. **عتق** to be ancient, old.) Compare **עתי** No. 2.—From the idea of removing, taking away, comes that of—

(3) *to be manumitted, set free* (comp. Isa. 28:9; Arab. **عتق** fut. I. **عتاق** manumitted, free; **عتق**

freedom); whence in Hebrew **עתי** is applied in a bad sense to license and impudence.—On the other hand—

(4) it is used in a good sense, the idea of freedom being applied to the external appearance worthy of an honourable and noble man. Arab. **عتق** a noble

countenance, beauty, brightness, **عتیق** noble, generous, also, having a clear and delicate skin (like nobles), **عتق** to be well, to have a clear and delicate skin. Heb. **עתיק**, **עתיק** shining, handsome.

HIPIL—(1) causat. of Kal No. 1, *to remove away, to take away*, Job 9:5; specially a tent, *to break up a camp*, Gen. 12:8; 26:22.

(2) *to transfer, to transcribe* from one book to another; hence i. q. to collect. Prov. 25:1. LXX. *ἔξεγραψατο*. Vulg. *transtulerunt*. (Talmud. to write out, to transcribe.)

(3) *to take away*. Job 32:15, **עתיקו מפי** "they took words away from them;" impers. for, words were taken away from them, they could say nothing.

Derived nouns, **עתיק**, **עתיק**, **עתיק**.

**עתי** m. adj. *bold, impudent* (see the root No. 3). **עתי** **דבר** to speak licentiously, i. e. impudently, wickedly, Ps. 31:19; 75:6; 94:4; 1 Sa. 2:3.

**עתי** m. adj. *shining, handsome* (prop. genteel, noble, see the root No. 4). Pro. 8:18, **עתי** Vulg. *opes superbae*. [Is not *enduring* the true meaning?]

I. **עתי** fut. **יעתי**—(1) i. q. **קטר** TO BURN INCENSE to a god (Syr. **ܚܒܐ** to smoke with perfume, **ܚܒܐ** incense; Arab. **عطر** to breathe odours). Hence **עתי** No. 1.

(2) *to pray as a suppliant, to pray to a god* (the prayers of the godly being compared to incense, comp. *μνημόσυνον τῆς προσευχῆς*, Tob. 12:12; Acts 10:4); *to supplicate, to intreat*, followed by **ל** and **א** Gen. 25:21; Ex. 8:26; 10:18; Job 33:26.

NIPHAL, *to let oneself be supplicated* by any one (followed by a dat.), *to hear and answer*, Gen. 25:21, **ועתי לו יהיה** "and Jehovah heard and answered him;" 2 Sam. 21:14; Isa. 19:22. Inf. absol. **נעתי** 1 Ch. 5:20.

HIPIL, i. q. Kal, Ex. 8:25; 10:17. Followed by **ל** and **קטר** *to be intreated* for any one, Ex. 8:5, 24. Derivative, **עתי**.

II. **עתי** i. q. Chald. **עתי** (Hebrew **עתי**) **עתי** ABUNDANT; not used in Kal.



**NIPHAL** id. Prov. 27:6, "abundant (i. e. many, frequent) are the kisses of an enemy." Opp. to, "faithful are the wounds of a friend."

**HIPHL**, to multiply, to accumulate, Eze. 35:13, וְהִשְׁתַּרְתָּם עָלַי דְּבָרִים "you have multiplied against me words," sc. impudent, impious words. Compare No. 2.

Derivatives, שְׂתַרְתָּ and pr. n. שְׂתַר.

שְׂתַר m.—(1) incense, odoriferous smoke,

Eze. 8:11, as rightly rendered by the LXX., Vulg. Ch., Syr. Others render it a multitude, comparing the root No. II.

(2) a worshipper of God, Zeph. 3:10.

שְׂתַר ("plenty," "abundance"), [Ether]. pr. n. of a town in the tribe of Simeon, Josh. 15:42; 19:7.

שְׂתַר f. riches, abundance, Jer. 33:6. See the root No. II.

## פ

**פ** the seventeenth letter of the Hebrew alphabet, used as a numeral for eighty. The name of this letter probably signified a mouth, i. q. פה. As to its pronunciation, see Lehrg. pp. 20, 21, where there is a refutation of the opinion of those who hold that פ, when dageshed, was not pronounced *p* by the Hebrews. It is interchanged principally with the other labials, ב and מ, which see.

פא i. q. פה (which see), adv. here, Job 38:11.

**פא** a root not used in Kal, which had, I have no doubt, the signification, TO BLOW, like the kindred פה, פיה, פוא, פוה, פוה, פוה, all of which are onomatopoeic, and imitate the sound of blowing. Hence π. λεγόμεν—

**HIPHL**, Deut. 32:26, אֶפְאַיֵם "I will blow them away," i. e. scatter them as with the wind. LXX. διασπερῶ αὐτούς. I formerly compared Arab, فَا, which has the signification of splitting, cleaving, i. q. قطع

and شق; but I rely more on the internal nature and mutual relationship of roots, than on the Arabic usage, however suitable.

[Hence the following word; also in Thes. פה and its derivatives.]

**פאה** constr. פאת f.—(1) a quarter of the heaven (prop. wind, so called from its blowing, compare in Targg. ארבע רוחין four winds, for Hebr. ארבע רוחות Eze. 7:2, compare 37:9; 42:20. פאת־ים the west quarter, Josh. 18:14; compare 37:9; 42:20. פאת־צפון the north quarter, Ex. 26:18, 20. Hence—

(2) side, region, Jer. 48:45, פאת מואב "region of Moab." Dual const. state פאתי מואב "both sides of Moab," Num. 24:17, compare ירדתיים, ירדתיים.

(3) a corner, as of a field, Lev. 19:9; of a bed, Am. 3:12. פאת־הקנה the corner or extremity of the

beard, the hairs upon the cheeks and before the ears, Baftenbart, whiskers, as the Jewish doctors rightly explain, Levit. 19:27; 21:5. It was prohibited to shave them; and the Arabian nations shaving them (like the Egyptians), are called in reproach, (men) with the whiskers cut off, Jerem. 9:25; 25:23; 49:32.

**פאם** an unused root.—(1) to have the mouth full, to swallow down. (Arab. فَاَم to have the mouth full of food; Æth. ተፈለሰ: to have in the mouth a morsel, lump, ፈለሰ: morsel, lump; περιστέμιον? It is one of the roots ending in *m* which express sounds uttered with the mouth shut. Cognate is فهم to understand, prop. to be imbued with.) Hence פום (for פאום) mouth.

(2) Arab. فَم to be fat (of the same stock appears to be the Sanscr. pīna, fat, πιμελής, πιμελή, opimus, pinguis). Hence n. פִּימָה.

**פאר** not used in Kal, TO BE BEAUTIFUL, ORNAMENTED, prop. apparently used of the rosiness and heat of the face (see פארר, פארה, compare Arab. فَاَر Med. Waw, to boil up, to be hot, glowing heat); hence to be proud (which, in Arabic, is expressed by a hardened guttural, فَخَر to glory, to boast).

**PIEL** פאר—(1) to adorn, e. g. the sanctuary, Isa. 60:7, 13; the people of God, Isa. 55:5; to bestow aid upon the poor, Ps. 149:4 (compare ornare beneficiis).

(2) denom. from פארה to examine the boughs, in order to glean them, Deu. 24:20.

**HITHPAEL**—(1) to be adorned, honoured, as a people by Jehovah, Isa. 60:21; 61:3; to glorify

oneself, as God in bestowing favours on his people, followed by  $\text{פ}$  Isa. 44:23; 49:3.

(2) to *boast*, followed by  $\text{על}$  against any one, Jud. 7:2; Isa. 10:15.

Derivatives,  $\text{פֶּאָר}$ ,  $\text{פֶּאָרֶה}$ ,  $\text{פֶּאָרֶר}$ ,  $\text{הַפֶּאָרֶת}$ ,  $\text{פֶּאָרָה}$ ,  $\text{פֶּאָרָה}$ .

II.  $\text{פֶּאָר}$  (kindred to  $\text{בָּאָר}$ ) TO DIG, TO BORE, especially in the earth. Arab.  $\text{فَار}$  to dig down and hide under the earth. Hence  $\text{פֶּאָרֶה}$  for  $\text{פֶּאָרָה}$  (Arab.  $\text{فَارَة}$ ) a mouse,  $\text{פֶּאָרָה}$  pr.n. of a region abounding in caverns. To this root I refer—

HITHPAEL —  $\text{הִתְפַּאֵר}$  to *explain*, to *declare oneself* (compare significations used figuratively in the same manner under the word  $\text{בָּאָר}$  No. 2, and  $\text{נָקַב}$  No. 2). Ex. 8:5;  $\text{הִתְפַּאֵר עָלַי לְמַתִּי וְנִי}$  “declare to me when,” etc.; in which words the particle  $\text{על}$  (of which the sacred writer has made a delicate use) implies a command. Well rendered by the LXX.  $\text{ράξει πρός με}$ . Vulg. *constitue mihi, quando*, etc. But the Hebrews themselves, and many more recent writers, glory over me (in saying) *when I shall intreat for thee*; and this they explain, I give thee this honour that thou mayest set me a day when, etc.; every one must see that this is very harsh and arbitrary.

$\text{פֶּאָר}$  masc. *an ornament, a tiara, a turban*, Eze. 24:17, 23; of priests, Ex. 39:28; of a bridegroom, Isa. 61:10; Eze. 24:17; of women, Isaiah 3:20.

$\text{פֶּאָרָה}$  (in the Syrian form for  $\text{פֶּאָרָה}$ ) Eze. 17:6; 31:5, seqq. and  $\text{פֶּאָרָה}$  (for  $\text{פֶּאָרָה}$ ) Isa. 10:33; fem. *foliage* (prop. glory) of a tree. Plural with suffix  $\text{פֶּאָרָתִי}$  for  $\text{פֶּאָרָתִי}$  Eze. 31:8. Comp.  $\text{פֶּאָר}$  No. 2.

$\text{פֶּאָרֶר}$  (for  $\text{פֶּאָרֶר}$ , from the root  $\text{פֶּאָר}$ ) m. *warmth*, hence *ruddy glow, brightness of face* (i. q.  $\text{וְיִי}$ ), comp.  $\text{פֶּאָר}$  No. I, Kal. Joel 2:6;  $\text{פֶּאָרֶר}$ ,  $\text{קָבְצוּ פְּנֵים קָבְצוּ פֶּאָרֶר}$  “all faces withdraw brightness,” i. e. grow pale with terror, Nah. 2:11. (Comp. Joel 2:10; 4:15).

$\text{פֶּאָרָה}$  (prob. a region [“abounding in foliage, from the root, No. I., or”] abounding in caverns, see the root, No. II.), [*Paran*], pr. n. of an uncultured and mountainous region lying between Arabia Petræa, Palestine, and Idumæa, Gen. 21:21; Num. 10:12; 13:3, 26; Deut. 1:1; 1 Sa. 25:1; 1 Ki. 11:18; and more fully called  $\text{הַר־פֶּאָרָה}$  Hab. 3:3;  $\text{פֶּאָרָה}$  Deut. 33:2; it appears to be the same as  $\text{אֵיל־פֶּאָרָה}$   $\text{אֵיל־עַל־הַמִּדְבָּר}$  i. e. “the grove of Paran which is over the desert,” i. e. to the north of the desert. In that part Josephus mentions the valley of Pharan abounding in caverns,

Bell. Jud. iv. 9, § 4. Altogether different from this is the region and valley of *Feiran* (فيران), near Mount Sinai (these were confounded even by Niebuhr, Deser. of Arabia, p. 402), as was long ago observed by Makrizi; see the passage in Burckhardt's Travels in Syria, p. 974, 1080, Germ. ed. (This is also cited by Winer, p. 763; but he does not correct the error pointed out.)

$\text{פֶּגַע}$  pl.  $\text{פְּגִים}$  *unripe figs*, which hang on the tree through the winter; *grossi, grossuli*, Cant. 2:13; LXX.  $\text{ἄλυστοι}$ . From the root—

$\text{פֶּגַע}$  Arab.  $\text{فَج}$ . Conj. VII. TO BE CRUDE, IMMATURE, Syriac  $\text{فَج}$  immature, acid. The primary idea appears to be that of *cold*, see the kindred root  $\text{פִּגַּע}$ .

$\text{פֶּגֶל}$  masc. something *fætid, unclean, abominable*, i. q.  $\text{שֶׁמֶץ}$ ; used of food, Levit. 7:18; 19:7;  $\text{פֶּגֶל בֶּשֶׂר}$  unclean flesh, Eze. 4:14; plur.  $\text{פֶּגְלִים}$  unclean meats, Isa. 65:4.

$\text{פֶּגַל}$  an unused root; Talmud. Piel to render fætid. Hithpael, to be made fætid. Arab. and Æth. (2 and 11 being interchanged),  $\text{فَجَل}$  to be fætid, used of food;  $\text{فَجَل}$  to be impure. Hence  $\text{פֶּגְלִים}$ .

$\text{פָּגַע}$ —(1) TO STRIKE UPON, or against, *pegigit, stossen, schlagen*. (I have used this Latin word on purpose because it is of the same stock; compare also the kindred *pax* for *pacs, paciscor*, Greek  $\text{πηγνύω}$ , Germ. *poßen*, and those which are allied to this, *boßen*, from the idea of striking or pushing. Of the same termination is the root  $\text{נָגַע}$ ; compare  $\text{פָּגַע}$  and  $\text{נָגַע}$ ). Followed by  $\text{פ}$  to *strike upon* any person or thing (*auf, an etwas stossen*), whether of set purpose or accidentally, whether violently or lightly; hence—(a) to *rush* on any one with hostile violence, 1 Sam. 22:17, 18; Ruth 2:22; especially in order to kill; hence to *kill, to slay*, Jud. 8:21; 15:12; 2 Sam. 1:15. Once followed by an acc. of person and  $\text{פ}$  of thing; Ex. 5:3;  $\text{פָּגַעַנִי בְּדָבָר}$  “lest he fall upon us with the pestilence.”—(b) in a good sense to *assail* any one with petitions, to *urge* him; followed by  $\text{פ}$  Ruth 1:16; Jer. 7:16; 27:18; Job 21:15; and  $\text{ל}$  of the person for whom any one asks or intercedes, Gen. 23:8.—(c) to *light upon* any one, to *meet* with him, followed by  $\text{פ}$  Gen. 28:11; 32:2; Num. 35:19, 21 (also with an acc. Ex. 23:4; 1 Sa. 10:5; Am. 5:19).—(d) to *reach* to any one, followed by  $\text{פ}$  Josh. 16:7;



17:10; 19:1, 22, 26, 27, 34 (followed by אל Josh. 19:11).

(2) to strike a covenant with any one, *pactus est* (from *paciscor*), to make peace with him, followed by את. I now consider that two passages in Isaiah should be thus explained, which have been variously treated by interpreters; Isa. 64:4, פָּנַעְתָּ אֶת־יֵשׁוּעַ וְעֵשָׂה, צָדִיק "thou makest peace with him who rejoiceth to work righteousness," i. e. thou art in league with the man who loves justice, and thou delightest in him; similar is אִישׁ שְׁלוֹמִיד, אִישׁ בְּרִיתִיד. Without את Isa. 47:3, "I will take vengeance אָדָם וְלֹא אֶפְנֶנּוּ אָדָם and will not make peace with any man," I will grant peace to none till all are destroyed. The signification of striking is referred to that of making peace, as shewn by the Latin words *pango*, *paciscor*, and also by the Heb. and Arabic سَفَقَ (Isa. 2:6), سَفَقَ, and Lat. *ferire*, *percutere fœdus*.

HIPHAL—(1) causat. of Kal No. 1, a, to cause anything to fall upon any one. Isa. 53:6, הִפְנִיעַ בּוֹ, אֵת עוֹן פְּלִנִּי "he caused to fall upon him the iniquity of us all."

(2) causat. of Kal No. 1, b, to cause to supplicate. Jer. 15:11, הִפְנִיעַי בְּךָ... אֶת־הָאֵלִים, "I will make the enemy to make supplication to thee." So (following the Chaldee), Lud. de Dieu, Rosenm.

(3) intrans.—(a) i. q. Kal No. 1, a, to invade. Part. מִפְנִיעַ assailing, enemy, Job 36:32.—(b) i. q. Kal No. 1, b, to assail any one with prayers; followed by ׀ Jer. 36:25; also followed by ׀ of the person for whom intercession is made, Isa. 53:12; absol. Isa. 59:16.

Derivative מִפְנִיעַ and—

פָּנַע m. what happens to any one, *incident*, *event*, *chance*, Eccl. 9:11; unhappy (with the addition of ׀), 1 Ki. 5:18.

פָּנֵעֵאל ("fortune of God"), [*Pagiel*], pr. n. of the captain of the tribe of Asher, Numbers 1:13; 2:27.

פָּנַר not used in Kal. PIEL, TO BE EXHAUSTED, VOID OF STRENGTH, 1 Sam. 30:10, 21 (Talmud. to be lazy, at ease; Syr. ܦܢܐ (the letters פ and נ being interchanged), to be attenuated; weak, wearied. Also the Lat. *piger*. The primary stock of both words פָּנַר and *piger*, is פָּנַ; compare פָּנַ, *piget*). Hence—

פָּנַר plur. constr. פָּנִי m., a carcass, dead body, whether of man or of beasts, Gen. 15:11; Isa. 14:19; 1 Sam. 17:46; and frequently. Once with the ad-

dition of מֵת Isa. 37:36 (compare Syr. ܦܢܐ used of the body even when living). Metaph. פָּנִי נִלְוִיכָם carcasses, i. e. ruins of your idols, Lev. 26:30.

פָּנַשׁ fut. יִפְנֹשׁ (kindred to the roots פָּנַע, פָּנַשׁ)—(1) TO RUSH upon any one, TO ATTACK, with an acc., Ex. 4:24; Hos. 13:8.

(2) to meet with any one; followed by an acc., Gen. 32:18; 33:8; Ex. 4:27; Isa. 34:14; followed by ׀ Prov. 17:12.

NIPHAL, recipr. to meet one with another, Psalm 85:11; Prov. 22:2.

PIEL, to light upon any thing, Job 5:14.

פָּדַר an unused root.—(1) prop. to cut, to cut up, to separate; cogn. to פָּדַר No. I., which see; (Arab. فذ V. X., to be alone, separated; in the Indo-germanic languages, Sanscr. *pat*, to cleave; Lat. *pando*, *findo*).

(2) specially to plow; whence פָּדָא a plough-ox; and פָּדָא a yoke of oxen, plough; Syr. and Chald.

פָּדָא id.; פָּדָא field, plain. [This is called in Thes. "an uncertain root"].

Derivative פָּדָר.

פָּדָה TO LOOSE (pr. by cutting; *lösfeldneiden*; *פָּדָה* to the verb פָּדַר); hence—(1) to redeem by paying a price (Arab. فدا), Exod. 13:13; followed by ׀ of the price; as Exod. 34:20, פָּדַתְּ בְּשֵׂה, "the firstborn of an ass thou shalt redeem with a sheep."

(2) to let go, as a priest (a firstling), Nu. 18:15, 16, 17.

(3) to set free, e. g. from servitude, Deut. 7:8; 13:6; Jer. 15:21; 31:11; to preserve, to deliver life from danger, Psa. 34:23; followed by ׀ 2 Sam. 4:9; 1 Ki. 1:29; Job 6:23; ׀ (in danger), Job 5:22.

NIPHAL, pass. of No. 1, Lev. 19:20; of No. 3, Isa. 1:27.

HIPHAL, הִפְדָּה, causat. of Kal. No. 1; Exod. 21:8.

HOPHAL, pass. inf. absol. הִפְדָּה Lev. 19:20.

Derivatives, פָּדִיּוֹם-פָּדִיּוֹת.

פָּדָהאל ("whom God preserved" [redeemed]), [*Pedahel*], pr. n. m., Num. 34:28.

פָּדָהצור ("whom the rock (i. e. God) preserved" [redeemed]), [*Pedahzur*], pr. n. m., Num. 1:10; 2:20.

פָּדִי nly in plur. פָּדִיּוֹם price of redemption, Num. 3:46, seqq.; 18:16. Elsewhere פָּדִיּוֹם part. pass. plur. are the preserved [redeemed], Isaiah 35:10; 51:11.

פָּדוֹן ("liberation," [redemption]), [Padon], pr. n. m. Ezr. 2:44; Neh. 7:47.

פָּדוֹת f.—(1) *division, distinction* (from the primary sense of cutting). Ex. 8:19. LXX. διαστολή. Vulg. *divisio*. Aben Ezra, הפרש. Compare Montanighe in Diss. Lugdd. p. 1154.

(2) *liberation [redemption]*, Psalm 111:9; 130:7; Isa. 50:2.

פָּדִיָה ("whom Jehovah preserved" [redeemed]), [Peduiah], pr. n. m.—(1) the father-in-law of king Josiah, 2 Kings 23:36.—(2) 1 Chron. 3:18.—(3) Neh. 3:25.—(4) Neh. 11:7.—(5) Neh. 8:4; 13:13.

פָּדִיָה (id.) pr. n. m. 1 Ch. 27:20.

פְּדוּיִם m. Nu. 3:49, and פָּדוֹן Ex. 21:30; Psal. 49:9, *price of redemption*, λύτρον.

פָּדַן a root inserted in Thes. from which to derive פָּדוֹן and אֶפְדָּן.]

פָּדָן m. a *field, plain* (comp. Hos. 12:13, where it is expressed by the word שָׂדֶה) from the root פָּדַר No. 2. Hence פְּדוּן-אַרָם the plain, or plain region of Syria [Padan-Aram], i. e. Mesopotamia, with the desert to the west of the Euphrates, opp. to the mountainous region by the Mediterranean Sea, Gen. 31:18; 28:2, seqq.; simply פָּדָן Gen. 48:7. With ה local אֶרֶם פְּדָנָה אֶרֶם Gen. 28:2, 5, 6.

פָּדַע i. q. פָּדָה TO LIBERATE, SET FREE; απ. λεγόμεν. Job 33:24, פָּדַעְהוּ "set him free." But five MSS. (two Kenn., three Ross.) read פָּרַעְהוּ with the same sense, and such a root as פָּרַע is void of all certain authority.

פָּרַר an unused root, which seems to have had the sense of *nourishing, fattening*. Comp. Arab.

(r and n being interchanged) نَدِن to fatten cattle, and more frequently بَدِن to become fat, thick, بدن fatness. (In the Indo-Germanic languages compare Gutter, English *food, fodder*, Mediæval Lat. *fodrum*, and fett, English *fat*, Icelandic *feitr*, from the stock *foeden*, to nourish. The primary root is *fad*, to which r is added in many forms; compare *pila, pater; pigeo, piger*, פִּנָּר. Hence—

פָּרַר m. with suff. פָּרָרוּ *fat*, Lev. 1:8, 12; 8:20.

פִּי const. פִּי, with suff. פִּי (my mouth), פִּיִּד, פִּיִּי, פִּיִּהוּ, poet. פִּיִּמוֹ pl. פִּיִּים 1 Sa. 13:21, and פִּיִּיתָ Prov 5:4 (both of signif. 3).

(1) *the mouth*. (Arab. فَمٌّ, فَمِيَّةٌ, فَمٌّ, const.

נוֹ, Eth. ሰፍን, id. The Hebrew form פֶּה is for פִּי, like שֶׁה for שֶׁה, whence the fem. פִּיָּה; const. פִּי for פִּי. The root פֶּה, like פָּהָה, פָּהָה, and Med. quiesc. פוּאָה, פוּהָה, פוּהָה, פוּהָה had the sense of blowing, breathing, and the mouth is so called from the idea of breathing. [In Thes. from פָּהָה.] It is used of the mouth of animals (and even of the beak of a bird, Gen. 8:11; Isa. 10:14); of men, Exod. 4:11; especially as being the organ of speech. To speak אֶל-פֶּה מוֹתָהּ, without any one between, Numbers 12:8; פֶּה אֶחָד with one mouth, with one voice, Josh. 9:2. Job 19:16, בְּמוֹרֵי "with (all) my mouth," i. e. with the loudest voice that I can. Meton. for an *orator, spokesman, messenger*, Ex. 4:16 (comp. זָבִיא); *commandment*, Ecc. 8:2, פִּי מֶלֶךְ שְׁמוֹר "keep the commandment of the king." Hence עַל פִּי by the command of, see below. More rarely the mouth as the organ of taste, hence Gen. 25:28, "venison (was) בְּפִי in his mouth," i. e. he liked its taste. Comp. בָּפִי, בָּפִי. The signification of mouth is variously applied to inanimate things. It is—

(2) *the mouth, opening* of a bag, Gen. 42:27; of a well, Gen. 29:2; entrance of a city, Prov. 8:3; of Hades, Ps. 141:7.

(3) *an edge* (a figure taken from the teeth, and the idea of biting), especially in the phrase הִקֵּה לִפִּי to smite with the edge of the sword (see יָקַה). Plur. (see above) the edge (of instruments of iron), 1 Sa. 13:21; Prov. 5:4. See פִּיִּיתָ.

(4) *edge, border* (from its similarity to a lip), as of a garment, Ps. 133:2; Job 30:18; of the sea, Prov. 8:29. פֶּה לִפִּי 2 Kings 10:21; 21:16; and כַּפֶּה אֶל-פֶּה Ezr. 9:11, from one edge to the other.

(5) *part, portion* (prop. as much food as any one can take in his mouth, comp. יָר No. 7, a portion which can be taken in the hand, a handful, Deut. 21:17, שְׁנֵים "two parts," i. e. double; 2 Ki. 2:9; also *two* (third) *parts*, Zec. 13:8.

With prepositions it mostly becomes a particle—(1) בְּפִי—(a) *according to the commandment of* 1 Ch. 12:23.—(b) *according to the rate of* (נֹחַד מִשְׁפָּחָה), *at the rate of, or proportion, according to*, Lev. 25:52, בְּפִי שָׁנָיו "according to his years;" Num. 6:21; 7:5, 8; 35:8.—(c) i. q. כְּ, *like as, like*, Job 33:6, אֲנִי כְּפִי לְאֵל "I, even as thou (am created) by God."—(d) בְּפִי אֲשֶׁר conj. *according as, even as*, Mal. 2:9; and without אֲשֶׁר *so that*, Zech. 2:4.

(2) לִפִּי i. q. בְּפִי (see לִי A, 9)—(a) *at the rate of,*



according to, Ex. 12:4; Gen. 47:12, לְפִי הָסֵד "according to the number of the family;" Hos. 10:12, "sow ye according to justice, קָצְרוּ לְפִי חֶסֶד and ye shall reap according to mercy." — (b) followed by an inf. *when* (i. q. ? followed by an inf. No. 7), Num. 9:17; Jer. 29:10.

(3) according to the commandment, order of any one, Genesis 45:21; Num. 3:16, 39, 51; Job 39:27; by the authority of any one, Deut. 17:6; hence i. q. לְפִי, *at the rate of, according to*, Am. 6:5; Pro. 22:6. עַל־פִּי הַדְּבָרִים according to the thing itself, i. e. as the thing was, according to the truth of the matter, Gen. 43:7.

פֶּה (prob. contr. from פָּהוּ, פָּהוּ *in this, or that*, se. place, like פֶּה for פָּהוּ; as to *p* for *b*, compare Arab. فـ formed from بـ): adv. of place.

(1) *here, in this place*, Gen. 19:12; 22:5; 40:15; Num. 22:8; and often. More rarely —

(2) *hither*, 1 Sam. 16:11; Ezr. 4:2. מִפֶּה and מִפֶּה hence, Ezek. 40:21, 26, 34, 37. מִפֶּה...מִפֶּה hence...thence, Eze. 40:10, 12, 21; 41:2. As to אִפֶּה, see that word. — Once פֶּה (which see).

פֹּהָה (perhaps Arab. فوهة "mouth"), [Puah], pr. n. m. — (1) of a son of Issachar, 1 Ch. 7:1, for which there is Gen. 46:13; Num. 26:23 פֹּהָה. — (2) Jud. 10:1.

פֶּרֶג — (1) TO BE COLD, to be void of vital warmth. Syr. and Arab. id. The primary idea is that of rigidity; as frigid things are rigid. In Greek πηγρῦν to be rigid, and πηγώω; in Latin, *pigeo, rigeo, frigeo*. Gen. 45:26, וַיִּכַּן לִבּוֹ "but his heart was cold," was not warmed or moved with joy. Figuratively applied to indolence or torpor, Ps. 77:3; Hab. 1:4, "the law is torpid." NIPHAL, *to be torpid*, Ps. 38:9.

Derivatives, הִפְגִּיחַ, and —

פֹּנוּה f. *rest, cessation*, Lam. 2:18.

פֶּיד see פֶּיד.

פִּיחַ i. q. נָפַח (which see), TO BREATHE, TO BLOW. (Arab. فاح and فاح to exhale odour, to be fragrant.) Cant. 2:17, עַד שִׁפּוּחַ הַיּוֹם "until the day breathe," i. e. until the heat departs, until evening; Cant. 4:6. Compare רִיחַ.

HIPHIL — (1) followed by an acc. *to blow through*, Cant. 4:16.

(2) followed by פֶּ to *blow* (a fire) Ezek. 21:36; followed by an acc. Prov. 29:8, "blow upon a city," i. e. excite sedition.

(3) figuratively, *to blow out, to utter*, as lies, Pro. 6:19; 14:5; 19:5, 9; in a good sense, *to utter* (the truth), 12:17.

(4) *to pant, to hasten*, Hab. 2:3. Compare פָּאָה Ecc. 1:5.

(5) *to rail against* any one, followed by פֶּ Psal. 10:5; and לֹ 12:6, לֹא־יִפְּחֻ "whom they reproached," i. e. the oppressed.

Derivative, פִּיחַ.

פֹּט an unused root, Syr. Aph. *to contemn*, to afflict. See פּוֹטִיאל. [This root is not inserted in Thes.]

פֹּט [Put, Phut, Libya], pr. n. of an African nation, according to Josephus (Antt. i. 6, § 2) of *Mauritania*, in which the river *Phut* is mentioned by Pliny (H. N. v. 1). LXX. and Vulg. commonly rendered it *Libya*, Gen. 10:6; Jer. 46:9; Ezek. 27:10; 38:5; Nah. 3:9.

פּוֹטִיאל ("afflicted by God"), [Putiel], pr. n. Ex. 6:25.

פֹּטִי פֶרַע Egypt. pr. n. *Potiphera*, the father-in-law of Joseph, the priest of Heliopolis, Genesis 41:45; 46:20. LXX. Πετεφρῆ, Πεντεφρῆ, ΠΟΤΑΠΡΗ, i. e. who belongs to the sun. See Champollion, Précis du Système Hieroglyphique, Tableau Général, page 23.

פֹּטִיפָר (an abbreviated form for פֶּרַע פֹּטִיפָר) [Potiphar], pr. n. of the captain of Pharaoh's guard, Gen. 39:1.

פִּוּךְ an unused root, which had, perhaps, the sense of *moving to and fro, wavering*, i. q. פָּוַק. Hence may be derived the following word, which is of uncertain origin.

פִּוּךְ i. q. Greek φῦκος, prop. *sea-weed*, (so called from its moving about, waving hither and thither), from which an alkaline pigment was prepared; hence used of the pigment itself; also the dye with which the Hebrew women tinged their eyelashes, prepared from *stibium*, or *antimony* (LXX. στίμμι, Vulg. *stibium*), 2 Ki. 9:30; Jer. 4:30 (comp. pr. n. הַפִּוּךְ). Isa. 54:11, "I will lay thy stones with *stibium*," i. e. I will use *stibium* as cement in building thy walls. It may be doubted what are אֲבָנֵי־פִוּךְ stones of pigment, 1 Ch. 29:2, used in building the Temple. I should understand them to be the more valuable stones, such as a kind of marble, used for covering and as it were *painting* the walls.

**פול** m. a bean, 2 Sa. 17:28; Eze. 4:9. (I should place the primary idea in its rolling and in roundness of form; compare Latin *bulia*, Dutch *bol*, a bean, peul, peult, a chick-pea, bolle onion, and many others of the same kind; see Fulda Radd. Germ. p. 217. There are also some traces of the same signification in the Phœnicio-Shemitic languages, as Æthiopic ፈፈፈ: i. q. **פָּלַל** to bubble up as water, wadden, quellen; **פָּלַל** to roll oneself; also **פָּלַל**, **פָּלַל**, **פָּלַל**, **פָּלַל**).

**פול** [*Pul*], pr. n.—(1) of an African nation and country, Isaiah 66:19 (where it is joined with **לוד**). Vulg. *Africa*. Bochart (Phaleg. iv. cap. 26) understands *Philæ*, an island in the Nile, situated between Egypt and Æthiopia, called by the Egyptians **ΠΗΛΑΙΑ** or **ΠΗΛΑΙΑ** (i. e. end, remote region; see Champollion, l'Egypte i. p. 158). From this Egyptian name both the Greek and Hebrew forms may have arisen; this latter indeed was perhaps interpreted *elephant* by the Hebrews (Chald., Syr., Arab. **فيل**, Pers. **پیل**), following the Phœnicio-Shemitic usage [Bochart's opinion is regarded in Thes. as improbable].

(2) pr. n. of a king of Assyria, who preceded Tiglath-Pileser about 774—759, B. C. 2 Kings 15:19. (This name either signifies elephant, i. q. Pers. **پیل**, or else lord, king, i. q. Sanscr. *pāla*, Pers. **بالا** highly exalted, highest.)

**פום** and **פם** emphat. state **פָּמָה**, Chald. masc. i. q. Heb. **פֶּה**.—(1) *the mouth*, Dan. 7:5.

(2) *door, entrance, aperture*, Dan. 6:18. (Syr. **ܦܝܢ** id.; Arab. **فم**, **فم**. It appears to be contracted from **פָּמָה**, from the root **פָּמָה**, like **מוֹם** from **מָמָה**).

**פור** fort. i. q. Arab. **أفل** = **أفل** (compare **אפל**).

(1) *TO SET* (as the sun), *to be darkened*.

(2) *to be perplexed, distracted*; once found, Psa. 88:16, **אֶפְסוּהָ**, LXX. *ἐξηπορήθη*. Vulg. *conturbatus sum*.

**פונה** ("turning itself"), pr. n. of a gate of Jerusalem, 2 Chr. 25:23; which is called, 2 Ki. 14:13, **שַׁעַר הַפִּנָּה** ("the gate of the corner.")

**פוני** [*Punites*], patron. n. of an unknown person, פון. Num. 26:23

**פונן** (perhaps "darkness," "obscurity," from the root **פון**), [*Punon*], pr. n. of a town in Idumæa, situated between Petra and Zoar, celebrated for its

mines, Num. 33:48. See Rulandi *Palæstina*, p. 952. Compare **פִּינָן**.

**פועה** (i. q. Arabic **فوهة** "mouth;" according to the opinion of Simonis, **פועה** "splendid"), [*Puah*], pr. n. f. Ex. 1:15.

**פויץ** only found [in **KAL**] in fut., imp., and once in part. pass. Zeph. 3:10, i. q. **פָּצַץ** (which see).

(1) *TO BREAK OR DASH IN PIECES*. See **Pilel**, **Hithpalel**.

(2) *to disperse*. Part. pass. **פָּרֹץ** dispersed. Zeph. loc. cit. **בַּת פָּרֹץ** "the daughter (i. e. the congregation) of my dispersed." Sometimes intrans. *to disperse themselves, to be dispersed*, used of a flock, Ezek. 34:5; Zec. 13:7; of a people, Gen. 11:4; Num. 10:35; 1 Sa. 11:11; 14:34; Ps. 68:2; Eze. 46:18.

(3) *to overflow*, spoken of fountains, Pro. 5:16; metaph. *to abound with prosperity*, Zec. 1:17.

**NIPHAL**, *to be dispersed*, used of a flock, Jer. 10:21; Eze. 34:6; of people, Gen. 10:18; Eze. 11:17; 28:25; 34:12; an army, 2 Ki. 25:5.

**PILEL** **פָּצַץ** *to break in pieces* (as a rock with a hammer), Jer. 23:29.

**PILPEL** **פָּצַץ** id. (a person dashed against the ground or a rock), Job 16:12.

**HIPHIL**—(1) trans., *to scatter*, as seed, Isaiah 28:25; *to send abroad*, as lightning, arrows, Psalm 18:15; 144:6; *to scatter peoples*, Deuter. 4:27; 28:64; 30:3; Isa. 24:1. Part. **מִפְּצִי** the disperser, desolator, Nah. 2:2. Sometimes, i. q. *to agitate, harass* any one, Job 18:11; Eze. 34:21.

(2) *to pour out*; metaph. anger, Job 40:11.

(3) intrans. *to spread oneself abroad*, e. g. the east wind over the earth, Job 38:24; a people, Ex. 5:12; 1 Sam. 13:8.

**HITHPALEL** **הִתְפַּצֵּץ** *to be broken in pieces, to be scattered into dust* (used of the mountains), Hab. 3:6.

An instance of the form **TIPHEL** (see Hebr. Gramm. § 54, 5) is found in the common reading, Jer. 25:34, **תִּפְּצוּתֵיכֶם**. "I will scatter you;" where, however, other copies, both MSS. and printed, read **תִּפְּצוּתֵיכֶם** (your dispersions), which is expressed in the translations of Aqu. Symm. Vulg. The former appears best suited to the context.

Derivative **מַפְצֵץ** a hammer.

**I. פִּיק** *TO MOVE TO AND FRO*, Isa. 28:7. Not found in the cognate languages, but it is of the same stock as *wanten*, with a sibilant prefixed (*schwanten* (ant. wagen); with a diminut. *vacillo*, *waceln*. Comp. **פוק**).

**HIPHIL**, id., Jer. 10:4, **וְלֹא יִפֹּק** "and it moveth



not." So it is commonly taken. But perhaps it ought rather to be taken causatively, "he causes it not to move."

Derivatives פוקה, פיק.

II. פוק TO GO OUT, i. q. Chald. נפק.

HIPHAL—(1) to give out, to furnish, Ps. 144:13; Isa. 58:10.

(2) to cause to come forth from any one, i. e. to get or obtain from him, Prov. 3:13; 12:2; 8:35; 18:22. LXX. λαμβάνω.

(3) to bring to an end, to let succeed, Psalm 140:9.

פוקה f. an obstacle in the way, which causes any one to stumble, a stumbling block; i. q. מקשול 1 Sam. 25:31.

I. פור i. q. פר TO BREAK. Hence—

HIPHAL הפיר twice (Psa. 33:10; Eze. 17:19) i. q. הפיר, and the derived noun פורה a wine-press.

II. פור i. q. Arab. فَار to be hot, to bubble up in boiling (comp. פאר), whence פור (for פאור) a pot. [This root is not given in Thes.]

פאר m. a lot, a Persic word, which in Esth. 3:7 is explained גוֹלָל. (It answers to the Persic پاره pāreh, i. e. a part, a portion, whence پاره کردن to divide, and بهره behreh, part, lot. It is of the same stock as the Lat. pars; comp. also the Hebr. פור and פר.) Pl. פורים lots, Est. 9:24, "the feast of Purim," or of lots, which the Jews celebrate on the 14th and 15th of the month Adar, in commemoration of the events narrated in the book of Esther.

פורה fem. a wine-press, Isa. 63:3; Hag. 2:16; from the root פור to break.

פורתא [Poratha], Pers. pr. n. of one of the sons of Haman, Esther 9:8; perhaps Persic پورث pureh, ornament.

I. פיש & פוש Arab. فاش Med. Ye, TO BE PROUD, then used of a horseman leaping proudly and fiercely, Hab. 1:8; used of sportive and wanton calves, Mal. 3:20 (LXX. σκυρᾶω); Jer. 50:11.

Derivative, pr. n. פישון.

[These roots are not separated in Thes.]

II. פוש not used in Kal, cogn. to the verb פוז. Ch. פוש to disperse oneself, to multiply.

NIPHAL, to be dispersed, diffused, Nah 3:18 See פש.

פור whence פה q. v.

פוחי [Puhites], patron. n., once 1 Ch. 2:53.

פז (from the root פוז No. 1), prop. adj. purified, pure, an epithet of gold, Cant. 5:11; hence purified, pure gold, Ps. 21:4; Lam. 4:2; Isa. 13:12. It is distinguished from common gold, Psal. 19:11; 119:127; Prov. 8:19. Rosenmüller (Bibl. Alterthumsk. iv. page 49) prefers rendering it solid gold, comparing פז hard, heavy; but in an uncertain matter I would not desert the authority of the Book of Chronicles: [the authority of inspired Scripture is of course absolute, nothing can come into competition with it]: (see the root פוז).

I. פוז not used in Kal, i. q. Arab. فَنَس to separate, to distinguish (compare the roots beginning with the letters ف, ن, under the words فَنَاف, فَنَافَة); specially, to separate and purify metals from dross, by means of fire; whence فَنَس silver; comp. فَنَدِيل tin, from فَنَدِيل, and Æth. ብረት: silver, ብረት: brass, from the root פוז to purify.—Hence פז pure gold, and—

HOPHAL part. פוז מוֹפֵז 1 Ki. 10:18; which in 2 Ch. 9:17, is stated to be פוז מוֹפֵז pure gold.

II. פוז TO LEAP, TO BOUND (see Piel), TO BE LIGHT, AGILE. Arab. فَز to spring up and flee as a gazelle (see more as to this root in Schult. on Prov. page 75, and Opp. Min. page 132, seqq.); more in use are فَنَز, فَنَز, فَنَز to leap, to bound: Talmud, ופאז to bound, to leap for joy: Gen. 49:24, ופאז ידיו "agile are the arms of his hands;" or, "agile is the strength of his hands." Others, comparing Syr. פז hard, difficult, render are strong, which I should consider less certain. [This latter is the sense given in Thes.]

PIEL, 2 Sa. 6:16, כפזו וקפזו " (nimble) leaping and dancing;" which, in 1 Ch. 15:29, is explained קפזו וקפזו.

This root seems to have almost fallen into disuse amongst the Hebrews, and by many to have been forgotten, so that the writer of the Chronicles thought it necessary to interpret it in two places by other verbs which were better known.

פז TO DISPERSE, i. q. פזר, פזר, in Kal פז found in part. pass. Jer. 50:17.

PIEL, i. q. Kal, to *disperse*, e. g. 2 people, Ps. 89: 11; any one's bones, Psal. 53: 6. Jer. 3: 13, יִפְּחֵי אֶת־דְּרָכָיו "thou hast scattered thy ways," i. e. hast wandered about.

(2) to *bestow largely, to be liberal*, Ps. 112: 9; Prov. 11: 24.

NIPHAL, Ps. 141: 7; and—

PUAL, Est. 3: 8, pass. to be *dispersed*.

I. פח m. pl. פחים const. פָּחִי Prov. 22: 5; Exodus 39: 3, with Dag. forte impl. like אֶחָיִים; (from the root פָּחַ).

(1) a *net, a snare*, Job 18: 9; especially of a fowler, Am. 3: 5; Prov. 7: 23; Ecc. 9: 12; so called from its being spread out. (Arab. فنج and فتح,

Syr. فسل id. To this agrees also Gr. παγίς, πάγη, which however is derived from the root of that language πῆγγνυμι). To *lay snares*, i. e. to plot, to devise against any one, is פָּחַן Job Ps. 119: 110; קָטַן Psalm 140: 6; 141: 9; Jer. 18: 22; יָקַשׁ Psalm 141: 9. Metaph. *that by which any one falls*, i. e. is led to *destruction*. Comp. מוֹקֵשׁ No. 2, and Schult. on Job, p. 137, 138; Josh. 23: 13; Ps. 69: 23; Isai. 8: 14; hence *destruction, ruin*, Isai. 24: 17; Jer. 48: 43. See פָּחַת.

(2) *thin plates*, Ex. 39: 3; Num. 17: 3.

(3) Psa. 11: 6 פָּחִים שְׁנָאִים (Schlingen), lightning, bending itself like a snare (a noose) or serpent (fischlingende, schlängelnde Schlange). Compare سلسلة

a sheet of lightning diffused over the clouds, and Δὸς μαστιχῆ, used of lightning (the cause of this figure however is different), Il. xiii. 812; see J. D. Michaelis on Lowth de Sacra Poësi, p. 34, ed. Lips. and on the other hand, Olshausen, Emendationen zum A. T. p. 9, who conjectured this to be פָּחִים *hot coals*, i. e. lightnings.

II. פח with suff. פָּחִים Neh. 5: 14, i. q. פָּחָה (which see), the governor of a province.

פָּחַר fut. יִפְּחַר!—(1) TO TREMBLE—(a) for fear, Deu. 28: 66; Isa. 12: 2; followed by מִן Psal. 27: 1; 119: 161; Job 23: 15, and כִּפְּנֵי Isai. 19: 16, of the pers. or thing feared. פָּחַר פָּחַר to fear a fear, Job 3: 25. Used in a pregnant sense, פָּחַר אֶל־עֵרֶוּ, to turn with fear to one another, Jer. 36: 16; compare Gen. 42: 28.—(b) with joy, Isa. 60: 5; Jer. 33: 9.—The notion of fear is transferred to shame in the noun פָּחַר No. 2.

(2) to be in *trepidation*, i. q. to *hasten*, Hosea 5: 5. Compare נָחַץ, נָחַץ, נָחַץ.

PIEL, i. q. Kal, but intensively, to *fear continually, to be timid*, followed by מִפְּנֵי Isai. 51: 13; to *take care of oneself, to be cautious*, Proverbs 28: 14. (Opp. to לֹב הַקָּשָׁה).

HIPHIL, to *cause to fear, to terrify*, with an acc. Job 4: 14. Hence פָּחַדָה and—

פָּחַד m. with suff. פָּחַדִּי.

(1) *fear, terror*, Ex. 15: 16; Job 13: 11. Followed by a genitive of the causer of terror (compare פָּחַד הַיְּהוּדִים, e. g. פָּחַד הַיְּהוּדִים fear caused by the Jews (not as some take it, into which the Jews were thrown), Esther 8: 17; 9: 3. פָּחַד יְהוָה fear which Jehovah causes, Isa. 2: 10, 19; 2 Ch. 14: 13. פָּחַד אֱלֹהִים fear of God, Ps. 36: 2. Meton. used of the object of fear and reverence, אֶפְחַד יִצְחָק Gen. 31: 42, 53, used of Jehovah, Pl. פָּחַדִּים Job 15: 21.

(2) *verenda, pudenda*, Job 40: 17. [Taken in Thes. in this place to mean, *thighs*.] See above on the root No. 2. See Bochart, Hieroz. ii. p. 758. Schultens on the passage. (Arab. فخذ thigh.)

פָּחַדָה f. *terror*; Jer. 2: 19.

פָּחַח (for פָּחָה with Dag. forte implied), m. const. פָּחַת, with suff. פָּחַחִי, once פָּחִים Neh. 5: 14 (from the masculine form פָּחַ, pl. פָּחֹת 1 Ki. 10: 15; 20: 24; Jer. 51: 23; Eze. 23: 6, 23; const. state פָּחֹתָהּ (from absol. פָּחֹתָהּ) Neh. 2: 7, 9; Ezr. 8: 36, m. the *governor of a province* (less than that of a satrap, see אֶחָדָרָא in the Assyrian empire, 2 Ki. 18: 24; Isa. 36: 9; Chaldean, Eze. 23: 6, 23; Jer. 51: 23; Persian, Esth. 8: 9; 9: 3; specially used of the Persian governor of Judæa, Hag. 1: 1, 14; 2: 2, 21; Neh. 5: 14, 18; 12: 26; Mal. 1: 8; used of the governor of Judæa in the time of Solomon, 1 Ki. 10: 15; and of the governors of Syria, 1 Ki. 20: 24. (This word appears to be of foreign origin, and Bohlen compares Pers. بکیت great men, nobles; Ewald in Gramm.

p. 490, the verb پختن mukhten, to care for, to act (pr. to cook, bake; Germ. backen.) Better than all these would be بکا, بیک, بک a prince, leader, commander of soldiers, were not this apparently a mere Turkish word; but the Persian پیک paik, one of the guard, an attendant.) [Benfey compares Sanser. paksha, companion, friend; and this Gesenius appears to have preferred.]

פָּחָה constr. פָּחַת, pl. emphat. פָּחֹתָא, Chald. id. Ezr. 5: 3, 14; 6: 7; Dan. 3: 2, 3, 27; 6: 8.

פָּחַח TO LEAP, TO BOUND (like the Ch.), prop



used of boiling water (compare פחז Gen. 49:4). Hence—

(1) *to be lascivious, wanton, light* [Jud. 9:4], (like the Syr. *ܦܚܐ*, compare Gr. *ζῆω*).

(2) *to be proud, to be vainglorious* (like the Arab. *فخر*, compare *ז״ר*). Part. פוחזים used of false prophets, Zeph. 3:4.

[Hence the following words.]

פחז m. pr. *lasciviousness, wantonness*, Gen. 49:4, פחז פמים "lasciviousness (was to thee) as (boiling) water," with reference to the incest of Reuben. Symm. *ὑπερίεσας*. Vulg. *effusus es*. See more as to this passage in Comment. de Pent. Sam. p. 33.

פחזת f. *pride, boasting*, Jer. 23:32.

פחח prob. TO SPREAD OUT (cogn. to the verbs *פח* (צפח), whence פח a net; also, to be made thin (like the Syr. *Ethpa.*); hence פח a thin plate.

Hiphil *פחח* (denom. from פח), *to catch in a net, to snare*, Isa. 42:22, *הִפְּחָהּ בַּחֲוִים בָּלֶם* "(one) snares (i. e. binds) them all in holes," i. e. prisons.

[פחח see פח.]

פחם an unused root, Ch. פחם, and Arab. *فحم* *to be black*; whence—

פחם m. (for פחם, Dag. forte implied), *a coal*, Prov. 26:21; also, *hot coals*, Isa. 44:12; 54:16. Arab. *فحم* coal; *Ἀθ. ἄνθραξ*: coal, and hot coal.

פחר an unused root, which appears to have had the same meaning as פחר, פחר No. II. *to boil as a pot* (whence figuratively Arab. *فخر* to swell up, to be proud); hence *فخار*, *فخار* a pot, a potter's vessel, the former of these words also being used for a potter. A secondary word is the Syr. *Ethpa.* to form. [This is given as the primary meaning of the root in Thes.]

פחר m. Chald. *a potter*, Dan. 2:41. (Syriac *ܦܚܪ* id.)

פחת an unused root, Syr. Pa. *ܦܚܬ* to dig, to excavate; whence—

פחת m. (2 Sa. 18:17), pl. פחתים f. (2 Sa. 17:9), *a pit*; often used as a figure of destruction, Ps. 7:16;

Lam. 3:47; Isa. 24:17, by paronomasia, *פחד ופחית ופחית* "fear, and the pit, and the snare are upon thee;" Jer. 48:43. The fem. is *פחתת*.

פחת-מואב ("governor of Moab"), [*Pahath Moab*], pr. n. m. Ezr. 2:6; 8:4; 10:30; Neh. 3:11; 7:11; 10:15.

פחתת (fem. from the masc. פחת) as if *a lower place, a depression* (in leprous garments), Lev. 13:55.

פטרך f. a species of *gem*, Ex. 28:17; Eze. 28:13, found in *Æthiopia* (Job 28:19), according to several of the old interpreters, *the topaz*, a pale yellowish gem, found in an island of the Red Sea (Plin. xxxvii. 8). The origin of this word was sought by Bohlen (*Abhandlungen der deutschen Gesellschaft zu Königsberg*, i. p. 80), in the Sanscrit language, in which *pīta* is *pale*; and the Gr. *ροπαζιον* itself may be from *פטרך*, *פטרך*, by transposition of the letters. More may be seen in Braunius, *De Vestitu Sacerd.* page 508. As to the gems of those regions, see Ritter, *Erdkunde*, ii. p. 675, ed. 2.

פטר i. q. *פטר* verbal pass. of the verb *פטר* 1 Ch. 9:33 כתיב.

פטיש m. *a hammer*, Isaiah 41:7; Jerem. 23:29. Metaph. Babylon, Jer. 50:23, is called "the hammer (i. e. devastator) of the whole earth." Root *פטיש*.

פטיש m. Chald., Dan. 3:21 (where the קרי is *פטיש*); i. q. Syr. *ܦܬܝܫ* *a tunic, under garment*. Hebr. translation *פְּתִינָה*. From the root *פטיש* No. 2.

פטר fut. A (signif. 3)—(1) TO SPLIT, TO CLEAVE (Arab. *نظر* id.; and intrans. to break through, as a tooth. Kindred to the root *פטר*; where see more). Part. pass. *פטר* *burstings of flowers*, i. e. flowers expanded which have already budded forth, 1 Ki. 6:18, 29, 32, 35 [*פטר* is given as a subst. in Thes.].

(2) transit. *to cause to burst forth*, as water, Pro. 17:14. Hence—

(3) trop. *to let go free* (like the Chald.), 2 Chron. 23:8. 1 Ch. 9:33, *פטר* "let go," i. e. exempt from duty; where the כתיב is *פטר*. Intrans. *to slip away, to depart out of the way*; fut. *פטר* 1 Sa. 19:10 (Syr. *ܦܬܪ* id. Chald. Pe. and Ithpe.).

Hiphil, i. q. Kal No. 1 *פטר* *to cleave the lip*, i. e. to open the mouth wide, as in scorn, Psalm 22:8 (compare Ps. 35:21; Job 16:10).

Derivatives, *פטר* and—

**פטר** m. *fissure*; coner. *that which cleaves, first breaks forth*; hence **פטר רחם** firstborn, firstling, what opens the womb, Ex. 13:2; 34:19; Nu. 3:12, etc.; also without **רחם** Ex. 13:12, 13; 34:20.

**פטר** f. id., Num. 8:16.

**פטיש**—(1) TO BREAK, TO STRIKE WITH A HAMMER; Gr. *παράσσω*; whence **פטיש**, **فطيس** a hammer.

(This root is onomatopoeic; found also in the Indo-Germanic languages and widely extended; its primary stock is *batt, patt*; whence med. Lat. *battere battuere*; French, *battre*; Dutch, *bot*, a blow; and with the letter *t* changed into a sibilant *patschen*; Swedish *batsch*, a blow; Germ. *pettschaft*; compare *bos* in *Am-bos* and many others; see Fulda, Germ. Wurzelwörter, p. 210.) Hence—

(2) to spread out, for which **פטיש** is more frequently used (Arab. **فطس** to have a broad nose, to be flat-nosed). Hence Chald. **פטיש**.

**פי** st. constr. of the noun **פה** a mouth; which see.

**פִּי־בֶסֶת** Eze. 30:17 (in some copies in one word, which is the better reading), [*Pi-beseth*], pr. n. of a town in Lower Egypt, on the eastern side of the Pelusiatic branch of the Nile; Gr. *Βουβαστός* and *Βούβαστις* (Herod. 2:59. Strabo x. p. 553); so called from Bubastis, an Egyptian goddess, who was compared to Diana by Herodotus (Herod. ii. 137, 156). Written in Egyptian **פִּי־בֶסֶת**, which denotes a cat, according to Steph. Byz. It ought more correctly to be regarded as the proper name of a deity, which was worshipped under the form of a cat. *Malus* describes the ruins of the ancient city discovered by himself, in *Descr. de l'Egypte, Etat Moderne*, Livr. iii. p. 307; compare Jablonski *Opuscul. t. i. p. 53*; *Panth. ii. 56*, seqq.; Quatremère, *Memoires sur l'Egypte*, i. p. 98; Champollion, *L'Egypte sous les Pharaons*, ii. p. 63.

**פיר** a root not used as a verb. Arab. **فَار** Med. Waw and Ye to die, i. q. **נָתַת** (kindred to **מָוַת**, **מָוַת**) IV. to destroy (Sanscr. *pīd*, to sadden, to vex, to afflict). Hence—

**פיר** m. *calamity*, Job 30:24; 31:29; Prov. 24:22. Some refer to this [so Ges. in *Thes.*], Job 12:5, **לְפִיר בָּרָא** "to calamity (i. e. to an unfortunate person) is contempt;" but see **לְפִיר**.

**פיה** an unused root, i. q. **פָּהָה**, **פָּהָה** prop. to blow out; hence to speak, i. q. Arabic **نَافَا**; whence **نَفَا**,

**פִּי** mouth [This root is altogether rejected in *Thes.*] Hence the Hebr. **פה** mouth, for **פִּיה** and—

**פִּיה** fem. *mouth*, i. e. edge of a sword, Jud. 3:16 Compare **פה** No. 3.

**פִּי־הַחִירוֹת** pr. n. (if referred to the Hebrew language, i. q. "the mouth of caverns," but it is doubtless to be regarded as Egyptian, namely **פִּי־הַחִירוֹת** a place adorned with green grass), [*Pi-hahiroth*], a town on the northern end of the Heroöpolitan gulf, situated to the east of the city Baal-Zephon, Exod. 14:2, 9; Nu. 33:7; without **פִּי** ibid. verse 8.

**פִּי** m. *dust*, or *cinders, ashes* (so called from being blown about, root **פִּיה**), Ex. 9:8, 10.

**פִּיכֹל** ("the mouth of all," i. e. ruling all), [*Phicol*], pr. n. of the captain of the host of Abimelech, Gen. 21:22; 26:26.

**פִּילִגְשִׁי** i. q. **פִּלְגֵשִׁי** (which see), a concubine.

**פִּימָה** fem. *fat*, Job 15:27, from the root **פָּאָם**, which see.

**פִּינָחָס** ("mouth of brass," comp. of **פִּי** and **נָחָס** i. q. **נְחָשֶׁת**, **נָחָס** brass), [*Phinehas*], pr. n.—(1) of a son of Eleazar, Ex. 6:25; Nu. 25:7.—(2) of a son of Eli the high priest, 1 Sam. 1:3; 2:34.—(3) Ezr. 8:33.

**פִּינֹן** (prob. i. q. **פִּנֹּן**), [*Pinon*], pr. n. of a leader of the Edomites, Gen. 36:41.

**פִּיפִיּוֹת** plur. f. *two edges*. **חֶרֶב פִּיפִיּוֹת** a sword, *διστόμος*, Ps. 149:6; Isa. 41:15, used of a threshing wain, **בָּעַל פִּיפִיּוֹת** "with two (or many) edges."

**פִּיק** m. *moving to and fro*; from the root **פָּקַח** Nah. 2:11.

**פִּישוֹן** ("water poured forth," "overflowing"), [*Pishon*], pr. n. of a river, which, flowing forth from the garden of Eden, surrounded the land of *Havilah* (i. e. India, see **חִוִּילָה** No. 3), Gen. 2:11; compare Sir. xxiv. 25. Josephus (*Arch. i. 1, § 3*) understands it to be the *Ganges*; but (with Schulthess and others) I prefer the *Indus*, which really surrounds India on the west, and was nearer to the Hebrews. Others, such as Reland (*De Situ Paradisi Terrestris*, § 3), Rosenmüller (*Bibl. Alterthumskunde*, i. page 194) understand the *Phasis*, and regard **חִוִּילָה** as being Colchis; but the Hebrew name of the Colchians was **בְּסֻלְחִים**. The Samaritan intpp. thought Pishon was the Nile, and in this sense they used the



Hebrew word (see Castell, Annot. Sam. ad Ex. 2:3). This is treated more at length by J. D. Michaëlis, in Supplem. page 2008; Rosenmüller, loc. cit.

פיתון [Pithon], pr. n. m. 1 Ch. 8:35; 9:41. Its etymology is not apparent.

פֶּךְ m. a flask, a bottle, 1 Sa. 10:1; 2 Ki. 9:1, 3; from the root—

פָּכָה not used in Kal, having the sense of **DROP-  
PING DOWN**; cogn. to בָּכָה.

PIEL, to drop down (as water), Eze. 47:2.

פָּכַר an unused root. Syr. to tie, to bind; Pael, to entangle, to hinder. Hence—

פִּכְרֵת הַצִּבְיִים ("snaring gazelles," catching them in a net; or, according to Simonis, "retarding (i. e. getting a-head of) the gazelles"), [Pochereth of Zebaim], pr. n. of a man, Ezra 2:57; Neh. 7:59.

פָּלָא not used in Kal.—(1) pr. TO SEPARATE, TO DISTINGUISH, i. q. פָּלָה, see Piel and Niphal, No. 1. (The primary and biliteral stock is *pal*, which, as well as *par*, has the signification of separating. Ch. פָּלָא to cleave, to cut up. Pael, to sever, to separate, to remove. Syr. פָּלָא to search out. Arab. فَلَ to deprive of milk. Compare the kindred roots, פָּלַל, פָּלַל, Sanser. *phal*, to separate.)

(2) to make singular, distinguished, see Niph. Hiph. No. 2, and pr. n. פָּלְאִיָּה.

NIPHAL—(1) to be distinguished; hence to be great, extraordinary; used of remarkable love, 2 Sa. 1:26. Dan. 11:36, יְדַבֵּר נִפְלְאוֹת, "he will speak great things," i. e. impious words, most atrocious blasphemy against God (compare גָּדֹל No. 2).

(2) to be arduous, to be difficult to be done. Followed by עֵינַי (in the eyes of any one) 2 Sam. 13:2; Zec. 8:6; followed by כִּי to be too hard, Gen. 18:14; Deu. 30:11. Also to be hard to be understood, Prov. 30:18; Job 42:3; hard to judge, Deut. 17:8. Hence—

(3) to be wonderful, Ps. 118:23; 139:14. Pl. f. as a substantive נִפְלְאוֹת things done wonderfully, miracles of God, both in creating and sustaining the world, Ps. 9:2; 26:7; 40:6; and in affording aid to his people, Exod. 34:10; Josh. 3:5. It also takes adjectives, as, נִפְלְאוֹת גְּדֹלוֹת Ps. 136:4. Adv. נִפְלְאוֹת wonderfully, Job 37:5. Dan. 8:24.

PIEL, to separate (ἀφορίζω), to consecrate, only

in the phrase נָדַר לַיהוָה to pay a vow to Jehovah, Lev. 22:21; Nu. 15:3, 8.

HIPHAL הִפְלִיא, twice הִפְלָא in the manner of verbs לָהּ Deu. 28:59; Isa. 28:29.

(1) i. q. Piel, to consecrate something vowed, Lev. 27:2. Somewhat different, Nu. 6:2, נָדַר, "if he consecrate (any thing) to vow a vow."

(2) to make distinguished, extraordinary, e. g. grace, Ps. 31:22; Deu. 28:59. Inf. הִפְלָא adv. in a distinguished manner, 2 Ch. 2:8.

(3) to make wonderful, e. g. counsel, Isa. 28:29; followed by אִתּוֹ to act wonderfully with any one in a bad sense, Isa. 29:14. הִפְלִיא לַעֲשׂוֹת to act wonderfully, Jud. 13:19. Inf. הִפְלִיא adv. wonderfully, Joel 2:26.

HITHPAEL, to shew oneself distinguished (strong), to exert one's strength; followed by בְּ in oppressing any one, Job 10:16.

Derivatives, מִפְלְאָה, פְּלִיא, פָּלָא, and the pr. n. פְּלִיא, פְּלִיאָה, פְּלִיאָה, פְּלִיאָה.

פָּלָא suff. פְּלִיא m.—(1) something wonderful, admirable, a miracle of God, Ex. 15:11; Ps. 77:12, 15; 78:12; 88:11. Plural פְּלִיאִים adverb wonderfully, Lam. 1:9; פְּלִאוֹת wonderful things, Dan. 12:6.

(2) coner. admirable, distinguished (used of Messiah the king), Isa. 9:5.

פָּלְאִי (from פָּלָא with an adj. termination) adj. wonderful, Jud. 13:18 כְּתִיב (and here used of something which appears supernatural). In פָּלְאִי קִרִי, which is contracted from the former. The fem. of the first given form is פְּלִיאָה (פָּלְאִיָּה) Ps. 139:6 כְּתִיב, where פְּלִיאָה is the fem. of the form פָּלְאִיָּה.

פְּלִיאָה ("whom Jehovah has made distinguished"), [Pelaiah], pr. n. m. Neh. 8:7; 10:11.

פָּלַג not used in Kal. Aram. and Arabic TO CLEAVE, TO DIVIDE (comp. as to the primary stock under the root פָּלָא). Hence—

NIPHAL, to be divided, Gen. 10:25; 1 Chr. 1:19.

PIEL, to divide, as a channel, watercourse, Job 38:25. Metaph. Ps. 55:10, "divide their tongue," cause them to fall out amongst themselves.

Derivatives, מִפְלָגָה, פְּלָגָה—פָּלַג.

פָּלַג Chald. id. Part. pass. Dan. 2:41.

פָּלַג m.—(1) a stream, a river. Arab. فَلَج, a stream, a small river, Eth. ሰገገ: a river, a large stream. It is said properly to signify a channel,

*watercourse*, so called from the idea of *dividing*, comp. the verb, Job 38:25. I suspect, however, the root פלג also to have had the meaning of *flowing, fluctuating, bubbling up*; compare *flu-o, fluct-si, fluctus*, φλύ-ω, also πέλαγος, Æth. ሪፊ፡: to bubble, to bubble up; from the biliteral stock פל, compare פול, also *bullire*, watten, Wette. Ps. 65:10, פָּלַג אֱלֹהִים "the river (or collect. the rivers) of God," i. e. watering the city [Thes. "the land"] with the blessing of God. Plur. פָּלְגִים Isa. 30:25; constr. פָּלְגֵי like פָּלְגֵי מַיִם Ps. 1:3; Prov. 5:16; 21:1; used of streams of tears, Lam. 3:48 (compare פָּלַח a stream of tears).

(2) [Peleg], pr. n. of a patriarch ("division, part"), the son of Heber, Gen. 10:25; 1 Ch. 1:19.

פָּלַח Ch. *half*, Dan. 7:25.

פָּלַג or פָּלְגָה only in pl. פָּלְגוֹת *rivers, streams*, Jud. 5:15, 16; Job 20:17.

פָּלְגָה f. *a division, class* (of the priests), i. q. כְּהֻלָּתָא 2 Ch. 35:5.

פָּלְגָה or פָּלְגָא Ch. id. Ezr. 6:18.

פָּלְגָשׁ and פִּילְגָשׁ with suff. פִּילְגָשִׁי, pl. פִּילְגָשִׁים and פִּילְגָשִׁים.

(1) f. *a concubine* (Ch. פִּילְגָשָׁא id. With this accord πάλλαξ, παλλακίς, παλλακίη; Lat. *pellex*. The etymology is obscure, but the origin may be sought with some appearance of truth in the idea of softness and pleasure; with the Phœnicio-Shemitic roots פלג, פלל, compare מָלַח No. I, and the observations there made; and with the Gr. παλλακίς, comp. μαλακός, Gen. 22:24; 35:22; Jud. 19:9, seqq., and frequently; more fully פִּילְגָשׁ אִשָּׁה Jud. 19:1; 2 Sa. 15:16; 20:3.

(2) ὁ πάλλαξ, *a paramour*, i. q. מֵאֵהָב Eze. 23:20, compare verse 5.

פָּלַד an unused root. Arab. نَلَد to cut (compare the remarks at פָּלַח). Hence—

פָּלְדָה f. *iron*, Syr. פָּלְדָּה, Arab. نَالِد iron of a finer kind, steel. Pl. פָּלְדוֹת things made of iron, perhaps scythes for war chariots, Nah. 2:4, פָּאֵשׁ פָּלְדוֹת הָרֶקֶב "the chariots (shine) with fire of irons," the chariots shine with steel, or scythes.

פִּלְדָּשׁ [Pildash], pr. n. m. Gen. 22:22 (the etymology is obscure).

פָּלַח not used in Kal, i. q. פָּלַח TO SEPARATE, TO DISTINGUISH.

NIPHAL, to be separated, distinguished, followed by מִן Exod. 33:16; also to become distinguished, admirable, Ps. 139:14.

HIPHIL—(1) to separate, to distinguish, Exod. 8:18; followed by מִן to distinguish between, make a distinction, Ex. 9:4; 11:7.

(2) to distinguish, i. e. to make distinguished or illustrious, Ps. 4:4; 17:7.

Derivative, פָּלְגִי.

פָּלְאוּ ("distinguished"), [Pallu], pr. n. of a son of Reuben, Gen. 46:9; Ex. 6:14. Patron. פָּלְאוֹ Num. 26:5.

פָּלַח TO CLEAVE, specially TO FURROW the ground, Ps. 141:7. (Arab. نَلَح id.; hence to till a field, نَالِح a husbandman. Compare Ch. and as to the origin under the root פָּלַח.

PIEL—(1) to cleave, pierce, e. g. as a dart the liver, Prov. 7:23; Job 16:13; to cut up, e. g. gourds, 2 Ki. 4:39.

(2) to cause (young ones) to cleave the womb and break forth, i. e. to bring forth, Job 39:3. Compare פָּטַר.

פָּלַח Ch. to labour; hence to serve (so often in the Targg.); specially, to worship God (compare עָבַד); followed by an acc. and ? Dan. 3:12, seq.; 7:14, 27.

Derivative, פָּלְחוֹן.

פָּלַח f. (Job 41:16).—(1) a part cut off, a slice of an apple, or fig, Cant. 4:3; 1 Sa. 30:12.

(2) a mill-stone, so called from the even and cut away part, which is the lower in the upper mill-stone, the upper in the nether. Arab. نَالِيح. And the upper mill-stone is fully called פָּלַח רֶקֶב (the rider-stone), Jud. 9:53; 2 Sam. 11:21; and simply רֶקֶב, the lower פָּלַח תַּהֲתִית Job 41:16.

פָּלְחָא ("a slice"), [Pileha], pr. n. m. NeI 10:25.

פָּלְחוֹן Ch. m. worship, service of God, Ezr. 7:19. See the root.

פָּלַט prop. TO BE SMOOTH, SLEEK, i. q. מָלַט, which see. Hence to slip away, to escape, Eze. 7:16 (Syr. פָּלַח, Arab. نَلَت id.); also to cause to escape (compare pr. n. פָּלְטָה).

PIEL—(1) i. q. Kal, but intens. to slip away altogether, Job 23:7.



(2) *to cause to escape*—(a) from danger, i. e. *to deliver*, Ps. 18:3; 40:18; followed by פל 18:49; 17:13; and פל 71:4.—(b) the young from the womb, i. e. *to bear*, Job 21:10. Comp. מלט No. 2.

HIPHIL, *to deliver* from danger, Mic. 6:14; *to set in safety*, Isa. 5:29.

Derived nouns, מלט, פלטה, פלטה, פלטה.

פלט adj. *escaped by flight*, i. q. פלטה, once in plur. פלטים Jer. 44:14; 50:28.

פלט inf. Piel, used as a noun, *liberation, deliverance*, Ps. 32:7.

פלט ("liberation"), [Pelet], pr. n. m.—(1) 1 Ch. 2:47.—(2) 1 Ch. 12:3.

פלותה set: פלטה.

פלטה (for the fuller פלטה "deliverance of Jehovah"), [Palti], pr. n. m.—(1) Nu. 13:9.—(2) 1 Sa. 25:44; more fully פלטה 2 Sa. 3:15.

פלטה (shortened from פלטה), [Piltai], pr. n. m. Neh. 12:17.

פלטה ("whom Jehovah delivered"), [Pelatiah], pr. n. m.—(1) 1 Ch. 3:21.—(2) 1 Ch. 4:42.

פלטה (id.) pr. n. m. Eze. 11:1, 3.

פלי wonderful, see פלטה.

פלי id. ibid.

פליה (i. q. פלטה, "whom Jehovah made distinguished"), [Pelaiah], pr. n. m. 1 Ch. 3:24.

פלי verbal adj. *escaped by flight*, especially from a battle or slaughter, i. q. פלט Genesis 14:13; Josh. 8:22; also in plur. const. and with suff. פליטי Jer. 44:28; Ezek. 6:8. In the absol. state is used the form—

פלי only in pl. פליטים Nu. 21:29; Isa. 66:19.

פליה f. and defectively פלטה *escape, deliverance*, Joel 3:5; Obad. 17; hence *what has escaped*, Ex. 10:5; specially those who have escaped from a slaughter in war, 2 Sam. 15:14; 2 Kings 19:30, 31; Eze. 9:8.

פלי (from the root פלל) m. *a judge*, only in pl. פללים Ex. 21:22; Deu. 32:31. Job 31:11, (עו) פללים "a crime (which is a crime of) the judges," i. e. *to be punished by the judges*.

פללה f. *right, judgment*, here put for justice, Isa. 16:3.

פללי adj. (from פלל) prop. *judicial*, Job 31:28 (compare verse 11). Fem. פלליה *a judicial seat, judgment seat*, Isa. 28:7.

פלל an unused root, which seems to have had the meaning of *roundness, globosity*, from the idea of *rolling* (see under פול and פלג a stream). Arab. فلك to have round plump breasts (cinen gewölbten Busen), used of a virgin. II. to be round and plump, used of the breasts. V. to be round, فلك the round part of any thing, a mound, wave of the sea, celestial orb. Hence—

פלל m. with suff. פלל m.—(1) *a circle, circuit, environs* (Kreis, Bezirk) i. e. פלל. (Arab. فلك, Chald. פלל id.) Neh. 3:9, seqq. פלל ירושלים "the region around Jerusalem," Neh. 3:12, 14, 15.

(2) *the whirl* of a woman's spindle, and here *the spindle* itself, Prov. 31:19. (Arab. فلك id., Talmud. פלל, פללה, פללה, whence פלל to spin).

(3) *a round staff, crutch*, 2 Sa. 3:29. LXX. σκντάλη.

פלל not used in Kal. In Pi. and in the derived nouns it has the meaning of *JUDGING*, which is supposed to be derived from that of *cutting, deciding*, by comparison with פלל, פלה, Ch. פלי Aph. to decide; but פלל itself is i. q. פלל to break. I prefer to regard the primary power of the root to be that of *rolling, involving, waften, roffen* (comp. פול, פלג, פלל, פלל, Syr.

פלל to roll in any thing, hence to tinge, to stain), hence to make even by rolling, *to level* with a roller (comp. פלל to roll, wafzen), whence to lay even (a cause), to arbitrate, like the German words of judging, richten, fchlichten, which have properly the sense of making even.

PIEL.—(1) *to judge*, 1 Sa. 2:25; also, *to execute judgment* in punishing, Ps. 106:30; compare Nu. 25:7 (LXX. and Vulg. however, *to pacify*; see under Kal). Followed by פלל *to adjudge* to any one, Eze. 16:52.

(2) *to think, to suppose*, Gen. 48:11.

HITHPAEL.—(1) *to intercede* for any one (prop. to interpose as mediator); followed by פלל Deu. 9:20; 1 Sa. 7:5; פלל Job 42:8; פלל 1 Sa. 2:25, id.; followed by פלל of him to whom one intercedes and supplicates, Gen. 20:17; Nu. 11:2.

(2) Generally *to supplicate, to pray*, especially God, followed by פלל Psalm 5:3; פלל Dan. 9:4; פלל of pers. Neh. 1:4; simply, 1 Sa. 2:1; 2 Ch. 7:14 once

to supplicate to, Isa 45:14; followed by אל. That which is prayed for to God, is put with אל prefixed, 1 Sa. 1:27.

Nouns derived from the signification of judging are, פליל, פלילה, פלילי, from the sense of supplicating, הפליל; also pr. n. פלל, פללה, פללי.

[Also in Thes. פול from the idea of roundness.]

פלל ("judge"), [Pala], pr. n. m., Neh. 3:25.

פלליה ("whom Jehovah judged," i. e. whose cause he protected), [Pelaliah], pr. n. m., Nehem. 11:12.

פלמני see the following word.

פלני—(1) such a one, quidam, ὁ δεῖρα (pr. Arab.

فلان; Syr. ܦܠܢ distinguished, defined; one whom I point out, as it were, with the finger, but do not name; from the unused noun פלון; root פלה to distinguish); always joined with אלקמי (pr. one who is nameless). Used of persons, Ruth 4:1, in the vocative, שבה-פה פלני אלקמי "sit down here; hol such a one;" Gr.

ὁ οὗτος; Arab. با هذا با فل. Used of things, 1 Sa. 21:3, אלקמי פלני אלקמי "to such a certain place;" 2 Ki. 6:8. From these two words is compounded פלמני Dan. 8:13.

(2) [Pelonite], Gent. n., from a place otherwise unknown, פלון 1 Ch. 11:27, 36.

פלס not used in Kal.

PIEL—(1) TO MAKE LEVEL, EVEN, i. e. to prepare a way, Isa. 26:7; Pro. 4:26; 5:6. Ps. 78:50, "he prepared a way for his anger," i. e. he let his anger loose. (The primary power appears to be that of rolling, a sense which lies in the syllable פל, compare פול, פלג; hence to level by rolling a cylinder up and down, gerabe wälzen. It is kindred to the root פלל, as the Germ. wälzen comes from wälzen, wellen.)

(2) to weigh (which is done by holding the balance level), to weigh out, metaph. Ps. 58:3; also, to weigh, to consider accurately, Pro. 5:21.

פלס m. a balance (so called from the idea of equilibrium), Pro. 16:11; Isa. 40:12. In each place it is joined with מאזניים, and it appears properly to denote a steelyard (Arab. تقليس, Germ. Schwellwaage).

פלץ not used in Kal; prob. of a similar meaning to פרוץ to break.

HITHPAEL, TO TREMBLE (pr. to be broken, Spalten

befommen; compare נקבע 1 Ki. 1:40), used of the pillars of the earth, Job 9:6.

Derivatives, מפלצת, תפלצת, and—

פלצות f. horror, trembling, Job 21:6; Psalm 55:6; Isa. 21:4, etc.

פלש i. q. פלם; whence מפלש.

I. פלש an unused root; pr. (as rightly given by Simonis in edit. 1—3, and Kimchi, הרתנול, to roll, to revolve (wälzen); like the kindred roots פלם, פלל (פול). Hence—

HITHPAEL, to roll oneself, i. e. to wallow in ashes (באפר), Jer. 6:26; Eze. 27:30; in dust (אפר), Mic. 1:10. Absol. id. Jer. 25:34.—In former editions I followed the LXX. and Vulg. in giving this root the signification of sprinkling, which has been assented to by Rosenm. and Winer (in Lex. page 776); but I prefer the former, as springing from the internal nature of the root.

II. פלש (prob. kindred to the verbs פלט, פצה) Aethiop. ለሰሰ: to wander, to emigrate, ሰሰ: to wander without any certain abode, ለሰሰ: a stranger wanderer. Hence—

פלשת f. Philistæa (prop. "the land of wanderers," "strangers," see the root; compare Gen 10:14; Am. 9:7, LXX. Ἀλλόφυλοι, γῆ Ἀλλοφύλων), pr. n. of a region on the southern shore of Syria, to the south and west of Canaan, Ex. 15:14; Isa. 14:29, 31; Psal. 60:10, etc.; called by Josephus, Παλαιστίνη (Arch. i. 6, § 2), a name however which he elsewhere uses for the whole of the land of the Israelites (Arch. viii. 4). See Relandi Palæstina, page 38, seqq. Hence—

פלשתי Gent. n. a Philistine, 1 Sam. 17:16, 40; pl. פלשתים Gen. 26:1; Jud. 10:6; 1 Sa. 4:1; 5:1; and פלשתיים Am. 9:7. As to the origin of the nation, see under the word פפתור No. 2.

פלת an unused root. Arabic فلت to escape, to flee, i. q. Hebr. פלט, فلت swift, فلتان runner, a swift horse. Hence—

פלת ("swiftness"), [Peleth], pr. n. m.—(1) Num. 16:1.—(2) 1 Ch. 2:33, and—

פלת m. a public courier; with the art. collect. public couriers, always joined with פתתי, which see, 2 Sam. 8:18; 15:18; 20:7, 23. Ewald (Heb. Gram. page 297) supposes both פתתי (see that word



No. 2) and פָּלִיטִי to be *Philistines*; the latter being for the sake of paronomasia for פָּלִיטִי.

I. פָּן m. i. q. fem. (which is more used) פָּנָה *a corner*, Pro. 7:8. Plur. פָּנִים Zec. 14:10.

II. פָּן pr. subst. *removing, taking away* (from the root פָּנָה Pt. No. 1), always in constr. פָּן (followed by Makkaph) it becomes a conj. of removing, prohibiting, hindering, i. q. *μή, ne, lest*. It is used — (1) where an action precedes, by which something is prohibited which we fear and wish removed. Gen. 11:4, "let us build for ourselves a city... פָּן נִפְּנֹן *lest we be scattered abroad*." Gen. 19:15, "rise up... פָּן תִּשָּׁחֵק *lest thou perish*." Gen. 3:3, "eat not... פָּן תָּמוּתוּן *lest ye die*." Hence after verbs of fearing (like the Gr. *δειδω μή*, Lat. *vereor ne*), Genesis 31:31 (compare 26:9; of taking heed (compare Gr. *ἰδεῖν μή*), Gen. 24:6; 31:24; Deut. 4:23; and also of swearing (compare *ὀμνύω μή*, Il. xxiii. 585), Jud. 15:12. In instances of this kind פָּן is never put.

(2) it stands at the beginning of a sentence, where — (a) it implies *prohibition and dissuasion* (like פָּן). Job 32:13, פָּן תֹּאמְרוּ "say not" i. e. take heed "lest ye say." Isa. 36:18, פָּן יִסִּית אֲתֶכֶם חִזְקִיהוּ, "take heed) lest Hezekiah deceive you." — (b) it implies *fear, dread*. Gen. 3:22, וְנִי וְנִי פָּן יִשְׁלַח יְדוֹ וְנִי "and now (for fear) lest he put forth his hand." Gen. 44:34, פָּן אֶרְאֶה בְּרַע וְנִי, "(I fear) lest I shall behold the evil," etc.; 31:31; 38:11; 42:4; Ex. 13:17; Nu. 16:34; 1 Sa. 13:19. Followed by a pret. when it is feared lest any thing should have been done. 2 Sa. 20:6, פָּן מֵצֵא "lest he find." 2 Ki. 2:16, וְהָיָה רִיחַ יְהוָה פָּן יִשָּׂא "I fear) lest the spirit of Jehovah have taken him up." Once it very nearly approaches to an adverb of negation, i. q. פָּן Pro. 5:6, אַרְחָה חַיִּים פָּן תִּפְּלֶנָּה "the adulteress) prepareth not (for herself) the way of life," i. e. she does not walk in the way of life. But the entire sentence is, (she takes heed) lest she walk in the way of life; German *daß sie doch ja den Weg des Lebens nicht beträte*.

פָּנָה a root of uncertain signification, to which I should attribute the sense of *COOKING, baking*, as being related to the Persic *پختن, backen* (*n* being inserted in the middle of a biliteral root, compare *פָּנָה*); some traces of this stock are also to be found in the Phœnicio-Shemitic languages, see p. CLXXXV. Hence —

פָּנָה ἄπ. λεγόμεν. Ezek. 27:17, a kind of *sweet pastry, or cake*. The Targum renders it קֹלֶיָּה i. e. Greek *κολια*, a kind of sweet pastry. In the book

Zohar פָּנָה לחם פָּנָה is *pastry work*. Other opinions are given by Celsius in Hierobot., ii. p. 73.

פָּנָה fut. יִפְּנֶה, apoc. and conv. יִפְּן, in the other persons, יִפְּן, יִפְּן, יִפְּן to turn; in one phrase, יִפְּנֶה עֵרָה to turn the back, see עֵרָה letters *a, b*. Elsewhere, always intrans. TO TURN ONESELF.

(1) in order to go any where. Exod. 7:23, יִפְּן יִבְּאָה, 10:6; 32:15; Gen. 18:22; Deut. 9:15; 10:5; 16:7; sometimes with the addition of a dat. pleon., Deu. 1:40; 2:3; Josh. 22:4; hence — (a) to turn to, or towards any place, followed by אֶל 1 Sa. 13:17; followed by ? Isa. 53:6; 56:11; acc. 1 Sa. 13:18; 14:47, יִפְּנֶה אֶפְסָר "whithersoever he turned himself;" with הַ parag., 1 Ki. 17:3; Deut. 2:3; Cant. 6:1; also followed by אֶל of pers. to turn oneself to any one, to go to him, especially to God, Isa. 45:22; angels, Job 5:1; idols, Lev. 19:4; Deu. 31:18, 20; soothsayers, Lev. 20:6, to seek an oracular answer or aid. פָּנָה אַחֲרֵי פ' to turn oneself to follow any one's part, to incline to any one's side, Eze. 29:16. — (b) to turn oneself away from any one, followed by מֵעַם Deu. 29:17 (used of the heart). Absol., Deu. 30:17, "if thy heart turns itself (i. e. turns itself away from God) and thou dost not obey." — (c) Figuratively applied to time. — (a) to turn itself, to pass away. Jer. 6:4, פָּנָה הַיּוֹם "the day declines." And poetically, Ps. 90:9, "our days decline." — (β) to turn itself in coming, approaching, in the phrase, לַפְּנוֹת הַבֹּקֶר when the morning draws on, at morning, Ex. 14:27; Jud. 19:26; Ps. 46:6; לַפְּנוֹת עֶרֶב when the evening draws on, at evening, Gen. 24:63; Deu. 23:12.

(2) to turn oneself to look at any thing, Ecc. 2:12, פָּנִיתִי אֲנִי לְרֹאוֹת חֵכְמָה "I turned myself to behold wisdom;" Ex. 2:12, וַיִּפְּן כֹּה וְכֹה וַיֵּרָא "and he turned himself (with his eyes directed) hither and thither, and saw." Hence to behold, to turn the eyes to any thing, followed by אֶל Ex. 16:10; Num. 17:7; Job 21:5; פָּ Job 6:28; Ecc. 2:11; followed by אַחֲרָיו (behind oneself), Jud. 20:40; 2 Sam. 1:7; 2:20; לְמַעַל (upwards), Isa. 8:21. Metaph. פָּנָה אֶל to regard a person or thing, Deut. 9:27; especially used of God hearing and answering men, Ps. 25:16, פָּנָה אֶל תַּפְּלִיחַ Ps. 69:17; 86:16; also פָּנָה אֶל וְתַנְיִי Ps. 102:18; 1 Ki. 8:28; אֶל הַמִּנְחָה Num. 16:15; Mal. 2:13. Of a king, 2 Sam. 9:8. — Used of inanimate things, to look towards any direction, Ezek. 8:3, הִשְׁעִר הַפֶּנֶה צָפוֹנָה "the gate that looks towards the north;" Eze. 11:1; 44:1; 46:12; 47:2. Used of a boundary, Josh. 15:2, 7.

פָּנָה, prop. to cause to depart (see Kal No. 1, c)



hence—(1) *to remove, to take out of the way*, Zeph. 3:15.

(2) *to clear* from things in confusion, from things in the way, *to put a house in order* (aufräumen), Gen. 24:31; Lev. 14:36; *to clear a way*, i. e. to prepare it, cast it up, Isa. 40:3; 57:14; 62:10; Mal. 3:1. Absol. Ps. 80:10, פָּנִיתָ לְפָנֶיךָ “thou preparedst (way, or room) before it.”

HIPHIL, fut. convers. פָּנִי. (1) trans. *to turn*, Jud. 15:4, especially the neck, the back; used of one going away, fleeing, 1 Sam. 10:9; Jerem. 48:39. Hence—

(2) without עָרַף intrans. *to turn the back, to flee*, Jer. 46:21; 49:24; also, *to turn oneself back*, to stop in flight, Jer. 46:5; Nah. 2:9. Followed by לָאֵל to turn oneself to any one, Jer. 47:3.

HOPHAL, *to turn the back*, Jer. 49:8; *to look in any direction* (see Kal No. 2, fin.), Eze. 9:2.

Derivatives, פָּנָה, פָּנָה, pl. פָּנִים (whence a new adj. פָּנִי), and the pr. n. פָּנִיָּה, פָּנִיָּהּ.

פָּנָה not used in sing. (though another form of it, פָּנִי appears in the pr. n. פָּנִיָּהּ, pl. פָּנִים constr. פָּנִי m. (but f. Eze. 21:21).

(1) *the face* (prop. the part turned towards any one, see Eze. 21:3, from the root פָּנָה, compare Arab.

فَاح, face, from فَاح, V. to turn oneself in any direction; for the use of the pl. compare Gr. τὰ πρόσωπα in Homer), Gen. 38:15; 50:1; Exod. 3:6, and frequently. Constr. with a pl. verb and adj. Job 38:30; Dan. 1:10; in the fem. Ez. 21:21; more rarely sing. Lam. 4:16; Prov. 15:14. Also used for the pl., as אֲרֻבָּה פָּנִים Eze. 1:6; 10:21; 41:18; לֶחֶם שֶׁלֶחַן הַפָּנִים bread of the face (see לֶחֶם), and שֶׁלֶחַן הַפָּנִים the table on which these loaves were set, Nu. 4:7.

Specially these phrases are to be noticed—(a) פָּנִים בְּפָנִים Gen. 32:31; Deut. 34:10, and פָּנִים אֶל פָּנִים Deut. 5:4, used of the face.

(b) *to say and do any thing* פָּנִי פָּנִי to any one's face, i. e. freely, frankly, and even often impudently and insolently, in contempt of him, ihm zum Troß und Spott (compare the French *dire dans la barbe*, as in Latin, *laudare in os*, Ter.), Job 1:11, יְבָרֶכְךָ עַל פָּנֶיךָ “he will curse thee to thy face;” Job 21:31; Isa. 65:3, “who provoke me *עַל פָּנֶי* to my face,” i. e. in contempt and scorn of me. In the same sense there is said אֶל פָּנִים Job 2:5; 13:15; Deut. 7:10, פָּנִי אֶל פָּנִים (God) will recompense to him to his face” (to an enemy), i. e. firmly and without delay. (Vulg. *statim*. In the other member לֹא יֵאָמֵר.) Here belongs the expression עָנָה בְּפָנֶיךָ to answer in his face,

i. e. to refute him firmly, freely, openly; Job 16:8, בְּחָשִׁי בְּפָנֶי יַעֲקֹב “my leanness answers in my face,” i. e. testifies strongly against me; Hos. 5:5; 7:10.

(c) פָּנִים אֶל to direct one's face or looks towards any one, Eze. 6:2; followed by אֶל 1 Ki. 2:15. But—

(d) פָּנִי followed by an acc. *to turn one's face* in any direction, i. e. *to direct one's course* thither, to go, Gen. 31:21; followed by a gerund, *to intend, to propose to oneself* to do any thing; but, however, used specially of going, Jer. 42:15, 17; 44:12; 2 Ki. 12:18; Dan. 11:17. The same is יָתֵן וּפָנִי לַמִּלְחָמָה, 2 Ch. 20:3; Dan. 9:3; 2 Ch. 32:2, “and (set) his face upon war.” In the New Test. see Luke 9:53. (In Syriac in the same sense ܦܢܐ

ܐܘܪܝܢܐ to set one's face, ܦܢܐ ܫܡܝܐ to set one's sight; Pers. روی آوردين, *roi awerden*; see my observations on Luke loc. cit., in Rosenmüller, Repert. i. p. 135.)—In two other phrases פָּנִים is used of an angry countenance (compare Ps. 21:10; 34:17; 80:17; of a sad countenance, 1 Sam. 1:18; Job 9:27).

(e) פָּנִים אֶל to look on any one with an angry countenance, Levit. 20:5; with the addition of the words לִרְעָה וְלֹא לְטוֹבָה Jer. 21:10; compare לִרְעָה Jer. 44:11 (opp. פָּנִי עַל to look under the word עַל No. 1, letter e).

(f) פָּנִים אֶל to pour out one's anger against any one, Lev. 20:3, 6; 26:17; Eze. 14:8.—Other phrases, as הָלַךְ פָּנִים, הָלַךְ פָּנִים see under those words.

(2) *person, personal presence, presence*, Gr. πρόσωπον. Exod. 33:14, פָּנִי יֵלֵכִי “my person shall go,” i. e. I myself, I in person (ich in Person) will go. 2 Sa. 17:11; Lam. 4:16. As to the phrase פָּנִים אֶל פָּנִים and פָּנִים אֶל פָּנִים see under those words.—Sometimes without any emphasis פָּנִי my person is I. Ps. 42:12; 43:5; compare פָּנִי עָלֵי to oppress the persons of the afflicted; i. e. the afflicted, Isa. 3:15.—Figuratively applied to inanimate things it is—

(3) *the face, the surface* of a thing, e. g. of the earth, Gen. 2:6; Isa. 14:21; of a field, Isa. 28:25; of the water, Job 38:30, etc. Less clear is the passage, Job 41:5, מִי יִגְלֶה פָּנִי לְבָגִישׁוֹ “who shall uncover the face of his garment” (the crocodile's), i. e. his garment itself, that is, his surface or upper part which covers the rest (compare אֶל No. 1, a). So also פָּנִי לֹט of a veil itself as a covering, Isai. 25:7.—Comp. אֶל No. 2, אֶל פָּנִי Nos. 1, 2. Hence it is—(a) *the external appearance, state, condition*, of a thing. Prov. 27:23, “look well to the condition of thy flock,” befümmere dich darum, wie deine Heerde aussieht.—



(b) *way and manner*, as in the Rabbinic. Compare *face, manner*. See below *לפני* No. 3.

(4) *the forepart, front of a thing* (Arab. *جاء*, id.). Jer. 1:13, *וּפְנֵי כַּפְּנֵי צְפוֹנָה* “and the front thereof (of the pot) looked towards the north;” used of the front of an army (Gr. *πρόσωπον*), Joel 2:20. Adv. *פְּנִים* in front (opp. to *אחור*) Ezek. 2:10; *לפנים* forwards (*vorwärts*), Jer. 7:24; used of time, *before, of old*; Deu. 2:10, 12; Josh. 11:10; 14:15; *מלפנים* *anciently*, Isai. 41:26; *מפנים* in front, 2 Sam. 10:9. Compare *לפני* No. 2.—*The front part of a sword is its edge*. Ezek. 21:21, *אֵינָה פְּנֵיךָ מַעֲרֹוֹת* “whither is thy edge (that of a sword) directed?” Eccles. 10:10.—Also *פְּנִים* is used for the wall of a house opposite the door, Hom. *τὰ ἐνώπια*, whence with *ה* *פְּנִימָה* which see.

With prepositions it often becomes in nature a particle:—

(A) *אֶל פְּנֵי*—(1)—(a) *into the presence of* any one, 2 Ch. 19:2; *before*, Lev. 9:5; Nu. 17:8, after a verb of motion.—(b) *in the presence of*, Ex. 23:17.

(2) *upon the surface of a thing*, e.g. *הַפְּנֵי הַמִּזְבֵּחַ* Lev. 14:53; Ezek. 16:5.—See another meaning of this, above, No. 1, letter *b*.

(B) *אֶת פְּנֵי* pr. by the face, i.e. *in the presence of* any one, *before* any one, e.g. *אֶת־פְּנֵי הַקֹּלֶךְ* Esth. 1:10; *אֶת פְּנֵי* before God, Gen. 19:13; sometimes for, at the holy tabernacle, in the phrase, *וַיֵּרָא אֶת־פְּנֵי יְיָ* [to appear before Jehovah], to appear in the sanctuary, Ex. 34:23, 24; Deu. 31:11; 1 Sa. 1:22 (for which there is also used *אֶל פְּנֵי* Ex. 23:17; and poet. *אֶל פְּנֵי* Isa. 1:12; Psa. 42:3; in which latter phrase *פְּנֵי* should be taken for an acc. of place); *before*, e.g. *אֶת פְּנֵי הָעִיר* before the city, Gen. 33:18; *אֶת־פְּנֵי הַפָּרֹכֶת* before the vail, Lev. 4:6. After verbs of motion, *into the presence of* any one, 1 Sa. 22:4.—*מִלִּפְנֵי* from before (the presence of) any one, Gen. 27:30; *from before*, from the front, 2 Kings 16:14.

(C) *לפני* i. q. *before, in front of*, but chiefly in the writers of later age, Eze. 42:12; mostly in the phrase *לִפְנֵי עֹמֵד* to stand before any one, to resist him, Deuteron. 7:24; 11:25; Josh. 10:8; 21:44; 23:9; Esth. 9:2.—The proper force of a substantive is to be retained in the words, Eze. 6:9, *וְנִלְכְּטוּ בְּפְנֵיהֶם* they manifest loathing in their countenances; compare Eze. 20:43; 36:31.

(D) *לפני* with suff. *לפני, לפניך, לפניו*—(1) *in the presence of* any one, under his eyes, he being present and looking on; before any one. Num. 8:22, “the Levites went in to minister... לפני”

*before Aaron and his sons;” i. e. under their oversight; 2 Ki. 4:38; Zec. 3:8. שָׁמַשׁ לפני in the presence of the sun, i. e. so long as the sun (which poets compare to the eye, see *עַצְמַיִם*) shall shine on and illuminate the earth, Ps. 72:17; comp. *לפני* verse 5 (but Job 8:16 *לפני שָׁמַשׁ* is while the sun is shining). Often figuratively, i. q. *לפני* in the eyes of any one; i. q. in his judgment. *יְהוָה חָסֵד וְרַחֲמִים לפני* favour and tender love with any one, Dan. 1:9; 1 Ki. 8:50; Psa. 106:46; *יָטַב לפני* i. q. *יָטַב בעיני* see *יָטַב לפני* *גְּדוֹל לפני אֲדָנִי* having great influence with his lord, 2 Ki. 5:1; comp. Pro. 4:3; 14:12; specially is the phrase to be noticed *יהוה לפני*—(a) prop. *in the presence of Jehovah*, under his eyes, Gen. 27:7; before the holy tabernacle, Exod. 34:34; Lev. 9:5; 23:40; Jud. 21:2; in the temple and its porches, Isa. 23:18.—*

(b) figuratively, *in the judgment of Jehovah* (comp. *עם* No. 2, c); e.g. *אָרַר לפני* Josh. 6:26; but commonly in a good sense *with the approbation of Jehovah* (since we only put those things which please us before our eyes; comp. *רָצוֹן לפני*); hence *רָצוֹן לפני* favour with Jehovah, Ex. 28:38; *הִתְהַלַּךְ לפני* to lead a life approved of Jehovah (see *הִתְהַלַּךְ*). Gen. 10:9, “a mighty hunter יהוה לפני such as was pleasing to the Lord” [?]. Ps. 19:15, “let the meditation of my heart לפני be pleasing to thee.” The things in which Jehovah is pleased are decreed by him. Hence, Gen. 6:13, “an end of the whole earth בָּא לפני is decreed by me.” Farther, its use is to be noticed in these expressions—(aa) לפני הַקֹּלֶךְ to stand before the king, waiting his commands; i. e. to minister to him (see *עָמַד*); compare לפני עֹבֵד 2 Sam. 16:19.—(bb) to worship before a deity (see *הִשְׁתַּחֲוָה*). 1 Ki. 12:30, “to worship one (of the calves).”—(cc) to be put to flight before an enemy (see *נָגַף* Niph.); hence used after verbs of dispersing, disturbing, Jud. 4:15; 1 Sa. 14:13; 20:1; 2 Sa. 5:20; Jer. 1:17; 49:37 (comp. below לפני פֶּה).—(dd) לפני פֶּה to put before another, e.g. food, 2 Ki. 4:43; hence to propose to any one for choice, Deut. 11:26; to impose a law to be observed, Deut. 4:8; 1 Ki. 9:6; Jerem. 26:4; 44:10; Ezek. 23:24; also to give into any one’s power (i. q. *פָּרַד*), Josh. 10:12; Deut. 2:33, 36; Jud. 11:9; 1 Ki. 8:46; Isa. 41:2. So also without a verb of giving, Gen. 24:51, “behold, let Rebecca לפני be given to thee;” Gen. 34:10, “the land is before you,” let it be free for you and your flocks; 2 Chron. 14:6.

(2) before, in front of (compare לפני No. 4).—(a) used of place; לפני אֹהֶל מוֹעֵד before the tabernacle of the congregation, 1 Ch. 6:17; hence eastward, Gen. 23:17; 25:18; Deut. 34:9; also before, as

taking the lead; chiefly used of a general or leader, who goes at the head of his army (see *נָצַח וְנָאָה לְפָנָיו* under the word *בּוֹא* No. 1, let. c); used of a king it is *before*, at the head of his people (Ecl. 4:16, "there was no end to all the people *לְפָנָיו* whom he was"); also used of captives or booty which the conqueror, like a shepherd driving his sheep (Gen. 32:18), drives *before* him (Isa. 8:4; Am. 9:4; Lam. 1:5, 6).—(b) used of time, e. g. *לְפָנֵי הָרָעָשׁ* before the earthquake, Amos 1:1; Gen. 13:10; 29:26; Pro. 8:25; Zech. 8:10. Gen. 30:30, *לְפָנַי* "before me," i. e. before I had come to thee; Jerem. 28:8, *לְפָנַי מְנָה* before now, Neh. 13:4. Followed by an inf. *before that*, Gen. 13:10; Deut. 33:1; 1 Sam. 9:15.—(c) used of worth, superiority (like the Lat. *ante*, *præ*). Job 34:19, "he does not regard the rich *לְפָנַי* before (more than) the poor." After verbs of motion.—(d) *to one's front*, with the idea of meeting; as *לָקְחָה לְפָנַי פֶּה* to meet any one, Gen. 24:12; and more frequently with a hostile sense, *against* (*avri*); prop. into the face, front part; as *לְפָנַי קוּם* to rise against any one, Num. 16:2; *נָצַח לְפָנַי* to go out against, 1 Ch. 14:8; 2 Ch. 14:9; also *עָמַד לְפָנַי* (see *עָמַד*) Josh. 7:12, 13; *הִתְנַצַּח לְפָנַי* to stand against any one, to resist.

(3) *in the manner of, like* (compare *פָּנִים* No. 3, letter b); Job 4:19, "they fall *לְפָנַי* as before the moth;" Vulg. *velut a tineæ*; LXX. *σὺν ὁς τρώγον*; compare Latin *ad faciē*, Plaut. Cist. i. 1, 73. So *לְפָנַי* to regard as for any one (compare *בְּ* *לְפָנַי*), 1 Sa. 1:16. From *לְפָנַי* has arisen the adj. *לְפָנִי* anterior, which see.

*Note.* Of doubtful authority are the significations—(a) *for* (compare *נָגַד*, and Germ. *vor* and *für*), in the phrase *לְפָנַי עָרַב* to be surety *for* any one, Prov. 17:18 (for the surety used to give his pledge *before* his friend).—(β) *on account of* (as *מִלְפָּנַי*, *מִלְפָּנֶיךָ*), in *לְפָנַי סָפַד* to lament on account of any one, 2 Sa. 3:31 (for mourners used in funerals to go foremost; see Geier, De Luctu Hebræorum, cap. v. § 15—19).

(E) *מִלְפָּנַי* (from before).—(1) *from the presence of any one*, used of those who were *before* any thing, and who go away from that place, e. g. to go out *מִלְפָּנַי* Lev. 9:24; *מִלְפָּנַי פָּרַעַה* Gen. 41:46. Hence after verbs of fleeing (compare *לָזֶז* No. 3, letter a), and of putting to flight, 1 Chron. 19:18; 2 Chron. 20:7; of fearing and of putting in fear, 1 Sa. 18:12; Psalm 97:5; 114:7; Ecc. 8:13; Est. 7:6; and also those of asking aid (an idea connected with that of fleeing), 1 Sa. 8:18; of humbling oneself, 1 Ki. 21:29; 2 Ch. 33:12; 36:12.

(2) Used figuratively of the cause, *on account*

of, i. q. *מִלְפָּנַי*, *מִן*, e. g. to rejoice *on account of*. 1 Ch. 16:33.

(F) *מִלְפָּנַי*.—(1) *from the face, presence, front* of a pers. or thing, *vor* (*etwas*) *weg*; Ex. 14:19, "and the column went away *מִלְפָּנֵיהֶם* from before them (*vor ihnen weg*), and stood behind them." Hence it is frequently used after verbs of going away, Hos. 11:2; of fleeing (compare *לָזֶז* No. 3, letter a, from which it differs in that *מִלְפָּנַי* is mostly put before persons, *מִן* before things, see *חֲתַח* Niph'al), Gen. 7:7; 16:8; Isa. 20:6; compare Ps. 61:4; of asking aid, Isa. 19:20; 26:17; of fearing (see *יָרָא*, *חֲתַח* Niph'al); of reverencing, humbling oneself, 2 Ki. 22:19; Lev. 19:32; of hiding oneself, Job 23:17, and other verbs which resemble these in meaning. So the sense of fleeing and fearing is involved in the following, Jud. 9:21, "he dwelt there after he had fled *מִלְפָּנֵי אָחִיו אֲבִימֶלֶךְ* his brother." Well rendered in the Vulg. *ob metum A. fratris sui*, 1 Chr. 12:1 (on which passage, see *עָצָר* in Kal). Isaiah 17:9, "desolate houses (see *עֲזוּבָה*) *מִלְפָּנַי* ... *יִשְׂרָאֵל* which those deserted (who fled) from the Israelites," i. e. the aborigines of Palestine (see note on this passage in Germ. Trans., ed. 2).

(2) Used of the author and efficient cause from which anything proceeds, i. q. *מִן* No. 2, letter c. Gen. 6:13, "the earth is full of violence *מִלְפָּנֵיהֶם* (which proceeds) from them." (LXX. well render it *ἀπ' αὐτῶν*.) Ex. 8:20; Jud. 6:6; Jer. 15:17; Ezek. 14:15. Used of a more remote cause, *on account of*. Isa. 10:27, "the yoke shall be broken *מִלְפָּנַי* *שֶׁמֶן* on account of the fatness (of the bull)" [?]. Deu. 28:20; Hosea 10:15; Jer. 9:6. Where the reason is given on account of which anything is *not* done, Lat. *præ*, Job 37:19; 1 Ki. 8:11. Followed by *אֲשֶׁר* it becomes a conj. *because that, because*, Ex. 19:18; Jer. 44:23.

I wonder that Winer (page 779) should also have added the following significations, *before, in the presence of*, citing Levit. 19:32 (where *לְפָנַי קוּם* to rise up to any one, is used as a mark of modesty and reverence to old age (see above, No. 1); and even *towards* (as though it were *לְפָנַי*), Jer. 1:13 (as to which passage see under the word *פָּנִים* No. 4).

(G) *עַל פָּנַי* has various significations, according to the different senses of the noun and of the participle.

(1) From the signification of *face* and *front* (No. 1, 4), it is—(a) *to the face, before the face of any one, in the presence of*, i. q. *לְפָנַי* No. 1 (see *עַל* No. 3, c), Gen. 32:22; Lev. 10:3; Ps. 9:20; 2 Ki. 13:14; having any one present and looking on, Num. 3:4.—Job 6:28, *עַל פָּנֶיךָ אֵם אֶכְנֹב* "before your eyes (it will be)



א. e. it will be manifest), whether I lie?" מַעַל פָּנַי = מַלְפָּנַי Gen. 23:3.—(b) *in front of* a thing, *before*, 2 Ch. 3:17. Ps. 18:43, "as dust before the wind," driven by the wind. Here also belong the following: 1 Ki. 6:3, "the length of it (the vestibule) *עַל פָּנַי* before the breadth of the temple" (vor der Breite des Tempels hin). 2 Chr. 3:8; and Gen. 1:20, "and let fowl fly ... *עַל פָּנַי* רָקִיעַ הַשָּׁמַיִם in front of (or before) the firmament of heaven." Also, *eastward*, Gen. 16:12; 23:19; 25:18; Josh. 18:14; 1 Ki. 17:3, 5; Zec. 14:4; *before*, used of time, Gen. 11:28; of worth (*præ*), Deut. 21:16.—(c) *to or towards the face or front of* anything (compare *עַל* No. 4); hence *towards*, Gen. 18:16; 19:28; and *against*, Ps. 21:13; Nah. 2:2.

(2) From the signification of *surface*, *עַל פָּנַי* is—(a) *on the surface*, e. g. of the earth, Gen. 1:29; 6:1; the waters, Gen. 1:2; of a valley, Eze. 37:2; whence מַעַל פָּנַי used of those who are removed from the surface, 1 Sa. 20:15; Am. 9:8.—(b) *upon*, along upon the surface, e. g. of the earth, Amos 5:8; of a field, Lev. 14:7; Eze. 32:4.—(c) *out upon*, or *over* the surface (*über die Oberfläche hin*), Gen. 11:8; Lev. 16:14, 15; Isa. 18:2.—Used figuratively—(d) in the sense of superadding, like *עַל* (No. 1, letter b, a), *above*, *besides*, *ἐπί*. Ex. 20:3, "thou shalt have no other gods *עַל פָּנַי* upon me," i. e. besides me. Well given by the LXX. *πλην ἐμοῦ*. Chald. *פר מני*. Job 16:14.

פִּנָּה fem. (from the masc. פֶּן, which see)—(1) *a corner*, Prov. 7:12; 21:9, and frequently. Ps. 118:22, and *פִּנָּה אֶבֶן* Job 38:6, a corner stone.

(2) *a mural tower*, such as were erected on the corners of walls, 2 Ch. 26:15; Zeph. 1:16.

(3) Metaph. used of *a prince of a people*, who is their defence, Isa. 19:13; Zec. 10:4; 1 Sa. 14:38; Jud. 20:2. Compare *בָּרִים*, *בָּנִים*.

פְּנוּאֵל ("the face of God," from the obsolete sing. פָּנַי, for פָּנִים; comp. מְתֵי, pl. מְתִים), [*Penuel*], pr. n.—(1) of a town beyond Jordan, Gen. 32:32 (where the account is given of the origin of the name); Jud. 8:8; once פְּנוּאֵל (id.), Gen. 32:31.—(2) m.—(a) 1 Ch. 8:25, פְּנוּאֵל קִיר.—(b) 1 Ch. 4:4.

פְּנִיאל [*Peniel*], see the preceding, No. 1 and 2, a.

פָּנִים *face*, see פָּנָה.

פְּנִימָה Milél (from פָּנִים, signif. 4, with ה local, compare as to the retention of the pl. termination מִימָה and אִימָה Ex. 15:27; Num. 33:9), prop. *to the wall of the house, or room, or court, which is*

*opposite the door*, and meets the eyes of those who come in, *ἐν τοῖς ἐσωτέροις*, where the throne stood in royal palaces; Ps. 45:14, "all splendid (sits) the daughter of the king (the queen) פְּנִימָה by the wall," i. e. is seated on the throne. Hence *on the inner wall* (so also Gr. *ἐνῶπια*), 1 Ki. 6:18; *within, in the house*, 2 Ki. 7:11; *inward*, 2 Ch. 29:18. With prefixes—(1) לְפָנֶימָה *inside, within*, 1 Ki. 6:30; *inwards*, Eze. 41:3. לְפָנֶימָה *within* any thing, Eze. 40:16. מִלְפָּנִים *inwardly* (von innen), 1 Ki. 6:29.—(2) מִפְּנִימָה *within* (von innen), 1 Ki. 6:19, 21; 2 Ch. 3:4. Hence—

פְּנִימִי (מ in this word is regarded almost like a radical, and is thus retained), fem. פְּנִימִית, pl. פְּנִימִים 1 Chr. 28:11, f. יִיתָ 2 Chr. 4:22, adj. *interior, inner* (opp. to יָצִיעוֹן exterior), 1 Ki. 6:27, 36; 7:12; Eze. 40:15, seq.

פְּנִינִים m. only in pl. Prov. 3:15; 8:11; 20:15; 31:10; Lam. 4:7; Job 28:18; once פְּנִינִים Pro. 3:15 כְּחֵב (the singular is found in pr. n. פְּנִינָה, according to the opinion of most of the rabbins, which is defended by Bochart, Hieroz. ii. lib. v. c. 6, 7; Hartmann, Hebräerin, iii. p. 84, seq.; and of late, Bohlen and others, *pearls* (Gr. *πέρλα*). I might assent to this were it not for the passage in Lam. loc. cit. אֲדַמְנֵי אֲדַמְנֵי which I cannot render with Bochart, "they are more shining in body than pearls;" see אָרָם. I therefore incline more to the opinion of J. D. Michaëlis (Supplem. p. 2022), and others, who understand *red coral*; and this, too, is favoured by the etymology (prop. branches, foliage, compare Arab. *فان* a branch, from the root *פָּנָן*); nor is it an objection that there is another word ראַמּוֹת, to which the same signification of coral is attributed. This, if an objection, would lie equally against pearls (see *בְּדִלָּה*). Some also understand it to be *red gems*, such as the sardius, pyrops; but this word is not found amongst the gems (Ex. 39:10, seq.).

פָּנָן an unused root. Arab. *فان* Conj. II. to divide, to separate; hence פָּנָה, פָּנָה a corner (exterior or interior), and פְּנִינִים prob. corals (pr. branches, compare *בָּר*, from the root *בָּרַד*).

פְּנִינָה (i. q. פְּנִימָה, which is the reading of some copies, "coral," according to others "pearl"), [*Penninah*], pr. n. of a wife of Elkanah, 1 Sa. 1:2, 4.

פָּנָק not used in Kal. The primary idea is probably that of *WAVING ABOUT* (comp. *פָּנָק*); whence

it has the meaning of *feebleness* and *softness*. Arab. *نق* to treat and bring up softly, IV. to live delicately; Syr. Ethpe. to delight oneself.

PIEL, to treat delicately, Prov. 29:21.

**פס** prop. *extremity* (from the root **פסס** No. I.), i. q. Ch. and Syr. **فصل**, with **כף**, **כַּף** the hand, and **פֶּסֶל**; the sole of the foot. Hence **פְּתִיל פְּסִים** Gen. 37:3, 23; 2 Sam. 13:18, 19, a tunic extending to the wrists and ancles, a long tunic with sleeves, worn by boys and girls of nobler rank. Joseph. Arch. vii. 8, § 1, ἐφόρου γὰρ αἱ τῶν ἀρχαίων παρθένοι χειροδέτους ἄχρι τῶν σφυρῶν πρὸς τὸ μηδὲ βλεῖσθαι χιτῶνας, which has been well explained and defended by A. Th. Hartmann, Hebräerin, iii. 280. Also LXX. and Aqu. Sam. καρπωτός, Symm. χειρῶτος, Aqu. Gen. ἀσπραγάλειος (*talariis*).—As to the forms of the tunic worn by women and by men of more noble rank, see Braunius, De Vestitu Sacerd. p. 473, seq.; Schroeder, De Vest. Mulierum, p. 237, seq.; Böttigeri Sabina, ii. 94, seq.; 115, seq.

**פס** Ch. with **כף** the hand (prop. the extremity of the hand, i. e. the hand which is an extremity), Dan. 5:5, 24. See Hebr. and compare **פספס** No. 2.

**פס דמים** [*Pas-dammim*], see **פספס דמים**.

**פסג** not used in Kal. Ch. to cut up, to divide, i. q. **פספס**, which is more in use.

PIEL, once, Ps. 48:14, **פָּסְגִי אֶרְמוֹנוֹתַי** “divide her palaces,” i. e. go round about them, unless it be preferred to render “accurately contemplate,” verbs of dividing being frequently thus applied (compare **פָּרַץ**). Hence—

**פִּסְגָּה** (Ch. “a part,” “a fragment”), [*Pisgah*], pr. n. of a ridge in the land of Moab, or the southern border of the kingdom of Sihon, Nu. 21:20; 23:14; Deu. 3:27; 34:1; Josh. 12:3.

**פֶּסֶח** prop. *diffusion* (see the root **פסס** No. II), figuratively, *abundance*; found once. Ps. 72:16, **יְהִי פֶסֶח בָּר בְּאֶרֶץ** “let there be abundance of corn in the earth.” Others take it as the fem. of the form **פס**, hence *a handful*. Kimchi, **כֶּלֶא כַּף**, which may do if it be taken collectively: [or still better if taken simply, *a handful of corn*, from which, vast returns are obtained, see the context].

I. **פָּסַח**—(1) TO PASS OVER, TO PASS BY, pr. n. **תַּפְּסָח** *Thapsacus*, where the Euphrates was crossed. Hence—

(2) to pass over, to spare, Isa. 31:5; followed

by **עָבַר** על Ex. 12:13, 23, 27, i. q. **עָבַר** על (Arabic **نَسَج** to make more room for any one).

[Not divided into two parts in Thes.].

II. **פָּסַח** pr. TO BE WRENCHED, DISLOCATED (Arab **نَسَج**), hence to halt. Used figuratively, 1 Kings 18:21, “how long halt ye between two opinions?” i. e. fluctuate from one to the other. A similar use is made in Arabic of the verb **حَنَف** to halt, to limp, in Syriac of the verb **ܚܢܝܢ** (Barhebr. p. 531), and Chrysostom used the phrase **χωλεύειν περι τὰ δόγματα**.

PIEL, id. 1 Kings 18:26 (used scornfully of the awkward leaping of the priests of Baal).

NIPHAL, to be made lame, 2 Sa. 4:4.

Derivatives, **פָּסַח**—**פָּסַח**.

**פָּסַח** (“lame,” “limping”), [*Paseah, Phaseah*], pr. n. m.—(1) 1 Chr. 4:12.—(2) Neh. 3:6.—(3) Ezr. 2:49; Neh. 7:51.

**פָּסַח** m. pr. *a sparing, immunity* from penalty and calamity, hence—

(1) a sacrifice offered on account of the sparing of the people, the *paschal lamb*, of which it is said, Ex. 12:27, **זֶבַח פֶּסַח הוּא לַיהוָה אֲשֶׁר פָּסַח עַל פְּתֵי בְנֵי יִשְׂרָאֵל**, **זֶבַח פֶּסַח** “this is a sacrifice of sparing (prop. of passing over) unto Jehovah, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians,” etc. Hence **שָׁחַט הַפֶּסַח** to kill the paschal lamb, Ex. 12:21; 2 Ch. 30:15, 17; 35:1, 6; **הִפְסַח** Deut. 16:2, seqq.; **אָכַל הַפֶּסַח** to eat the passover, 2 Chron. 30:18; **עָשָׂה פֶּסַח** to prepare the sacrifice of the passover (see **עָשָׂה** No. 2, f), Exod. 12:48; Num. 9:4, seqq.; Josh. 5:11. Plur. **פֶּסַחִים** 2 Ch. 30:17.

(2) the day of the passover, i. e. the fourteenth day of the month Nisan (Levit. 23:5), which was followed by the seven days of the *feast of unleavened bread* (ibid. verse 6). Hence **מִמָּחֳרַת הַפֶּסַח** the day after the passover, i. e. the fifteenth day of the month Nisan, Josh. 5:11.

**פָּסַח** adj. m. lame, Lev. 21:18, pl. **פֶּסַחִים** (with-out Dag.), 2 Sam. 5:6, 8; Isa. 33:23.

**פָּסִיל** or **פָּסִיל** only in pl. **פָּסִילִים**—(1) graven images of idols, Deut. 7:25; Isa. 21:9; Jer. 8:19; 51:52; made of wood, Deut. 7:5, 25.

(2) perhaps *stone quarries*, like the Syriac **ܦܫܠܬܐ** (see 2 Ki. 12:12 Pesh.), Jud. 3:19, 26. Root **פָּסַל**.



**פסח** an unused root. Ch. Pa. *to cut*, i. q. פסח and פסח. Hence—

**פסח** [*Pasach*], pr. n. m. 1 Ch. 7:33.

**פסל** fut. יפסל. *TO CUT, TO CARVE, TO FORM BY CUTTING*—(a) stones, Ex. 34:1, 4; Deu. 10:3; 1 Ki. 5:32 (Syr. id.)—(b) an idol, prob. made of wood, Hab. 2:18.

Derivatives, פסיל, and—

**פסל** with suff. פסלי m. *the graven image* of an idol, Ex. 20:4; Jud. 17:3, seq.; made of wood, Isa. 44:15, 17; 45:20; and even used of a *molten image* (which is properly called פסכה), Isa. 40:19; 44:10; Jer. 10:14; 51:17. For the plur. פסילים is always used.

**פסנתרין** Dan. 3:7; and פסנתרין Dan. 3:5, 10, 15; the Greek word ψαλτήριον (in the LXX. often for ψαλς) being adopted in Chald., with the interchange of *l* and *n*; it is of the *singular* number, since—(a) it is joined with other names of instruments which are put in the singular; and—(b) it does not answer to the Greek ψαλτήρ, which signifies harper, but to ψαλτήριον. The Greek ιον, in Oriental languages, either becomes *in* (compare κοινόν, Syr. *Kanobin*), or altogether is rejected; of which we have an instance in this very word, which is now called in Egypt سنطير (for *psantir*); see Vilmoteau in *Descr. de l'Egypte*, vi. p. 426. See also the observations of Hengstenberg on this word, in his *Authenticity of Daniel*, p. 15.

I. **פסס** (cogn. to the verb פסס) *TO CEASE, TO LEAVE OFF, TO FAIL*, Ps. 12:2. Derivative, פס.

[Not separated in Thes.].

II. **פסס** i. q. פשה and Chald. פסה *TO SPREAD ONESELF ABROAD*; whence פשה.

**פספח** [*Pispah*], pr. n. m., 1 Chron. 7:38 (The derivation is unknown).

**פעה** an onomatopoetic word—(1) *TO CALL, TO CRY OUT*; once used of a parturient woman, Isaiah 42:14 (Syr. and Chal. **פעה**, *to bleat, to bellow*; compare Gr. βοᾶω, whence βοῦς, *bos*. Similar is **פעה** *γῶα*; which see).

(2) *to blow, to hiss* as a serpent, viper; Arab. نفى; whence **פעה** a viper. From No. 1, is—

**פעה** (“bleating”), [*Pau*], pr. name of a town in Idumæa; also called **פעה** Gen. 36:39.

**פער** (“hiatus”), [*Peor*], pr. n. of a mountain, Num. 23:28. Hence **פער** Num. 25:3, 5; and simply **פער** Num. 23:28; 31:16; Josh. 22:17, an idol of the Moabites, in whose worship women prostituted themselves. Compare **פער**.

**פער** fut. יפעל; once יפעל; followed by Makk. **פער** (Job 35:6) i. q. **פער** *TO MAKE, TO DO*, a word of great use in cognate languages [“rarely used in Arab.”]

(נעל, **פער**); in Hebrew only used poetically. Job 11:8, מה תפעל “what wilt thou do?” Psalm 11:3, צדיק מה תפעל “what shall the righteous do?” Deut. 32:27, לא יהוה פער כל אלה “has not Jehovah made all these things?” Job 33:29; Isa. 43:13. Specially it is—(a) *to make, to fabricate*, e. g. an idol, Isaiah 44:15; *to make (to dig) a pit*, Ps. 7:14. Absol. Isa. 44:12, פער בפהם “he laboureth in the coals.”—(b) *to produce, to create*, Ps. 74:12; whence **פער** my creator, Job 36:3.—(c) *to prepare*. Ex. 15:17, “the place which thou hast prepared for dwelling.” Hence *to attempt, to undertake* any thing (opp. to **פער** to effect). Isa. 41:4, מי פער וגוה “who hath attempted and done it” (compare Isa. 43:7, (יצרתי אף עשיתי)? Mic. 2:1; Ps. 58:3, “ye devise wickedness in your hearts” (A similar use is made of **פער** Isa. 32:6; 37:26).—(d) *to do* (i. e. to exercise) justice, Ps. 15:2; wickedness, Job 34:32; 36:23. **פער** evil doers, wicked men, Ps. 5:6; 6:9; 14:4; and frequently.—(e) Followed by an acc. and ל of the thing, Ps. 7:14, **פער** להקים “he makes his arrows burning.”—(f) Followed by ל of pers. to do any thing for any one, whether good, Job 22:17; Ps. 31:20, or evil, Job 7:20; followed by פ id., 35:6.

Derived nouns, **פער**, **פער**, **פער**.

**פער** with suff. **פער**, **פער** (*pooleha*) more rarely **פער** Isa. 1:31; Jer. 22:13; plur. **פער** 1 Ch. 11:22, i. q. **פער**; but (with few exceptions) only in poetry.

(1) *a deed, act* (ʿʿat); as of men, Ps. 28:4; Pro. 24:12, 29; of God, Ps. 64:10; specially *an illustrious deed*, 2 Sam. 23:20; *an evil deed*, Job 36:9

(Arab. فعة id.).

(2) *a work* (ʿʿet), which any one produces. **פער** the work of my hands (i. e. Israel), Isaiah 45:11. Specially used of divine punishments, Isaiah 5:12; Hab. 1:5; 3:2 (compare **פער** No. 3, a); used of the divine aid, Ps. 90:16.

(3) That which is produced by labour, Prov. 21:6; wages, Job 7:2; Jer. 22:13. Compare **פער** No. 2.

**פער** f.—(1) i. q. **פער** No. 1, an active noun: *what any one does, performs* (das ʿʿun); *occupa-*

tion, Prov. 10:16; 11:18; Jer. 31:16. Plur. פִּעְלוֹת the pursuits of men, Ps. 17:4.

(2) wages, Lev. 19:13; Ps. 109:20.

פְּעֻלָּה (for פְּעֻלְתָּה "the wages of Jehovah"), [Peulthai], pr. n. m. 1 Ch. 26:5.

פָּעַם — (1) TO STRIKE, TO BEAT, whence פָּעַם an anvil, and פָּעַמֶּנּוּ bell, also to strike with the foot, to tread, whence פָּעַם a step, a foot.

(2) Metaph. to impel, to urge any one (used of the Spirit of God), Jud. 13:25.

NIPHAL, to be agitated, disturbed, Gen. 41:8; Dan. 2:3; Ps. 77:5.

HITHPAEL, id. Dan. 2:1.

Derivatives, the two nouns immediately following.

פָּעַם f. (once masc. signif. 3. Jud. 16:28 [כִּי]) — (1) an anvil (see the root No. 1). Isa. 41:7.

(2) the tread of the foot (ʾarrit), hence a step, a footstep, Ps. 17:5, "that my footsteps slide not." Ps. 57:7; 119:133; 140:5. Trop. Jud. 5:28, "the steps of their chariots." And even a foot with which we tread. Plur. פְּעֻמוֹת artificial feet, Ex. 25:12. — As persons sometimes count by beats of hand or foot, hence —

(3) פָּעַם אֶחָד pr. one tread, or stroke is once, Josh. 6:3, 11, 14, and together, Isa. 66:8 (comp. the Arabic words دفعة, مرة, خطوة). Dual פְּעָמִים twice, Gen. 27:36. Plur. שְׁלֹשׁ פְּעָמִים thrice, Ex. 23:17, etc. כַּכָּה פְּעָמִים how often? 1 Kings 22:16. פָּעַם וְשֵׁנִית once and again, Neh. 13:20. הַפְּעַם (this time) now, Gen. 29:35; 46:30; Ex. 9:27; 10:17. בַּפְּעַם ... now as before (einmal wie das andere) Numb. 24:1; Jud. 16:20; 1 Sa. 20:25. פָּעַם ... פָּעַם now — now, Prov. 7:12.

פְּעָמֶנּוּ m. a bell, so called from its being struck, Ex. 28:33; 39:25, 26.

פְּעֻנָּה see צִפְתָּ-פְּעֻנָּה.

פָּעַר with the addition of פָּה and בֶּפֶה (Job 16:10) TO OPEN THE MOUTH with a wide gape, as done by ravenous beasts, Job 16:10; by those who are in longing desire, Job 29:23; Ps. 119:131; poet. used of Hades, Isaiah 5:14. (Syr. ܦܥܪ, Arab. ڤعر id.) Hence the pr. n. פְּעוֹר and —

פְּעָרִי 2 Samuel 23:35, [Paarai], pr. n. of one of David's captains, called more correctly, 1 Ch. 11:37, ڤعري.

פָּצַח — (1) pr. TO TEAR IN PIECES (auseinander-

reißen); compare the kindred verbs פָּצַח, פָּצַל, פָּצַם, פָּצַע, all of which have the primary sense of breaking in pieces, tearing apart, like the roots beginning with the letters פִּץ, בִּץ. Hence to distend, to open, Eze. 2:8; Isa. 10:14; as in threatening (like beasts of prey), followed by עַל Ps. 22:14; in mocking, followed by עַל Lam. 2:16; 3:46; in speaking rashly, Job 35:16; Ps. 66:14; Jud. 11:35, 36.

(2) to deliver, to snatch away, Ps. 144:7, 10, 11. (So Syr., Ch., and Arab. ڤصى Conj. II. IV.)

פָּצַח — (1) TO BREAK, Arab. ڤصح, Eth. ለገርሐ: to be cleft in pieces; see Piel.

(2) פָּצַח רִגְלוֹ erumpere jubila (Terent. comp. erumpere stomachum, Cic., rumpere questus, Virg., ῥήξαι φωνήν, Demosth.), to break out into joy, Isa. 14:7; 44:23; 49:13; 54:1; 55:12. Elsewhere פָּצַח וְרָגַז Isa. 52:9; Ps. 98:4. (Eth. ሰጋሠሐ: to rejoice.)

PIEL, to break (bones), Mic. 3:3.

פָּצִירָה m. bluntness, being notched (baś Ḳṣar-tigʾayn), of cutting instruments, 1 Sa. 13:21. Arab.

فצר a blunt and notched sword. Root פָּצַר.

פָּצַל only in Piel, TO STRIP OFF BARK, TO PEEL, Gen. 30:37, 38. Compare the cogn. פָּצַל. Hence —

פְּצֻלוֹת f. pl. peeled places (on rods), Gen. 30:37.

פָּצַם not used in Kal.

PIEL, TO REND the earth, Ps. 60:4. Arab. ڤصم to break, Ethiopic ለገርሐ: to break off, hence to finish.

פָּצַע TO WOUND (pr. to cleave, to make a fissure, compare פָּצַע), Cant. 5:7; 1 Ki. 20:37; Deut. 23:2. Hence —

פָּצַע with suff. פָּצַעִי, plur. פָּצַעִים, const. פָּצַעִי m. a wound, Gen. 4:23; Ex. 21:25; Isa. 1:6.

פָּצַץ an unused root; i. q. פָּוַץ to disperse; hence —

פָּצִץ ("dispersion"), [Aphses], pr. n. m. with art. 1 Ch. 24:15.

פָּצַר fut. יִפְצֹר pr. (see Schult. Opp. Min. p. 168) TO BEAT, TO MAKE BLUNT, i. q. Arab. ڤظر (whence פָּצִירָה, which see); hence to urge, to press, followed by 2 of pers. — (a) with prayers (compare obtundere precibus), Gen. 19:3; 33:11. — (b) with a hostile mind, Gen. 19:9. Compare cognate 2 פָּרַץ.

HIPHIL, to strike on the mind; hence to be dull



*stubborn*, 1 Sa. 15:23. Inf. used as a noun, **הַפֶּקֶר**, *stubbornness*, *ibid.*, coupled with **קִרְיָה**.

Derivative, **הַפֶּקֶר**.

**פֶּקֶר** fut. **יִפְקֹר** prop. (as I suppose), TO STRIKE UPON or AGAINST any person or thing (*auf jem., etwas stoßen*); cogn. roots, **פָּנַט**, **פָּנַח**. Hence—

(1) in a good sense, *to go to* any person or thing—(a) *to visit* (*befuchen*), 1 Sam. 17:18, “and go to thy brethren (to enquire) **לְשִׁלּוֹם** as to (their) welfare.” Followed by **בְּ** of the present which a visitor brings with him (compare **בְּ**), Jud. 15:1.—(b) *to go in order to inspect and explore*; hence *to search*, Ps. 17:3; Job 7:18.—(c) *for the sake of inspecting, reviewing*; hence *to review, to number* a people, an army, Num. 1:44, seq.; 3:39, seqq.; 1 Ki. 20:15. Part. pass. **מִפְקָדִים** those who are numbered, Num. 1:21, seqq.; 2:4, seqq.; Ex. 30:14 (compare *Hothpa.* and the noun **מִפְקָד**); also, *to miss, to find wanting* in reviewing, 1 Sa. 20:6; 25:15; Isa. 34:16. (*Æth.* **פֶּקֶר** *to review, to number*).—(d) *to go to any one to take care of him, to look after* any one, as a shepherd his flock, Jer. 23:2; God, men, Gen. 21:1; 50:24; Ex. 3:16; 4:31; 1 Sa. 2:21; Job 7:18. Sometimes *to look after* any one *again* (after an interval), Isa. 23:17; also, *to look to* any one as expecting help, Isa. 26:16. (Arab. **فَقَدَ** *to animadvert, to consider, to long for*. VIII. *to visit, to explore*.) Hence—

(2) causat. (i. q. Hiphil) *to cause* any one to look after other (persons or things), so that he should care for them, i. e.—(a) *to set* any one over anything; followed by an acc. of pers. and **עַל** Num. 4:27; 27:16; Jer. 51:27. Metaph. Jer. 15:3, “I will set over them four kinds,” i. e. I will lay four kinds of calamities. Absol. Num. 3:10; Deut. 20:9. Part. pass. **מִפְקָדִים** officers, Nu. 31:48; 2 Ki. 11:15. Compare Niphal, Hiphil, and the noun **מִפְקִיד**. Followed by **אֶת** (אֶת) *to set with, to join* to any one as a companion, servant (*jem. begeben, beordnen*), Gen. 40:4.—(b) *to commit, to charge to the care* of any one (Aram. *Pe. and Pa. to command, to charge*); followed by **עַל** of pers. 2 Chr. 36:23; Ezr. 1:2. Job 36:23, **כִּי פִקֵּר עָלָיו דָּרְבּוֹ** “who has commanded his way to him?” Job 34:13, **כִּי פִקֵּר עָלָיו אֶרֶץ** “who has charged him with the earth?” i. e. has committed the earth to his care. Compare **מִפְקִיד** command.—(c) *to deposit* anywhere (*to commit to any one's care*), 2 Ki. 5:24. Compare **מִפְקִיד** deposit, store.

(3) *to go to* any one, in a hostile sense, *to fall upon, to attack* (compare **מִפְקֵעַ** No. 1, a); absol. Job 31:14; 35:15; Isa. 26:14; followed by **עַל** of pers. Isa. 27:3; chiefly used of God chastening the wicked,

Jer. 9:24; 44:13; followed by **אֶל** Jer. 46:25; Jer. 9:8; acc. Psal. 59:6. In other places the cause of punishment is assigned, as Hosea 12:3, **לְפִקֹּר עַל יַעֲקֹב**, “to punish Jacob according to their ways;” more often the sin to be punished is put in the acc. Exod. 20:5, **פִּקֵּר עֲוֹן אֲבוֹתָם עַל בְּנֵיהֶם**, “punishing the sin of the fathers on the children.” Exod. 32:34; 34:7; Num. 14:18; Isa. 13:11; Hosea 1:4; 2:15; 4:9; compare 1 Sa. 15:2; Ps. 89:33, where mention of the person is omitted.

NIPHAL.—(1) pass. of Kal No. 1, c, *to be missing, to be lacking*, Num. 31:49; 1 Samuel 20:18, 25; 25:7, 21.

(2) Pass. of Kal No. 2, a, *to be set over*, Nehem. 7:1; 12:44.

(3) Pass. of Kal No. 3, *to be punished*, Isa. 24:22; 29:6; Nu. 16:29; Pro. 19:23.

PIEL, i. q. Kal No. 1, c, *to muster*, Isa. 13:4.

PUAL.—(1) *to be mustered*, Ex. 38:21.

(2) *to be lacking*; Isa. 38:10, “I shall be lacking the remainder of my days,” my friends will seek me in vain amongst the living.

HIPIL, i. q. Kal No. 2.—(1) *to set* any one over any thing; followed by an acc. of pers. and **עַל** of thing, Gen. 39:5; 41:34; Num. 1:50; Jer. 1:10; 40:11; 1 Ki. 11:28; Jer. 40:5; 41:18; absol. 2 Kings 25:23. Metaph. Lev. 26:16 (compare in Kal, Jer. 15:3).

(2) *to commit, to charge, to the care* of any one; followed by **עַל** יְדֵי 2 Chron. 12:10; **בְּיָד** Psalm 31:6; followed by **אֶת**, prop. *to commit with* any one (as if *to deposit with him*), Jerem. 40:7; 41:10. Absol. Jer. 37:21.

(3) *to deposit* any where, Isa. 10:28; Jer. 36:20.

HOPHAL **הִפְקִיר** part. **מִפְקָרִים**—(1) *to be set over*, 2 Ki. 12:12; 2 Ch. 34:10, 12.

(2) *to be deposited with* any one; followed by **אֶת** Lev. 5:23.

(3) *to be punished*, Jer. 6:6.

HITHPAEL, pass. of Kal No. 1, c, *to be mustered, to be numbered*, Jud. 20:15, 17; 21:9.

HOTHPAEL pl. **הִתְפַּקְרוּ** (for **הִתְפַּקְרוּ**), *id.*; Nu. 1:47; 2:33; 26:62; 1 Ki. 20:27.

Derived nouns, **מִפְקָד**, **מִפְקִיד**, **מִפְקָרָה**.

**מִפְקָרָה** f.—(1) *muster, enumeration* (see the root 1, c), 1 Ch. 23:11.

(2) *care, oversight* (see the root 1, d), Job 10:12; specially *custody, ward*, i. q. **מִשְׁמָרֶת**, **מִשְׁמָרֶת**, 2 Ki. 11:18; 2 Chron. 23:18; **בֵּית הַמִּפְקָרוֹת** house of custody, a prison, Jer. 52:11.

(3) *office, charge, oversight* (root 2, a), Num.

4:16; 2 Ch. 23:18; Psa. 109:8. Concr. *officers*, 2 Ch. 24:11; Isa. 60:17.

(4) *riches*, which any one lays up (by him), and guards, Isa. 15:7.

(5) *punishment* (see the root No. 3), Isa. 10:3; pl. Eze. 9:1.

פִּקְדוֹן m. *deposit, store* (see the root No. 2, c), Gen 41:36; Lev. 5:21, 23.

פִּקְדוֹת f. *oversight, office, charge*, Jer. 37:13.

פִּקֹּד m.—(1) *office, charge* (see the root 2, a), and concr. *an officer*, Eze. 23:23.

(2) *punishment* (see the root, No. 3), an allegorical name of Babylon, Jer. 50:21.

פִּקְדִּיִּם m. plur. *commandments, precepts* (of God), Ps. 103:18; 111:7.

פָּחַח TO OPEN, specially with עֵינַיִם the eyes, 2 Ki. 4:35; 19:16; Job 27:19, etc.; once used of the ears (Isa. 42:20). To open (one's) eyes upon any one (followed by עַל) is to observe him diligently, Job 14:3; to care for him, Zec. 12:4. Absol. to open the eyes, or to have them open, i. q. to be vigilant, diligent, opp. to lazy, drowsy, Prov. 20:13. Elsewhere God is said to open any one's eyes, in a double sense—(a) to restore sight to the blind, 2 Ki. 6:17, 20; Ps. 146:8; Isa. 42:7.—(b) to enable to see things, which otherwise are hidden from the eyes of mortals, Gen. 21:19; compare NIPHAL.

NIPHAL, to be opened (used of the eyes), Isaiah 35:5. Metaph. Gen. 3:5, 7.

Derived nouns, פִּקְחָיוֹת—פִּקְחָה.

פִּקְחָה ("open-eyed," or ellipt. for פִּקְחָהּ), [Pekalah], pr. n. of a king of Samaria, in the time of Isaiah, B.C. 759—39, 2 Ki. 15:25, seqq.; 2 Chron. 18:6; Isa. 7:1.

פִּקְחָה m. *open-eyed, seeing* (opp. to blind), Ex. 4:11; pl. trop. Ex. 23:8.

פִּקְחָהּ ("whose eyes Jehovah opened"), {Pekahiah}, pr. n. of a king of Samaria, B.C. 761—59; 2 Ki. 15:22, seqq.

פִּקְחָיוֹת (more correctly with many MSS. in one word פִּקְחָיוֹת) *opening*, sc. of the prison, liberation, Isa. 61:1; comp. פָּתַח Isa. 14:17. The use of the root פִּקַּח (cognate to פָּתַח) is applied in Arabic also more widely than to the eyes and ears.

פִּקִּיד m. *an officer*—(a) as a civil officer, Gen. 41:34; Neh. 11:22.—(b) as a military, 2 Ki. 25:19.

פָּקַע Syr. פָּקַע, i. q. פָּקַע TO BE CLEFT, BROKEN (plagen). Hence—

פִּקְעוֹת pl. f. *wild cucumbers, cucumeres asinini*, which, when lightly touched, break open, and cast out the seed, 2 Ki. 4:39. See Celsii Hierob., i. page 393, seq. And—

פִּקְעִים m. pl. id., as an ornament in architecture, 1 Ki. 6:18; 7:24.

פָּר & פֶּר (the latter in pause and with disjunct. acc.) with art. הַפָּר, הַפֶּר. Pl. פָּרִים m. *a bull*, especially *a young bullock*. (To this correspond Germ. *Far*, Notk. *Pharr, Phaare*, Anglo-Sax. *fear*, fem. *féorric*, *gárfæ*, and cogn. apparently, are פָּרָא פֶּרָר *veredus*, *Werb*,

פָּרֶשׁ פֶּרֶס a horse, to which many more might be added from the Germanic languages; see Adel., ii. p. 727. Grimm, Gramm., iii. p. 328. It follows the analogy of a verb פָּרַר, and it might seem as if a young bull were so called from its ferocity; but all those nouns seem in their signification to approach nearly to the meaning of the roots פָּרָה, פֶּרָה *ferre, cito ferri, vehi*, and a young bull appears to be so called from its being used to draw a cart; compare עֵגֶל and עֵגֶלָה. Often used of a yearling, Ex. 29:1; Levit. 4:3, 14; 8:2, 14, etc.; once of one seven years old, Jud. 6:25. It is used in apposition Psalm 69:32, פָּרָה שׁוֹר "a bull an ox;" as distinguished from other bulls or oxen Isaiah 34:7, פָּרִים עִם אֶפְרַיִם "the young bullocks with the bulls." Metaph. used for *a sacrifice*, even when offered by the lips; Hosea 14:3. The fem. is פֶּרָה which see.

פָּרָא i. q. פֶּרָה (where see more).—(1) TO BEAR. (2) to bear oneself along swiftly, to run swiftly; whence פֶּרָא.

HIPHAL, to bear fruit, Hos. 13:15.

פֶּרָא [pl. פָּרָאִים], (once פֶּרָה Jer. 2:24), comm. (m. Ps. 104:11, f. Jer. 2:24), *a wild ass*, so called from its running (as it is a very swift animal), Gen. 16:12; Job 6:5; 11:12; 24:5; 39:5. Syn. is שָׂדֵד. See also Bochart, Hieroz. i. 3, c. 16; Rosenm. Bibl. Alterth. iv. 2, p. 158. An engraving of this animal (which is now very rare in Western Asia) has of late been given in Ker Porter's Travels, i. 459.

פֶּרָאִים (i. q. פָּרָא "like a wild ass," perhaps in running), [Piram], pr. n. of a Canaanite king, Jos 10:3.

פִּרְאָת f. pl. *branches*, see פִּרְאָה.



**פָּרָבֶר** m. 1 Ch. 26:18, and **פָּרָוֶר** 2 Ki. 23:11, a *suburb*. Very often found in Targg., in which also are found the forms **פָּרָוֶל**, **פָּרָוֶל**. An etymology may be vainly sought in the Phœnicio-Shemitic languages. It seems to me to be Persian, **باروار** or **برور** having a wall, from **بار** a wall, walls (compare above, **בִּירָה**), and the term. **وار**, **وار** having, possessing.

**פָּרַר**—(1) TO BREAK OFF, TO BREAK IN PIECES, TO SEPARATE BY BREAKING. This is the original power of the biliteral **פר**, compare **פָּרַס**, **פָּרַשׁ**, **פָּרַט**, **פָּרַץ**, **פָּרַס**, **פָּרַץ**, which are variously applied to the significations of dispersing (**פָּרַט**), letting go (**פָּרַץ**), breaking forth (**פָּרַח**), expanding (**פָּרַשׁ**), and also that of judging (**פָּרַץ**). Compare as to the power of the similar syllable **בר**, under the word **בָּרָא**.

(2) to *expand*, e. g. wings, Ezek. 1:11; whence Syr. **ܦܪܐ** to fly, to flee away. Compare **פָּרַר**.

(3) to *scatter*, i. q. **פָּרַט**; whence **פָּרָדוֹת**. NIPHAL—(1) to *separate oneself*, 2 Sam. 1:23; followed by **מִן** Jud. 4:11, and **מֵעַל** from any one, Gen. 13:9, seq. Part. **פָּרַד** one separating himself from others, one who despises others, one who lives only for himself (Sonderling), Prov. 18:1.

(2) to *scatter selves, to be divided*, Gen. 10:5, 32 (compare 25:23, and **נִפְץ** 9:19); Neh. 4:13.

PIEL, intrans. to *go aside* (for fornication), Hos. 4:14. (Arab. **جاء** to go aside for purposes of devotion.)

PUAL, part. to *be separated, singular* (see Niphal, Prov. 18:1), Est. 3:8.

HIPHAL—(1) to *separate*, Gen. 30:40; Prov. 16:28; 17:9; followed by **מִן** (compare **הִכְדִּיל מִן**) Ruth 1:17; 2 Ki. 2:11.

(2) to *disperse*, Deut. 32:8.

HITHPAEL—(1) to *separate oneself, to be put asunder*, Job 41:9; Ps. 22:15.

(2) to *be dispersed*, Job 4:11.

Derived nouns. **פָּרָר**...**פָּרָה**, and pr. n. **פָּרָא**.

**פָּרָר** with suff. **פָּרָרִי**, m. a *mule*, so called from the swiftness of its running, or else from its carrying (see the root No. 2, and above at **פָּר**), 2 Sa. 18:9; 1 Ki. 10:25.

**פָּרָה** f. a *mule*, 1 Ki. 1:33, 38, 44.

**פָּרָדוֹת** f. pl. *grains of corn scattered in the ground for seed*, Joel 1:17. Syr. **ܦܪܐ** grain.

**פָּרָדָס** m. a *garden, a plantation*, Cant. 4:13;

Neh. 2:8; pl. Ecc. 2:5. To this answers the Gr. **παράδεισος**, a word properly used of the plantations and places for animals which used to surround the palaces of Persian kings (Xenoph. Econ. iv. 13; Cyropæd. i. 3, 12; Polluc. Onomast. ix. 3, § 3). The origin of the word is, however, not to be sought for in Greek or in Hebrew, but in the languages of eastern Asia; compare Sansc. *parādēśa* and *parādīśa*, high ground, well tilled, Armen. **պարտիզ** a garden close to a house, laid out and planted for use and ornament (see Schroederi Dissert. Thes. præmissa, p. 56); whence have sprung the Syr. **ܦܪܐ** and Arab. **فردس** (see Kamûs. i. p. 784).

**פָּרָה** (more rarely **פָּרָא** which see)—(1) TO BEAR. Besides the ancient Phœnicio-Shemitic language, this root is widely extended in the Indo-Germanic languages, see Sansc. *bhri*, to bear; Pers. **بار** a burden, Armen. **բերիլ** *bier-il*, to bear; Greek **φέρω**, *féro*, *φέρω*, *φέρω*; Lat. *fero*, *porto*; Gothic, *bair-an*; English, to bear; trans. to burden; Old Germ. *bāren*. See other forms under letter *b*. Hence—(a) to *bear fruit*, as a tree, a plant, Ps. 128:3; Deu. 29:17; Isa. 11:1. Part. fem. **פָּרִיָּה** Isa. 17:6, and **פָּרָה** (for **פָּרִיָּה**) *fruitful*, sc. tree, Gen. 49:22. Metaph. Isa. 45:8.—(b) to *bear young*, used both of human beings and beasts; to *be fruitful*, Gen. 1:22; Ex. 1:7; 23:30. (Compare Pers. **بار** fruit; Goth. *bairan*, *gebāren*, *barn*, child. But this signification is in part expressed in the Indo-Germanic languages by peculiar forms; Lat. *pario*, *setum* and *fruges*, *fe-o*; whence *fetus*, *femina*, *secundus*, *fru-or*, *fruges*, *fructus*; Germ. *Wörde*, a fertile region. In the Phœnicio-Shemitic languages is **פָּרָה** to bear fruit, **פָּרָה** fruit.)

(2) to *be borne, to be borne swiftly, to run*, used of a chariot (Germ. *fahren*, Ch. **פָּרָה** to run); whence **פָּרָה** a litter, a chariot. Compare **פָּרָה** אֲפָרִיִן.

HIPHAL, apoc. **וַיִּפְר** to *render fruitful*, Gen. 41:52; to *increase with offspring*, Gen. 17:6, 20; 48:4; Lev. 26:9.

Derivative, **פָּרִי**.

**פָּרִיָּה** fem. of the noun **פָּרִי**—(1) a *young cow, a heifer* (*gâfê*), Gen. 41:2, seqq.; Num. 19:2, seqq.; also used of a cow yielding milk, Job 21:10; 1 Sam. 6:7, seqq.; bearing a yoke, Hosea 4:16. Metaph. "the kine of Bashan," is a name given to the luxurious women in Samaria, Am. 4:1.

(2) with the art. ("village of heifers"), [*Parah*], pr. n. of a town in the tribe of Benjamin, Josh. 18:23.

**פָּרָה** (for פָּאָרָה), a nouse, so called from its digging; Arab. نَارِ. Hence פָּרוֹת mice, Isa. 2:20; if (as is commonly done) the words are read separately. But see חֲפָפְרָה page cxcvii, A.

**פָּרָה** see פָּאָרָה.

**פָּרָה** (i. q. פָּאָרָה "branch"), [*Phurak*], pr. n. m. Jud. 7:10, 11.

**פָּרוּדָא** ("grain," "kernel"); [*Peruda*], pr. n. m. m. Ezr. 2:55; for which there is פָּרִידָא Neh. 7:57.

**פְּרוֹיִם** pl. פְּרוֹיִם Est. 9:19 כתיב, i. q. פְּרוֹיִם קרי.

**פָּרוּחַ** ("flourishing"), [*Paruah*], pr. n. m. 1 Ki. 4:17.

**פְּרוֹיִם** [*Parvaim*], pr. n. of a region where gold is obtained, 2 Chr. 3:6. Bochart regards it as the same as *Ophir*. I would rather regard it as signifying *oriental regions*, from the Sanscr. *pūrva*, former, before, oriental.

**פָּרוֹר** see פָּרָר.

**פָּרוֹר** m. a pot, so called from its boiling, see the root פֹּר No. II, compare פָּאָר No. I [taken as from the latter, in Thes.]; Num. 11:8; Jud. 6:19.

**פָּרוּ** an unused root. Arabic فَرَزَ to separate, to decide; cogn. to פָּרַר, where see. Hence —

**פָּרוּ** m. a leader, an officer over soldiers, a commander (pr. deciding, judge), Hab. 3:14.

**פָּרוֹן** id. ["rule, dominion," Thes.], Jud. 5:7; with suff. פָּרוֹנוֹ verse 11.

**פְּרוֹת** plur. f. plain and open regions, country, villages, opp. to fortified cities and to those in the mountains, i. q. פְּקָעָה (Arab. فَرَزَ plain.) Eze. 38:11. Esth. 9:19, "the cities of the plain country," opp. to the metropolis, verse 18. Zec. 2:8, "Jerusalem shall be dwelt in without being walled."

**פָּרוֹי** m. villager, one dwelling in the country, Deu. 3:5; 1 Sa. 6:18; Est. 9:19.

**פְּרוֹי** ("belonging to a village," i. q. פָּרוֹי), *Perizzite*, pr. n. (LXX. Περίζαιοι); collect. *Perizzites*, a Canaanitish race, dwelling in the mountains of Judah, overcome by the Israelites, Josh. 11:3; 17:15 (their dwelling in the mountains need not set aside the etymology proposed, as their ancient abodes may have been in the plains); Gen. 13:17; 15:20; Ex. 3:8, 17.

**פָּרוֹל** Chald. m., i. q. Hebr. פָּרוֹל iron, Dan. 2:33; seqq.; 4:20; 7:7.

**פָּרַח** — (1) TO BREAK OUT, TO BURST FORTH. — (a) used of the young, as issuing from the womb (Arab. فَرَج; compare at the root פָּרַר); whence **פָּרַחַת**, **אֶפְרוֹחַת**. — (b) to sprout, to flourish, to bud forth, as a plant, Isa. 17:11; Job 14:9; to put forth buds, leaves, flowers, as a tree (ausſchlagen), Cant. 6:11; Hab. 3:17. Metaph. — (a) used of the flourishing and prosperous condition of a person or nation, Ps. 92:8, 13; Isa. 27:6. — (β) Hos. 10:4, "punishment shall bud forth like the poppy." — (c) to break out, as a leprosy, sore (Germ. ausſchlagen), Lev. 13:12, seqq.: 14:43; Exod. 9:9, 10.

(2) to fly, like the Chald., Eze. 13:20 (How this signification can be reconciled with that of budding forth, see under the syn. גָּעַץ.)

**HIPHIL** — (1) to cause to bud forth, or flourish (said of God), Isa. 17:11; Eze. 17:24.

(2) to put forth (to make) buds and flowers, as a tree, Psalm 92:14; Job 14:9. Metaph. Prov. 14:11.

Derivatives, פָּרַחַת, פָּרַחַת, and pr. n. פְּרוֹיִת.

**פָּרַח** with suff. פָּרַחִי m., a sprout, shoot, of trees, Nah. 1:4; a blossom, a flower, Num. 17:23; Isa. 5:24; also an artificial flower, Exod. 25:33.

**פָּרַחַח** m., offspring of beasts; used in contempt of vile and wicked men (Brut), Job 30:12.

**פָּרַט** pr. TO SCATTER, TO STREW (kindred root to פָּרַר, פָּרַשׁ); hence, to scatter words, to boast, to prate (Arab. فَرَطَ; with which Abulwalid suitably compares the syn. نَشَرَ to scatter; whence نَشَرٌ a talkative man, a scatterer of words). Am. 6:5, הַפָּרָטִים עַל פִּי הַנָּבִל "they chatter (sing foolishly) to the sound of the nabel." Hence —

**פָּרַט** m. something scattered. Hence Levit. 19:10, פָּרַט פְּרָקָד "the scattered grapes (i. e. those fallen off) of thy vineyard," as rightly rendered by the Syr., Chald., Vulg. In the Talmud it is used of the scattered grains of the pomegranate.

**פָּרִי**, in pause פָּרִי, with suff. פָּרִי, פְּרִי, but פָּרִיִּים, Hos. 14:9; Eze. 36:8; and פְּרִיָּהֶם Am. 9:14; Jer. 29:28, m. (from the root פָּרַח).

(1) fruit, whether of the earth and field (corn), Gen. 4:3; Isa. 4:2; Ps. 72:16; 137:34, or of a tree, Gen. 1:12, 29; whence עֵץ פָּרִי fruit-bearing tree, Gen. 1:11. Metaph. used of the result of labour or



endeavour, the image often being preserved. Isaiah 3:10, "ye shall eat the fruit of your hands;" ye shall experience the results; Pro. 1:31; Jer. 6:19; 17:10; Ps. 104:13, "the earth is satisfied with the fruit of thy works;" i. e. it is watered with rain, which is the fruit of the sky and clouds. Pro. 31:16, פִּרְיָהּ "the fruit of hands;" i. e. gain. Isa. 10:12, פִּרְיָהּ "the fruit of pride;" used of boasting.

(2) *offspring*, Lam. 2:20; with the addition of פִּרְיָהּ Gen. 30:2; Deut. 7:13; 28:4.

פִּירָא see פִּרְנָא.

פִּרְנָא constr. פִּרְנָא Isa. 35:9; but pl. פִּרְנָא (of a form which should take dagesh, for פִּרְנָא) m. prop. *breaking, rending abroad*; used of wild beasts, Isa. 35:9; hence a *violent* (man), Ps. 17:4; Eze. 7:22; 18:10; Jer. 7:11; Dan. 11:14. Compare the root No. 3, a.

פִּרְן an unused verb. — (1) *to break* (like the Chald.), *to break down, to crush* (Arab. فَرَسَ). Hence פִּרְן.

(2) *to separate* (see at the root פִּרְד); whence פִּרְתָּא.

פִּרְן m., *oppression, tyranny*; from the signification of crushing (compare פִּרְן), Exod. 1:13, 14; Lev. 25:43, 46.

פִּרְתָּא f. *a vail*, which, in the holy tabernacle, separated the holy place from the holy of holies, Ex. 26:31, seqq.; Lev. 16:2, seqq.; Num. 18:7, seqq.

פִּרְם TO REND garments, Levit. 10:6; 13:45; 21:10. In the Talmud frequently; Syr. ܦܪܡ, to cleave. See at פִּרְד.

פִּרְמֶשְׁתָּא (Persic فرمشته "strong-fisted"), [Parnashta], pr. n. of a son of Haman, Esth. 9:9.

פִּרְנָךְ (perhaps for פִּנְךָ "delicate"), [Parnach], pr. n. m. Nu. 34:25.

פִּרְם TO BREAK, only in Kal in the phrase פִּרְם לָחֶם to break one's bread to any one; i. e. to distribute it, Isa. 58:7; and without לָחֶם Jerem. 16:7. Compare פִּרְש No. 1.

HIPHAL — (1) *to cleave, to divide*. Levit. 11:4, וּפִרְסָהּ "but cleaveth not the hoof," i. e. has not the hoof altogether cloven. Elsewhere —

(2) *the hoof* Levit. 11:3, 6, 7, 26; Deut. 14:7, &c. and without פִּרְסָהּ is nothing more than *to have* (pr. to make or produce) a *cloven hoof*.

Derivatives, פִּרְסָהּ, פִּרְסָהּ.

פִּרְם in pause פִּרְם pr. n. Heb. and Ch. *Persia, the Persians*, 2 Ch. 36:20, 22; Ezr. 1:1; 4:5, seqq.; 6:14; Daniel 5:28; 6:9, 13. Pers. پارس, پارس. Hence Gent. noun פִּרְסָא a *Persian*, Nehem. 12:22; and Ch. emphat. פִּרְסָא Dan. 6:29.

פִּרְם Ch. *to divide*, Dan. 5:25—28. Part. pass. פִּרְם verse 28.

פִּרְם m. a species of eagle, according to Bochart (Hieroz. ii. 185) *aquila marina*, or *ossifrage*, Arab. كاسر breaking, Lev. 11:13.

פִּרְסָהּ f. *a hoof*, pr. *cloven* (see the root), Exod. 10:26; Zec. 11:16; hence also the hoof of a horse, Isa. 5:28; Jerem. 47:3. Plur. פִּרְסָהּ Zec. loc. cit. and חֹת — Isa. loc. cit.

פִּרְסָא a *Persian*, see פִּרְם.

פִּרְעָא — (1) TO LOOSE, TO LET GO. (Syr. ܦܪܥ id. Compare the roots, beginning with פִּר under the word פִּרְד). Hence — (a) *to remit* a penalty, Ezek. 24:14. — (b) *to overlook, to reject* as counsel, admonition, Prov. 1:25; 4:15; 8:33; 13:18; 15:32. — (c) *to let the reins loose* to any one, *to let go unbridled*. Part. pass. פִּרְעָא lawless, unbridled, Ex. 32:25.

(2) *to make naked* (from the idea of loosening, casting off, the garments), e. g. the head, Nu. 5:18, specially by shaving, Levit. 10:6; 21:10. Part. פִּרְעָא made naked, naked, Lev. 13:45. (Chald. and Talm. id.)

(3) *to begin*, ἀρχαί (from the idea of loosing and opening, compare פִּרְעָא), hence *to go before*. (Arab.

فَرَع to be on high, to be highest, to surpass others; but the primary idea is that of going before, and not that of height). Jud. 5:2, וּפִרְעוֹת פִּיִּשְׁרָאֵל well rendered by the LXX. Cod. Alex. and Theod. ἐν ἀρχῇ ἀρχαί, etc., "which (war) the princes of Israel began," pr. "went before in," placed themselves in the front of the battle (בִּפְנֵי הַמִּלְחָמָה an die Spitze gestellt die Kämpfer). Opp. to הִתְנַחֵם the people followed willingly.

NIPHAL, pass. of Kal No. 1, c, *to become unbridled, lawless*, Prov. 29:18.

HIPHAL — (1) i. q. Kal No. 1, *to loose*, i. e. to dismiss from work, *to cause to leave off*, followed by מִן Exod. 5:4. (Arab. فَرَعَ I. IV. to be free from labour).

(2) causat. of Kal No. 1, c, *to make unbridled, lawless*, 2 Ch. 28:19.

**פרע** m.—(1) *hair* (so called from the idea of shaving, see the root No. 2), Nu. 6:5; Eze. 44:20.

(2) *a leader, commander* of an army, so called from his going before, see the root No. 3. Pl. פִּרְעוֹת (compare as to the sex of nouns of office, Lehrs. 468, 878), Deu. 32:42; Jud. 5:2. Arab. <sup>فرع</sup> *a prince, the head of a family.*

**פִּרְעָה** <sup>Φαράω</sup>, *Pharaoh*, a common title of the ancient kings of Egypt, until the Persian invasion. It is commonly put nakedly, like a pr. n. (Gen. 12:15; 37:36; 40:2, seqq.; 41:1, seqq., and so throughout the Pentateuch); more rarely with the addition of the words מִצְרַיִם <sup>1</sup> Ki. 3:1; 2 Ki. 17:7; 18:21; sometimes with the addition of a particular name, as פִּרְעָה נִכּוֹ 2 Ki. 23:29; פִּרְעָה חֲפֵרֵה מִי מִי Jer. 44:30.—פִּרְעָה רִכְבֵּי the chariots of Pharaoh, Cant. 1:9; either as received from Pharaoh, or made like Pharaoh's. This word properly signifies *king* in the Egyptian language, as was long ago observed by Josephus (Antiqu. viii. 6, § 2), and in Coptic it is written *pouro*, from *ouro* ruling, king, with the sign prefixed of the m. gen., whence *touro*, queen, *metouro*, dominion (see Jablonskii Opuscul. ed. de Water, i. 374. Scholz, Gram. Ægypt., p. 12, 14; and the remarks on the orthography of this name in the enchorial inscriptions in Kosegarten, De Prisca Ægyptiorum Literatura, p. 17); it was, however, so inflected by the Hebrews that it might seem to be a Phœnicio-Shemitic word, i. q. פֶּרַע prince (from the root פָּרַע), with the addition of the termination הָ = פֶּן.

**פִּרְעֵשׁ** an unused quadriliteral root. Æthiop. ለረፈርፀ: to spring, to dance. Hence undoubtedly is—

**פֶּרַעַשׁ** m.—(1) *a flea*, so called from its springing [1 Sam. 24:15; 26:20]. Arab. <sup>فرغش</sup> *Syriac* <sup>ܦܪܥܝܫܐ</sup> *transp.*

(2) [*Parosh*], pr. n. m. Ezra 2:3; 10:25; Neh. 3:25.

**פִּרְעָתוֹן** (perhaps “prince” from פִּרְעָה <sup>פרע</sup> [*Pirathon*], pr. n. of a town of the Ephraimites, Jud. 12:15; Gr. <sup>Φαραθών</sup>, 1 Macc. 9:50. The Gentile noun is פִּרְעָתָנִי Jud. 12:13, 15

**פִּרְפֵּר** (prob. “swift,” from <sup>فر</sup> *to flee*, <sup>פר</sup> *to move, to agitate*), [*Pharphar*], pr. n. of a small river, rising in mount Lebanon, and joining the Amarna near Damascus. In Geogr. Nub., and now called الفيحة, 2 Ki. 5:12.

**פָּרַץ** fut. יִפְרֹץ TO BREAK. This primary power not only lies in the letters פֶּר see פֶּרַד, but also in the syllable רִץ, <sup>רץ</sup> *רץ, <sup>רץ</sup> *reizen*, see at <sup>רץ</sup> *רץ*. Corresponding to this root, but with a prefixed sibilant are the Gothic, *spreitan*, German *springen*, *to spread*. By softening the middle semivocal radical, there is formed the root פוּץ (compare <sup>דרש</sup> *דרש*, <sup>דוש</sup> *דוש* for <sup>כרת</sup> *כרת* etc.), and all of these have nearly the same significations. Gen. 38:29. Specially—*

(1) TO BREAK DOWN, TO DESTROY (*niederreißen*), as a wall, Isa. 5:5; Ps. 80:13; Mic. 2:13; Ecc. 3:3; 10:8; Neh. 2:35; 2 Ki. 14:13, <sup>וירשלים</sup> *ירושלים* ... “and he brake down in the wall of Jerusalem four hundred cubits.” עִיר פְּרוּצָה a city with the walls broken down, Prov. 25:28; (compare as to the primary sense of the word עִיר under that word).

(2) *to break asunder*, i. e. *to scatter, disperse* hostile forces, 2 Sam. 5:20; Ps. 60:3. Intrans. *to disperse, to spread itself abroad*, as a people, or a flock, Gen. 28:14; Ex. 1:12; hence *to increase* in number. Hos. 4:10, “they commit whoredom, <sup>ולא</sup> *ולא* יִפְרְצוּ but do not increase (in number);” Gen. 30:30; Job 1:10. Also used of a man whose riches increase, Gen. 30:43; used of a rumour spreading itself abroad, 2 Ch. 31:5. Metaph. *to be redundant, to overflow*, with an acc. of the thing (like other verbs of abundance). Pro. 3:10, <sup>תירש</sup> *תירש* יִפְרֹצוּ “thy wine-press shall overflow with new wine;” others not so well, “thy wine-presses shall burst with new wine,” for neither can the vat of a wine-press, nor yet the wine-press itself burst with plenty of new wine, which a cask or wine skin alone can. Comp. פָּרַץ 2 Sa. 5:20; and syn. פוּץ No. 3.

(3) *to break forth upon*, followed by <sup>פ</sup> *einbrechen auf jem.* Ex. 19:22, 24; 2 Sa. 6:8; 1 Ch. 15:13, seq.; followed by an acc., Job 16:14. Also *to produce by breaking through*. Job 28:4, <sup>פרץ</sup> *פרץ* נָחַל “he breaks (a mine) through;” i. e. he sinks a shaft into the ground. Hence—(a) in a bad sense, *to act violently* (whence פָּרִיצִי), Hos. 4:2.—(b) in a good sense, *to be urgent* in prayers, followed by <sup>פ</sup> 1 Sa. 28:23; 2 Sa. 13:25, 27.

NIPHAL, pass. of No. 2; part. נִפְרָץ *spread abroad*, i. e. frequent; 1 Sa. 3:1.

PUAL, pass. of No. 1, *broken down*, Neh. 1:3.

HITHPAEL, *to break off*, i. e. *to separate oneself* from any one, 1 Sa. 25:10.

Derivatives, פָּרִיצִי, פָּרִיצָה, and—

**פָּרִיצִי** m: pl. יָם Amos 4:3, and זֶה Eze. 13:5.—(1) *rupture, breach* of a wall, 1 Ki. 11:27; Isaiah



30:13; Am. 4:3; Job 30:14, **כָּפְרוּ רָחֵב יָאֲתִיזוּ** rightly rendered by the Vulg. *quasi rupto muro irruerunt*, a metaphor, taken from besiegers who rush into a city through breaches in the wall, in great numbers and with great violence. From the san. idea is the phrase **לִעֲמֹד בְּכִרְוֹן** to stand in the breach, to repel the enemy, which would be the act of the bravest soldiers, who would expose their lives to most imminent peril, Job. 22:30 (compare Eze. 13:5); Psalm 106:23.

(2) *dispersion*—(a) of enemies, *slaughter*, Jud. 21:15; Ps. 144:14. Hence **פָּרַץ עֵינָא** pr. n. of a place, 2 Sa. 6:8; 1 Ch. 13:11.—(b) a dispersion of water, a diffusion, 2 Sa. 5:20.

(3) *an irruption, invasion, violence*; Job 16:14, "he rusheth upon me **פָּרַץ עַל פְּנֵי פָרִץ** violence upon violence."

(4) [*Pharez, Perez*], pr. n. m. Genesis 38:29; 46:12. Patron. **פָּרִיצ' Nu. 26:20.**

**פָּרַק** TO REND, TO BREAK (an onomatopoeic root, widely extended with the same signification in the Indo-Germanic languages, as Sanscr. *prah*, Lat. *frango*, Gothic *brikan*, ap. Keron. *prichan*, Germ. *brechen*, *brochen*, to break. In a softer form it is **פָּרַךְ** to break the knees, i. e. to bend them, and by casting away the labial, *ρήγνυμι*). Specially—

(1) *to break off*, followed by **מִעַל** Gen. 27:40.

(2) *to break or crush bones and limbs* (used of a wild beast), Ps. 7:3.

(3) *to break away, to liberate*, Psalm 136:24; Lam. 5:8 (Syr. **ܦܪܟܝܐ** id.).

PIEL.—(1) *to break off, to tear off*, Exod. 32:2; Zec. 11:16.

(2) *to break, or rend in pieces*, 1 Ki. 19:11.

HITHPAEL.—(1) *to be broken in pieces*, Ezek. 19:12.

(2) *to break, or tear off from oneself*, with an acc. Exod. 32:3, 24; compare Hebr. Gramm. ed. x. § 53. 3, d.

Derivatives, **פָּרַק, פָּרַק, מִפְּרָקָת**.

**פָּרַק** prop. *to break off*, as the Hebr.; hence, *to redeem* [to get deliverance from], Dan. 4:24.

**פָּרַק** const. **פָּרַק** *broth, soup*, Isa. 65:4 כְּחֵיב, so called from the fragments of bread (*Brocken*), on which the broth is poured; compare Arab. *مفروقة* food made of fragments of bread with hot oil poured on them. The same is **מָרַק**, which see.

**פָּרַק** m.—(1) *violence, rapine* (so called from the idea of breaking in upon), Nah. 3:1.

(2) *a crossway*, so called from the idea of separating; compare Arab. **فُرَق** to separate, Obad. 14.

I. **פָּרַר** TO BREAK, TO BREAK IN PIECES (compare **פָּרַר** No. I). In Kal once inf. absol. **פָּרַר** Isaiah 24:19 (although its form might be more correctly referred to **פָּרַר** No. I.)

HIPHI'L **הִפָּרַר** (in Pause **הִפָּר** Gen. 17:14), inf. **הִפָּר**, with aff. **הִפָּרְקָם** Lev. 26:15.—(1) *to break*, always used figuratively, as a covenant, Lev. 26:44; Isa. 33:8; Eze. 17:16; a law, Ps. 119:126.

(2) *to make void*, as counsel, 2 Sam. 15:34; Ps. 33:10, compare Job 5:12; Prov. 15:22; Isa. 44:25; *to declare void*, e. g. a vow, Nu. 30:9, 13; intrans. to be void, Ecc. 12:5. Hence—

(3) *to bring to nothing* (*vernichten*), *to take away*, as piety, Job 15:4; any one's right, Job 40:8; Ps. 85:5, **הִפָּר פֶּעַקְךָ עִמָּנוּ** "take away (avert) thy anger which is with us" (towards us).

HOPHAL **הִפָּר** *to be made void*, Isa. 8:10; Jerem. 33:21.

POEL **פִּוּרַר** *to divide* (the sea), Ps. 74:13.

HITHPOLEL **הִתְפֹּרַר** *to be broken, cleft*, i. e. to quake (as the earth), Isa. 24:19.

PILPEL, *to shake* (compare Isa. 24:19), Job 16:12.

II. **פָּרַר** i. q. **פָּרַה, פָּרָה** TO BE BORNE SWIFTLY, TO RUN. Hence **פָּרַפַּר**, which see [also in Thes. **פָּר, פָּרַר**].

**פָּרַשׁ** fut. **יִפְרַשׁ**.—(1) i. q. **פָּרַס** TO BREAK, TO BREAK IN PIECES, Mic. 3:3. **לִפְרַשׁ לָחֶם** to break (to give) bread to any one, Lam. 4:4.

(2) *to expand, to spread out* (which comes from the idea of being broken apart and arranged, compare **פָּרַץ** *aus Spreizen*) ["Ch. **פָּרַשׁ, פָּרַשׁ** id., Arab.

**فَرَش** to spread upon the ground"], e. g. a garment, Num. 4:6, 8; a sail, Isa. 33:23; wings, Ex. 25:20; 1 Ki. 8:7; the hands, whether it be to pray (followed by **אֶל** to any person or thing, Ex. 9:29, 33; 1 Ki. 8:38; **ל** Ps. 44:21), or to give bountifully, followed by **ל** of pers. Prov. 31:20, or to seize, followed by **עַל** of the thing, Lam. 1:10. Metaph. Prov. 13:16, "a fool spreads abroad his folly," makes it manifest.

(3) *to disperse; whence—*

NIPHAL, *to be dispersed*, Eze. 17:21.

PIEL **פָּרַשׁ** Isa. 25:11, fut. **יִפְרַשׁ** *to spread out*, as the hands in praying to God, Isa. 1:15; 25:11; 65:2; Psalm 143:6. An unusual use is **פָּרַשְׁתִּי בְיָדַי** "to spread forth with the hands," Lam. 1:17 (compare **הִקְמִיר בְּשֵׁפָה, בְּשֵׁנִים, הִקְמִיר שְׁנִים**).

(2) *to disperse*, Ps. 68:15; Zec. 2:10.

Derivative, *מִפָּרֵשׁ*.

## פָּרֵשׁ

prop. *to cleave* (see Hiphil); hence—(1) *TO SEPARATE, TO DISTINGUISH* (i. q. Ch. and Syr.; whence *פָּרֵשׁ*, *פָּרֵשׁ* a Pharisee, i. e. separated, singular).

(2) *to declare distinctly, to define, compare* *קָבַץ* No. 2, Lev. 24:12.

(3) *to expand, to spread out*, specially the feet in riding on horseback (see *פָּרֵשׁ*), compare the quadrilateral *פָּרֵשׁ* and *פָּרֵשׁ*.

NIPHAL, *to be dispersed*, Eze. 34:12, where, however, many copies, both MSS. and printed, have *נִפְרָשׁוּ*, which is more suitable to the usage of the language, see *פָּרֵשׁ*.

PUAL, pass. of No. 2, *to be distinctly said*, Nu. 15:34; Neh. 8:8, "and they read in the book of the law *מִפָּרֵשׁ* (Vulg. *distincte*, i. e. word by word, Syr. faithfully), and they gave the sense, and they explained what they read," compare Ezra 4:18. Others (whose opinion has of late been defended by Hengstenberg, *De Authentia* Dan. p. 199) interpret this "with a translation," sc. in Chaldee; but see *Gesch. d. Hebr. Spr.* p. 45, 46; and note 51. See also the use of the noun *פָּרֵשׁ*.

HIPHAL, *to pierce, to wound*, Prov. 23:32. (Syr.

*اِحْفَاف*, Arab. *نَرَتْ* id., *اِحْمَال* a goad.)

Derivatives, *פָּרֵשׁ*, *פָּרֵשׁ*, *פָּרֵשׁ*.

*פָּרֵשׁ* Ch. id. PAEL, part. pass. *מִפָּרֵשׁ* *distinctly, accurately*, word for word, Ezr. 4:18. Vulg. *manifeste*. Syr. faithfully. See the Heb. *פָּרֵשׁ* Pual.

*פָּרֵשׁ* (of the form *קָטַל*), const. *פָּרֵשׁ* Ezek. 26:10 (before a cop.); pl. *פָּרֵשִׁים* (the Kametz remaining).

(1) *a horseman* (Syr. *فَارِس*, Arab. *فَارِس*), as properly so called, one who sits on a horse and not on an ass (Arab. *حَمَار*), or a camel (*اَكْب*), Jer. 4:29; Nah. 3:3; pl. *פָּרֵשִׁים* Gen. 50:9; Ex. 14:9, seqq.; 1 Sa. 8:11, and very frequently. Isaiah 21:7, *פָּרֵשִׁים* "a pair of horsemen" (*Paare von Reitern auf Rossen*). Opp. *רָכַב* *חֲמֹר* *וּמָל*, *רָכַב* those who ride on asses and camels, verse 9.

(2) *a horse*, on which a man sits (*Reitpferd*), which was also in Latin called *eques*, according to Gell. xviii. 5; Macrob. Sat. vi. 9 (comp. *equitare*, used of a horse running with a rider, Lucil. Ap. Gell. ibid.). It is manifestly distinguished from *סוּסִים* common horses which draw chariots. 1 Ki. 5:6, "Solomon had

forty thousand pairs of horses (*סוּסִים*), which ran in chariots, and twelve thousand steeds," i. e. horses for riding on. Eze. 27:14, "from Armenia came to thy fairs *סוּסִים* *וּפָרֵשִׁים* (common) horses, and horses for riding, and mules." (Here I formerly translated the word as slaves riding on the horses as grooms, *Reiter zu ben Pferden*). *פָּרֵשִׁים* 2 Sam. 1:6, *horsemen*. Once (Isa. 28:28) it is used of horses treading out corn, but a rider sits upon these also. (Arab. *فَرَس*, Æth. *ሰውል*: a horse.)

It may seem strange that I should derive the word for *horse* from that for *horseman*; but I am persuaded that we should thus regard it for the following reasons—(a) the authority of the points, since in the signification of *horses* also, it occurs *פָּרֵשִׁים* (not *פָּרֵשִׁים*).—(b) the analogy of the usage of language in Latin; and—(c) the etymology, which can only be given with any probability in this manner. *פָּרֵשׁ* *horseman*, is easily derived from *פָּרֵשׁ* to open the legs wide, which in Arabic is more fully expressed by *فَرَشَ وَفَرَشَ*.

*פָּרֵשׁ* with suff. *פָּרֵשׁוֹ* m.—(1) *excrements, dung, faeces* in the belly, Exod. 29:14; Lev. 4:11; 8:17;

Mal. 2:3. Arab. *فَرَش*.

(2) [*Peresh*], pr. n. m. 1 Ch. 7:16.

*פָּרֵשָׁה* (for *פָּרֵשָׁה* verbal of Piel), *a distinct or accurate declaration*, Est. 4:7; 10:2. See the root No. 2.

*פָּרֵשָׁן* Heb. and Ch. *an apograph, a copy* (of a letter), Ezra 4:11, 23; 5:6; 7:11. (In Targ. id. Syr. *فَرَشَان*. Of its origin I can give no account.) Another form of the same noun is *פָּרֵשָׁן* Esther 3:14; 4:8.

*פָּרֵשֶׁד* quadril. not used as a verb, Arab. *مَرَشَد* and *فَرَشَ* to distend, to spread out the feet, compounded of *פָּרֵשׁ* which signifies the same (see No. 3, and *פָּרֵשׁ*), and *פָּרַד* to spread out. Hence—

*פָּרֵשָׁדוֹן* ἄπ. λεγόμεν. Jud. 3:22, according to Targ. Vulg., Luth. *dung* (comp. *פָּרֵשָׁדוֹן* (פָּרֵשָׁדוֹן) "and there came out dung" from the wound; but the paragogic rather requires it to be understood of a place at which anything came out. I prefer, therefore, "and (the sword) came out between his legs;" see the root, and *פָּרֵשָׁדוֹן*. In the gender of the verb *פָּרֵשָׁדוֹן* there is no difficulty, as the verb is rather far from its noun (compare Heb. Gramm. § 144, note 1, esp-



cially the instance, *Zec. 13:7*). — LXX. *Vatic. καὶ ἐξῆλθεν* ('*ἄδω*) *ἔγη προστάδα*, as if *הַפְּרִשְׁתָּה* were the same as *הַפְּרִשְׁתָּה* verse 23, but nothing can be imagined more frigid than such a repetition, and it is clear that verse 23 passes on to something else. In like manner Ewald (*Heb. Gramm.* p. 519), interprets, *he* (Ehud) *went out* abroad (*er ging ins Freie*), comparing *فرشد* (see above, which does not avail much in this place), and *פרנות* country.

**פרשו** *quadril.* TO EXPAND, TO SPREAD OUT, compounded of *פרש* No. 3, and *פרו* to expand (compare *פרות*). *Job 26:9*. See *פרש*.

**פרשנדאתא** [*Parshandatha*], Pers. pr. n. of one of the sons of Haman, *Esth. 9:7*. (The form savours of the Chaldee, and denotes interpreter of the law; but it was more probably a name of Persian origin, inflected in the Chaldee manner, perhaps *بريشن داد* "given forth to light.")

**פרת** an unused root, Syr. and Ch. to break, i. q. *פרש*. Arab. *فرت* to be sweet (used of water); hence —

**פרת** pr. n. *Euphrates*, a river of Syria which rises in the mountains of Armenia, and southward of Babylon unites with the Tigris, and empties itself into the Persian gulf, *Gen. 2:14; 15:18; Deu. 1:7; Jer. 2:18; 13:4—7* (where some incorrectly understand Ephrata). *Jer. 46:2*, and frequently; comp. *נר* No. 2, Gr. *Εὐφράτης* (from *אפרת*), Arab. *فرات* which also denotes *sweet water* (the water of the Euphrates is sweet and pleasant-tasted; comp. *Jer. 2:18*); see the root.

**פרת** f. a fruit-bearing tree, see *פרה*.

**פרתמים** pl. nobles, chief men among the Persians, *Esth. 1:3; 6:9*; the Jews, *Dan. 1:3*. A word of Persian origin, which is in the Pehlevi language *pardom*, first; (see Anquetil du Perron, *Zend-Avesta*, ii. p. 468); compare Sanscr. *prathamā*, first. In the Zendic language, instead of this is used *peoerim* (compare Sanscr. *pura*, former, before that; *purāna*, old). From the former comes the Gr. *πρωτος*; from the latter, Lat. *primus*.

**פשע** TO SPREAD (as the leprosy), *Levit. 13:7*, seqq. (Arab. *نشا* V., to be propagated (used of a disease); Aram. *פסא* id. The primary idea is that of going apart and spreading out; a signification common to verbs beginning with the syllable פס, פש,

*פש* (פת); commonly expressed in Latin by the prefix, *dis, di*).

**פשע** TO STRIDE; followed by *פ* to rush upon, *Isa. 27:4* (Chald. *פסע* id.). The primary idea is that of throwing apart and expanding the legs (see at *פשה*); whence *מפשעה* and —

**פשע** m. a step (from the idea of stepping), *1 Sam. 20:3*.

**פשק** TO SEPARATE, TO OPEN WIDE (the lips), *Prov. 13:3*.

*PIEL*, to separate, throw apart (the legs), *Eze. 16:25*.

**פש** *ἀπ. λεγόμεν.* *Job 35:15*; which has been rendered (as indeed the context almost demands) *παράπτωμα*, *scelus*, by the LXX. and Vulg., as though it were the same as *פשע*; and it may be examined by Grammarians, whether *פש* may not be for *פשע*, *פשע*, the *ע* at the end being cast away; like *נש* *Job 15:31* *נשא* for *נשא*. In former editions I rendered it *pride, ferocity*, comparing the root *פוש* No. I. Others, with the Hebrew doctors, take it to be *multitude*, sc. of sins. But these explanations are harsh, and I would rather replace *פשע*.

**פשח** only in *Piel*, TO BREAK IN PIECES, TO TEAR IN PIECES, *Lam. 3:11* (Aram. id.).

**פשחור** [*Pashur*], pr. n. — (1) of a priest, contemporary with Jeremiah, *Jer. 20:3; 38:1*; to the signification of which allusion is made, loc. cit.; namely, *prosperity everywhere* (from *פשה* Arab. *نفسح* to be wide, ample; and *חור* round about). Opp. to *מגור מפקיב*. — (2) *Jer. 21:1*. — (3) *Ezr. 2:38; 10:22; Neh. 7:41; 10:4*.

**פשט** fut. *יפשט*. — (1) pr. TO EXPAND, TO SPREAD OUT, TO EXTEND (Syriac *ܦܫܬ*; Arabic *بسط*; cogn. to *פסח* No. 1, 2); always intrans., to spread oneself out; used of hostile troops, *1 Ch. 14:9, 13*; of a swarm of locusts, *Nah. 3:16*; followed by *על* of the land or people; to rush upon, to attack (in order to take booty), *Job 1:17; Jud. 9:33, 44*; also followed by *אף* *1 Sam. 27:8; 2 Ch. 25:13; 28:18*; accus. *1 Sam. 30:14*.

(2) to put off a garment (which is done with opening and unfolding it, as on the other hand a garment is bound together when put on; compare *פשיט*); followed by an acc., *Lev. 6:4; 16:23; Cant. 5:3*, etc. Absol. *פשטה* strip off (garments)! *Isa. 32:11*.

PIEL, *to cause to put off*, i. e. *to spoil the slain*, 1 Sam. 31:2; 2 Sam. 23:10; 1 Ch. 10:8.

HIPHIL, *to cause to put off one's garments*.—

(a) followed by an acc. of pers., *to strip* any one (jem. *aufziehen, entkleiden*), Hos. 2:5.—(b) followed by an acc. of the garment, 1 Sam. 31:9; Job 22:6.—(c) with two acc., *to strip* any one of any thing, Gen. 37:23; Num. 20:26, 28; or an acc. of the thing, and מַעַל of pers., Mic. 3:3 (compare מִפּוֹל Mic. 2:8); Job 19:9.

(2) *to flay* victims, Levit. 1:6; 2 Chron. 29:34; 35:11 (compare Mic. 3:3).

HITHPAEL, *to strip oneself* of clothing, 1 Sam. 18:4.

פֶּשַׁע—(1) *TO FALL AWAY, BREAK AWAY* from any one, followed by פָּ 2 Ki. 1:1; 3:5, 7 (properly *TO BREAK* a covenant entered into *with* him; just like the Germ. mit jem. *brechen*, *to break* with any one. Compare Arab. فسق *to fail from*; compare Aram. פֶּשַׁע *to break*); 2 Ki. 8:20, 22. Specially *to turn away* from God. Followed by בִּיהֶוָה Isa. 1:2; Jer. 2:29; 3:13; Hos. 7:13. Hence—

(2) *to sin, to transgress*, Prov. 28:21; followed by עַל (against) Hos. 8:1. Part. פֹּשְׁעִים sinners (those who turn aside from God), Isaiah 1:28; 46:8; and frequently.

NIPHAL, recipr. of No. 1. Proverbs 18:19, אָח וּפֶשַׁע among themselves (*die mit einander brechen*). Hence—

פֶּשַׁע with suffix פֶּשְׁעִי [plur. פֶּשְׁעִים] m.—(1) *defection, rebellion*, Pro. 28:2.

(2) *a fault, a trespass*, Genesis 31:36; 50:17; especially, *sin, transgression* against God, Job 33:9; 34:6, 37; Psalm 32:1. It appears to be a stronger word than חַטָּאת Job 34:37. Plur., Prov. 10:12; Amos 1:3, 6. Meton—(a) used of the penalty of transgression, Dan. 9:24 [?].—(b) used of a sacrifice for sin, Mic. 6:7 [?].

פִּשְׁרֵי Chald. i. q. Hebr. פָּתַר *TO EXPLAIN, TO INTERPRET*, as visions, dreams, Dan. 5:16. (Arab. فسّر id.).

PAEL, id., Dan. 5:12. Hence—

פִּשְׁרָא emphat. פִּשְׁרָא Chald. masc. *explanation, interpretation*, Dan. 2:4, seq.; 4:4, seq.

פִּשְׁרָא Hebr. id., Ecc. 8:1.

פָּשַׁת an unused root, perhaps i. q. Arabic فاش *to shake up*, specially *to card cotton* (see Avic., in

Castell.), Syriac عَمَّمَ carding. [Instead of this root there is given in Thes. פֶּשַׁשׁ.] Hence—

פִּשְׁתָּה [in Thes. פֶּשַׁת] with suffix פֶּשְׁתִּי Hosea 2:

7, 11; and פִּשְׁתָּה plur. פֶּשְׁתִּים fem. (Isa. 19:9)—

(1) *flax*, sing., Ex. 9:31; plur., Levit. 13:47, seq.; Deut. 22:11; Isa. 19:9; Jerem. 13:1. פֶּשְׁתִּי הָעֵץ Josh. 2:6, *flax of tree*, cotton (see the root), (both flax and cotton are also expressed in Syriac and

Arabic by the same word, كَتَن, كَتَن; but this is rendered by LXX., Vulg., Syr., *stalks of flax*, prop. flax of wood, or flax wood, which would rather be called עֵץ הַפֶּשְׁתִּים.

(2) a wick made of flax or cotton, Isaiah 42:3; 43:17. (Foster, De Byssos Antiqu., p. 63, considers פֶּשְׁתָּה to be of Egyptian origin, from ΠΕΑΤΗ, prop. thread plant, with the art, pi.).

פָּת fem. (Prov. 17:1; 23:8) with suffix פָּתִי plur. פָּתִים (from the root פָּתַת *a bit, a crumb* of bread, *a morsel*, Gen. 18:5; Jud. 19:5, etc. Ps. 147:17, “he sendeth forth his ice קָפְתִּים like morsels (of bread);” compare Germ. *Stücken*, used both of bread and snow.

פָּת with suff. פָּתֶהוּ Isaiah 3:17; pl. פָּתוֹת *interstice, space between*, Arab. فَوْت, from فَاَت VI.

*to stand apart* from one another. (It sometimes follows the analogy of verbs עָנַע sometimes עָנָא as in Arabic). Specially used of the space between the feet, i. e. *pudenda muliebria*, Isa. loc. cit. Figuratively פָּתוֹת *the hollowed parts of hinges*, 1 Kings 7:50.

פָּתָאִים see פָּתִי.

פָּתָאֵם adv. (for פָּתַע from פָּתַע a moment, with the termination מַ and ע changed into א), *evidently, in a moment*, Josh. 10:9. It is also put after nouns in genit., as פָּתָאֵם פָּתַר sudden terror, Proverbs 3:25; often after פָּתַע (with an intensive power) פָּתַע פָּתָאֵם Nu. 6:9; פָּתַע פָּתָאֵם Isa. 29:5; also transp. פָּתַע פָּתָאֵם Isai. 30:13. With prefix פָּתַעַם 2 Ch. 29:36.

פָּתַב m. *delicate food, dainties* (of a king),

Dan. 1:5, 8, 13, 15; 11:26. Syr. فَوْجِي in Barhebr. and Ephr. id. Its Persic origin cannot be doubted, although it is explained in two different ways. Lorschach (Archiv f. morgenl. Litt. ii. 313) regards it as compounded of پَن, an idol, and باج, food, as if food set out for deities (in lectisternia).



Bohien, on the other hand (in Symb. p. 23), writes it in Persic **پاد** *food of a father*, i. e. of a king; this latter appears the preferable explanation. As to the word **בז** *food*, see above at that word. [But see Benfey.]

**פְּתָנָם** m. a word of the later Hebrew (see Ch.), *sentence, edict*, Esth. 1:20; Ecc. 8:11.

**פְּתָנָם** Ch. emphat. state, **פְּתָנָא** m.—(1) *a word*, i. q. **דָּבָר**, *λόγος*, Dan. 3:16; hence *sentence, edict*, Ezr. 4:17; Dan. 4:14; *a letter, an epistle* (*λόγος*), Dan. 5:7.

(2) *something, anything*, Ezr. 6:11. (Syriac **ܦܬܢܐ** id. The origin of this word is to be sought in Persic, in which **پیغام**, *Pehlev. pedam* is, a word, an edict, a mandate.)

**פָּתַח**—(1) pr. TO SPREAD OUT, TO OPEN. (Kindred are **פָּתַח**, **פָּתַח**, also the roots beginning with the letters **פֶּשֶׁח**, see **פָּשַׁח**). In the Indo-Germ. languages; compare Sanscr. *pad*, to spread out, Gr. *παίω*, *παίωμι*, Lat. *pateo*.) Proverbs 20:19, **פֶּתַח שְׁפִתָּיו** "one who opens his lips," used of a garrulous man, whose lips are opening continually.

(2) intrans. *to be open*, figuratively *to be open and ingenuous in mind*, like children and young people (Arab. **نَسَا** to be ingenuous, youthful); hence *to let oneself be persuaded*. Deu. 11:16, **פִּן יִפְתָּה לְבַבְכֶּם**, "let not your heart be deceived." Job 31:27. Part. **פֶּתַח** *simple, foolish*, Job 5:2; fem. **פֶּתַח** Hosea 7:11.

NIPHAL, *to let oneself be persuaded*, Jer. 20:7; *to let oneself be enticed*, followed by **עַל** to any thing, Job 31:9.

PIEL **פָּתַח**—(1) *to persuade* any one (*πειθω*), Jer. 20:7; especially in a bad sense, 1 Ki. 22:20, seq.; Jud. 14:15; 16:5; 2 Sam. 3:25; hence *to entice, to seduce*, Ex. 22:15; Prov. 1:10; 16:29.

(2) *to deceive* any one, *to delude* with words (Gr. *ἀπατάω*, to which Greek etymologists commonly assign an incorrect derivation), Ps. 78:36; Prov. 24:28, **הֲפַתִּית בְּשִׁפְתֶּיךָ** "wilt thou deceive with thy lips?" i. e. deceive not, see ¶ No. 1, a.

PUAL, i. q. Niphal, *to let oneself be persuaded*, Prov. 25:15; *to let oneself be deceived*, Eze. 14:9; Jer. 20:10.

HIPHAL, *to cause to lie open*, Gen. 9:27, **יִפְתָּ אֱלֹהִים** *לַיָּפֶת* "may God concede an ample space to Japheth:" a paronomasia is observable in these words.

Derived nouns, **פְּתִי**, **פְּתִי**, Chald. **פְּתִי**, pr. n. **פֶּתַח**, and —

**פְּתוּאָל** ("ingenuousness of God" = holy simplicity? unless it rather be for **פְּתוּאָל** "man of God") [*Pethuel*], pr. n. m. Joel 1:1.

**פְּתוּחָה** m. 2 Ch. 2:13; Zec. 3:9; pl. **פְּתוּחִים** *sculpture, engraving*, Ex. 28:11, 21, 36; 39:6; 1 Ki. 6:29. See the root, Piel No. 4.

**פְּתוּר** ("interpretation of dreams," perhaps i. q. **בֵּית פְּתוּר** house, or habitation of the *ἐνερπῶπολοι* ["perhaps i. q. Ch. **פְּתוּרָא** table"]), [*Pethur*], pr. n. of a town on the Euphrates, where Balaam dwelt. Num. 22:5 (compare 23:7); Deut. 23:5.

**פְּתוּת** i. q. **פֶּתַח** *a bit, morsel*, Eze. 13:19.

**פָּתַח**—(1) TO OPEN (Syr., Arab. **فَتَحَ**, Aeth. **ፈተሐ**: id., compare the kindred roots **פָּתַח** and **פָּתַח**), as the eyes, 1 Ki. 8:29 (compare **פָּתַח**); a door, Jud. 3:25; a book, Neh. 8:5, etc. Specially the following phrases are to be noticed—(a) **פָּתַח אֶפְתּוֹ** *to open the mouth*, whether it be to eat, Eze. 3:2, or to sing, Ps. 78:2; or to speak, especially after silence, Job 3:1; 33:2; hence *to speak, to utter words*, Prov. 31:8; Ps. 109:2, and, on the other hand, *not to open the mouth*, i. e. to be silent, Ps. 39:10; Isa. 53:7. Different from this is—(b) *to open any one's mouth* (said of God), i. e. to cause one to speak who had been dumb, Num. 22:28, or not fluent, Eze. 3:27; 33:22.—(c) *to open* any one's ear, i. e. to reveal to him, used of God, Isa. 50:5, compare 48:8.—(d) *to open one's hand* to any one (followed by **לְ**), i. e. to be liberal towards him, Deut. 15:8, 11.—(e) Cities which surrender are said *to open* (sc. their gates) to the besiegers, Deu. 20:11; 2 Ki. 15:16.—(f) *to open corn*, a bold figure for to open the granaries, to sell the grain, Am. 8:5.

(2) *to let loose*, as a sword, i. e. to draw it, Ps. 37:14; Eze. 21:33; a captive (to free from prison), Isa. 14:17.

(3) *to begin, to lead in* (*εἰσφέρειν*), e. g. a song, Ps. 49:5.

NIPHAL—(1) *to be opened*, Gen. 7:11; Isa. 35:5; Eze. 1:1.

(2) *to be loosed*, used of a girdle, Isa. 5:27; *to be set free*, used of a captive, Job 12:14.

PIEL—(1) *to open*, i. q. Kal, Job 41:6, and intrans. *to open oneself*, Cant. 7:13 (of a flower); *to be opened* (used of the ear), Isa. 48:8.

(2) *to loose*, as bonds, Job 30:11; 38:31; 39:5; Ps. 116:16; a girdle, Ps. 30:12; Isaiah 20:2, etc. Part. **פֶּתַח** *one who looses*, sc. a girdle, used of a warrior taking off his armour after a battle. Also,

followed by an acc. of pers. whose bonds are loosed, Jer. 40:4; or whose girdle is loosed, Isa. 45:1.

(3) to open the ground with a plough, to plough, Isaiah 28:24; and (what is similar to this)—

(4) to engrave, to carve, wood, 1 Ki. 7:36; precious stones, Ex. 28:36; also used as to ornamental stones for building, Zec. 3:9.

PUAL, pass. of Piel No. 4, Ex. 39:6.

HITHPAEL, to loose oneself (from bonds), Isaiah 52:2.

Derived nouns, פתח, פתחה, פתוח, פתחיה, מפתח, and pr. names יפתח, נפתח, נפתחים.

פתח Ch. to open, Dan. 6:11. Pret. pass. Dan. 7:10.

פתח with suff. פתחי, plur. פתחים, const. פתחי, m. an opening, entrance; hence פתח שער העיר at the entrance of the gate of the city, Josh. 20:4; Jud. 9:35; compare Prov. 1:21. פתח עינים in the gate of (the town or village of) Enaim, Gen. 38:14. Hence—

(1) a door, of a tent, Gen. 18:1; of a house, Gen. 19:6, 11; of the temple, 1 Ki. 6:8. Acc. פתח at the door, Gen. locc. citt.; and after verbs of motion, Job 31:34; where also there is פתחה Gen. 19:6.

(2) the gate of a city, Isaiah 3:26. Metaph. the gates of the mouth, Pro. 8:34; a gate of hope (used of the valley of Achor), Hos. 2:17.

פתח m. declaration, opening, open and perspicuous statement, Psalm 119:130. (Syr. פתח Aphel, to declare, to illustrate. Arab. Conj. X. id.)

פתחון const. פתחון m. opening (of the mouth), Ez. 16:63; 29:21.

פתחיה ("whom Jehovah looses," i.e. has set free), [Pethahiah], pr.n. m. 1 Chron. 24:16.—(2) Ezr. 10:23; Neh. 9:5.—(3) Neh. 11:24.

פתח, in pause פתח ["also without pause, Pro. 9:4, 16; 14:15"], plur. פתחים Prov. 1:22, 32, and פתחים Pro. 1:4; Ps. 116:6, m.

(1) simplicity, folly (see the root No. 2), Prov. 1:22

(2) concr. a silly person, one easily persuaded and enticed, Pro. 7:7; 22:3; 27:12; Psalm 116:6; specially, a credulous person, Pro. 14:15; unskilful, Psalm 19:8.

פתח m. Ch. with suff. פתחה breadth, Dan. 3:1; Ezra 6:3.

פתחיתא απαν λεγόμεν. Isaiah 3:24, prob. a large cloak, such as used to be made of a round form;

comp. of פתח i. q. Ch. פתח breadth, and פתח round, cf. i. q. Ch. פתח a cloak.—LXX. χιτών μεσπορεύς. Vulg. fascia pectoralis. Those who adopt the latter rendering regard the word as being compounded of Ch. פתח linen, and פתח thread, cord; but this does not appear suitable. [In Thes. it is supposed to be compounded of "פתח and פתח i. e. a variegated garment for festive occasions."]

פתחית f. fatuity, foolishness, concr. used of a foolish woman, Pro. 9:13.

פתחיות plur. פתחות drawn swords, Ps. 55:22. Compare the root No. 2.

פתח m. (from the root פתח), a thread, a line, Nu. 19:15; Jud. 16:9; used of a string by which a seal-ring was suspended, Gen. 38:18, 25.

פתח not used in Kal. Arab. and Æth. to twist, to twine, to spin. See פתח.

NIPHAL—(1) TO BE TWISTED; metaph. to be crafty, deceitful, 1 Ro. 8:8; Job 5:13.

(2) to wrestle (which is done by twisting the limbs together), Gen. 30:8. See נפתח.

HITHPAEL, to act perversely or deceitfully, Ps. 18:27. As to the form פתח 2 Sam. 22:27, see Analyt. Ind.

Derivatives, נפתח, נפתח, pr. n. נפתח, and—

פתח m. perverse, deceitful, Deu. 32:5.

פתח [Pithom], pr. n. of a city of Lower Egypt, situated on the eastern bank of the Nile, Ex. 1:11; Greek Πάροις, Herod. ii. 158; Steph. Byz., and omitting the syllable pa (which expresses the Egyptian article), Θούμ, Itin. Anton. page 163, Wessel. Egypt. Θού, and with the art. Πι-Θού, signifies a narrow place, surrounded by mountains; see Champollion, L'Egypte sous les Pharaons, ii. page 58, seqq.

פתח an unused root.—(I) i. q. פתח, מן to be strong, firm; whence פתח a threshold.

(II) prob. i. q. פתח to twist; hence—

פתח plur. פתחים m. a viper, an asp, Arab. بن. Isa. 11:8; Ps. 58:5; 91:13.

פתח an unused root. Sam. i. q. פתח to open. Hence—

פתח prop. the opening of the eyes; hence, a moment (Germ. Augenblick). Hence, adv. in a moment, i. e. suddenly, Pro. 6:15; 29:1. Other instances, see under פתח, which is derived from this word. פתח Nu. 35:22, unexpectedly, i. e. fortuitously.



**פתר** fut. **יִפְתֹּר** TO INTERPRET a dream, Gen. 40:8, seqq. (In Chaldee, which is generally averse to sibilant letters, there is used in this sense **פִּשֵּׁר**, which see. Æthiopic **ፈገገ**). Hence, pr. n. **פִּתּוֹר**, and—

**פִּתְרוֹן** m. *interpretation*, Gen. 40:5, 12; plur. Gen. 40:8.

**פַּתְרוֹס** [*Pathros*], pr. n. of *Upper Egypt*, as used by the people themselves, which is sometimes distinguished from **מִצְרַיִם**, **מִצְרָיִם**, which (see under those words) in a narrower sense designate Lower Egypt, Isa. 11:11; Jer. 44:15; Ezek. 29:14 (where

*Pathros* is called the native land of the Egyptians) Eze. 30:14. LXX. give it well **Παθούρης**, i. e. Egypt. **Παθούρη** southern region. By the modern Copts the same country is called **ἡ ἡμέρη** southern region. Gent. n. plur. **פַּתְרִיסִים** Genesis 10:14; see Jablonskii Opuscul. ed. te Water i. p. 198; J. D. Michaëlis Spicileg. Geogr. i. p. 271—74.

**פִּתְשָׁן** see **פִּתְשָׁן**.

**פָּתַת** TO BREAK [*“to part in pieces”*], (Arabic and Æth. id.), Lev. 2:6. Hence the nouns **פִּת**, **פִּתּוֹת**; compare also **פֶּת**.

## צ

**Tzade**, the eighteenth Hebrew letter; as a numeral *ninety*.

In the Arabic alphabet there are two letters which answer to the Hebrew **צ**, **س** *Zad* or *Sad*, a sibilant letter, and **ض** i. e. *d* or *t* with a light sibilant sound; this latter sound is nearly approached by **ظ** *t* pronounced from the bottom of the palate near the throat, which might be called *cerebral*, as it is by the Sanscrit grammarians. On this account the significations of some of the Hebrew roots differ, according to whether they are written in Arab. with the letter **س** or **ض** (see **צָלַל**); but, however, it commonly happens that such roots are of the same origin, and are in themselves closely connected together; compare **צָרַר** and **صَرַר**.

**بضع** and **بضع** **قِطْع**. The cognate letters are—

(a) **ס**, which in Aramæan is commonly put for the Hebrew **צ**; compare in the Hebrew language itself the roots **נָצַר** and **נָטַר**, **צָהַר** and **נָהַר**, **צָבַע**, **טָבַע**, **טָהַר** and **נָהַר**, **צָבַע**, **טָבַע**, **טָהַר** and **נָהַר**. —(b) more rarely **ד**; comp. **צָבַב** and **דָּבַב** Arab. **ظَبَبَ**.

—(c) the sibilants **ז**, **שׁ**, **ס**; compare **צָלַל** and **זָלַל**, **צָלַל** and **זָלַל**.

—(d) **ע**, as to this interchange, see p. DCCXVIII, A, and—

—(e) the affinity is remarkable (but it can be proved by not a few examples) which this letter has with the palatals; however this be explained, it is perhaps similar to the propensity in Sanscrit for the gutturals (*k*, *g*) to change into the palatals (*ts*, *dsh*). Instances are **צָחַק** and **חָשַׁק**, **צָחַק** and **חָשַׁק**, **צָחַק** and **חָשַׁק**, **צָחַק** and **חָשַׁק**.

**צָלַל** to descend, to bow down; **צָלַל** No. II. i. q.

**צָלַל** i. q. **צָלַל** and **צָלַל** No. III. to tinkle

(gellen, schallen), **צָלַל** a rattle (*schelle*), **צָלַל** i. q. **צָלַל**

and **צָלַל** to be bowed down; **צָלַל** and **צָלַל** to creak

(**צָלַל** **κάνθαρος**, *cantharus* = *canalis*); **צָלַל** Æth. **צָלַל** to incline (a vessel), to pour out, **צָלַל** prob. i. q. **צָלַל** to be prosperous; **צָלַל** and **צָלַל** to heap up, to make a heap, hence to bury, etc.

**צָלַל** f. (with Tzere impure) *excrements, filth, dung*, Eze. 4:12; Deut. 23:14; for **צָלַל**, from the root **צָלַל** to go out, for to be cast out (*ἐκτορεῖσθαι*, Mark 7:19); compare **מוֹצָא** No. 2; **צָלַל** and **צָלַל**.

**צָלַל** an unused root; Arab. **ضال**, to be thin, slender; Med. Ye **ضال**, **ضال** it denotes the wild prickly lotus, which often forms the lair of wild beasts in the desert; Arab. **السدر**; see Schult. on Job, p. 1159. Hence—

**צָלַל** m., Job 40:21, 22; rendered by Abulwalid, Schultens, and others, the *wild lotuses*. But others regard **צָלַל** as being used, in the Aramæan manner, for **צָלַל** shades, i. e. shady trees; like **צָלַל** Aram. **מָאס**, **מָאס** Aram. **מָאס**; compare Hebr. **מָאס** No. II. So Vulg., Syr., Aben Ezra.

**צָלַל** an unused and uncertain root. Arab. **ضال**, is to abound with sheep and goats; but this is a denom.

**צָלַל** for **צָלַל**; as Psa. 144:13 **כְּחֵיב**; comm. (see note) a collect. noun, *flocks, small cattle*, i. e. *sheep*

and goats (So Arab. **ضال**, **ضال** is wool-producing cattle, opp. to goats; but **ضال** denotes, however, the wild goat. For sheep and goats = **צָלַל** they commonly use **ضال** id.), Gen. 4:2; 26:14; 29:2; and very frequently. Opp. to **צָלַל** herds, which

see, Gen. 27:9; Levit. 1:10; 22:21 (compare 19); rarely used only of *sheep*, 1 Sam. 25:2. To this collective (which is also used with numerals) corresponds the noun of unity *שֶׁה* a *sheep*, or *goat*. Exod. 21:37, "if any one steal a *sheep* (שֶׁה), he shall restore four *sheep*" (אַרְבַּע צֹאן); Eze. 45:15.

*Note.* As to gender, it is joined with a masc., where it means rams and he-goats. Gen. 30:39, וַיִּהְיוּ הַצֹּאן "and the rams (and he-goats) rutted;" with a fem., where it means ewes and she-goats; ibid., וַיִּבְרֹךְ הַצֹּאן "and the sheep brought forth;" but, Gen. 31:10, it is joined, like epicæne nouns, with a masc., although it means ewes.

צֹאֵן ("place of flocks"), [Zaanan], pr. n. of a town in the tribe of Judah, Mic. 1:11; perhaps i. q. צֶן Josh. 15:37.

צֹאֲצֹאִים m. plur. constr. צֹאֲצֹאִי Isa. 48:19; with suff. צֹאֲצֹאִיהֶם Isaiah 61:9 (from the root צָצָא)—(1) *things which spring up*, coming forth from the earth, Isa. 42:5; Job 31:8.

(2) metaph. *descendants, children*, Isa. 22:24; 61:9; 65:23; Job 5:25; 21:8; 27:14. Fully צֹאֲצֹאִי מִשְׁדֵּי those that spring forth from thy bowels, Isa. 48:19.

צָב m.—(1) a *litter*, such as one is carried in gently and comfortably; like the Germ. *Sänfte*, from the adj. *sanft* (see the root צָבָב) Pl. צָבִים Isa. 66:20. LXX. *λαμνηνη*. Numbers 7:3, עֲבֹלֶת־צָב "litter-wagons;" i. e. like litters, commodious like litters. LXX. *ἀμαξί λαμνηναί*.

(2) a species of *lizard* (Arab. *ضف*), so called from its slow motion, see the root, Lev. 11:29. Bochart, Hieroz., i. p. 1044—63.

צָבָה TO GO FORTH, as a soldier, to war, followed by *עַל* against any one, Nu. 31:7; Isa. 29:7, 8; 31:4; Zec. 14:12; absol., Num. 31:42. (Of wider use is the Arabic *صَبَا* to come or go forth, as a star, a tooth, as a soldier against an enemy. Comp. צָבָה.) It is applied to the sacred service, i. e. the ministry of the priests in the temple, Nu. 4:23; 8:24; 1 Sam. 2:22.

HIPHIL, to cause to go forth, to muster soldiers, 2 Ki. 25:19; Jer. 52:25. Hence—

צָבָה const. צָבָה plur. צִבְאוֹת m. (but twice however, with a fem. verb, Isa. 40:2; Dan. 8:12).

(1) *army, host*, *στρατός* (pr. going forth to war), Isa. 8:13; 10:7, and frequently. צָבָה שֶׁר leader of an army, Gen. 21:22. צָבָה אֲנָשִׁי soldiers, Num.

31:53. צָבָה לְצָבָה Deut. 24:5. צָבָה לְצָבָה Num. 31:27, 28; and what is of far more frequent occurrence צָבָה צָבָה Nu. 1:3, seqq., to go out to the host, i. e. to make war. Often also used of the (sacred) host of the Levites, Nu. 4:23, 35, 39, 43.

Specially—(a) צָבָה הַשָּׁמַיִם the *host of heaven* is applied—(a) to the host of angels that stand round the throne of God (*σπαρία οὐράριος*, Luc. 2:13), 1 Ki. 22:19; 2 Ch. 18:18; Ps. 148:2; comp. צָבָה Ps. 103:21; and שֶׁר צָבָה Josh. 5:14, 15; used of Jehovah himself [manifested in the person of the Son].—(β) used of the sun, moon, and stars (*οὐράνιαι τῶν οὐρανῶν*, Matth. 24:29), Isaiah 34:4; 40:26; 45:12; Jerem. 33:22; Dan. 8:10; often used when the worship of the stars is mentioned, Deut. 4:19; 17:3; 2 Kings 17:16; 21:3, 5; Zeph. 1:5; it is sometimes so used that a special mention precedes of the sun and moon (Deut. 17:3; Jer. 8:2), and even of the stars (Deut. 4:19; Dan. 8:10); and this word is added as being more general, and comprehending all the heavenly bodies, as it were all the deities [?] of heaven (Dan. 4:32); compare Job 38:7 (where angels and stars are mentioned together); and Isa. 24:21 (where the host of heaven, הַמָּרוֹם, צָבָה, is in opposition to the kings of the earth). Once rather more boldly צָבָה (by zeugma) is applied also to the *inhabitants of the earth*, or rather to *whatever fills the earth* (elsewhere *מְלֵא הָאָרֶץ*), the plants even being included. Genesis 2:1, וַיִּבְרָא הָאֱלֹהִים וְהָאָרֶץ וְכָל צִבְיָאָהּ, which, with the zeugma resolved, is thus explained in Neh. 9:6, הָאֱלֹהִים וְכָל צִבְיָאָהּ הָאָרֶץ וְכָל אֲשֶׁר עָלֶיהָ; compare Ex. 20:11, הָאֱלֹהִים וְהָאָרֶץ ... וְכָל אֲשֶׁר בָּהֶם. Hence Jehovah is very often called—

(b) יְהוָה אֱלֹהֵי צְבָאוֹת Jer. 5:14; 15:16; 38:17; 44:7; יְהוָה אֱלֹהֵי צְבָאוֹת Ps. 59:6; 80:5; and יְהוָה צְבָאוֹת "Jehovah (God) of the heavenly hosts" (a construction which I have noticed on Isaiah 1:9); this appellation of the most high God, is very frequent in the prophetic books, especially in Isaiah, Jeremiah, Zechariah, Malachi; never found in the Pentateuch [nor in Joshua] nor Judges [nor in Ezekiel, Job, or Solomon]. As to the meaning of the phrase, compare Josh. 5:14, 15; although the Hebrew writers seem sometimes to have regarded God as the leader and patron of the host of Israel [as of course he was], see 1 Sa. 17:45; compare 2 Sam. 5:24. In the later books of the Old Test. God is called, in the same sense אֱלֹהֵי הַשָּׁמַיִם, אֱלֹהֵי שָׁמַיִם; see שָׁמַיִם. LXX. commonly *παντοκράτωρ*.

(2) *warfare*, almost always figuratively used of a wretched and miserable condition, Job 7:1; 10:17; 14:14; Isa. 40:2; Dan. 10:1, "and the edict is true"



**וְצָבָא נְדוּלָּה** and (belongs to, a long warfare," to many calamities to be endured.

**צָבָא** Ch. fut. **יִצְבֵּא** TO WILL, TO WISH, TO BE WILLING, to desire, prop. to be inclined, prone, see **צָבָה** No. 3, Dan. 4:14, 22, 29; 5:19, 21. (Syr. idem.)

Derivative, **צָבִי**.

**צָבָאִים** and **צָבָאוֹת** pl. from **צָבִי** a gazelle.

**צָבָאִים** ("gazelles"=**צָבָאִים**, or "hyenas"=**צָבָאִים**), [*Zeboim*], Hos. 11:8, and **צָבָאִים** Gen. 10:19; 14:2; Deut. 29:22, pr. n. of a town in the vale of Siddim, destroyed with Sodom and Gomorrah, and covered with the Dead Sea.

**צָבַב** not used in Kal, cogn. to **דָּבַב**—(1) TO GO SLOWLY.

(2) to flow, Arab. **صَبَّ** to flow, to drop, as water, **صَبَّ** to pour, to pour out, to pour upon. To this root I refer—

HOPHAL **הִצְבַּב** (formed in the Chaldee manner), in a place which interpreters have vainly tortured, Nah. 2:8, where I thus join the words **וְהִצְבַּב** **הַהִיכָל נִטְלוּ** "the palace is dissolved, and made to flow down."

Derivatives, **צָב**, and —

**צָבְבָה** with the art. **הַצָּבְבָה** ("walking slowly"), [*Zobebah*], pr. n. f. 1 Ch. 4:8.

**צָבָה**—(1) i. q. Hebr. **צָבָה** TO GO FORTH to battle, to wage war, Isa. 29:7, **צָבָהּ** i. q. **צָבָאִים** **עָלֶיהָ** "those who make war with her."

(2) to come forth, as a star, i. q. Arab. **صَبَا** to come forth, to go out; hence to shine, to be bright, whence **צָבִי** splendour, glory.

(3) to project, to be prominent (Arab. **صَبَا** Conj. I. and **صَبَا** Conj. II. to impend over any thing); hence to swell (used of the belly), Num. 5:27, and, figuratively—

(4) to be inclined, to will, compare **הִפָּץ** and **בָּעָה**. (Arab. **صَبَا** id., Ch. and Syr. **צָבָה**, **جَبَا**, which see.)

HIPHAL, causat. of No. 3, to cause to swell, Num. 5:22. Hence—

**צָבָה** f. **צָבָה** adj. swelling, Num. 5:21.

**צָבִי** Ch.—(1) prop. will, desire (from the root **צָבָה**); also—

(2) a thing, matter, Syr. **رَحْه** Dan. 6:18, compare **הִפָּץ** No. 4.

**צָבִיעַ** m. **ἀπ. λεγόμεν.** Jer. 12:ξ *hyena*, i. q. Arab **ضبع**. LXX. *βαῖνα*. Others take it generally as a rapacious animal, compare Talmud, **צָבִיעִים**, Arab. **سباع** rapacious animals. See Bochart, Hieroz. part i. p. 829. Root **צָבַע** No. II.

**צָבַט** fut. **יִצְבֹּט** TO REACH OUT TO; only once found, Ruth 2:14. Arab. **ضبط** to grasp, to snatch.

**צָבִי** m., in pause **צָבִי** (from the root **צָבָה** No. 2). (1) splendour, glory, Isa. 4:2; 24:16; 28:1, 4, 5. **צָבִי מַמְלָכוֹת** the glory of kingdoms, used of Babylonia, Isa. 13:19. **אֶרֶץ הַצָּבִי** the glorious, or beautiful land, Dan. 11:16, 41; and simply **צָבִי** 8:9 (and very often in the rabbins), of the land of Israel, compare Eze. 20:6, 15; 26:20; Jerem. 3:19; and Dan. 11:45, **הַר צָבִי קֹדֶשׁ** "the mountain of holy beauty," used of Mount Zion.

(2) a gazelle, so called from the beauty of its form (Arab. **ضبي**, Aram. **ܣܒܝܐ**, 1 Ki. 5:3; Isa. 13:14; Prov. 6:5. See Bochart, Hieroz. t. i. p. 924, seq.; 895, seq.; and the note of Rosenm. t. ii. p. 304, ed. Lips. The Hebrews, like the Arabs, so much admired the beauty of the gazelle, that they compared to them whatever is handsome and beautiful (Cant. 2:9; 4:5; 7:4, comp. Prov. 5:19), and even swore by them, as Cant. 2:7; 3:5, "I adjure you, O ye daughters of Jerusalem, by the gazelles, by the hinds of the field," compare Arab. **لا بضبي** "nay, by the gazelles!" (do not so and so), like the Germ. *bei Reibe nicht*. Pl. **צָבִיִּים**, **צָבִיִּים** 2 Sam. 2:18; **צָבִיִּים** 1 Ch. 12:8; and **צָבָאוֹת** Cant. 2:7; 3:5.

**צָבִיָּה** ("a female gazelle"), [*Zibia*], pr. n. m. 1 Ch. 8:9 ["apparently of a woman" Thes.].

**צָבִיָּה** f. of the noun **צָבִי**, a female gazelle, Cant. 4:5; 7:4.

**צָבִיָּה** ("a female gazelle"), [*Zibiah*], pr. n. of the mother of king Joash, 2 Ki. 12:2; 2 Chron. 24:1.

**צָבִיִּים** see **צָבָאִים**.

I. **צָבַע** i. q. **صَبَغ** TO DIP IN, TO IMMERSE, hence to dye, to tinge (cogn. to **טָבַע**, which see); whence **צָבַע** something dyed, and **אֶצְבַּע** a finger, especially the forefinger, so called from being dipped into things, although the Arab. **اصبع** is written with **ع**.

II. **צָבַע** i. q. **سبع** TO RAVEN as a wild beast; whence **צָבִיעַ** a ravenous beast, hyæna, Arab. **سبع** and **سَيَّاح** a lion; **سَيَّاح** ravenous animals.

**צָבַע** Ch. to dip into. PAEL, id. Dan. 4:22.

ITHPAEL **אֶצְבֵּעַ** to be wet, moistened, Dan. 4:12, 10, 30; 5:21. In Targ. often for to dye, to tinge, like the Syr. and Arab. **صبغ**.

**צָבַע** m. something dyed, a versicoloured garment, Jud. 5:30.

**צִבְעוֹן** (Ch. "versicolour"), [Zibeon], pr. n. a son of Seir, a chief of the Horites, Gen. 36:2, 20, 24, 29.

**צִבְעִים** ("hyænas"), [Zeboim], pr. n. of a valley with a town of the same name in the tribe of Benjamin, 1 Sa. 13:18; Neh. 11:34.

**צָבַר** fut. **יָצַבַר** TO HEAP UP, TO STORE UP, as corn, Gen. 41:35; treasures, Job 27:16; a mound, Hab. 1:10. (Ch. **צָבַר** and Arab. **ضبر** id. Kindred is **מָצַר**, whence **מִצְבָּר** which see.) Hence—

**צִבְרִים** m. pl. *heaps*, 2 Ki. 10:8.

**צָבַת** an unused root, Chald. to bind together, whence—

**צָבַת** or **צִבְתָּ** only in pl. **צִבְתִּים** a handful, once found Ruth 2:16.

**צָד** m. with suff. **צָדוֹ**, pl. **צָדִים**. (from the root **צָדַר** which see).

(1) a side, Deut. 31:26; 2 Samuel 2:16, and frequently; specially apparently used of the left side, 1 Sa. 20:25; Psalm 91:7 (opp. to **יָמִין**). **צָד** at the side of any thing, Deut. 31:26; Joshua 12:9; **עַל צָד** at the side, i. e. on the arms where children are carried, Isa. 60:4; 66:12. With **ה** parag. **צָדָה** on the side, 1 Sa. 20:20.

(2) an adversary, Jud. 2:3.

**צָד** Ch. i. q. Heb. No. 1, *side*. **מִצָּד** on the side, or part of, Dan. 6:5. **לְצָד** at or against the part of, Vulg. *contra*, Dan. 7:25.

**צָדָה** Ch. *purpose, design*. Daniel 3:14, **הֲצָדָה** ("is it done) of design?" Compare the Heb. **צָדָה**, **צָדָה**.

**צָדַר** Arabic **ضد** and **ضد** TO TURN ONESELF from any one, to turn to him the side, not the face, hence Conj. III. to oppose oneself to any one, to

be adverse to him. Hence **צָד** side, also adversary, and—

**צָדָה** or **צָדָה** ("a mou-<sup>5</sup>tain," pr. "the side of a mountain," Arab. **ضد**, [Zedad], pr. n. of a town on the northern frontier of Palestine, Numbers 34:8; Eze. 47:15.

**צָדָה** [see below] (kindred to the verb **צָדַר**), TO LIE IN WAIT for any one, followed by an acc. Ex. 21:13; followed by **נָפֶשׁ** to lie in wait for life, 1 Sa. 24:12.

Derivatives, **צָדָה**, Ch. **צָדָה**.

NIPHAL, according to the Chaldee and Syriac use, to be desolated (perhaps prop. to be taken by lying in wait), Zeph. 3:6.

[In Thes.—

"I. **צָדָה**—(1) TO CUT DOWN, TO MOW, whence the name of the letter **צ**. Hence—

(2) to lay waste a country or city; so Ch. etc."

"NIPHAL, to be laid waste, used of cities, Zeph. 3:6. Parall. **נִשְׁמָדוּ**. Jerome, *desolatae sunt*."

"II. **צָדָה**—(1) prop. TO FIX THE EYES ON any thing. So Syr." Hence—

"(2) to fix the mind on anything, to search for, followed by an acc. 1 Sa. 24:12. Absol. Ex. 21:13."

**צָדָה** see **צָדָה**.

**צָדוֹק** ("just"), [Zadok], pr. name, m.—(1) the father-in-law of king Uzziah, 2 Ki. 15:33; 2 Chron 27:1.—(2) 2 Sa. 8:17; 15:24.—(3) 1 Chr. 5:38.—(4) Neh. 3:4; 10:22.—(5) Neh. 3:29; 13:13.—(6) Neh. 11:11.

**צָדָה** f. lying in wait, deliberate purpose, Nu 35:20, 22; from the root **צָדָה**.

**צָדִים**, with the art. **הַצָּדִים** ("sides"), [Ziddim], pr. n. of a town in the tribe of Naphtali, Josh. 19:35.

**צָדִיק** adj.—(1) just, righteous (gerecht), used of a judge or king, who maintains the right and dispenses justice, 2 Sa. 23:3; hence used very often of God as being a just judge, Deu. 32:4; Job 34:17; Jer. 12:1; Ps. 11:7; 119:137; both in punishing, 2 Ch. 12:6; Ezr. 9:15; Lam. 1:18; Dan. 9:14; and in rewarding, Ps. 112:6; 129:4; 145:17; Isa. 24:16 (where God is called **הַצָּדִיק** kar' *εὐλογος*); also, as fulfilling his promises, Neh. 9:8, **כִּי צָדִיק**, **וְתָמַם אֶת דְּבָרֶיךָ בִּי צָדִיק**, **וְאַתָּה** "and thou hast fulfilled thy words, because thou art righteous." Verse 33; Isa. 45:21.

(2) one who has a just cause (der Recht hat)—(a) in a forensic cause (opp. to **רָשָׁע**). Ex. 9:27, **הַצָּדִיק**



יְהוָה צַדִּיק וְעַמּוֹ הַיָּשָׁרִים "Jehovah is just (his cause is just), I and my people (our cause) is unjust." Ex. 23:8; Pro. 18:17.—(b) in assertion, one who speaks what is right and true, whence adv. *rightly, truly*, Isa. 41:26 (compare 43:9, where in the same context is אֱמֶת). Hence—

(3) of a private person, *just* towards other men (Pro. 29:7), obedient to the laws of God; hence *upright* (rectitud), *honest, virtuous, pious* (all of which are comprehended by Cicero by the name of *justitia*, Offic. ii. 10, *justitia, ex qua una virtute boni viri appellantur*. De Fin. v. 23, *justitia... cui adjuncta sunt pietas, bonitas, liberalitas, benignitas, comitas, quæque sunt generis ejusdem*. Partit. xxii. extr. *justitia erga deos religio, erga parentes pietas, vulgo autem bonitas, creditis in rebus fides, in moderatione animadvertendi lenitas, amicitia in benevolentia nominatur*). Gen. 6:9; 7:1; Ps. 5:13; 11:3; 31:19; 34:20; 37:25; 72:7; Job 12:4; 17:9. It is very often joined with תְּקִימָה, *right*, and very often opposed to רָשָׁע Pro. 10:3, 6, 7, 11, 16, 30; Gen. 18:25, etc. Similarly also Cicero, locc. cit. The Hebrews ascribe to a just man, benignity and liberality, Ps. 37:21; Pro. 12:10; 21:26; temperance and sobriety in eating, Prov. 13:25, and in speaking, Pro. 15:28; the love of truth, Pro. 13:5; wisdom, Pro. 9:9. Emphat. used of innocence from sin, Eccl. 7:20, "there is not a just man upon earth who doeth good and never sins." A little before, in verse 16, the words "be not too just... lest thou destroy thyself," should apparently be understood of the admirer of his own virtue (צַדִּיק בְּעֵינָיו Job 32:1).—Isa. 49:24, Alb. Schultens renders צַדִּיק *the powerful warrior*, as if it were the same as עֶרֶץ verse 25; but נֶשֶׁב צַדִּיק is, prey justly taken; see my observations on this in Germ. Trans. ed. ii.

צַדִּיק fut. יִצְדַּק pr. TO BE RIGHT, STRAIGHT, i. q. יָשָׁר as of a straight way (see צָרָה Ps. 23:3). (Arab. صَدَق prop. to be stiff, rigid, e.g. used of a lance; see Schultens, De Defect. Hodiernis Ling. Hebrææ, § 214—224; hence, to be true, sincere. Syr. ܐܕܝܢ to be right, suitable.) Hence—

(1) *to be just, righteous* (gerecht seyn), used of God, Ps. 51:6; of laws, Ps. 19:10.

(2) *to have a just cause* (Recht haben)—(a) in a forensic sense. Gen. 38:26, צַדִּיקָהּ מִמֶּנִּי "her (Thamar's) cause is more just than mine." Job 9:15, 20; 10:15; 13:18; 34:5. Opp. to רָשָׁע to have an unjust cause.—(b) *to speak the truth, or what is right*, amongst disputants, Job 33:12. Hence—(c) *to obtain one's cause* [to be justified, in a forensic sense]. Isa. 45:25.

(3) *to be upright, righteous* (see צַדִּיק No. 3), Job 15:14; 22:3; 35:7; followed by יָשָׁר Ps. 143:2; Job 9:2; 25:4; אֱמֶת Job 4:17; i. e. in the judgment of God. Also *to declare righteous*, Eze. 16:52.

NIPHAL, prop. to be declared just; hence *to be vindicated from wrongs*. Dan. 8:14, נִצְדָק קִרְשׁ Vulg. not amiss, mundabitur sanctuarium.

PIEL—(1) *to render just, or righteous, or innocent* (Eccl. Lat. *justificavit* [to declare righteous]). Eze. 16:51, "thou hast justified thy sisters by thy crimes;" i. e. thou hast caused that they should seem almost innocent. Similarly, Jer. 3:11, ... צַדִּיקָהּ נִפְשָׁהּ "Israel has justified herself more than Judah," appears just in comparison with her.

(2) *to declare any one just or innocent*, Job 33:32; followed by נִפְשִׁי oneself, Job 32:2.

HIPHAL—(1) *to make just, or upright, or pious*, by one's example and doctrine; followed by an acc., Dan. 12:3; followed by לְ [to justify, i. e. declare righteous, see No. 2], Isa. 53:11.

(2) i. q. Piel No. 2, *to declare any one just*.—(a) in a forensic sense, *to absolve, to acquit*, Ex. 23:7; Deut. 25:1; 2 Sam. 15:4; Isa. 5:23; *to make any one's cause to prevail*, Isa. 50:8.—(b) *to declare any one to have given a right opinion* (jem. Recht geben), to approve of any one's opinion; see Kal No. 2. b, Job 27:5.

HITHPAEL, *to purge oneself* (from suspicion), Gen. 44:16.

Derived nouns, צַדִּיק, צַדִּיקָהּ, צַדִּיקָהּ.

צָרָה with suff. צַדִּיק m.—(1) in a physical sense, *straightness, rightness*, i. q. יָשָׁר. Ps. 23:3, מְנוּחֵי צָרָה "straight paths." Hence in an ethical sense—

(2) *rectitude, right, what is right and just* (das Recht), *what is so, or ought to be so*, compare יָשָׁר No. 2, a; Ps. 15:2, פֶּעַל צָדִּיק "one doing what is right," acting rightly; compare עֲשֵׂה צָדִּיק Isa. 64:4; Ps. 45:8; Job 8:3; 36:3, אֲמַן צָדִּיק "to my Creator I will ascribe rectitude," i. e. I will vindicate his right. Hence שֹׁפֵט צָדִּיק to judge the right, i. e. justly, Deut. 1:16; 16:18; Jer. 11:20; מִשְׁפָּט צָדִּיק just judgment, Isa. 58:2; מֵאֵזֶן צָדִּיק just balances, a just weight, Lev. 19:36; Job 31:6; Eze. 45:10; זֶבַח צָדִּיק just sacrifices, i. e. such as are due, rightly offered, Deut. 33:19; Ps. 4:6; 51:21. With a suff. *the right, the just cause of any one*, Ps. 7:9, "judge me בְּצִדְקִי according to my right;" Ps. 18:21, 25; Job 6:29, compare Ps. 17:1. Often joined are צָדִּיק וְיָשָׁר what is right and just, Ps. 89:15; 97:2. Also *the right which we speak*, i. e. the truth, Ps. 52:5; Isa. 45:19.

(3) *justice*, i. q. צדקה, as of a judge, Lev. 19:15; of a king, Isa. 11:4, 5; 16:5; 32:1; of God, Ps. 9:9; 36:24, 28; 50:6; 72:2; 96:13; hence *righteousness, integrity* (see צדק No. 3), Isa. 1:21; 51:1, 7; 59:4; Ps. 17:15; Hos. 2:21.

(4) *liberation, welfare, felicity* [?] (as being the reward of virtue, see Isa. 32:17). So often when there is in the other member ישועה, *Isa. 41:2; 45:8; 51:5; Dan. 9:24; Ps. 132:9* (compare verse 16). Used of the servant of God, Isa. 42:6; קראתיו, "I have called thee with deliverance," i. e. that thou mayest come with deliverance, mayest bring it (compare Jer. 26:15), and used in the same sense of Cyrus, Isa. 45:13; בצדק, "I raised him up (that he may come) with deliverance;" also i. q. ברכה, *Isa. 61:3; הצדק, "terebinths of blessing"* (auf denen Gottes Segen ruht, gesegnete Terebinthen, as it is said gesegnetes Land). Very frequently also the word צדקה (which see) is thus used; and this signification has been vainly [?] rejected of late by Moeller (De Authentia Esaiæ, p. 186), and Kleinert (Die Echtheit der Jes. Weissagungen, i. p. 255, seq.). Compare צדקה No. 4.

צדקה f. — (1) *rectitude, right*. (A trace of the original meaning is found in the phrase הדרך צדקה, *Isa. 33:15*.) 2 Sa. 19:29, "what right have I any more?" Neh. 2:20. Joel 2:23, הצדקה, "the early rain according to right," i. e. the rain in just measure, as the ground naturally requires.

(2) *justice*, as of a king, Isaiah 9:6; 32:16, 17; 60:17; of God, Isa. 59:16, 17; as shown both in punishing the wicked, Isaiah 5:16; 10:22, and in freeing, vindicating, and rewarding the godly, Psalm 24:5; 36:11. Pl. *things done justly* (benignantly), Ps. 11:7; 103:6; Jud. 5:11, צדקות פרונו, "his justice (acts of justice) towards his princes," i. e. aid extended to them, victory, which he bestowed on them.

(3) In private persons, *righteousness, piety, virtue*, Isaiah 5:7; 28:17; 46:12; 54:14; 59:14. צדקה, *Isaiah 56:1; 58:2*. Gen. 15:6, "(God) reckoned it to him for righteousness," took it as a proof of his probity or piety. [But see the true doctrine of "faith counted for righteousness," Rom. iv.] Deu. 6:25. Plur. צדקות, *righteous acts*, Isaiah 64:5. צדקת יהוה, *piety such as pleases God*, Psalm 5:9. Sometimes specially it is kindness and mercy, Ps. 11:7; 24:5; liberality [?], Prov. 10:2; Micah 6:5. LXX. very often ελεημοσύνη, Deuteron. 6:25; 24:13.

(4) *welfare* [?], i. q. צדק No. 4, which see (parall.

ישועה, *Isai. 45:8; 46:13; 48:18; 51:6, 8; 54:17; 56:1; 57:12; 59:9, 17; 61:10, 11.*

צדקה Ch. *liberality, beneficence*, Dan. 4:24. So often in the Talmud, and the Rabbins. Compare Sam. צדקה used of almsgiving, Arab. صدقة, Syriac [ܥܕܩܬܐ], compare צדקה No. 3 fin.

צדקיהו ("justice of Jehovah"), [Zedekiah, Zidkijah], pr. n. — (1) of a king of Judah, 600—588, B. C., to whom this name was given by Nebuchadnezzar, instead of his former name מתניה, 2 Ki. 24:17; 1 Ch. 3:15; Jer. 1:3. — (2) of a false prophet under Ahab, 1 Kings 22:24; 2 Ch. 18:10, 23; also צדקיה 1 Ki. 22:11. — (3) Jer. 29:21, 22. — (4) 1 Ch. 3:16. — (5) Jer. 36:12.

צהב TO SHINE, kindred to the root זָהַב [Arab. ضاهى], see more at the root צָחַח.

HOPHAL, part. מְצֻהָב *polished, shining* (like gold), Ezra 8:27. Hence —

צהב m. *yellow*, like gold, used of a hair, Levit. 13:30, seqq.

צָחַח an unused root, i. q. צָחַח, צָחַח (which see), pr. to be white, shining; hence to be sunny, shone upon and dried up by the sun (Syr. and Ch. צָחַח to be thirsty). Hence צִי, צִיָּה, צִיָּה [under צִיָּה in Thes.]. In Arabic, the middle radical ה being softened, there is صَو, صَوى dry up; and in Hebrew צִיָּה, in the noun צִיָּה.

צָהַל — (1) i. q. צָהַל, צָהַל (see at the root צָחַח), TO SHINE, see Hiphil. It is applied —

(2) to an acute and clear voice; hence to neigh as a horse, (Arab. ضهل compare ضلل and ضلل), Jer. 5:8; to shout for joy, to cry out (for joy), used of persons, Isa. 12:6; 54:1; followed by בִּי because of anything, Isa. 24:14.

PIEL, causat. of Kal No. 2, but in a bad sense, used of a cry from fear or terror. Isa. 10:30, צָהַל קוֹלְךָ, "make thy voice shrill," i. e. cry with a loud voice.

HIPHAL, causat. of Kal No. 1, to cause to shine, Ps. 104:15.

Derivative, מְצֻהָל.

צָהַר (like the kindred verbs צָהַר, צָהַר, צָהַר, see under צָחַח), TO SHINE. Arab. ظهر to appear, to come forth, to reveal oneself, and طهر to be pure; both coming from the idea of shining. Hence צָהַר light, splendour, and יָצַר oil, so called from its brightness.



**HIPHIL** (denom. from **צָרַר**), to squeeze out oil (in a press), Job 24:11.

**צָרַר** *light*. Gen. 6:16, **צָרַר תְּעִשֶׂה לְתָבָה**, "thou shalt make light for the ark," i.e. windows; Gr. **φῶτες** (compare Gen. 8:6). In the manner of collectives it is construed with a fem.; whence **אֶל-אֶמֶת תִּכְבְּנָה** "of a cubit long shalt thou make them" (the windows).

**DUAL** **צָרִים** *mid-day, noon*; prop. double (i.e. most splendid) light, Gen. 43:16, 25; Deut. 28:29 (Arab. **ظَهْر** mid-day; **ظَهَرَ** to do at noon). Jer. 6:4, **נִגְעָה בְּצָרִים** "let us go up (against foes) at noon," i.e. at once, suddenly and unexpectedly, as an attack was rarely made at that time of day, Jer. 20:16; compare Kor. 9:82. Metaph. of very great happiness, Job 11:17; Ps. 37:6.

**צו** and **צוּ** m., a precept (from the root **צוּה**, like **הָלַךְ אַחֲרַי**, **תָּהָה**, **קָהָה**). Hos. 5:11, **הָלַךְ אַחֲרַי** "he follows the precept" (of men), unless, indeed we should read **שָׁוִי** for **שָׁוִי**. Hence, Isa. 28:10, **צוּ לְצוּ צוּ לְצוּ** "precept upon precept, precept upon precept" (**צִוְרִי אֶפֶס צִוְרִי אֶפֶס צִוְרִי אֶפֶס צִוְרִי אֶפֶס**), i.e. precept is added to precept, law to law, by the priests and prophets; we are daily wearied with new laws. The paronomasia is imitated by Jerome, *manda remanda, manda remanda*.

**צוּ** an unused root [not given in Thes. the derivative is there referred to **צָוַר**]. Syr. **ܥܐܘܪ** to stain, **ܥܐܘܪ** dirty, stained. But, however, these words appear to be secondary, and to have a signification derived from that of excrement (**צָוֶה**, **צוֹהָה**), so that the primary root is **צָוַר**. Hence—

**צוּ** m., filthy, used of garments, Zec. 3:3, 4.

**צוֹהָה** f., excrements, i. q. **צָוֶה** (root **צָוַר**), Isaiah 36:12; 2 Ki. 18:27 קרי; hence *filth*. Isa. 28:8, **קִיא צוֹהָה** "filthy vomiting." Used of the filth of sin, Prov. 30:12; Isa. 4:4.

**צוֹנָר** constr. **צוֹנָר** Jer. 28:10, 12, with suff. **צוֹנָרִי**, once **צוֹנָרִים** Neh. 3:5, pl. **צוֹנָרִים**, constr. **צוֹנָרִי** once (as if from the sing. **צוֹנָרֶת**, **צוֹנָרֶת** Mic. 2:3, m. the neck, Gr. **τράχηλος**, so called as being the slender and narrow part of the body (from the root **צוּר**), Syr. **ܥܐܘܪܐ**. It signifies the neck, Gen. 41:42; Cant. 1:10; 4:4, 7:5; Isa. 8:8; 39:28. **בְּצוֹנָר** with the neck, sc. proudly lifted up, Job 15:26; Ps. 75:6 (compare Gr. **μαχαλιάω**, to be proud, prop. to go

with the neck stretched out; **τραχαλας**, epithet of Const. the Great). In other places the back of the neck is rather to be understood, as Lam. 5:5, "they stand upon our necks;" Job 39:19; 41:14, and where a yoke is said either to be put on the neck, Deut. 28:48, or to be taken away from thence, Gen. 27:40; Isa. 10:27; Jer. 30:8. — Plur. *necks*—(a) with a plural signification, Josh. 10:24; Jud. 8:21, 26.—(b) more often with a singular signification (like the Gr. **τὰ τράχηλα**, Lat. *cervices*), Gen. 27:16; 45:14; 46:29. **נָפַל עַל-צוֹנָרַי** to rush into any one's embrace, Gen. 33:4; 45:14. *Necks* are also used in speaking of trunks from which the heads have been cut off, Eze. 21:34.

[**צוֹנָר** Ch. id. Dan. 5:7, 16.]

**צוֹבָה**, **צוֹבָה** (perhaps for **נְצוּבָה** "a station"), [*Zoba, Zobah*], pr. n. of a state in Syria (fully **מֶלֶךְ צוֹבָה** Ps. 60:2; 2 Sam. 10:6, 8), the king of which waged war with Saul (1 Sam. 14:47) and with David (2 Sam. 8:3; 10:6). It appears to have been near Damascus, and to have comprehended Hamath (see **רַמְתָּה**; whence it is called **מֶלֶךְ צוֹבָה** 2 Ch. 8:3), and to have extended to the Euphrates, 2 Sam. 8:3; 1 Ki. 11:23. The Syriac interpreters take Zobah to be *Nisibis*, in Mesopotamia (**ܢܝܨܝܒ**), and they have been followed by J. D. Michaëlis (Supplem. p. 2073); but the former opinion has been rightly maintained by Hyde, ad Peritsol. Itin. p. 60, and Rosenm., *Biblische Alterthumskunde*, i. 2, pp. 144, 249.

**צוּר** (compare **צָרַר**), TO LIE IN WAIT FOR, with an acc., specially—(1) to hunt wild beasts, Gen. 27:3, 5, 33; Job 38:39.

(2) to catch birds, to lay snares, Lev. 17:13; metaph. used of snares laid for men, Lam. 3:52; 4:18; Mic. 7:2; Ps. 140:12; Prov. 6:26; Syr. **ܥܐܘܪ** is also to fish; see **צִידוֹן**.

**PIEL**, i. q. Kal to lay snares, Eze. 13:18, 20.

**HITHPAEL** **הִצְטִיר** denom. from **צִיר** No. 3, to furnish oneself with victuals, Joshua 9:12. Aramaean **ܥܐܘܪܐ** id.

Derivatives, **צִיר**, **צִיר**, **מְצִיר**, **מְצִיר**, **מְצִיר**, **מְצִיר**, **מְצִיר**, **מְצִיר** [**צִידוֹן**, pr. n. **צִידוֹן**].

**צִוָּה** not used in Kal, TO SET UP (stiffen), like the Syr. **ܥܐܘܪ** (see Eze. 39:15, Pesh.), whence **ܥܐܘܪ**, Arab **صَوَّرَ** *cippus*, Hebr. **צִיָּן**.

**PIEL** **צִוָּה** fut. **אֶצִּיר** imp. **אֶצִּיר** apoc. **אֶצִּיר**, Arat. **صَوَّرَ**

—(1) *to constitute, to appoint* (bestellen)—(a) any one over any thing, followed by an acc. of person, and על of the thing, 1 Sa. 13:14; 25:30; 2 Sa. 6:21; Neh. 5:14; 7:2.—(b) with an acc. of the thing, *to appoint*, to decree, to determine any thing; i.e. to cause it to exist. Isa. 45:12, “all the host of it (the heaven) have I appointed,” caused to exist; 48:5; Deu. 28:8; Ps. 68:29; 111:9; 133:3.

(2) *to charge, to command*, followed by acc. of pers. (like the Lat. *jussit aliquem*), Gen. 26:11; more rarely followed by על 2:16; 28:6; Esth. 2:10, 20; followed by אל Gen. 50:16; followed by ? Ex. 1:22. The express words of the command are subjoined with לאמר e.g. Gen. 26:11, וַיֹּצֵא אֱבִימֶלֶךְ אֶת־פִּלְהָגָם, “and Abimelech commanded all the people, saying,” etc.; 32:5; Ex. 5:6. In other places, that which any one is commanded to do, is put in the inf. with ? prefixed, Gen. 50:2; 2 Sam. 7:7; Jer. 35:8; more rarely in a finite verb, with אֲשֶׁר (that) prefixed, Esther 2:10; and ו (prop. he charged, and he did), Am. 9:4. *To command any one, any thing*, with two acc. of pers. and thing, Gen. 6:22; Ex. 25:22. It is also used without any mention added of the command, with an acc. of pers. *to give commands* to any one (jem. etwas bestellen), *to delegate* any one *with commands, to commission*, Jerem. 14:14; 23:32; followed by על of the person to whom the commands are sent, Est. 4:5; Ezra 8:17; 1 Chron. 22:12; or of the thing about which the command is given, Gen. 12:20; 2 Sa. 14:8; to which also אל is prefixed, Ex. 6:13; and ? Ps. 91:11. Used of inanimate things, Am. 9:4; Ps. 42:9. Specially it is said וַיֹּצֵא בֵיתוֹ or וַיֹּצֵא לְבֵיתוֹ to give (last) commands to one's family, i.e. to make a will (sein Haus bestellen), 2 Sa. 17:23; 2 Ki. 20:1; Isa. 38:1 (comp. Rabbin. צוּתָה testament).

PUAL, *to be commanded*. Levit. 8:35, כִּן צִוִּיתִי, “so am I commanded,” this charge is given to me. Eze. 12:7, כִּן אֲשֶׁר צִוִּיתִי, “even as I was commanded.” Followed by ? of the person who gives the command, Nu. 36:2.

Derivatives, צו, כִּצּוֹה, צִוּוּ, [“and צִי”].

צָוַר TO CRY OUT, TO EXCLAIM with joy, Isaiah 42:11. (Chald. id. In Arabic contractedly, Med. quiescent صَحَّ for صَاح. I suppose both to be softened from the harder צָוַר, صَرَح, compare Isaiah 42:11 and 13.) Hence—

צוּהָ fem. outcry, whether joyful, Isa. 24:11; or mournful, Jer. 14:2.

צוּל an unused root, prob. i. q. צָלַל No. II, *to be sunk*, whence כְּצוּלָה, כְּצוּלָה and—

צוּלָה f. the depth of the sea, abyss, Isa. 44:27.

צוּם TO FAST. (Arabic صَامَ Aram. id. The primary idea lies in the mouth being shut; see as te roots ending in m above at צָמַם page ccm, B.) Jud. 20:26; Zec. 7:5, הָצוּם צִמְתִּי, “have ye fasted to me?” where the suffix must be regarded as a dative. Hence—

צוּם m. fasting, a fast, 2 Sa. 12:16. Pl. צוּמוֹת Est. 9:31.

צוּג an unused root, i. q. صَاغ to form, to carry on the trade of a goldsmith. Hence צִעְצָעִים.

צוּעַ (“smallness”), [Zuar], pr. n. m. Num. 1:8; 2:5.

צוּף TO OVERFLOW, followed by על to overflow any one, Lam. 3:54.

HIPIL—(1) *to cause to overflow*, Deu. 11:4.

(2) *to cause to swim*, 2 Ki. 6:6.

Derivatives, צָפָה, צִפְצָפָה, and—

צוּף m.—(1) honey as dropping from the comb, so called from its overflowing, Prov. 16:24. Plural צוּפִים Ps. 19:11.

(2) [Zuph], pr. n. of a son of Elkanah, 1 Sa. 1:1; 1 Chr. 6:20 (where in כְּתִיב there is צִיף), and צוּפִי 1 Chr. 6:11.

[צוּפָה (“cruse,” from צָפָה) Zopha, pr. n. m. 1 Chr. 7:35, 36.]

[צוּפִי see צוּף.]

צוּפָר (perhaps i. q. Syr. ܥܘܦܪ “impudent” [in Thes. this derivation and the meaning of the Syriac word are questioned]), [Zophar], pr. n. of one of Job's friends and opponents in disputing, Job 2:11; 11:1.

צוּץ i. q. נִצַּץ and נִין (comp. זוּ) —(1) TO SHINE, see Hiphil.

(2) *to flourish*, pret. צָצַץ Ezek. 7:10 (metaph.).

HIPIL, fut. צִיץ part. מְצִיץ (Cant. 2:9) —(1) *to shine, to be bright* (prop. to emit splendour, comp. הִאִיר, 132:18; hence to glance forth, i. e. to look by stealth (properly to make the eyes shine). Cant. 2:9, מְצִיץ מִן הַחֲרָדִים “glancing forth through the lattice.” Arab. وُصَّص and وُصَّص to glance (as a



woman) through the holes of a vail; compare Germ. blinken, blingen.

(2) to flourish (prop. to produce flowers), Num. 17:23; Psa. 72:16; 90:6; 103:15; metaph. 92:8. Derivatives, צִיץ, צִיץָה, צִיץָה.

I. צוק TO BE NARROW, STRAITENED, COMPRESSED. (Arabic ضاق Med. Ye. Aeth. ጠቀቀ: to straiten, to compress, kindred roots are עוק, and also עָקַב, עָקַב, and those connected with them.)

HIFIL הִצִּיק—(1) to straiten, to press upon any one, followed by a dat. and acc., Deu. 28:53; seqq.; Jer. 19:9; Job 32:18; specially to straiten a city by siege, Isa. 29:7. Part. מִצִּיק oppressor, Isaiah 51:13.

(2) to urge any one with prayers, with an acc., Jud. 14:17; with a dative, 16:16.

Derivatives, מְצִיק, מְצִיקָה, מְצִיקָה.

II. צור—(1) i. q. יָצַק TO POUR, Job 29:6; 28:2, אָבֹן צִוּר נְחֹשֶׁת “and the stone is poured out (to make) brass,” i. e. they melt the ore into brass. Metaph. Isa. 26:16, צָקוֹן לְחֵשׁ “they pour out a prayer” (צָקוֹן, Milra, is pret. Kal with Nun paragoge, for יָצַק).

(2) i. q. הִצִּיק to set up; whence מְצִיק a column.

צוק m. distress, Dan. 9:25, and—

צוקה f. id. Pro. 1:27; Isa. 30:6.

צור, צֹר (“rock,” i. q. צור, pr. n. Tyre (Greek Τύρος, from the Aramæan form ܛܪܝܫ, ܛܪܝܫ), a city of the Phœnicians, celebrated for its traffic, and very rich; the more ancient part of it, which was strongly fortified, afterward called Palætyrus 2 Sa. 24:7, and עִיר מְבָצָר צֹר Josh. 19:29), was situated on the main land, the later city on an opposite island, see Isa. 23:4; Eze. 26:17; 27:4, 25; comp. Menand. Ephes. in Josephus, Archæol. ix. 14, § 2; viii. 2, § 7; and as to the history of the city, see my Comment. on Isa. i. page 707, seqq. The domestic name צֹר is found—besides the Old Test. 2 Sa. 5:11; 1 Ki. 5:15; 7:13; Ps. 45:13; Eze. 26:2;—in the inscriptions of the coins struck at Tyre in the time of the Seleucidæ, either briefly לצֹר (צֹר Τύρος), or more fully לצֹר אִם צֹרִים of Tyre, the metropolis of the Sidonians, sc. money); see Mionnet, Descr. des Médailles, t. v. pl. 23, 24; Kopp, Bilder u. Schriften der Vorzeit, ii. page 212. At present the ruins of the ancient city, called צֹר are situated on a peninsula, from Alexander the Great having joined the island to the shore by an embankment. Gent. צֹר, which see.

צור fut. יִצֹר, apoc. יִצֹר (like the kindred root צָר), TO STRAITEN, TO PRESS UPON, TO COMPRESS; hence—(1) to bind together (into a bundle or roll), i. q. צָר No. 1. Pret. צָרָה Deut. 14:25; יִצֹר 2 Ki. 12:11; יִצֹר 5:23.

(2) to press with siege, to besiege a city, followed by an acc. of the city, 1 Ch. 20:1; more often followed by על Deut. 20:12; Eze. 4:3; Daniel 1:1; על Deut. 20:19; absol. Isai. 21:2; also followed by על 2 Sam. 20:15; and אל 1 Sam. 23:8, of the person besieged in the city. Once with acc. and על of the city, Isa. 29:3, אֶחָד עָלַי מֵצָב i. e. “I will push forward hosts (of soldiers) against thee” (ich schiebe vor gegen dich). Metaph. Psalm 139:5, אַחֲרֵי וְקֵדָם צִדְתִּי “thou besettest me on every side,” so that I cannot flee from thee.

(3) to urge, to press upon any one in pursuit, i. q. צָר No. 4, Deu. 2:9; Exod. 23:22. Part. צָרִים Esth. 8:11; also to stir up any one, to urge him to rise, Jud. 9:31.

(4) to cut (pr. to press with a knife, compare צָר to press, to cut), to divide. Arab. صار Med. Waw id. Hence צֹר edge.

(5) to form, i. q. יָצַר (derived from the idea of cutting), Arab. صور id., fut. יִצֹר Ex. 32:4; 1 Kings 7:15; and אֶצְרֶךָ Jer. 1:5. (Aram. id.)

Derivatives, צֹר, צֹרֶה, צֹרֶה, צֹרֶה, צֹרֶה, צֹרֶה.

צור m.—(1) stone, pebble (so called as being a compact solid mass. Others take it as pr. a piece of rock, see No. 2), Isaiah 8:14. Job 22:24, צִוּרֵי נְחָלִים “the pebbles of the brooks” (compare Gramm. § 106, 3, c).

(2) a rock, Job 18:4; 24:8; metaph. used of God, the refuge and protection of Israel, Isa. 30:29; Deut. 32:37, “the rock where they took refuge;” Ps. 18:3, 32, 47. By another figure (drawn from a quarry), it is applied to the founder of a nation Isa. 51:1. Pl. צִוּרוֹת Job 28:10.

(3) edge, from the root No. 4. Psalm 59:44, חֶרֶב “the edge of a sword,” according to which analogy, Josh. 5:2, 3, מְרִבּוֹת צִוּרִים are sharp knives, compare צָר Exod. 4:25; and so Ch. But LXX., Vulg., Syr., Arab. understand it to mean knives made of stone (compare צָר No. 1) which the ancient Orientals used in castrating and circumcising. I wonder that those who hold this opinion (such as Maurer on Jos. loc. cit.) should have neglected the words added by the LXX. Josh. 24:30, ἐκὶ εἰς αὐτὸν εἰς ὃ ἐθαψαν αὐτὸν (Joshua) ἐκὶ τὰ:

μαχαίρας τὰς πετρίνας, ἐν αἷς περιέτεμε τοὺς υἱοὺς Ἰσραὴλ...καὶ ἐκεῖ εἰσιν ὥς τῆς σήμερον ἡμέρας. This is worthy of remark, inasmuch as it clearly proves that stone knives were found in Palestine, as well as in Germany. Hence—

(4) *form*, Psalm 49:15 קרי; French *taille*, from *tailler*; from the root No. 4, 5.

(5) [*Zur*], pr. n. m.—(a) of a leader of the Midianites, Num. 25:15; 31:8; Josh. 13:21.—(b) 1 Ch. 8:30; 9:36.

צֵוֶר see צֵוֶאר neck.

**צורה** f. *form*, Eze. 43:11; see **צור** No. 5.

יִצְחָק only in pl. *neck*, Cant. 4:9. יִצְחָק is a diminutive termination, used lovingly, Lehrs. p. 513. Others understand a *collar*.

צִירְיֵאל ("whose rock is God"), [*Zuriel*], pr. n.  
m., Num. 3:35.

צור־יִשְׂרָאֵל ("whose rock is the Almighty"),  
[Zurishaddai], pr. n. m., Num. 1:6; 2:12.

**צוֹת** HIGHIL הַצִּית TO BURN, i. q. הַצִּית Isa. 27:4;  
see יצת.

הַצֵּ m. adj. (from the root הִצֵּץ)—(1) *bright, white*, Cant. 5:10; specially—

(2) *sunny, serene, clear*. Isaiah 18:4, חם צה "clear heat." Jer. 4:11, רוח צה "a serene wind," i.e. hot. Arab. and Syr. id.

(3) trop. *clear, perspicuous*; used of words, Isa. 32:4.

נִיָּץ ("drought"), [*Ziha*], pr.n. m. Ezr. 2:43; Neh. 7:46; 11:21; from—

**הָצַח** an unused root, i. q. **הָצַח** to shine, to be sunny; and hence to be dry, arid (Aram. **סָחַח** to thirst). Hence—

צָחָה adj. *dry* (with thirst), Isa. 5:13.

לָאֵלֶּךְ—(1) TO BE BRIGHT, TO BE WHITE, Lam.  
4:7.

(2) *to be sunny, shone on by the sun*; whence

צָהָצְחוֹת, צָחִיחָה, צָחִיחַ, צָח. (Arab. ضاح sunny, dry;

Syr.  $\omega_3$  to be hot, serene;  $\text{ܡܠܚܕܐ}$  hot; Ch. ܡܠܚܕܐ

to make to shine, to polish. Further, the signification of shining and being bright is widely extended in the roots from the biliteral stock **נצ**, also in those beginning with the softened letter **נז, נח**, and without

any sibilant טח, טה; compare צחה, צחר; צחב, צחה; צהל, צהר; זחב, זחה; טחר, טחר.)

Derivatives, **צַח**, **צִחָה**, and the three following nouns.

**צָחַיָּת** m. *shone upon and burnt up by the sun - dried up*, Eze. 24:7, 8; 26:4, 14.

צִחָה f. *an arid region*, Ps. 68:7.

צְחִיחִי, pl. יִים. — Neh. 4:7 כתיב id.

זָחַ an unused root; *to be foul, stinking*, cogn. to זָחַ, and Arab. سَنَّ *to be stinking*, سِنَّةٌ <sup>s</sup>filth.

צַחֲנָה f. *stench, stink*, Joel 2:20.

צִחָחוֹת f. plur. *arid places*, Isa. 58:11; from the root צַחַח No. 2.

קַחֵץ TO LAUGH. (Arabic ضَحِكَ, Syr. and Nasor. ܡܫܚܝܬܐ, Chald. also ܩܚܝܬܐ id.; all of which are onomatopoeitic, and accord with the Greek καχάζω, καγχάζω, Lat. *cachinnor*, Germ. *lachen*. This root, with the exception of the passages Jud. 16:25; Eze. 23:32, is only found in the Pentateuch, and the later writers and poets use instead of it the softer form ܩܚܝܬܐ. Comp. ܩܚܝܬܐ.) Gen. 18:12, seq.; followed by ܩܚܝܬܐ with any one, Gen. 21:6.

PIEL—(1) *to play, to sport, to jest* (prop. iteratively, to laugh repeatedly), Ex. 32:6; Gen. 19:14; specially—(a) with singing or dancing, Gen. 21:9; Jud. 16:25.—(b) with women (like *παίζειν, ludere*), Gen. 26:8.

(2) *to make sport of* any one, followed by **3**, and more emphatically, *to mock*, Gen. 39:14, 17. Hence—

צֶחֶק *m. laughter, sport*, Gen. 21:6.

**צָהַר** an unused root; Arab. صَاكَر Conj. XI. to be intensely white. Kindred is צָהַר (see at the root צָהַח). Hence—

צִהָר m. *whiteness* (of wool), Eze. 27:18.

**צָהָר** adj. *white*. Jud. 5:10, "white asses," i.e. reddish with white spots (for they are not found altogether white, although the Orientals highly esteem this colour in asses, camels, and elephants). Vulg.

*nitens*. Syr. white. (Arabic صاكور prop. white, but used of an ass marked with white and red spots.)

צִהָר ("whiteness"), [*Zohar, Jezoar*], pr. n. m.—(1) of a son of Simeon, Gen. 46:14; Ex. 6:15;



also called צִלָּה Num. 26:13.—(2) Gen. 23:8; 25:9.—(3) 1 Ch. 4:7.

צִי m. (for צִיָּה from the root צָהָה [in Thes. from צָהָה])—(1) *dryness, a dry region, a desert*; whence צִי an inhabitant of a desert.

(2) *a ship* (as if, what is dry, a dry place in the midst of the waters; unless it be preferred to derive צִי from צָהָה with the signification of erecting, setting up; compare צִיָּן a column), Isa. 33:21. Plur. צִים Num. 24:24, and צִיָּים Dan. 11:30. Castell brings forward from the Arabic صَوَايَة small vessel, but in the Kamûs this word is not found.

צִיבָּה (for נִצִּיבָּה “a plant”), [Ziba], pr. n. of a servant of [the house of] Saul, 2 Sa. 9:2; 16:1.

צֹד m. (from the root צוּד to hunt)—(1) *hunting*, Gen. 10:9.

(2) *prey taken in hunting*, Gen. 25:28.

(3) *food*; prop. the produce of hunting, Job 38:41 (of ravens); hence any other food, Neh. 13:15; Ps. 132:15; especially *provision for a journey*, Josh. 9:5, 14; compare צִדָּה.

צֹדֵר (from the root צוּד) m., *a hunter*, Jer. 16:16.

צִדָּה or צִדָּה f. of the preceding; *food*, Psalm 78:25; especially *provision for a journey*, Gen. 42:25; 45:21 (Aram. ܥܝܕܐ id.); whence the denom. ܥܝܕܐ; see צוּד Hithpael.

צִידוֹן (“fishing”) pr. n. f., *Zidon*, a very ancient and wealthy city of the Phœnicians (Gen. 10:15); fully called צִידוֹן הַגָּדוֹל (Sidon the great, or Sidon the metropolis), Josh. 11:8; 19:28; compare Jud. 1:31; 3:3; 18:7; the name of this city was applied to all the northern Canaanites dwelling at the foot of Lebanon, whom the Greeks called Phœnicians; and amongst them the Tyrians were also included, Gen. 10:15; Jud. 1:31; 3:3; 1 Kings 11:1, 5, 33; 2 Ki. 23:13; Deu. 3:9; comp. Σιδώνιοι, Homer Il. vi. 290; xxiii. 743; Od. iv. 84; xvii. 424; which name is used with the same extent of meaning. Hence it may be understood why Ethbaal, king of Tyre (see Menand. in Jos. Arch. viii. 3, § 2), is called the king of the Sidonians (i. e. of Phœnicians), 1 Ki. 16:31; and why there is on the coins of Tyre (see צֶרֶם, *money*) “of Tyre, the metropolis of the Sidonians.” See farther in my Comment. on Isa. 23:2. On the coins of the Sidonians themselves there is צִידוֹן הַגָּדוֹל, *of Sidon, of the Sidonians*. Within the walls of the ancient city there is a village called صيد. Hence the Gentile noun—

צִידוֹנִי *a Sidonian*, Deut. 3:9; f. צִידוֹנִיָּה *a Sidonian woman*, 1 Ki. 11:1

צִיָּה an unused root, i. צָהָה which see; *to be sunny, arid*; hence צִיָּן.

צִיָּה f. *aridity, drought*, Job 24:19; whence צִיָּה arid, desert land, Ps. 63:2; 107:35. Without צִיָּה id., Ps. 78:17. Root צָהָה.

צִיָּן m. *arid land*, Isaiah 25:5; 32:2; from the root צָהָה.

צִיָּן (a “sunny place,” a “sunny mountain;” from the root צָהָה [in Thes. from צָהָה]; comp. Arab.

صَوَاة a fortress; the radical *h* is retained in Syriac and

Arabic, in which the name is written ܥܝܕܐ, ܥܝܕܐ, pr. n. f. *Zion*, the higher and southern hill (not the northern, as Lightfoot thought; see especially Barhebr. Chron. p. 282, lin. 5), on which the city of Jerusalem was built. It included the more ancient part of the city, with the citadel and temple (Mount Moriah, on which the temple was built, being reckoned to Zion [separated by a narrow valley]); also called *the city of David*, 2 Chron. 5:2. Very often used by the prophets and poets for Jerusalem itself, Isa. 2:3; 8:18; 10:24; 33:14, and its inhabitants (fein.), Isa. 1:27; 49:14; 52:1. Psalm 97:8; Zeph. 3:16. They are also poetically called *the daughter of Zion* (see בַּת No. 5) בַּת צִיָּן Isaiah 1:8; 10:32; 62:11 (also while in exile, Isa. 40:9; Zech. 2:11, 14); and יְשֻׁבַת צִיָּן Isa. 12:6; but בָּנוֹת צִיָּן are *the women of Jerusalem*, Isa. 3:16, 17; 4:3. Once followed by a genit. Isa. 60:14, צִיָּן קְדוֹשׁ יִשְׂרָאֵל “The Zion of the Holy One of Israel,” i. e. sacred to him.

צִיָּן m. *cippus, a pillar*; so called from its being set up, erected (see the root צָהָה Kal), 2 Ki. 23:17; whether sepulchral, Eze. 39:15, or to shew the way, Jer. 31:21.

צִיָּה see צָהָה.

צִיָּי (from צִיָּה, *a desert*; with the termination י-) only in plur. צִיָּי *dwellers in the desert*.—(a) persons, i. e. *nomades, shepherds*, Ps. 72:9; 74:14.—(b) animals, i. e. *jackals, ostriches, wild beasts*. Isaiah 13:21; 23:13; 34:14; Jer. 50:39.

צִי see צָהָה.

צִיָּן m. *prison* [“or stocks”], Jer. 29:26, f. צִיָּן the root צָהָה.

**ציער** ("smallness"), [*Zior*], pr. n. of a town in the tribe of Judah, Josh. 15:54.

**צף** see צנה No. 2.

**צין** see צון.

**צין** (from the root צנן)—(1) *a shining plate*, on the forehead of the high priest, Ex. 28:36—38. Compare Ps. 132:18.

(2) *a flower*, Job 14:2. Plur. **צצים** (for **צצים**) comp. **זקם**, **זיקת** 1 Ki. 6:18.

(3) *a wing* (compare at the root **נצץ**), Jer. 48:9.

(4) [*Ziz*], pr. n. of a town, only once, 2 Ch. 20:16.

**צפה** f. *a flower*. Isaiah 28:4, **צפת הפל** "a flower of fading," i. e. a fading flower, compare verse 1.

**ציצת** (for **ציצית**) f. prop. *something like a flower or feather* (from **צץ** with the fem. adj. termination **ת**), hence—(1) *the forelock of the hair* (comp. the root **נצה**), Eze. 8:3.

(2) *the borders, the fringed edges* (*Quaste, Tzobbel*), which the Israelites wore on the corners of their garments, Nu. 15:38, 39.

**צקלג**, **ציקלג**, **ציקלג** [*Ziklag*], pr. n. of a town in the tribe of Simeon, but for some time subject to the Philistines, Josh. 15:31; 19:5; 1 Sa. 30:1; 2 Sa. 1:1. (The Etymology is obscure. Simonis regards this as from **ציק** *an outflowing of a fountain*).

**ציר** a root of doubtful authority, as a verb; as far as may be gathered from the derivatives—

(1) *to go in a circle* (kindred to **טור**, **תור**, **דור**, **שור**), whence **ציר** hinge, writhing pain.

(2) *to go* (Arab. **صار** Med. Ye, to go, to arrive, comp. **סור**, **זור**), whence **ציר** a messenger. Hence—

**HITHPAEL** **הִצְטִיגוּ** Josh. 9:4, may be, "they betook themselves to the way." But no other trace of this form and signification is either found in Hebrew, or in Aramean, and the ancient interpreters have all given it as **הִצְטִיגוּ** "they furnished themselves with provisions for the journey," as in ver. 12, which appears to me preferable.

**I. ציר** m.—(1) *the hinge of a door*, Prov. 26:14, from the root **ציר** No. 1. From the same—

(2) **צירים** i. q. **חבלים** *pains* (as if writhings) of a parturient woman, Isaiah 13:8; 21:3; 1 Sam. 4:19. Metaph. used of terror, Dan. 10:16, which is often compared with the pain and alarm in childbirth; compare **צור** V. to twist oneself with pain.

(3) *a messenger*, Pro. 13:17; 25:13.

**II. ציר** m. (from the root **צור** No. 5)—(1) *an idol* Isa. 45:16.

(2) *form*, Ps. 49:15 **נחב**

**צל** m. (f. Isa. 38:8, compare the form **צלח**), with suff. **צלי** (from the root **צלל** No. III) *a shadow* (Arab.

**ظل**, Jud. 9:36; Ps. 80:11, etc. Metaph. Job 17:7, "all my members (are) like a shadow," i. e. scarce a shadow of my body remains. Also—(a) used of anything fleeting and transient, Job 8:9; Psal. 102:12; Ecc. 8:13.—(b) of a roof which affords shade and protection (compare Lat. *umbra*); hence used for *protection* and *defence*; preserving sometimes however the image of a shadow, Psalm 17:8; 36:8; Isa. 16:3, "make thy shadow at noon as in the night," i. e. afford a safe refuge in glowing heat. Isa. 25:4, "thou (O Jehovah) art a shadow in heat;" sometimes not retaining the image, Nu. 14:9; Ecc. 7:12. In plur. is used the form **צללים**.

**צלח** PAEL, TO PRAY, Daniel 6:11; Ezra 6:10. (Syr. Arab. **صلا**, and Æth. id.)

**צלח** TO ROAST, 1 Sa. 2:15; Isa. 44:16. (Arab. **صلا** id. The signification of roasting and praying (see Chaldee) are referred to the common notion of warmth by Schult. on Har. i. p. 25, to that of softening by Jo. Simonis, in Lex.) Hence **צלי**.

**צלח** ("shadow"), [*Zillah*], pr. n. of a wife of Lamech, Gen. 4:19, 22.

**צלול**, in קרי **צלי**, **απ. λεγόμεν., κολλύρα**, or a round cake. Jud. 7:13, **צלי קחם שערים**, well rendered by the LXX. and Chald. "a cake of barley bread." The cause of the signification is shewn under the root **צלל** No. II, where see it.

**צלח** fut. **יצלח**—(1) TO GO OVER OR THROUGH (as a river), followed by an acc. 2 Sa. 19:18. (Compare **צלחה**.)

(2) *to attack, to fall upon*, used of the Spirit of Jehovah falling upon a man; followed by **על** Jud. 14:19; 15:14; 1 Sam. 10:10; 11:6; followed by **צל** 1 Sam. 16:13; 18:10; used of God himself breaking forth upon men, poet. followed by an acc. Am. 5:6. (Compare **בוא** No. 2, d.)

(3) *to go on well, to prosper, to succeed* as an affair, (comp. Germ. *durchgehen, Fortgang haben*; Lat. *lex perfertur*; Heb. **צִשָּׁר**, **צִשָּׁר**, Isa. 53:10; comp. 54:17; used of a man in an affair, Ps. 45:5; Jer. 22:30; *to flourish, of a plant* (*fortkommen*), Ezek. 17:9, 10.



Followed by  $\eta$  to prosper for anything, to be fit for anything, Jer. 13:7, 10. (Arab.  $\text{صلح}$  to be fit.)

HIPHIL—(1) trans. to make successful, to prosper—(a) any one's affair, Gen. 24:21, 56; 39:3, 23.—(b) any person, followed by an acc. of person, 2 Ch. 26:5; followed by  $\eta$  Neh. 1:11; 2:20.

(2) to accomplish prosperously, to finish well, 2 Chr. 7:11; Dan. 8:25; especially with the nouns  $\text{דרכיו}$ ,  $\text{דרכיו}$ , to make one's way or counsel prosper, to be successful, Deut. 28:29. Psalm 37:7,  $\text{מצליח דרכו}$  "one who is successful in all things." Hence without the acc. to be successful, as an undertaking, Jud. 18:5; as a person in any undertaking, 1 Ki. 22:12, 15; 1 Ch. 22:13; 29:23; 2 Ch. 18:14; Pro. 28:13; Jer. 2:37.

[ $\eta$  II.  $\text{צלח}$  i. q. Ch.  $\text{צלח}$  to flow, to be poured out as water. Hence  $\text{צלחה}$ ,  $\text{צלחית}$ ,  $\text{צלחת}$ ,  $\text{צלחת}$ .]

$\text{צלח}$  Ch. i. q. Heb.  $\text{צלח}$ , APHEL  $\text{הצלח}$  (Heb. form)—(1) trans. to cause any one to go on well, i. e. to promote quickly to public offices and honour ( $\text{schnell avanciren, sein Glück machen lassen}$ ), Dan. 3:30; to accomplish anything prosperously, Ezr. 6:14.

(2) to be prospered, i. e. to be raised to great honours, Daniel 6:29; to be prospered as a thing, Ezr. 5:8.

$\text{צלחה}$  f. only pl.  $\text{צלחות}$  2 Ch. 35:13, pans, such as were flat and broad, not deep. The primary idea is in shallow water which can easily be forded [but see  $\text{צלח}$  II.], (see  $\text{צלח}$  No. 1); whence Arab.  $\text{زحاح}$  a shallow channel of a river, also  $\text{زحاح}$  large pans, Æth. with the letters transposed  $\text{ጸሐፈ}$ : platter.

$\text{צלחית}$  f. id. 2 Ki. 2:20.

$\text{צלחת}$  id. Prov. 19:24; 26:15.

$\text{צל}$  m. something roasted, Ex. 12:8, 9, from the root  $\text{צלח}$ .

$\text{צל}$  see  $\text{צלח}$ .

I.  $\text{צלל}$  TO TINGLE, as the ear, 1 Sa. 3:11; 2 Ki. 21:12. (Arab.  $\text{צל}$ , Syr.  $\text{צל}$  id. Compare the Germ.  $\text{schallen, Schelle}$ , and without the sibilant  $\text{hellen, gelten}$ ; Arabic  $\text{جلجل}$  a cymbal.  $L$  being changed into  $n$ , it answers to  $\text{طن}$  Lat.  $\text{tinnit}$ ). It is applied to the lips quivering with fear, Hab. 3:16.

Derivatives,  $\text{צלצל}$ ,  $\text{צלצל}$ .

II.  $\text{צלל}$  Arab.  $\text{צל}$  pr. TO BE ROLLED DOWN, TO ROLL ONESELF ( $\text{hinabrollen}$ ), kindred to the root  $\text{צלל}$  (as to which see p. CLXXII, B), inasmuch as the letters  $\text{צ}$ ,  $\text{ז}$  come very near to the force of gutturals and palatals (see p. DCCVIII, A, and Ewald's Gramm. p. 33). Hence  $\text{צלל}$  or  $\text{צליל}$  Jud. 7:13, i. q.  $\text{צליל}$  or  $\text{צליל}$  =  $\text{κολλύρα}$  a round cake of bread. The verb occurs once, Exodus 15:10,  $\text{צללו כעופר}$ , "they are rolled down like lead." (Arab.  $\text{צל}$  is to perish, to be hid, to disappear. IV. pass. to be buried, all from the idea of tumbling downwards).

The derived nouns take their form from the kindred  $\text{צל}$ , namely  $\text{צללה}$ ,  $\text{צללה}$ .

III.  $\text{צלל}$  (Arab.  $\text{ظَلَّ}$ ), TO BE SHADED, DUSKY, Neh. 13:19.

HIPHIL, part.  $\text{מצל}$  shadowing, Eze. 31:3.

Derivatives,  $\text{צל}$ ,  $\text{צלל}$ ,  $\text{צלמות}$ ,  $\text{צלמה}$ , and pr. n.  $\text{צלח}$ ,  $\text{צלח}$ .

$\text{צלל}$  with suff.  $\text{צלליו}$ , pl.  $\text{צללים}$  const.  $\text{צללים}$  a shadow, Cant. 2:17; 4:6; Jer. 6:4; Job 40:22. Compare  $\text{צללים}$ .

$\text{צללפוני}$  ("the shadow looking at me"), [ $\text{Hazel-el-poni}$ ], pr. n. m. with art. 1 Ch. 4:3.

$\text{צלם}$  an unused root, Æth.  $\text{ጸፈ}$ : TO BE SHADY, Arab.  $\text{ظلم}$  to be obscure,  $\text{ظلمة}$  darkness. Hence—

$\text{צלם}$  m. with suff.  $\text{צלמיו}$ —(1) a shadow, Psalm 39:7; metaph. used of any thing vain, Psal. 73:20. Hence—

(2) an image, likeness (so called from its shadowing forth; compare  $\text{σκια, σκiasma, σκιαγραφία}$ ), Genesis 1:27; 5:3; 9:6; an image, idol, 2 Kings 11:18; Am. 5:26. (Syr. and Chald.  $\text{צלמה}$  id., Arab.  $\text{صنم}$  an image, the letters  $\text{נ}$  and  $\text{ל}$  being interchanged.)

$\text{צלם}$ ,  $\text{צלם}$  Ch. emphat. state,  $\text{צלמה}$  m. an image, idol, Dan. 2:31, seqq.; 3:1, seqq.

$\text{צלמון}$  ("shady"), [ $\text{Zalmon, Salmon}$ ], pr. n. —(1) of a mountain in Samaria, near Shechem, Jud. 9:48; this apparently is the one spoken of as covered with snow, Ps. 68:15.

(2) of one of David's captains, 2 Sa. 23:28.

$\text{צלמונה}$  ("shady"), [ $\text{Zalmonah}$ ], pr. n. of a station of the Israelites in the desert, Nu. 33:41.

**צִלְמוֹת** f. pr. *shadow of death* (comp. of **צל** shadow, and **מוֹת** death), poet. for very thick darkness, Job 3:5; 10:21; 28:3; 34:22; 38:17, **שְׁעֵי צִלְמוֹת** "the gates of darkness."

**צִלְמוֹנָה** (perhaps for **צִלְמוֹנָה** "to whom shadow is denied"), [*Zalmunna*], pr. n. of a prince of the Midianites, Jud. 8:5; Ps. 83:12.

**צִלַּע** TO LIMP, TO BECOME LAME, prop. TO INCLINE TO ONE SIDE, Arab. **ضلع** and **ظلع** id. (perhaps denom. from **צָלַע**), Gen. 32:32. Part. f. **צֹלְעָה** coll. *limping flocks*, i. e. flocks wearied with the heat and with journeying; used figuratively of the Israelites, Mic. 4:6, 7; Zeph. 3:19.

[Derivatives, the following words.]

**צִלְע** constr. **צִלְע** and **צִלְע** (of a segolate form), with suff. **צִלְעִי** f. (but pl. **צִלְעִים** m. 1 Ki. 6:34).

(1) *a rib*, Gen. 2:21, 22. Pl. **צִלְעוֹת** *beams* (as if the ribs of a building, *Grippe*, *Rippenwerk*), 1 Ki. 6:15, 16; 7:3 (compare verse 2, where there is **בְּרִיתוֹת** in the same signification).

(2) *a side*—(a) of man, Job 18:12; Jer. 20:10, **שְׂמֵרֵי צִלְעִי** "those who watch my side," my friends who do not depart from my side.—(b) of inanimate things, as of the tabernacle, Ex. 26:26, 27; of the altar, Exod. 27:7; of a quarter of the heaven, Exod. 26:35. Pl. **צִלְעִים** (m.) *sides*, or *leaves* of a door, 1 Ki. 6:34. Elsewhere always **צִלְעוֹת**, constr. **צִלְעוֹת** *the sides* of the altar, Ex. 38:7; of the ark of the covenant, Ex. 25:14.

(3) *a side chamber* of the temple (as to which see **צִיָּה**), 1 Ki. 6:5; Eze. 41:6, seq.; also collect. *story*, or *range of side chambers*, 1 Ki. 6:8, and i. q. **צִיָּה**, used of the whole of that part of the temple, comprising three stories, Eze. 41:5, 9, 11. **בֵּית צִלְעוֹת** Eze. 41:9, is a space between the two walls of the temple, intended for these chambers. Compare Jos. Archæol. viii. 3, § 2.

(4) [*Zelah*], pr. n. of a town of the Benjamites, where Saul was buried, Josh. 18:28; 2 Sa. 21:14.

**צִלַּע** [with suff. **צִלְעִי**] m. *limping*; hence *a fall*, Ps. 35:15; 38:18.

**צִלַּח** an unused root, Syr. *to break, to wound*; whence—

**צִלְחָה** ("fracture," "wound"), [*Zalaph*], pr. n. in Neh. 3:30.

**צִלְפָּדָר** ("fracture," or "first rupture," per-

haps "firstborn," compare **צִלְפָּדָר**), [*Zelophehad*] pr. n. m. Num. 26:33; 27:1; 36:2; Josh. 17:3.

**צִלְצַח** ("shade in the heat of the sun," from **צל** shadow, and **צַח** sun), [*Zelzah*], pr. n. of a town of the Benjamites, 1 Sam. 10:2.

**צִלְצַל** (Deut. 28:42 [in pause **צִלְצַל**]), constr. **צִלְצַל** (Job 40:31, and Isa. 18:1), pl. **צִלְצָלִים**, see No. 2 (from the root **צָלַל** No. 1).—(1) *a tinkling, clinking* (compare as to these geminate forms, Hupfeld, Exercitt. Æth. p. 28; my Hebr. Gram. p. 119; Arab.

**ضلل** to tinkle, to clink, as a bridle or bell), used of a tinkling of metal when struck, of arms, *the sound of wings* (see No. 3). Hence, Isa. 18:1, **אֶרֶץ צִלְצָלִים** "the land of the clangour of armies," i. e. full of hosts, striking together their arms with clangour, *Land voll (Waffen-) Klirrender* (*Peere=*) flügel, i. e. Æthiopia. Armies in this passage are called wings (see **בְּנֵי** No. 1), and in this double use of the word there is an ingenious play of words, since **צִלְצַל** is also used of the sound of flapping of wings (*vom Schwirren*). The opinions of others are discussed in my Comment. on this passage.

(2) *a tinkling instrument*, specially a fish spear, Job 40:31. Pl. **צִלְצָלִים**, constr. state **צִלְצָלִי** *cymbals* (*die Beeten*), not unlike those now used for military purposes, 2 Sam. 6:5; Ps. 150:5.

(3) *a stridulous insect, a cricket*, Deut. 28:42.

**צִלַּק** an unused root, Ch. *to cleave*; whence—  
**צִלְקָה** ("fissure"), [*Zelek*], pr. n. of one of David's captains, 2 Sam. 23:37; 1 Ch. 11:39.

**צִלְתִּי** (contr. from **צִלְתָּ** "shadow," i. e. "protection of Jehovah"), [*Zilthai*], pr. n. m.—(1) 1 Ch. 8:20.—(2) 1 Ch. 12:20.

**צָם** see **צָמִים**.

**צָמִיא** fut. **יִצְמָא** TO BE THIRSTY, Ex. 17:3; metaph. *to desire eagerly* (compare *διψάω, sitio*) any person or thing, followed by **?** Psalm 42:3; 63:2.

(Arab. **ظمى** id. It is of the same stock as **צָמ**.)

Hence the four nouns which follow—

**צָמָה** m. *thirst*, Eze. 19:13.

**צָמָה** m. adj. *thirsty*, Isaiah 5:13; 21:14; specially *a thirsty*, i. e. dry or desert land, 44:3.



**צָמָה** fem. *thirst*, figuratively applied to sexual desire, Jer. 2:25; comp. צָמָה.

**צָמָוֹן** masc. *a thirsty* i.e. *arid region*, Deu. 8:15; Isa. 35:7.

**צָמַד** not used in KAL, Arab. **ضمد** Syr. **ܙܡܕ** TO BIND, TO FASTEN, kindred to the root צָמַם (compare עָמַד and עָמַם).

NIPHAL, *to be fastened*, i.e. *to adhere*; in this phrase, נִצְמַד לְבַעַל־פֶּעַר "he adhered to Baal-Peor," devoted himself to his worship, Num. 25:3, 5; Ps. 106:28.

PUAL, *to be fastened*, 2 Sa. 20:8.

HIPHAL, with the addition of מְרָמָה *to frame* deceit, Ps. 50:19.

Derivatives, צָמִיד and —

**צָמַר** m. with suff. צָמָרִי — (1) *a pair of oxen*, 1 Sa. 11:7; of asses, Jud. 19:10. 2 Ki. 9:25, רֶכְבִּים צָמָרִים "riding in pairs," i.e. two and two. Collectively, Isa. 21:7, צָמַר פָּרָשִׁים "pairs of horsemen" (comp. פָּרָשׁ), verse 9.

(2) *a yoke* [as a measure of land], *jugum* s. *jugum agri*, i.e. as much as one yoke of oxen could plough in one day, 1 Sa. 14:14; Isa. 5:10.

[צָמָה Isa. 5:13; see צָמָה].

**צָמָה** fem. *a woman's veil*, Cant. 4:1; 6:7; Isa. 47:2; from the root צָמַם No. 2.

**צָמוֹק** m. *dried grapes*, and *cakes made of them*; Ital. *simmulci*, 1 Sa. 25:18; 2 Sa. 16:1; from the root צָמַם.

**צָמַח** TO SPROUT FORTH, used of plants, Gen. 2:5; 41:6; of hairs, Lev. 13:37. Transitivity, Ecc. 2:6, יֵשׁ צֹמֵחַ עֵצִים "the wood sprouting forth," i.e. producing trees. Metaph. used of the first beginnings of things which occur in the world, Isa. 42:9; 43:19; 58:8. (The primary idea appears to be that of shining forth, compare Syr. **ضاح** to shine, Arab. ضاح id).

PIEL, i. q. Kal (used of the hairs and beard), Eze. 16:7; Jud. 16:22.

HIPHAL, *to cause to sprout forth* (plants from the earth), Gen. 2:9; followed by two acc., *to make to sprout forth*, as grass on the earth, Ps. 147:8. Metaph. הִצְמִיחַ צְדָקָה *to cause deliverance* [rather, righteousness] to exist, or spring up, Isaiah 45:8; 61:11. Whence —

**צָמַח** with suffix צָמָחִי *a sprout*, always [?]

collect. *things which sprout forth* from the earth produce, fruit of the earth, Gen. 19:25; Hos. 8:7. Eze. 16:7; Ps. 65:11. Hence יְהוָה צָמָח Isaiah 4:2 the produce of Jehovah, i.e. the produce of the holy land consecrated to God, i. q. הָאָרֶץ in the other hemistich (see Gen. 4:3; Nu. 13:26; Deut. 1:25; 26:2, 10; 28:30, etc.). I thus explain the whole passage, "the produce of God shall be glorious and excellent, and the fruits of the earth shall be beautiful and excellent for the survivors of Israel;" i.e. the whole shall flourish more beautifully, and shall be adorned with plenty of produce and fruits for the benefit of those who shall escape that slaughter. The other interpretations of this passage are unsuitable both to the context and the parallelism of the words; amongst these is the explanation of those who understand צָמָח the branch or offspring of God, to be the Messiah, which is prevented by צָרִי הָאָרֶץ in the other hemistich [not necessarily so: the one may refer to his Godhead; the other, to his manhood]. But the Messiah is undoubtedly to be understood, Jer. 23:5; 33:15; where there is promised to David צָמָח צְדָקָה, צָמָח צְדָקָה, a righteous branch or offspring; and Zec. 3:8; 6:12; where the Messiah is elliptically called צָמָח branch, or offspring, i.e. of God.

**צָמִיד** m. — (1) *a bracelet*, Gen. 24:22, 30.

(2) *the covering* of a vessel, so called from its being bound on, Nu. 19:15; from the root צָמַר.

**צָמִים** masc. sing. (of the form צָדִיק from the root צָמַם) *a snare*, Job 18:9. Metaph. *destruction*. Job 5:5, וְשָׂאָה צָמִים חֵלֶם "and destruction pants for their wealth;" where destruction is very suitably compared to a snare gaping and lying in wait. The old interpreters render צָמִים in this place by *thirsting*, as though it were the same as צָמָאִים, which would contradict the laws of the language.

**צָמִיתָ** f. prop. *extinction* (from the root צָמַח), whence "to be sold לְצָמִיתָ i.e. for ever," i. q. לְעוֹלָם Lev. 25:23, 30.

**צָמַם** an unused root. — (1) *to twine, to weave*, like the Arab. **ظلم**, cognate to the verb **ظلم** to bind (whence צָמִים a snare), and Hebr. צָמַם, which see.

(2) *to bind fast a vail, to vail*, i. q. Chald. צָמַם; hence צָמַם.

**צָמַק** TO DRY UP, used of the breasts, Hos. 9:14 hence צָמוֹק.

**צָמַר** an unused root, perhaps i. q. **צָמַר** and Arab. transp. **صمر** to cut off. Hence—

**צָמַר** with suff. **צָמְרִי** m. *wool* (perhaps so called from its being shorn off, compare **צֶלַע** fleece, from **צָלַע**), Ch. **צָמַר** (which see), Lev. 13:47; Deut. 22:11.

**צָמְרִי** Gen. 10:18 [*Zemarite*], pr. n. of a Canaanitish nation. The inhabitants of the city of *Simyra* are apparently to be understood (Strabo, xvi. p. 518; Cellarii Not. Orbis Ant. ii. 445), the ruins of which, called *Sumra*, at the western base of Lebanon, are mentioned by *Shaw* (Travels, p. 269).

**צִמְרַיִם** [*Zemaraim*], pr. n. of a town in the tribe of Benjamin, Josh. 18:22, whence apparently has sprung the name **הַר צִמְרַיִם** in the mountainous country of Ephraim (which belonged to the territory of the Benjamites), 2 Ch. 13:4.

**צִמְרֵת** f. *foliage of a tree*, as if the *wool* or *hair of trees* (Gr. *λάχνη*), figuratively transferred from animals to plants (compare under **צִמְרֵת**, **נֶזֶח**, **נֶזֶחָה**, **נֶזֶחָה**, Gr. *οὐδὲ ἄωρον*, Hom. Od. i. 443), Eze. 17:3, 22; 31:3, 10, 14.

**צָמַת** pr. TO BE SILENT, TO LEAVE OFF SPEAKING, like the Arab. **صمت** (of the same family as **צָמַת**, **דָּמַת** and many others ending in **ם**, see page ccm, B); trans. *to cutoff, to destroy*, prop. to bring to silence, Lam. 3:53.

NIPHAL, *to be extinguished*, Job 6:17; 23:17.

PIEL, Ps. 119:139; and—

HIPHAL, i. q. Kal, Ps. 54:7; 69:5; 101:5.

PILPHEL **צִמְתָּהוּ** id. Ps. 88:17, where **צִמְתָּהוּ** occurs for **צִמְתָּהוּ**, which does not appear to have been stated by any one. However, I should not doubt that Kibbutz is put for a moveable Sh'va, on account of the following long *u*, according to the law which I have stated, Lehrs. p. 68, 69; also Sam. **צִמְתָּהוּ**, and in Gr. and Lat. *homo, socors*, for *hemo (semo), secors*; *genu, γόνυ; νέος, novus*; *σκόπελος, scopulus*. Compare **קָטַן**.

Derivative, **צִמְתָּהוּ**.

**צִין** see **צִנָּה** No. I.

**צִין** [*Zin*], pr. n. (Talmud **צִין**, a low palm tree), a desert situated to the south of Palestine, to the west of Idumæa, where was the town of **צִין** Num. 13:21; 20:1; 27:14; with **ה** parag. **צִין** Num. 34:4; Josh. 15:3.

**צָנָא** an unused root, i. q. **צָנָא**, Arab. **ضأ** IV. to have much cattle.

**צָנָא** comm. Num. 32:24, and **צָנָה** Ps. 8:8, i. q. **צָנָא** *cattle*, especially sheep.

**צָנָה**—(I.) a *thorn* (from the root **צָנָה** No. I.), pl. **צָנִים** Prov. 22:5, used of hedges made of thorns, Job 5:5; but **צָנֹת** is used figuratively of *hooks*, compare **חֹתֶה**, Am. 4:2.

(II.) a *shield* (from the root **צָנָה** No. II.), of a larger kind, covering the whole of the soldier, *θυρεός* (see 1 Ki. 10:16), Ps. 35:2; 91:4; Eze. 23:24.

(III.) *cooling, refreshment*, Prov. 25:13, from the root **צָנָה** No. III.

**צָנָה** see **צָנָה**.

**צָנוּהָ** or **צָנוּהָ** i. q. **צָנִיָּה** Isa. 62:3 כתיב, from the root **צָנָה**.

**צָנוּר** m. a *cataract* (so called from its rushing noise, see under **צָנַר**), Ps. 42:8; a *water-course*, 2 Sa. 5:8.

**צָנַח** TO DESCEND, TO LET ONESELF DOWN, e.g. from an ass, Jud. 1:14; Josh. 15:18; also used of inanimate things. Jud. 4:21, "she struck the nail into his temples, **וַתִּצְנַח בְּאָזְנוֹ** and it went down into the earth." (Cogn. is **جنى** to bow down, see the concluding remark under the letter **צ**, p. DCCXVIII, A.)

**צָנִיִּים** m. pl. *thorns, prickles*, Nu. 33:55; Josh. 23:13; from the root **צָנָה** No. I.

**צָנִיָּה** m. *tiara, a bandage twined round the head of men*, Job 29:14; of women, Isa. 3:23; of the high priest, Zec. 3:5; from the root **צָנַח** to wind round; see **מִצְנֶפֶת**.

**צָנָם** pr. TO BE HARD, as in the Samar. language; comp. **צָנָם** a rock. Part. pass. **צָנָם** *barren* (used of ears of corn), Gen. 41:23. Compare **צָנָם**.

**צָנָן**—(I) i. q. **צָנָן** TO BE SHARP, TO PRICK; hence **צָנָן** a *thorn, thorns*.

(II) i. q. **צָנָן** to *protect* (as to the connection of the letters **נ** and **צ**, see last remark under letter **צ**, p. DCCXVIII, A); whence **צָנָה** No. II, a *shield* ["also **צָנָנָה**"].

(III) from the Chaldee usage, i. q. **צָלָל** No. 3 (**ל** and **נ** being interchanged), *to be cold*; whence **צָלָה** No. III.

**צָנָן** see **צָנָן**.

**צָנַע** TO BE LOWLY, SUBMISSIVE, MODEST. Part. pass. (with an active sense), Prov. 11:2. Chald. id. Cogn. is **جنع**. [In Thes. *to depress*; Part. pass. *depressed*; hence *submissive, modest*.]

HIPHAL, *to act submissively, modestly*, Mic. 6:8



**צָנַף** fut. יִצְנֹף. TO ROLL UP, TO WIND UP, specially a tiara, Levit. 16:4.—Isaiah 22:18, יִצְנֹף צָנֶפֶת “rolling he will roll thee, like a ball.”

Derivatives, מִצְנֶפֶת, צָנִיף, and—

**צָנֶפֶת** f. a ball, Isa. 22:18.

**צִנְצֻנָּה** f. a basket (see the cognate forms under the word צָלַל No. 2, p. DLXXXIX) [in Thes. from צָנַן No. II; the meaning there given is a vessel], Ex. 16:33.

**צָנַן** an unused root; Samar. to shut up; whence צִנְנָה.

**צָנַר** an unused root, which I regard as onomatopoeic, and kindred to the verb צָנַר (as to the connection of the letter צ with the palatals, see last remark under צ, p. DCXCVIII, A); pr. to creak, to squeak, Germ. schmarren, schmarren (like צָנַר schmarren); specially used of the stridulous sound of water flowing down violently, as in cataracts, aqueducts (rauschen). Hence צָנַר. The same power appears to have belonged to צָנַר and the quadriliterals צָנִיחַר; whence יַם-צָנִיחַר and יַם-צָנִיחַר the sea of Galilee, perhaps the sea of the cataracts (from the Jordan flowing into this lake with a great rushing), and צָנִיחַר cantharus, i. e. a channel.

**צָנִיחַר** f. pl. חֵל צָנִיחַר, canthari, channels, tubes, through which the oil of the vessel (צָנִיחַ) flows to the lamps, Zec. 4:12. See the root צָנַר.

**צָעַר**—(1) TO STEP, TO GO ON SLOWLY and with state (schreiten, einerschreiten), as is done in a solemn procession, 2 Sam. 6:13; compare Jer. 10:5; hence used of Jehovah, Jud. 5:4; Psa. 68:8 used of the gentle and slow gait of a delicate youth, Prov. 7:8. Followed by an acc. to go through (a land), Hab. 3:12.

(2) to mount up (which is done with a slow motion, Arab. صعد to go up); poet. transit. to cause to go up (like the French monter for faire monter). Thus it appears to me we should explain the difficult passage Genesis 49:22, בָּנוֹת צִעְרָה עָלַי נָשִׂי “(the fruit-bearing tree) makes its daughters (i. e. branches) to ascend (it propels them) over the wall.” Commonly taken, “the daughters (i. e. branches) ascend over the wall; or, with the vowels a little changed, בָּנוֹת צִעְרָה עָלַי נָשִׂי “the daughters of ascent (i. e. the wild beasts dwelling in the mountains, Arab. بنات عداة) (lie in) wait.” [This explanation is expressly rejected in Thes. p. 1176; the Arabic does not mean “wild beasts,” but “wild asses.”]

HIPHIL, to cause some one to hasten his steps to persecute. Job 18:14, מַצְעִירָהוּ לְמֶלֶךְ בְּהָחֹת “terrors persecute him like a (hostile) king.” [Better as in Thes. “make him go down to the king of terrors.”]

Derivatives, מַצְעִיר, אַצְעִירָה [and the following words].

**צָעַד** m. a step, 2 Sa. 6:13; Ps. 18:37, and—

**צָעֵדָה** f.—(1) a going (of God), 2 Sa. 5:24.

(2) pl. stepping chains, Arab. سعاد, which were worn by Oriental women fastened to the ankle-band (עָקֶם) of each leg, so that they were forced to walk elegantly with short steps (סָפֵר), Isaiah 3:20; compare אַצְעִירָה.

**צָעָה**—(1) TO INCLINE, e. g. a vessel, which is to be emptied, Jer. 48:12. (Arab. صغى id. Aeth. ከፀፀ: to pour out, כ and צ being interchanged, see last remark under צ, p. DCXCVIII, A).

(2) to be inclined, bent, used of a man in bonds, Isa. 51:14; also to bow oneself (ad concubitum), κατακλίνεσθαι, Jer. 2:20.

(3) to bend back the head, i. e. to be proud, Isa. 63:1.

PIEL, i. q. Kal No. 1, ibid.

**צָעִיר** for צָעִיר Jer. 14:3; 48:4 כְּחֵיב.

**צָעִיף** m. (from the root צָעַף), a woman's veil, Gen. 24:65; 38:14.

**צָעִיר** m.—(1) adj. small, little (Arab. صغير), —(a) in number, Mic. 5:1; Isa. 60:22.—(b) in age, younger, Gen. 19:31; with the addition of לְיָמִים Job 30:1.—(c) in dignity, least, Jud. 6:15; despised, Ps. 119:141.

(2) [Zair], pr. n. of a town, once 2 Ki. 8:21.

**צָעִירָה** f. subst. smallness (of age), Gen. 43:33.

**צָעַן** TO MOVE TENTS, TO GO FORWARD as a nomadic tribe, pr. to load beasts of burden, i. q. צָעַן No. II. (Arab. ظعن), Isa. 33:20.

**צָעַן** [Zoan], pr. n. Tanis, an ancient city of lower Egypt, situated on the east of the Tanitic branch of the Nile: in Egypt. called ΖΑΝΗ and ΖΑΝΗ (i. e. low region), whence have sprung both the Hebrew and the Greek forms of the name, also the Arab. صان. See my Comment. on Isaiah 19:11.—Nu. 13:22; Isa. 19:11, 13; 30:4; Eze. 30:14.

**צָעֲנִימִים** (“removings”), [Zaananim, Zaa-

*naim*], pr. n. of a town of the Kenites in the tribe of Naphtali, Josh. 19:33; Jud. 4:11.

**צָפַר** an unused root, prob. i. q. **צָפַר** to cover over, to cover, whence **צָפִיר** a vail.

**צַעֲצָעִים** m. plur. Vulg. *opus statuarium, statuary work*, 2 Ch. 3:10. Root **צִוַּע** which see.

**צָעַק** i. q. **זָעַק** (which see; compare **צָחַק** and **זָחַק**) to CRY OUT, especially for aid, Deuteron. 22:24, 27; followed by **לָא** of pers. Gen. 41:55; Jud. 4:3; followed by **לָא** 2 Ch. 13:14; also an acc. of the thing, Job 19:7, **הָצַעַק הָקֵם** "I cry out of wrong," sc. as done to me.

PIEL, to cry out, 2 Ki. 2:12.

HIPHIL, to call together, like **הוֹעִיק** 1 Sa. 10:17.

NIPHAL, pass. of Hiph. to be called together, to run together, Jud. 7:23, 24; 10:17. Hence—

**צָעָקָה** f. crying out, especially for aid, Exodus 3:9; Job 34:28. Gen. 19:13, **צָעָקָתָם** "the outcry on account of them" (the men of Sodom), which the men of Sodom extort from others.

**צָעַר** TO BE SMALL, Arab. **صَغَرَ**, Syr. **حَصَرَ** (comp. **צָעַר**, metaph. to be or become mean and despised, Jerem. 30:19; Job 14:21 (oppos. to **צָבַר**). Zec. 13:7.

Derivatives, **צָעִיר**, **צָעִירָה**, **צָעִירָה**, **צָעִירָה**; pr. n. **צָעִיר**, and—

**צָעַר** and **צָעִיר** ("smallness;" compare Gen. 19:20), [*Zoar*], pr. n. of a town on the southern shore of the Dead Sea, Gen. 13:10; 19:22, 30; Isa. 15:5; Jer. 48:34; more anciently called **צָעִירָה**.

**צָפַד** (cognate to the verb **צָפַד**) TO ADHERE FIRMLY, Lam. 4:8 (Arab. **صَفَدَ** to join together).

**צָפָה**—(1) TO SHINE, TO BE BRIGHT (Arabic **صَفَى**); Hence Piel No. 1.

(2) to look out, to view (prop. to enlighten with the eyes, comp. **שָׁוַר**, unless the primary idea be rather sought for in inclining, bending forward, in order to view; comp. **הִשְׁתַּוֵּר**. With this accord **σκιπώ, σκοπέω, σκοπία**; and even in Lat. transp. *specio, specto, specula*, etc.). Isa. 21:5; see **צָפִית**. Used of a tower which has a wide view, Cant. 7:5. Part. **צוֹפֵה** a watchman set on a tower, 1 Sam. 14:16; 2 Sam. 13:34; 18:24. Metaph. used of prophets, who, like watchmen, declare future events as being divinely revealed to them by visions, Jer. 6:17; Eze.

3:17; comp. Itab. 2:1 [Piel]. Hence—(a) to look out for. Hos. 9:8, **צוֹפֵה עֲפְרַיִם** "Ephraim looks out for (aid)."—(b) to observe accurately; followed by an acc., Prov. 15:3; 31:27; followed by **לָא** Ps. 66:7; followed by **לָא** (to see and judge between), Gen. 31:49.—(c) to lie in wait; followed by **לָא** Ps. 37:32.—(d) to select (*aufersehen*), i. q. **רָאָה**. Job 15:22, **צָפָה הוּא אֶל־חֶרֶב** "selected (or destined) for the sword" (**צָפָה** for **צָפָה**).

PIEL—(1) to overlay with gold or silver (pr. to make splendid; see Kal No. 1); followed by two acc., Ex. 25:24; 1 Ki. 6:20, seqq.

(2) i. q. Kal No. 2, 1 Samuel 4:13; part. **מִצְפֵּה** a watchman, Isaiah 21:6; metaph. a prophet, Mic. 7:4. Followed by **לָא** of the thing which any one watches for and expects (as aid), Lam. 4:17; **לָא** Mic. 7:7. Absol. Ps. 5:4, **אֶצְפֶּה** "I expect," sc. divine aid, I look to God.

PUAL, pass. of Piel No. 1, to be overlaid, Ex. 26:32; Prov. 26:23.

Derivatives, **צָפִי**, **צָפִית**, **צָפִית**, **צָפִית**; and pr. n. **צָפִית**, **צָפִית**, **צָפִית**.

**צָפָה** f. (from the root **צוּף**) a swimming, Eze. 32:6.

**צָפֹה** ("watch-tower"), [*Zepho*], pr. n. of a son of Eliphaz, Gen. 36:11, 15; called **צָפִי** 1 Ch. 1:36.

**צָפִי** m. (from the root **צָפָה** Piel No 2), overlaying, metal laid over statues, Num. 17:3, 4; Isaiah 30:22.

**צָפוֹן** comm. (f., Isa. 43:6; Cant. 4:16).—(1) the north, the north quarter (prop. hidden, obscure, inasmuch as the ancients regarded the north as obscure and dark; **πρὸς ὄψον**, Hom. Od. ix. 25, seqq.; x. 190, seqq., the south, on the contrary, as clear, and lighted by the sun; see **צָפוֹן**), Num. 34:7. **צָפוֹן** the north land (Babylonia), Zech. 2:10; Jerem. 16:15; compare Jer. 6:22. Poet. also used for the north wind (**רוּחַ צָפוֹן**), Cant. 4:16; and for the northern heavens, which is almost the same as for the heaven generally, as the greater part of the southern hemisphere is hidden, Job 26:7. **מִצְפֹּן** northward of any place, Josh. 8:11, 13; and without **לָא** Josh. 11:2. With **הָ** parag. **צָפוֹן** northward, Gen. 13:14; also a region situated towards the north, as **מִמְלְכוֹת צָפוֹן** the kingdoms of the north, Jerem. 1:15; and with prep. **עַל־הַצָּפוֹן** Eze. 8:14; **לְצָפוֹן** 1 Ch. 26:17, towards the north. **מִצְפֹּן** from the north quarter, Josh. 15:10; **לְצָפוֹן** from the north of any place, Jud. 21:19; **מִצְפֹּן** from the north, Jer. 1:13. Compare **נִגְבָּה**.



(2) [*Zaphon*], pr. name of a town in the tribe of Gad, Josh. 13:27.

צָפוֹן see צָפוֹן.

צָפוֹנִי m.—(1) adj. *northern*, Joel 2:20 (spoken of the hosts of locusts [?] coming from the north).

(2) patron. of the word צָפוֹן, צָפוֹנִי (which see), Nu. 26:15.

צָפוֹעַ Eze. 4:15 כתיב, i. q. צָפִיעַ.

צָפוֹר, pl. צָפִירִים (as if from צָפַרְתָּ, comm. (f. Pro. 27:8; Isa. 31:5)—(1) *a small bird*, so called from its twittering (see צָפַר No. 3), Psalm 11:1; 104:17; 124:7; Job 40:29; Prov. 6:5; 7:23; specially *a sparrow* (Arab. عصفور with a prefixed guttural), Ps. 84:4; Pro. 26:2.

(2) *a bird*, of any kind, Deu. 4:17; 14:11; Lev. 14:4. Collect. *birds*, Gen. 7:14; 15:10.

(3) [*Zippor*], pr. n. of the father of Balak, king of Moab, Nu. 22:4, 10; Josh. 24:9.

צָפַח TO BE WIDE, AMPLE; compare Arab. صَفَح Conj. II. to spread out, cogn. נָפַח; Æth. ሰፋር: to spread out, to extend, to dilate; whence צָפִיחִית —

צָפַח, צוֹפַח ("cruse"), [*Zopha*], pr. n. m. 1 Ch. 7:35, 36; and —

צָפַחַת f. *a cruse*, for holding water, 1 Sa. 26:11, seq.; for holding oil, 1 Ki. 17:12. Chald. צָפִיחִי id. Arab. with the letters transposed, صَافِحَة a dish, a platter; Syr. زُفَح id.

צָפִי see צָפוֹ.

צָפִיחָה f. (from the root צָפַח), *a watchtower*, i. q. כְּצִפָּה Lam. 4:17.

צָפִיּוֹן ("expectation," "longing"), [*Ziphion*], pr. n. m. Gen. 46:16; for which there is צָפִיּוֹן Num. 26:15.

צָפִיחִית f. *a cake*, so called from its being broad (compare πλατέ, πλακώεις), Ex. 16:31. Root צָפַח.

צָפִי Ps. 17:14 כתיב, for צָפַח, see צָפוֹ No. 2.

צָפִיעַ only in the pl. צָפִיעִים excrements of animals, dung, Ezek. 4:15; Arab. ضَفَع, from the root ضَفَع, which see.

צָפִיעָה f. pl. only צָפִיעוֹת shoots of a tree, such as are of little value (as if excrements); used figuratively of *less distinguished offspring*; opp. to צָפִיעָהִים. Isa. 22:24 Root צָפַע.

צָפִיר m. *a he-goat*, Dan. 8:5, 21, so called from its leaping; see the root No. 2. See Chald.

צָפִיר Ch. pl. צָפִירִין id. Ezr. 6:17. Syr. زَفِير.

צָפִירָה f. (from the root צָפַר No. 1)—(1) prop. *a crown*, Isa. 28:5.

(2) *a circle, a circuit*; hence used of the vicissitude of events and fortune, as if going in a circle (compare סְבִיבוֹת Eccl. 1:6). Eze. 7:7, הָצִירָה בָּאָה הָצִירָה "the circle comes to thee," which is well rendered by Abulwalid انتهى الدور اليك.

צָפִית f. (from the root צָפַח), *looking out, guard, watch*. Isaiah 21:5, צָפִה הַצִּפִּית "they watch the watch," i. e. they keep guard in the watch-towers. The interpretations of others are noticed in Comment. on the passage.

צָפַן fut. יִצְפֵּן (cogn. טָפַן)—(1) TO HIDE, TO CONCEAL, Ex. 2:2; Josh. 2:4. Part. pass. צָפֻּן *hidden*, i. e. secret, inaccessible, Ezek. 7:22. Especially to guard and defend any one, Psalm 27:5; 83:4, צָפוֹנִי יְהוָה those protected by Jehovah. Intrans. to *hide oneself* (or ellipt. to hide nets, snares), to lie in wait, followed by לְ Prov. 1:11, 18; Psalm 10:8; absol. 56:7 קרי.

(2) to lay up, to store up. Part. צָפוּנִים riches, treasures, Job 20:26; Ps. 17:14 קרי. Followed by לְ to lay up for any one, Job 21:19; Ps. 31:20. Job 20:26, בְּלִחְשֹׁךְ טָמִין לְצָפוֹנִי "every misfortune is laid up for his treasures." צָפַן בְּלִבּוֹ to hide with one's self (lay up in one's heart), Job 10:13; צָפַן אִתּוֹ id. Pro. 2:1; 7:1.

(3) to restrain, Prov. 27:16; followed by לְ to deny to any one, Job 17:4.

NIPHAL, to be hidden from any one, i. e. to be unknown to him, followed by לְ Job 24:1; Jer. 16:17.

(2) to be laid up, i. e. to be destined for any one, followed by לְ Job 15:20.

HIPHIL, i. q. Kal No. 1, to hide, Ex. 2:3; Job 14:13; to lie in wait Ps. 56:7 כתיב.

Derivatives, צָפוֹן (צָפוֹנִי), מְצָפוֹנִים, and pr. n. צָפוֹן, and —

צָפִנִּיָּה ("whom Jehovah hid," i. e. defended), [*Zephaniah*], pr. n. LXX. Σοφονίας. Vulg. Sophonias (for צָפִיָּה).—(1) of a prophet, who takes the ninth place among the twelve minor prophets, Zeph. 1:1.—(2) of a priest, Jer. 21:1; 29:25, 29, called צָפִנִּיָּה, Jer. 37:3; 52:24.—(3) Zec. 6:10, 14.—(4) 1 Chr. 6:21, for which there is אֲרִיאֵל 1 Chr. 6:9 15:5, 21.

צָפִנְתָּ Egyptian pr. n., given to Joseph in

his public capacity by Pharaoh, Gen. 41:45. The genuine Egyptian form of the word appears to be more accurately given by the LXX. *Ψορθοφανής*, in which Egyptian scholars (see Bernard, on Joseph. Ant. ii. 6, § 1; Jablonskii Opuscul. i. p. 207—210) recognize the Egyptian *ncwt wphnwt*, *salvation*, or *saviour of the age*, from *n* the article, *cwrt*, *swrt*, *swrt*, *swrt*, and *phnwt* *aiwn*. So Schol. Cod. Oxon. *Ψορθοφανής*, ὁ ἐστὶν σωτὴρ κόσμου, and Jerome, *servator mundi*. The Hebrews interpreted the Hebrew form of the word, *revealer of a secret*, see Targ., Syr., Kimchi. [See also Thes.]

**צפ** an unused root, to thrust out (kindred is *נע* to thrust, to push, to impel), specially vile, ignoble things, as excrements (Arab. *ضف* to void dung, to break wind, and *ضف* excrements); to produce worthless shoots, as a tree (see *צפ*), its detestable progeny, as a viper (compare *צפע*, *צפני*). [In Thes. this root is divided into two parts; the meaning given to the second is to hiss.] See more as to this root in my Comment. on Isa. i. p. 705. *Fāsus* (Neue Jahrb. für Phil. i. p. 171) prefers to regard the *viper* as being so called from its hissing, and adds this onomatopoeic power to that of protruding, compare *צפה* and *פצה* (whence *צפ* a viper). This is not amiss, although the idea of viper's progeny is both exceedingly suitable in some passages (Isaiah 14:29), and rests upon ancient authority.

**צפע** m. *viper's brood*, Isa. 14:29. LXX. *ἐκγονα ἀσπίδων*. Hence—

**צפעני** (like *צפני*) prop. belonging to a viper's brood; hence a *viper* itself, Isa. 11:8; 59:5; Pro. 23:32. Plur. *צפענים* Jer. 8:17. LXX. (Isa. 11:8; 14:29) *ἐκγονα ἀσπίδων*. See another etymology under the root *צפ*.—Aqu. *βασιλίσκος*. Vulg. *regulus*, whence J. D. Michaëlis understood the horned serpent, or cerastes.

**צפר** only in PILPEL *צפר* an onomatop. word, to TWITTER, PIP, or CHIRP, as a bird, Isaiah 10:14; 38:14, Gr. *πιπιζω*, *τιτιζω*, Germ. *zirpen*. Like the Greek *πιπιζω*, *σπουθίζω*, it is applied to the slender voice of the manes, "*vocem exiguam*" (Virg. *Æn.* vi. 492), which the ancients sometimes compared to a whisper, sometimes to a sigh, Isa. 8:19. [But why should we look in the word of God for such heathen ideas as *Manes*?]

**צפצפה** f. according to the Hebrews, the willow

Ezek. 17:5 (where supply *פ*). Arabic *ضفان* id. The root appears to me to be *צפ* to swim, Pilpel, to inundate; hence, that which is inundated, which is very suitable to the willow.

I. **צפר**—(1) TO GO IN A CIRCLE, TO REVOLVE (see *צפר*); hence to turn, to turn oneself about, Jud. 7:3, "let him who is fearful and afraid *יָצַב וְיָצַר* turn and return."

(2) to dance in a circle, and generally, to leap, to dance. Arab. *ضفر* fut. I, compare *ضل*, and *ضول*; whence *צפר* a he-goat.

(3) to chirp, to twitter, as a bird (trillern), Arab. *ضفر*. Hence *צפור*, Chald. *צפר*. See also pr. n. *צופר*. [The meaning given to this root in Thes. is, to pip, to chirp, as a bird.]

II. **צפר** i. q. *ظفر* to wound with claws. See *צפרן*.

**צפר** Chald. (f., Dan. 4:18; and Dan. 4:9 קרי but m.), a bird, i. q. Syr. *ܥܦܪ*; sing. Gen. 7:14; Deuter. 4:17, Targ. Plur. *צפרין*; constr. *צפרי* Dan. 4:9, 11, 18, 30.

**צפר** masc. a frog, Exod. 7:27, 28; 8:1, seq. Collect. *frogs*, Exod. 8:2; where (as is usual with collectives) it is joined with a fem. This quinqueliteral appears to be blended of the verb *צפר* No. 12, to dance, to leap; and *ضف*, a marsh; as if leaping in a marsh; and not, as some have thought of late, from the root *צפר* No. 13, since the chirping of birds cannot be aptly applied to frogs. From this fuller form have arisen, in Arab. and Syr., the more contracted quadrilaterals *ضفدع* and *ضفد* a frog.

**צפרה** ("a little bird"), pr. n. f. of the wife of Moses, Ex. 2:21; 4:25; 18:2.

**צפרן** m.—(1) the nail of the finger, Deut. 21:12; from the root *צפר* No. II. (Arab. *ظفر*; Chald. *ܥܦܪ* id. To the Hebr. *צפרן* nearly approaches Greek *περονύ*. Germ. *Sporn*; Eng. *Spur*.)

(2) a point (of a nail) of a style (of adamant), Jer. 17:1. Comp. Plin. H. N. xxxvii. c. 4. 15.

**צפת** an unused root; perhaps, i. q. Syr. *ܥܦܬ* to adorn (Barhebr. p. 180); compare *ܥܦܬܐ* ornament, Sir. xxi. 24); Chald. *ܥܦܬܐ*; Gr. *κόσμεν*. Hence—

**צפת** f., the capital of a column, i. q. *ܥܦܬܐ* Ch. 3:15. [This is referred in Thes. to *צפה* No. I.]



צִפְתָּה ("watch-tower;" from the root צָפָה [Zephath], pr.n. of a Canaanitish town; afterwards called תִּרְמָה Jud. 1:17.

צִפְתָּה (id.), [Zephathah], pr.n. of a valley near Mareshah, in the tribe of Judah, 2 Ch. 14:9.

צִיִּים see צִי.

צָקַל an unused root; perhaps, i. q. עָקַל to bind together, to tie. Hence צָקְלָן.

צִקְלָן see צָקַל.

צָקָה ἄπ. λεγόμεν., 2 Kings 4:42, sack, bag; so called from its being tied together. Talmud. עָקַל a bag for straining; with this also accords Gr. θύλακος, sack.

צָר with distinct accents צָר and art. הַצָּר; with suff. צָרִי; pl. צָרִים, צָרִי (from the root צָר).—(1) *an adversary, an enemy* (see the root No. 4), i. q. אֹיֵב; but, besides Nu. 10:9, only poet. (Job 16:9; Deu. 32:27; Psa. 81:15; Lam. 1:7; Isa. 9:10); and in the later books, Esther 7:4, 6; Neh. 9:27.

(2) *distress, affliction* (see the root No. 5), Ps. 4:2; 44:11; 78:42. צָרָה when I am in distress, Psalm 18:7; 66:14; 106:44; 102:3, צָרָה לִי. Fem. צָרָה id. which see.

(3) *a stone* (so called as being compact and hard; i. q. צָד No. 1), Isa. 5:28.

צָר (from צָר No. 5; of the form צָר from צָרָה), adj. narrow, Nu. 22:26; Job 41:7; f. צָרָה Pro. 23:27.

צָר ("narrow" ["flint"]), [Zer], pr.n. of a town in the tribe of Naphtali, Josh. 19:35.

צָר m.—(1) *a rock*, i. q. צָד No. 2, Eze. 3:9.

(2) *a knife*, Ex. 4:25. Compare צָד No. 3.

(3) i. q. צָד Tyre; which see.

צָרָה not used in Kal; prop. (as I suspect) i. q. צָר (as to the interchange of the letters צ and ז see last remark under צ, page DCCXVIII), to SCRATCH, to BE SCABBY, ROUGH; whence צָרָה No. 1.

(2) *to be dry, burned up* (as to the connection of these significations, see under צָר).

NIPHAL, *to be burned, scorched*, Ezek. 21:3. Kindred are צָרָה, צָרָה. Chald. צָרָה a burning.

[“צָרָה (for צָרָה) adj. burning, Proverbs 16:27 צָרָה אֵשׁ צָרָה”]

צָרָה—(1) prop. *a scab, rough place* left on the skin from a healed ulcer, Levit. 13:23; or from burning, verse 28; *cicatrix*, as rightly rendered by

LXX., Vulg. Chald. See the root No. 1. Others would derive this from Arab. ضَرَب to strike.

(2) adj. fem. *burning* (used of fire), Prov. 16:27; [see above].

צָרָה an unused and doubtful root. Arab. صَرَد to cool, whence—

צָרָה ("cooling"), [Zereda], pr.n. of a town of the Manassites, near Scythopolis, 1 Ki. 11:26; 2 Ch. 4:17. For this there is written צָרָה Jud. 7:22 (where it should be צָרָה [as in some MSS.]); the same is called צָרָה Josh. 3:16; 1 Ki. 4:12; 7:46.

צָרָה an unused root—(1) like the Syr. and Ch. *to cleave, to make clefts*; hence—

(2) i. q. Arab. ضَرَى to flow, to run, as a wound, whence צָרִי and pr. n. צָרִיָּה.

צָרָה (with Kametz impure) f. of the word צָר (from the root צָר)—(1) *a female adversary, enemy, especially a rival*, 1 Sa. 1:6 (from the root צָר No. 4).

(2) *distress*, with ה parag. Ps. 120:1, צָרָה לִי “when I am in distress,” comp. Jon. 2:3; from the root צָר No. 5.

צָרִיָּה and צָרִיָּה ("cleft"), [Zeruiah], pr.n. of a daughter of Jesse, the mother of Joab, 1 Sa. 26:6; 2 Sa. 2:13; 1 Ch. 2:16.

צָרוּהָ ("leprous"), [Zeruah], pr.n. of the mother of Jeroboam, 1 Ki. 11:26.

צָרוּר see צָר.

צָרָה an unused root—(1) i. q. Arabic صَرَح II.

*to be clear, manifest, open*; whence صَرَحَة lofty ground; صَرَح a high building, a tower, Hebr. צָרִיָּה.

Kindred are צָרָה, צָרָה.

(2) It is applied to the voice (compare צָרָה), hence *to cry out with a loud and clear voice*. Arab.

صَرَح Ἀeth. ጠርሐ: Zeph. 1:14. Kindred is צָרָה.

HIPHIL, *to lift up a cry, used of a warlike cry*, Isa. 42:13.

צָרִי Tyrian, gent. n. from צָר Tyre, 1 Ki. 7:14; Ezr. 3:7.

צָרִי Gen. 43:11; Jerem. 8:22; 46:11; 51:8; in pause צָרִי Eze. 27:17; once with Vav copul. צָרִי Gen. 37:25, m. *opobalsanum*, the balsam distilling from a tree or fruit growing in Gilead, used for the healing of wounds, from the root צָרָה which see. It is not

ascertained what tree this may have been; see Bochart, Hieroz., t. i. p. 628. Celsii Hierobot., ii. 180—185; and on the other hand, J. D. Michaëlis (Supplemm. page 2142), Warnekros (Repertorium für Morgenl. Lit., vol. xv. p. 227); and Jahn (Archæol., t. i. p. 83).

צִרִי [Zeri], pr. n. see יָצַר No. 3.

צִרְיָה see צִרְיָה.

צִרִּים m. a lofty building, which may be seen from far, a tower, Jud. 9:46, 49; a watch-tower, 1 Sa. 13:6; from the root צָרַח No. 1.

צָרָךְ an unused root; Talmud, Ithpeal, to be in want of, Syr. and Arab. to be needy; whence—

צָרָךְ masc. need, 2 Chron. 2:15. (Chaldee and Rabbinic id.).

צָרַע Arabic صَرَعَ TO STRIKE DOWN, whence

صَرِيع a scourge; hence applied to diseases, as

صَرَع epilepsy, prop. prostration. Hence is formed

part. pass. צָרַעַת Levit. 13:44; 22:4; and part. Pual

מְצָרַע 2 Ki. 5:1, 27; 15:5; a leper, pr. one stricken

(by God), one smitten; inasmuch as the plague of

leprosy was regarded as being sent by God [as of

course it really was], comp. the verbs נָגַע, נָגַע, נָגַע,

נָגַע, Arabic ضرب. But since there is such an affinity

between the letters צ and נ (see last remark under

letter צ, p. DCXCVIII) I prefer regarding the leprosy,

to be so called from the idea of scabiness; so that צָרַע

would be the same as צָרַע which see.

Hence צָרַעַת, and—

צָרַעַת f. Ex. 23:28; Deut. 7:20; Josh. 24:12;

according to the ancient versions and the Hebrews,

the hornet, with the art. collect. hornets, wasps,

perhaps from the idea of piercing, which does not

differ much from that of striking (صَرِيع a scourge),

compare נָגַע, ضرب. But the hornets by which the

Canaanites, locc. cit. are said to be driven from their

dwellings, seem hardly capable of being literally

understood (as is done by Bochart, in Hieroz. tom.

iii. p. 407, ed. Lips.; Rosenm. Bibl. Alterthumsk. iv.

2, p. 430), but (with Le Clerc and Rosenm. on Ex.

loc. cit.) metaph. as designating ills and calamities

of various kinds; compare Josh. 24:12; and Joshua

[Apparently now called Sūr'ah, سُرْعَة, Rob. ii. 343.] The Gent. noun is צָרִיעַ [Zorites], 1 Chr. 2:54; and צָרִיעִי [Zareathites, Zorathites], 1 Ch. 2:53; 4:2.

צָרַעַת f. leprosy (as to the etymology, see the root צָרַע, both of men (and then white, Exod. 4:6; Num. 12:10; for the black leprosy is elephantiasis, see שָׁחַן), Levit. 13:2, seq.; and of houses (prob. a nitrous scab), and of garments (mouldings, spots contracted from being shut up), Levit. 13:47—59; 14:34—57.

צָרַךְ fut. יִצְרַךְ—(1) TO MELT a metal (kindred are שָׂרַף, שָׂרַף), specially to purge gold or silver by fire, and to separate from dross, Ps. 12:7; Isa. 1:25. Part צָרַךְ a goldsmith, Jud. 17:4; Isa. 40:19; Pro. 25:4.

(2) metaph. to prove, to examine any one (δοκιμάζειν), Ps. 17:3; 26:2; 105:19; also to purge, Dan. 11:35. Part. pass. צָרוּךְ sincere, pure, Psal. 18:31; 119:140.

NIPHAL, to be purified, Dan. 12:10.

PIEL, part. מְצָרַךְ a goldsmith, Mal. 3:2, 3.

צָרַף ("goldsmith"), pr. n. m. (with art.) Neh. 3:31.

צָרַפַּת (perh. "workshop for melting and refining metals," Σάμετς-βύττε), with ה parag. צָרַפַּתְהָ [Zarephath], pr. n. of a town of the Phœnicians situated between Tyre and Sidon, 1 Ki. 17:9, 10; Obad. 20; Gr. Σάρεπτα, Lu. 4:26; now called صَرْفَد.

צָרַר TO PRESS, TO COMPRESS (kindred to the root צָרַר), hence—(1) to bind up, to bind together

(Arab. صَر), followed by פָּ to wrap up in a cloth or

bundle, Ex. 12:34; Job 26:8; Isa. 8:16; Proverbs

30:4. Metaph. 1 Sa. 25:29, "the life of my lord

shall be bound up in the bundle of the living with

God," i. e. shall be under the protection of God.

But in another sense, Hos. 13:12, "the iniquity of

Ephraim is bound up," i. e. reserved for him against

the day of vengeance; comp. Job 14:17; whence צָרַר.

(2) to lay hold of, Hos. 4:19.

(3) to shut up, 2 Sam. 20:3.

(4) to oppress, to persecute, to treat in a hos-

tile manner (Arab. ضَر), followed by an acc. Num.

33:55; Isai. 11:13; followed by a dat. Num. 25:18.

Part. צָרַר i. q. צָר an adversary, Ps. 6:8; 7:5; 23:5;

Isa. 11:13. Also, to rival, to be jealous of (Arab.

ضَر Conj. III). Levit. 18:18.

(5) intrans. to be pressed, straitened, distressed

In this sense is used the monosyllabic pret. צָר (cther-



wise (צֶרֶר) f. צָרָה Isa. 49:20. Impers. לִי strait is to me, i. e. — (a) *I am in distress*, Psalm 31:10; 69:18; Judges 11:7. — (b) *I am in anguish, in a strait*, 1 Sa. 28:15; 2 Sa. 24:14. — (c) followed by *עָל* *I mourn* on account of something, 2 Sam. 1:26. In the same connection is used the fut. לִי צָרָה, see יָצַר No. II.

PUAL, part. קָצָר bound together, Josh. 9:4.

HIPHAL הִצָּר, inf. הִצָּר, fut. יָצַר 1 Ki. 8:37, *to press upon*, Jer. 10:18; *to besiege*, Deut. 28:52; 1 Ki. 8:37; *to bring into distress, to afflict, to vex*, Nehem. 9:27. To the active signification are also rightly referred — (a) 2 Chr. 28:22, בָּעַת הִצָּר לוֹ “in the time when they distressed him.” 2 Ch. 33:12, and — (b) אִשָּׁה מִצָּרָה a parturient woman (pr. pressing upon the fetus), Jer. 48:41; 49:22.

Derivatives, צֶרֶר, צָרָה, צָר, מִצָּר [also צֶר, and pr name צָר].

צָרָה & צָרוֹר m. pl. צָרוֹת (Gen. 42:35) — (1) a bundle, 1 Sa. 25:29; Cant. 1:13; specially, a bundle of money, a purse, Gen. 42:35; Pro. 7:20. As to the passage Prov. 26:8, see מְרִיבָה.

(2) i. q. צֶרֶר No. 1, a stone, a little stone, 2 Sam. 17:13; Amos 9:9 (where others understand grain).

(3) [Zeror], pr. n. m. 1 Sa. 9:1.

צָרָה see צָרָה.

צֶרֶת (perhaps for צֶהֶר “splendour”), [Zereth], pr. n. m. 1 Chron. 4:7.

צֶרֶת הַשָּׁחַר (“the splendour of the morning,” see the preceding word), [Zareth-shahar], pr. n. of a town of the Reubenites, Josh. 13:19.

## ק

Koph, the nineteenth Hebrew letter; when it stands as a numeral, i. q. a hundred. The name קֹפֶה, Arab.

קֹפֶה denotes the hole of an axe, and this agrees well with the form of this letter in the Phœnician and Hebrew alphabets. Its pronunciation differs from כ whether with or without dagesh, in that the sound of ק is produced from the back part of the palate near the throat with more effort; similarly to ט, see page CCCXVI.

Koph is interchanged with the other palatals כ, נ, as has been shewn above (pp. CL, A, and CCCLXXVIII, A); it is also found to pass over to the gutturals, so that the roots קָטַר, קָטַר No. 1, to burn incense, are kindred. Also in the primary elements at least of the language, k appears also to have changed to t (just as children beginning to talk often substitute t for k as being easier of pronunciation); and thus kindred to one another are פָּתַח and פָּתַח to open, שָׁתָה and שָׁתָה to drink, אָתָה Aethiop. פֶּתַר to interpret, אָתָה and the lost אָתָה (whence the suff. תָּ) thou; comp. κόπρω and τέτρωε; quattuor and τέτταρες.

קָא m. (from the root קָא), vomit, Pro. 26:11.

קָאָה with the art. הַקָּאָה Lev. 11:18; Deu. 14:17; const. st. קָאָה f. a bird found in marshes (Levit. and Deut. locc. cit.) and inhabiting deserts, Isa. 34:11; Zeph. 2:14; Ps. 102:7; according to several old translators, the pelican; Aram. and Arab. قَمَام, very voracious bird is accustomed to vomit sea-shells

and other things which it has swallowed. [So in Thesaur. from קֹא.]

קָב m. prop. a hollow vessel (see the root קָב No. 1; compare cupa, Engl. a cup); hence a cab, used as a measure of dry things, 2 Ki. 6:25; according to the Rabbins, the sixth part of a seah (סָאָה); comp. Gr. κάβος, i. e. χοῖνιξ.

קָבָה kindred to the roots קָבָה, קָבָה No. II, to MAKE GIBBOUS AND HOLLOW — (1) i. q. קָבָה to hollow out; hence also, to arch, to vault (comp. קָבָה,

קָבָה = קָבָה) i. q. Arab. قَب Conj. II, Ch. קָבָה. Hence קָבָה.

(2) metaph. i. q. קָבָה No. 3 (which see), to curse, to execrate (prop. to pierce, to perforate). Hence pret. inf. and imp. Nu. 23:8, seq. Imp with suff. and Nun epenth. קָבָה Nu. 23:13.

קָבָה f. the rough stomach of ruminating animals, echinus, for קָבָה, so called from being hollow, see the root קָבָה, Deu. 18:3. (Arab. قَبَة and قَبَة id.)

קָבָה with suff. קָבָה Num. 25:8 (for קָבָה) either the anus, i. q. Ch. קָבָה (from the root קָבָה to perforate), or vulva (compare קָבָה); so LXX., Vulg.

קָבָה f. tent, bedchamber, so called from its arched form, occurring once, Num. 25:8. (Arab. قَبَة id.; also vault, whence the Spanish alcova, Germ. Alcoven [Eng. alcove].) Root קָבָה No. 1.

קָבָה m. collection, a throng, company, Isa

57:13, קבוציך "thy companies," sc. of thy idols. Compare verse 9. Root קבץ.

קבורה f.—(1) *sepulture, burial*, Jer. 22:19.

(2) *sepulchre, grave*, Gen. 35:20; 47:30. Root קבר.

קבל not used in Kal, prop. TO BE BEFORE, IN FRONT, OVER AGAINST (Arab. قبل front, قبل before); hence, to come from before, to come to meet, Arab. قَبِلَ.

PIEL קבל.—(1) prop. to receive any one (one who comes to meet one; Arab. قَبِلَ), 1 Ch. 12:18; any thing, i. q. לקח, but only in the later [?] Hebr., 2 Ch. 29:16, 22; Ezr. 8:30 (opp. to reject); Job 2:10; Est. 4:4; 9:23, 27; to receive instruction, Pro. 19:20.

HIPHAL, intransitive, to be opposed, stand over against one another, Ex. 26:5; 36:12. Arab. Conj. III. id.

Derivatives, קבל, קבל.

קבל [Ch.] only in PAEL, to take, to receive, Dan. 2:6; 6:1; 7:18. Hence—

קבל and קבל Chald. prop. the front. Hence קבל prep., with suff. לקבלך.

(1) over against, Dan. 5:5.

(2) before, Dan. 2:31; 3:3; 5:1.

(3) on account of; i. q. מפני Dan. 5:10; Ezr. 4:16. Followed by י it becomes a conj. because, propterea quod, quia, Ezr. 6:13. But more often according to the Chaldee verbosity in expressing particles, there is used for this more fully and pleonastically, יל-קבל pr. on this very account because (just like the Germ. albiweil, in the language of jurisconsults), for the simple because, Dan. 2:40; 6:5, 11, 23, and relat. for which cause, Dan. 2:10. (The ancient interpreters, and some of the moderns, as of late Rosenm., render it in some places, such as Dan. 2:40, 41, 45, in the same manner, that; but this signification is neither to be approved of, nor is it more suitable to the context than that already given.) קבל for that very cause, Dan. 2:12, 24. Compare Ch. כל No. 4.

קבל (of the form קרבם) or, according to other copies קבל (kōbāl) i. q. prec. Ch. before, 2 Ki. 15:10, קבל עם "before the people."

קבל something opposite, Arab. قبل; whence, Eze. 26:9, קבלו מתי "the striking of that which is opposite," i. e. the battering ram for beating down

walls. Other copies have קבולו kobollo, which is not amiss (see קבץ); but there are grammatical reasons against קבולו, as given by J. H. Michaëlis and V. d. Hooght.

קבע (1) i. q. קבע, קבע TO BE HIGH AND ROUNDED AT TOP, as a mound, the head, Arab. قَبْع to be gibbous; whence קובע, i. q. פובע a helmet, קבעת a cup, קבעת tiara. Compare Gr. κυβή. From these nouns, all of which denote things serving to cover, comes—

(2) the meaning of hiding (Arab. قَبْع to hide, as the head in a garment, a flower in its calyx); and hence it is figuratively to deceive, to defraud any one (compare פגל, Mal. 3:8, 9; followed by two acc. to despoil any one of any thing, Prov. 22:23).

Derivatives, see under No. 1.

קבעת f. cup, calix, calyx, both of a flower, κάλυξ (Arab. قَبْع; compare פובע and קובע), and also for drinking from, κάλυξ; hence, Isa. 51:17, 22, קבעת בוס "the chalice of the cup." Abulwalid understands the froth and dregs of the cup (from the idea of covering), but the explanation already given is the better.

קבץ fut. יקבץ prop. TO TAKE, TO GRASP WITH THE HAND (Arab. قَبِص to take with the tips of the fingers; قَبِص id.; comp. Aram. קבץ סדכי to compress; and Hebr. קבץ, קבץ; hence to collect, Gen. 41:48.—(a) things, Deuter. 13:17; Prov. 13:11.—(b) persons, to congregate, 2 Sam. 3:21; 1 Ki. 18:19; 20:1. Metaph. Psalms 41:7, "his heart (the wicked man's, who comes to see me) יקבץ און gathers iniquity to itself," i. e. matter for calumny.

NIPHAL, to be gathered, collected, Eze. 29:5; to be congregated, to congregate selves, Isa. 34:15; 43:9; 49:18; 60:4; and frequently.

PIEL—(1) to take with the hand, to take hold of, to receive (opp. to קבץ), Isa. 54:7.

(2) to collect—(a) things, as grapes, Isaiah 62:9; water, Isa. 22:9.—(b) persons, to congregate, Deu. 30:3, 4; Jer. 31:10; often used of Jehovah bringing back exiles, Jer. 23:3; Isa. 40:11.

(3) i. q. אסף No. 3; to gather to oneself, to draw in, to withdraw, Joel 2:6; Nah. 2:11. See פארר.

PUAL, part. f., gathered together, Eze. 38:8.

HITHPAEL, to gather selves together, Josh. 9:2, Jud. 9:47.

Hence קבץ, קבץ; and the three nouns which follow.



## קבצאל-קדוש

קבצאל [Kabzeel], see קבצאל.

קבצה f. a collection, a heap, Eze. 22:20.

קבצים ("two heaps"), [Kibzaim], pr. n. of a town of the Ephraimites, Josh. 21:22.

קבר fut. יִקְבֹּר to BURY one, Gen. 23:4, 19; 25:9; more, Eze. 39:12; i. q. Piel (Arab., Aram., Æth. id. The primary idea is that of heaping up a mound; see Nasor. עבר to heap up; compare קָבַר. The biliteral stock is קָבַר, compare קָבַע, קָבַע, compare קָבַר. (נָקַב, נָבַב).

NIPHAL, pass., Ruth 1:17; Jud. 8:32.

PIEL, to bury several (comp. קָטַל and קָטַל, Lehg. 241), Num. 33:4; 1 Ki. 11:15; Jerem. 14:16; Eze. 39:14; Hos. 9:6.

PUAL, pass., Gen. 25:10.

Hence קָבְרָה and—

קבר m. with suff. קָבְרִי; pl. קָבְרִים constr. קָבְרִי; and קָבְרוֹ constr. קָבְרוֹ m., a sepulchre, grave, Genesis 23:9, 20; Ex. 14:11; Num. 11:34, 35; Job 21:32; Jer. 26:23, etc.—Job 17:1, קָבְרִים לִי "the graves (are ready) for me;" the burial-place waits for me, and is prepared.

קברות-החמא ( "graves of lust"), [Kibroth-hattaavah], pr. n. of a place in the desert of Sinai; the reason of the name is given, Nu. 11:34; also Nu. 33:16; Deu. 9:22.

קָרַד — (1) i. q. Arab. قَدَّ, قَدَّ TO CLEAVE (kindred roots קָרַד, קָרַד, and the like; see קָרַד. To this agree Gr. κεδάω, κεδάζω, κεδάζω). Hence קָרַד cassia, and קָרַד top.

(2) denom. from קָרַד; to bow down; hence to incline oneself out of honour and reverence. [This meaning is made a separate root in Thes.] Always in the fut. in the Chaldee form יִקְרַד, יִקְרַד; plur. יִקְרְדוּ. Often followed by הִשְׁתַּחֲוֶה, which is stronger; Gen. 24:26, וַיִּשְׁתַּחֲוֶה לַיהוָה "and the man bowed down and prostrated himself before Jehovah;" Ex. 12:27; 34:8; Num. 22:31; 1 Ki. 1:16. Elsewhere קָרַד in a wider sense, includes both. 1 Sam. 24:9, וַיִּקְרַד דָּוִד אֶפְסִים אֶרְצָה 1 Sam. 28:14; 1 Ki. 1:31.

[קָרַד an unused root; Syr. كَرَبَ to possess. Hence יִקְרַעֵם]

קָרַד f. Exod. 30:24; Eze. 27:19; according to Syr., Chald., Vulg., cassia, a kind of aromatic, like cinnamon, but less valuable and fragrant; so called from its rolls being split; see Dioscor. i. 12; Theophr. Hist. Plant. ix 5; Celsii Hierob. ii. 186. Compare קָרַד.

קָדוּשִׁים m. pl., only found Jud. 5:21, either stream of antiquity (celebrated of old), so the LXX., Vatic. χαιράρρους ἀρχαίων; Targ. the river in which from of old were signs and mighty deeds done for Israel;—or else, stream of battles, i. e. strong, fierce ally of Israel in battle. Comp. קָדַם No. 3, and

Arab. قَدَم to be strong, fierce.

קָדוֹשׁ & קָדַשׁ adj. holy, ἅγιος, ἁγνός, pr. pure, clean, free from defilement of crimes, idolatry, and other unclean and profane things. In fixing the proper notion of this word, the classical passages are Levit. 11:43, where after the law respecting unclean meats which were to be abstained from, it is said, "ye shall not pollute yourselves with these things, lest ye make yourselves unclean;" 44, וְהִיָּתֶם קָדוֹשִׁים... "and be ye holy (pure) for I am holy;" Levit. 11:45; 19:2, and 20:26, where there is the same phrase, "be ye holy for I am holy," is put at the beginning and the end of a section (chap. 19, 20), containing various laws against fornication, adultery, incest, idolatry, and other grievous crimes; Deut. 23:15, to the law respecting purging the camp of human filth, there is added, "for Jehovah walks in the midst of thy camp... כְּהִינָה קָדוֹשׁ therefore let thy camp be holy (clean), that (God) see no unclean thing, and turn away from thee." It is attributed, but with a notion a little different—(a) to God, as abhorring every kind of impurity (both physical and moral), see Lev. locc. cit.; as being the judge of what is right and true, Ps. 22:4 (compare verse 2, 3); Isa. 6:3 (compare verse 5, seqq.); whom men fear and reverence, Psalm 99:3, 9; 111:9 (where it is joined with נִרְאָה). God is sometimes called קָדוֹשׁ, κατ' ἐξοχάν, Job 6:10; Isaiah 40:25; Hab. 3:3; and more often קָדוֹשׁ יִשְׂרָאֵל the Holy One of Israel, especially in Isaiah 1:4; 5:19, 24; 10:17, 20; 12:6; 17:7; 29:19, 23; 30:11, 12, 15; 41:14, 16, 20; 43:3, 14; 45:11; 47:4; 48:17, etc.; more rarely in other places, Ps. 78:41; 89:19.—(b) to priests, followed by a dative of the deity, as Levit. 21:6, וְהֵיוּ קָדוֹשִׁים לַיהוָה "they shall be holy (i. e. pure, clean) before their God, lest they defile," etc. Verse 7. Ps. 106:16, "Aaron קָדוֹשׁ יְהוָה consecrated to Jehovah." Also, followed by a dat. of other men, for whom the priest ought to be holy, Le. 21:8. Used of a Nazarite, Nu. 6:5.—It is used—(c) of pious men, who are pure from the defilements of sin (as far as sinful man can be) [rather, whom the grace of God has set apart], Isa. 4:3; hence used of the people of Israel, who were to abstain from every kind of impurity

Lev. 11:43—45; 19:2 (see above); Deut. 7:6 (comp. verse 5); followed by a dat. (consecrated to Jehovah), Deut. 14:2, 21; 26:19.—(d) of *holy* places, Ex. 29:31; Lev. 6:9, 19, etc.; of days sacred to God (with the addition of *קדש*), Neh. 8:10, 11. Hence *קדש* a holy place, a sanctuary, Isaiah 57:15. Ps. 46:5, *קדש* *מִשְׁכְּנִי עֲלֵינוּ* "the holy place of the habitations of the Most High."

Pl. *קדושים*—(1) as a singular (pl. majest.), *most holy*, used of Jehovah, Hos. 12:1; Josh. 24:19; Pro. 9:10; 30:3.—(2) as a plural, *holy ones*, i. e.—(a) *angels*, especially in the later writers (see *קדוש*), Dan. 8:13; Job 5:1; 15:15; Zec. 14:5; Ps. 89:6, 8; perhaps Deut. 33:3.—(b) *pious worshippers of God* [saints], Ps. 16:3; 34:10; Deut. 33:3; specially the Jews (see *קדוש*), Dan. 8:24.

*קָרַח*—(1) TO KINDLE fire. (Arabic *قَدَح* to strike fire. It seems to be of the same stock as *קָרַח*). Jer. 17:4; Isa. 50:11; 64:1.

(2) to be kindled, to burn, Deut. 32:22; Jer. 15:14.

Derivatives, *אֶקְרַח*, and—

*קִרְחָה* f. a burning fever, Levit. 26:16; Deut. 28:22.

*קָרִים* m.—(1) the part opposite, in front. Hab. 1:9, *קְרִימָה* "forwards" (vorwärts).

(2) the east, the eastern quarter of the sky, i. q. *קָרִים*, Ezek. 47:18; 48:1. (Compare *אֶחָד* No. 2.) Hence poet. for the fuller *רֵיחַ קָרִים* east wind, by far the most violent in western Asia and the adjoining seas, Ps. 48:8; Job 27:21; Isa. 27:8; Jer. 18:17; Eze. 27:26; scorching plants and herbage, Gen. 41:6, 23; Jon. 4:8. Metaph. i. q. *רֵיחַ* of anything which is vain and at the same time pernicious, Hos. 12:2; Job 15:2.

*קָדִישׁ* Ch. adj. i. q. Heb. *קָדִישׁ* *holy*—(a) used of God, or any deities. *אֱלֹהֵינוּ קָדִישׁ* the holy gods, Dan. 4:5, 6; 5:11.—(b) of angels. Dan. 4:10, *עֲרֵי וְקָדִישׁ* "a watcher (an angel) even a holy one." Pl. *קָדִישִׁין* *holy ones*, i. e. angels, Dan. 4:14 (see *קָדִישִׁים* No. 2, a).—(c) used of the Jews, Dan. 7:21; fully *קָדִישֵׁינוּ* those who are sacred to the Most High, Dan. 7:18, 22, 25; compare 3 Esdr. 8:70, τὸ σπένμα τὸ ἅγιον.

*קָדַם* not used in Kal, Arab. *قَدِم* to precede, to go before, Med. Damma, to precede in time, to be ancient.

PIEL *קָדַם*—(1) TO PRECEDE, TO GO BEFORE, Ps. 68:26. Followed by an acc. of pers. Psalm 89:15.

(Arab. *قَدِم* id.)

(2) to get before, come before any one (*φθάνειν*), followed by an accusative, Psalm 17:13; 119:148, *קָדַמְנִי עֵינֵי אֶשְׁמֹרוֹת* "my eyes get before the watches of the night," i. e. I wake up before the watches of the night are gone. Absol. Jonah 4:2, "thus *קָדַמְתִּי לְבָרָה* I anticipated (the danger which threatens me) by fleeing to Tarshish." Hence to do

before (Arab. *قَدِم*), and to do early, in the morning (Chald. *קָדַם*, *قَدِمَ* for the Heb. *הַשְׁכִּים*). Psalm

119:147, *קָדַמְתִּי בַנֶּשֶׁף* "I rise in the morning with the dawn." Others take it, I anticipate in the dawn, sc. the dawn itself; but this is rather harsh. Hence—

(3) to rush on, suddenly and unexpectedly, Ps. 18:6, 19.

(4) to meet, to go to meet any one, followed by an acc. of pers., especially to bring aid, i. q. to succour, Ps. 59:11; 79:8; Job 3:12; differently, Isa. 37:33, *לֹא יִקְדַּמְנָהּ מָגֵן* "a shield shall not come against it" (the city), it shall not be turned against it. Job 30:27. Followed by *בְּ* of the thing, to bring any thing to meet any one, Ps. 95:2; hence to succour any one with any thing (see 2 C, 1, a), Deut. 23:5; Mic. 6:6; Neh. 13:2; followed by two acc. Ps. 21:4.

HIPHIŁ—(1) to come before any one in good offices, to make any one a debtor by being before-hand in kindness with him (compare *קָדַם* used of such a kindness, see Schult. on Job, p. 1183), Job 41:3.

(2) i. q. Pi. No. 3, to fall upon (as calamity), Am. 9:10; followed by *בְּעַד*.

Derivatives, *קָדַם*, *קָדַמְתִּי*, *קָדַמְתָּ*.

*קָדַם* m.—(1) pr. that which is before, adv. before, Ps. 139:5. Hence—

(2) the east, the eastern quarter (comp. *אֶחָד*), Job 23:8, *מִקְדָּם* from the east, Gen. 2:8; 12:8. *מִקְדָּם* prep. eastward of any place, Gen. 3:24; Nu. 34:11; Josh. 7:2; Jud. 8:11. *בְּנֵי קָדָם* "the sons of the east," are the inhabitants of Arabia Deserta, which stretches eastward of Palestine to the Euphrates; now called

*בְּדִיַּת הַשָּׁמַיִם* the desert of Syria, Job 1:3; Isa. 11:14; Jer. 49:28; Eze. 25:4; 1 Ki. 5:10; Jud. 6:3, seqq.; hence *אֶרֶץ קָדָם* Gen. 25:6, and *אֶרֶץ בְּנֵי קָדָם* Genesis 29:1, of Arabia Deserta; *הַר־הַקָּדָם* the mountains of Arabia, Genesis 10:30 (see under the word *מִשְׁעָה*). Sometimes *קָדָם* also includes Mesopotamia and Babylonia, Numb. 23:7; and Isa. 2:6, *מְלֵאֵי מִקְדָּם* "they are full of the east," i. e. of superstitions and sorceries brought from the east or from Babylonia.

(3) used of time, ancient time, poet. i. q. *עוֹלָם*



No. 1. (Arab. قَدَمٌ ancient time, قَدَمָא of old, anciently). Ps. 44:2; Isai. 23:7. מִקְדָּם from of old, anciently, Ps. 74:12; 77:6, 12. מִלְכֵי קָדֶם ancient kings, Isai. 10:11; יְמֵי קָדֶם ancient times, Ps. 44:2. Used even of eternity, of that at least which has no beginning, e.g. אֱלֹהֵי קָדֶם Deu. 33:27; יֹשֵׁב קָדֶם he who sits on the throne from eternity, Ps. 55:20. It is used also — (a) adverbially for, of old, Jer. 30:20; Lam. 5:21; i. q. מִלְפָּנִים, לְפָנִים. — (b) it becomes a prep. before, Proverbs 8:22. — Pl. const. קְדָמִי beginnings, Prov. 8:23.

קָדֶם id.; whence קְדָמָה eastward, Gen. 25:6; Ex. 27:13.

קָדֶם, קָדֶם Ch. prop. the front part (Arab. قَدَامٌ); hence it becomes a prep. — (1) before, i. q. Hebr. לְפָנֵי Dan. 2:9, 10, 11; 3:13, and frequently; used of time, Dan. 7:7. Suffixes of the pl. form are added, as קְדָמוֹת Dan. 5:23; קְדָמוֹתָי 4:5; קְדָמֵיהֶן 4:4 (comp. Syr. مَقَامٌ answers to the Heb. מִפְּנֵי, and is put after verbs of taking, commanding, Dan. 2:6, 15; 6:27; 5:24, "the hand was stretched out קְדָמִי from before me," von gegen mir über her.

קְדָמָה f. beginning, origin, Isa. 23:7, קְדָמָה "whose origin (is to be sought) of ancient days" (speaking of Tyre); a former, pristine state, Eze. 16:55. Constr. state becomes a prepos., and, by omission of אֲשֶׁר, a conj. before that, Ps. 129:6.

קְדָמָה Ch. former time; hence מִן־קְדָמָה דָּנָה Dan. 6:11; מִקְדָּמַת־דָּנָה Ezr. 5:11, formerly.

קְדָמָה ("eastward"), [Kedemah], pr. n. of a son of Ishmael, Gen. 25:15.

קְדָמָה i. q. קָדֶם No. 1, 2; only in constr. state, to the east of a place, Gen. 2:14 (compare אֲשֶׁר 4:16; 1 Sam. 13:5; Eze. 39:11).

קְדָמָן f. קָדֶם adj. (from קָדֶם), eastern, oriental, Eze. 47:8.

קְדָמוֹת ("beginnings"), [Kedemoth], pr. n. of a town of the Reubenites, Josh. 13:18; 21:37; 1 Ch. 6:64; with a neighbouring desert of the same name, Deu. 2:26.

קְדָמִי Ch. first. Pl. Dan. 7:24; f. emphat. state קְדָמִיחָה Dan. 7:4; pl. קְדָמִיחָה Dan. 7:8.

קְדָמֵאל ("he who is before God," i. e. servant of God), pr. n. m. Ezr. 2:4; 3:9; Neh. 7:43; 9:4; 10:10; 12:8.

קְדָמִי m. קָדֶם, f. adj. — (1) in front, anterior, Eze. 10:19; 11:1; hence —

(2) oriental, eastern. הַיָּם הַקְדָּמִי the eastern sea, i. e. the Dead Sea, opp. to the western, i. e. Mediterranean, Eze. 47:18; Joel 2:20.

(3) old, ancient, Eze. 38:17. Pl. קְדָמִים the elder (amongst contemporaries), Job 18:20. Sing. collect. 1 Sam. 24:14, מִשַּׁל הַקְדָּמִי "the proverb of the ancients." Pl. f. קְדָמִיחָה ancient, former, past things, Isa. 43:18.

(4) [Kadmonites], pr. n. of a Canaanitish nation, Gen. 15:19.

קְדָרָה m. with suff. קְדָרָה Job 2:7, and קְדָרָה Ps. 7:17 (where, however, other copies have קְדָרָה), the top of the head (so called from the hair being there divided and separated; compare Germ. Scheitel, die Haare scheiteln; root קָדַר No. 1), Gen. 49:26; Deut. 33:16; fully קְדָרָה שֵׁשֶׁר the hairy crown of the head.

Ps. 68:22. Arab. مَعْد part of the head, from the crown to the neck.

קָדַר — (1) TO BE FOUL, TURBID, used of streams, Job 6:16; hence to go in filthy garments, as mourners, Job 5:11; Jer. 14:2. Part. קָדַר Ps. 35:14; 38:7; 42:10. (Arab. قَذِرَ to be squalid, and كَدِرَ to be turbid, turbulent. Compare קָדַר.)

(2) to be of a dirty, blackish colour, as of a sun-burnt skin, Job 30:28; to be darkened, as the day, the sun, the moon, Jer. 4:28; Joel 2:10; 4:15; Mic. 3:6. Hiphil — (1) to cause to mourn, Eze. 31:15.

(2) to darken (the sun, or the stars), Eze. 32:7, 8. Hithpael, to be darkened, (as the heaven), 1 Ki. 18:45.

Derivatives, קָדַר — קְדָרִיחָה.

קְדָר ("black skin," "black skinned man," [Kedar], pr. n. of a son of Ishmael, Gen. 25:13; and of an Arabian tribe sprung from him, Cant. 1:5; Isa. 42:11 (where it is joined with a fem.); 60:7; Jer. 49:28; Eze. 27:21; more fully called קְדָרִי Isa. 21:17; by Pliny (H. N. 5:11), Cedrei. The Rabbins call all the Arabians universally by this name; whence לשון קדר Rabbins used of the Arabic language.

קְדָרוֹן ("turbid," compare Job 6:16), [Kiaron], pr. n. of a stream with a valley of the same name flowing between Jerusalem and the mount of Olives, and emptying itself into the Dead Sea, 2 Sa. 15:23; 1 Ki. 2:37; 15:13; 2 Ki. 23:4; Jer. 31:40.

**קדרות** f. *obscurity* (of the heaven), *darkness*, Isa. 50:3.

**קדרנית** adv. *in a mourning dress*, Mal. 3:14.

**קדש** & **קדש** (Nu. 17:2) fut. יִקְדֹּשׁ. (1) TO BE PURE, CLEAN, prop. used of physical purity and cleanliness (see Hithp. No. 1, and adj. קָדוֹשׁ); hence—

(2) to be *holy, sacred* (so in all the cogn. languages, Arab. قَدَس id.).—(a) used of a man who devotes himself to any God, and therefore accounts himself more holy than the common people. Isaiah 65:5; קָדְשִׁי לְךָ "I am holy unto thee," for קָדְשִׁי לְךָ used of those who were consecrated by touching sacred things, Ex. 29:37; 30:29; Lev. 6:11, 20.—(b) used of things destined for holy worship, Num. 17:2, 3; Ex. 29:21; or which were consecrated by touching *holy things*, 1 Sa. 21:6; Hag. 2:12; or which were devoted to the sacred treasury, Deu. 22:9.

**NIPHAL**—(1) to be regarded as *holy*; to be hallowed (as of God), followed by קָ Levit. 10:3; 22:32; also to *shew oneself holy* in any thing, either by bestowing favours, Ezek. 20:41; 28:25; 36:23; 38:16; 39:27; or in inflicting punishments, Ezek. 28:22; Nu. 20:13; compare Isa. 5:16.

(2) to be *consecrated* (used of the holy tent), Ex. 29:43.

**PIEL** קָדַשׁ—(1) to regard any one as *holy*, as God, Deu. 32:51, a priest, Lev. 21:8; the sabbath, Ex. 20:8.

(2) to declare *holy* (used of God), e.g. the sabbath, Gen. 2:3; the people, Lev. 20:8; 21:8; also to institute any thing *sacred*, as a fast, Joel 1:14; 2:15 (to which answers קָרָא), a general assembly, 2 Ki. 10:20.

(3) to consecrate a priest, Exod. 28:41; 29:1; 1 Sa. 7:1; the altar, the temple, Ex. 29:36; 1 Ki. 8:64; the people of Israel, Exod. 19:10, 14; Josh. 7:13; a new building, Neh. 3:1; a mountain (by separating it from profane things), Ex. 19:23. Hence to inaugurate with *holy rites*, as a sacrifice, Ex. 13:2; soldiers for battle, Jerem. 51:27. Compare Hiphil. קָדַשׁ לְקָדַשׁ to consecrate war, to inaugurate (with sacred rites), compare Ps. 110:3; 1 Sam. 7:9, 10; Joel 4:9; Jerem. 6:4; Mic. 3:5.

**PUAL**, part. *consecrated*, used of priests and holy things, Eze. 48:11; 2 Ch. 26:18; 31:6. Isa. 13:3, קָדְשֵׁי יְהוָה any consecrated ones," i.e. soldiers whom I myself have inaugurated for war, comp. Jer. 51:27.

**APHIL**—(1) i. q. Piel No. 1, Isaiah 8:13; 29:23; Nu. 20:12.

(2) i. q. Piel No. 2, to declare any one *holy*, Jer. 1:5; 1 Ki. 9:3.

(3) i. q. Piel No. 3, to consecrate to God, Lev. 27:14, seqq., Jud. 17:3; 2 Sa. 8:11.

**HITHPAEL**—(1) to purify, to make oneself clean (by holy washings and lustrations). 2 Sam. 11:4, וְהָיָה מִתְקַדְּשֶׁת מִטִּמְאָתָהּ "and she purified herself from her uncleanness;" Ex. 19:22; 2 Chr. 5:11; 29:15; comp. Kal No. 1.

(2) to shew oneself *holy*, Eze. 38:23.

(3) to be celebrated, as a feast, Isa. 30:29.

Derivatives, קָדוֹשׁ, קָדֵשׁ, קָדַשׁ, קָדַשׁ, קָדַשׁ.

**קדש** m.—(1) a sodomite, pr. consecrated, sc. to Astarte or Venus, and prostituting himself in her honour, Deut. 23:18; 1 Ki. 14:24; 15:12; 22:47; Job 36:14. Fem. קְדֻשָּׁה consecrated (to Venus), hence a *harlot*, Gen. 38:21, 22; Deu. 23:18; Hos. 4:14. As to the libidinous worship of Venus amongst the Babylonians, see Lucian, De Dea Syria; compare Nu. 25:1, seqq.

(2) קְדֻשָּׁה Gen. 14:7; 16:14; and fully קְדֻשָּׁה Nu. 34:4; Deu. 1:2, 19; 2:14; [Kadesh, Kadesh-barnea], pr. n. of a town in the desert to the south of Palestine, see Relandi Palestina, p. 114. Hence קְדֻשָּׁה Ps. 29:8.

**קדש** ("sanctuary"), [Kedesh], pr. n.—(1) c a town in the southern region of the tribe of Judah, Josh. 15:23.—(2) of another in the tribe of Naphtali, Josh. 12:22; 19:37; 21:32; Jud. 4:6; 1 Chr. 6:61; with הּ parag. קְדֻשָּׁה Jud. 4:9; and קְדֻשָּׁה Jud. 4:10.—(3) of a town in the tribe of Issachar, 1 Chr. 6:57; also called קִשְׁיֹן Josh. 19:20; 21:28.

**קדש** once קֹדֶשׁ Dan. 11:30; with suff. קְדֻשִּׁי plur. בְּקֹדֶשִׁים, הַקְּדֻשִּׁים, with art. and pref. קְדֻשִּׁים Lev. 22:4; קְדֻשִּׁים Neh. 10:34; but with suff. קְדֻשִּׁי Eze. 22:8; קְדֻשִּׁי 2 Ch. 15:18 (comp. Ewald, Gramm. Crit., p. 335), and קְדֻשִּׁי Nu. 5:10, m.

(1) holiness, Ps. 60:8; 89:36; Am. 4:2. Often added to another noun in the gen. instead of an adj., as הַקְּדֻשִּׁי my holy name, Lev. 20:3; 22:2; הַקְּדֻשָּׁה Ps. 2:6; Isa. 11:9; שְׂמֹנֶת הַקְּדֻשָּׁה Ps. 89:21; הַקְּדֻשָּׁה thy holy garments, Exod. 28:2, 4; רִיחַ הַקְּדֻשָּׁה thy holy Spirit, Ps. 51:13; אֲבִנֵי קְדֻשָּׁה Lam. 4:1, holy gems, an image of the nobles of the people, with an allusion to the breast-plate of the high priest.

(2) concr. *what is holy, a holy thing*. Lev. 12:4; 21:6, וְהָיוּ קְדֻשָּׁה "and let (the priests) be holy," Jer. 2:3; a thing consecrated to God, especially in pl. הַקְּדֻשִּׁים Lev. 21:22; 22:2, 3, 15. הַקְּדֻשִּׁים silver consecrated in the temple, 1 Ch. 26:20.

(3) a sanctuary; used of the holy tabernacle, Exod. 28:43; 29:30; 35:19; 39:1; and the temple, Ps. 20:3; Dan. 8:14; specially of the body of



the temple, elsewhere called הִיכָל 1 Ki. 8:8; 2 Ch. 29:7; once used of the innermost part, for קֹדֶשׁ קִדְשִׁים Eze. 41:23.

קֹדֶשׁ קִדְשִׁים (a) *a most holy thing*, as the ark, the holy vessels, sacred oblations, etc., Exod. 29:37. Plur. קִדְשֵׁי הַקִּדְשִׁים id., Lev. 21:22; 2 Chron. 31:14; Eze. 42:13; 44:13.—(b) *the innermost part of the temple*, i. q. דְּבִיר Exod. 26:33, 34; fully בֵּית הַקֹּדֶשׁ 2 Ch. 3:8, 10.

קָהָה (cogn. to the verb קָהָה) TO BE BLUNTED, (used of the teeth), Jer. 31:29; Eze. 18:2.

PIEL קָהָה id. intrans. (of iron), Eccl. 10:10.

Derivative pr. n. קָהָת. [But see קָהַת.]

קָהַל not used in Kal; prob. TO CALL, TO CALL TOGETHER (kindred to the root קָוַל).

HIPHIL, *to call together, to assemble* people, Num. 8:9; 10:7; 20:8; judgment, Job 11:10.

NIPHAL, *to be gathered together, to assemble* selves (as people), Num. 16:3, etc.

Derivatives, מַקְהִילֹת, מַקְהִילִים and the four nouns which follow.

קָהָל m., *congregation, assembly*, as קָהָל נָוִים Gen. 35:11; and קָהָל עַמִּים Gen. 28:3; 48:4; an assembly, a crowd of nations. Especially *the congregation* of the people of Israel; fully called קָהָל דֵּן Deu. 31:30; קָהָל יְהוָה Nu. 16:3; 20:4; קָהָל הָאֱלֹהִים Neh. 13:1; and קָהָל יִשְׂרָאֵל Ex. 16:3; Lev. 4:13.

קָהָלָה ("assembly"), [Kehalathah], pr. n. of a station of the Israelites in the desert, Nu. 33:22.

קָהָלָה f., *an assembly*, Deut. 33:4; Neh. 5:7.

קָהָלָה Kohelath, pr. name by which Solomon is designated in the book which bears this name [Ecclesiastes]; so that it is usually masc. and without the art. (Ecc. 1:1, 2; 12:9, 10); with art. Eccl. 12:8 (see Lehrs. p. 656, 657); once fem. Eccl. 7:27; on account of the f. termination, which is not uncommon in nouns denoting offices (see קָהָל, קָהָלָה, Lehrs.

p. 468, 469, 878, 879); and in the proper names of men in the later Hebrew (see קָהָל, קָהָלָה). As to the signification, the only true one appears to me to be the very old one of the LXX. and Vulg. ἐκκλησιαστής, ecclesiastes, i. e. *concionator, preacher*; one who addresses a public assembly, and discourses of human affairs; i. q. בָּעַל אֲסָפָה Eccl. 12:9; prop. assembling; unless it be preferred to derive the signification of preacher or orator from the primary power of calling and speaking (קָהָל=קָוַל, קָוַל). Symm. renders παροιμι-

αστής, i. e. collector of proverbs; but קָהָל is never used for collecting things. Other opinions, of little probability, are given and discussed by Bochart, Hieroz. t. i. p. 88; Jahn, Einleit. in das A. T. vcl. ii. p. 828; Rosenmüller, Scholia, p. ix. vol. II. § 1.

קָהַת a root of doubtful authority. It occurs once in the Samaritan copy. Gen. 49:10, וְלוֹ יִקְהָתוּ Ch. Samar. "and to him shall the nations be gathered together." It appears therefore to have had the same meaning as קָהַת to congregate. Hence [קָהַת], and—

קָהַת [and קָהַת], ("assembly"), [Kohath], pr. n. of a son of Levi, Gen. 46:11; Ex. 6:16; whence patron. קָהָתִי [and קָהָתִי] Nu. 3:27; Josh. 21:4.

קָוַל & קָוַל with suff. קָוַל (for קָוַל, from the root קָוַל, which see)—(1) *a rope, a cord* (Arab. قَوْصَة), 1 Ki. 7:23; specially—(a) *a measuring cord*, Eze. 47:3. קָוַל to stretch out a measuring cord to measure any thing, Job 38:5; Isaiah 44:13; especially something to be built, Job loc. cit.; Zec. 1:16; to be destroyed, Lam. 2:8; 2 Ki. 21:13; comp. Isa. 34:11. Hence metaph. rule, law, Isa. 28:10. קָוַל לְקָו קָוַל (they add) law to law, law to law; comp. under the word קָוַל.—(b) *the string* of a harp; hence sound, Ps. 19:5. LXX. φθόγγος. Symm. ἤχος.

(2) *strength, might*; Arab. قَوْصَة, see the root No. 2. Isa. 18:2, נָוִי מְקָוִל "a very strong nation." The repetition increases the force.

קָוַה TO VOMIT UP. (Arab. Med. Ye, id. It seems to have sprung by softening down the letter gradually from the onomatopoe. קָוַה, קָוַה, to which perhaps once was added קָוַה, compare on the letter ע p. dxcvii). Metaph. Levit. 18:28, "the land shall vomit you out," cast forth.

HIPHIL, id. Pro. 23:8. Figuratively, Lev. 18:28, Job 20:15 (on which place compare Cic. in Pis. 37, devoratam pecuniam evomere).

Derivatives, קָוַה, קָוַה, קָוַה.

קָוַה in pause, Ezek. 23:24 (Milra), const. קָוַה (Milél) 1 Sa. 17:38, i. q. קָוַה a helmet, where see what is remarked as to the form and the accent of the word. Root קָוַה No. 1.

קָוַה—(1) prop. like the Arab. قَوَى TO TWIST, TO BIND; whence קָוַה a rope, Hebr. קָוַה and קָוַה. Hence—

(2) *to be strong, robust* (for the notion of binding

fast, tying fast, is applied to strength. See חזק, חזק, No. 3; also the Germ. *Stränge*, i. e. ropes, strenge, and *anftrengen*, all of which are derived from the notion of binding fast). Hence קו No. 2.

(3) *to expect, to await* (perhaps from enduring, remaining, which differs but little from the notion of strength; comp. חזק No. 7), with acc. part. Kal קוה Ps. 25:3; 37:9; 69:7; see Piel.

PIEL קוה i. q. Kal No. 3, *to expect anything*; followed by an acc. Job 30:26; אל Ps. 27:14; 37:34; Jer. 8:15; 14:19. Specially—(a) *to wait for* קוה אל Ps. 25:5; 39:8; 40:2; קוה ליהוה Prov. 20:22; אל Ps. 27:14; 37:34, to expect Jehovah, i. e. his aid, to fix one's hope on him.—(b) *to lie in wait* for any one; followed by a dat. Ps. 119:95; accus. (נפש) Ps. 56:7.

NIPHAL, *to be gathered together* (prop. mutually to expect one another, see Piel; or as others take it, to be wound together; See Kal No. 1), used of nations, Jer. 3:17; of waters, Gen. 1:9.

Derivatives, קוה, מקוה, מקוה, and—

קוה 1 Ki. 7:23 [Zec. 1:16; Jer. 31:39, constr.] קוה for כחי.

קוה Isa. 61:1; see מקוה.

I. קוט i. q. קוט and קוט TO LOATHE, followed by 3 of the thing. Pret., Eze. 16:47. Fut., קוט Ps. 95:10. NIPHAL, id., followed by קוט Eze. 20:43; 36:31. Once קוט, for קוט Eze. 6:9.

HITHPALEL, התקוט id. Ps. 119:158; followed by 3 139:21.

II. קוט or קוט i. q. Arab. قَطَّ TO BE CUT OFF. Job 8:14, אשר קוט בקלו "whose hope is cut off." [Referred to קוט in Thes.]

קול an unused root, which undoubtedly had the signification of *calling* (Arab. قَال to say. To this agree Sanser. *kal*, to sound, Gr. καλέω, compare κέλωμαι, κεύω, Latin *calo, calare*, whence *calendæ*, English, *to call*. It appears to be kindred to קול which see.) Hence—

קול masc. plur. קולות and קולות—(1) *the voice*, whether of animals, Job 4:10; or of men, both speaking, Gen. 27:22; and crying out, in joy or in sorrow (see קול p. DLXVIII, A); or also of God, either speaking, Gen. 3:8, 10; or thundering, whence קול בקול often used of thunder, Ps. 29:3, seqq. קול גדול Gen. 39:14; and in acc. קול גדול Eze. 11:13; Ezra 10:12, with a loud voice. קול אחר Ex. 24:3, with one voice. קול with my (full) voice, Ps. 3:5; 142:2.

Specially, observe the phrases—(a) קול to give forth the voice, Gen. 45:2; Ps. 124:12; used of Jehovah, to thunder, Ps. 77:18. Followed by ל to call, Pro. 2:3; קול to proclaim in any land, 2 Ch. 24:9.—(b) קול prop. to utter (any thing) with the voice, i. q. the preceding (compare פרוק page DCXCV, B, and the observations there), Jerem. 12:8; of thunder, Ps. 46:7; 68:34.—(c) קול see שמע. Sometimes קול is put ellipt. for a voice, sc. is heard, Isaiah 13:4; 52:8; 66:6; Jer. 50:28; Job 39:24.

(2) rumour, Gen. 45:16; Jer. 3:9.

(3) of inanimate things, *sound, noise*, as of water, rain, a multitude, 2 Sa. 15:10; Eze. 1:24; Isa. 13:4; 33:3. קול גדול Isa. 29:6, with a great noise. קול is used of *speech, words* (comp. קול), Ecc. 5:2.

קוליה (prob. i. q. קוליה "the voice of Jehovah"), [Kolaiah], pr. n. m.—(1) Jer. 29:21.—(2) Neh. 11:7.

קום fut. קום, apoc. קום, pret. once in the Arabic manner, קום Hos. 10:14—(1) TO ARISE (Arab. قام, Syr. قَام id.), from a seat, from bed, Gen. 19:1; 23:3; Lev. 19:32, etc. Sometimes with the verbosity common in such cases amongst the Orientals, it is pleon. prefixed to verbs of going, going forward, and of setting about any thing with impulse, Genesis 22:3, קום וילך "he arose and went." Job 1:20, "he arose and rent his mantle." 2 Samuel 13:31; 1 Samuel 24:5 (see Schult. on Job, loc. cit.). Imp. קום Arise! often used as a word of incitement, especially to Jehovah that he may grant aid, Numbers 10:35; Ps. 3:8; 7:7; 9:20; 17:13, compare Psal. 68:2; with a dative pleon. קום לך Canticles 2:10. Specially it is—(a) *to arise against* any one, followed by על Ps. 3:2; 54:5; 86:14; Isai. 31:2; אל Gen. 4:8; also to rise as a witness against any one, followed by 3 Ps. 27:12; Job 16:8 (compare קום ענה). In the participle with suffixes, as קום those who rise up against me, Ps. 18:40; קום Deu. 33:11. Comp. קום.—(b) *to exist, to go forth*, used of the light, Job 25:3; of a star, Numb. 24:17; of life as compared with noonday, Job 11:17; of the birth of a king or prophet (auftreten), Ex. 1:8; Deu. 34:10; of future time (aufkommen), Gen. 41:30.—(c) *to grow up, to become a man*, spoken of a youth, Ps. 78:5; hence *to increase with riches, to flourish*, Prov. 28:12. (2) *to stand*, i. q. עמד No. 1, 2.—(a) followed by קום to stand before any one, to oppose him, Josh. 7:13.—(b) *to stand fast* (bestehn), to remain, u



*continue*, Job 15:29; Amos 7:2, 5; 1 Sa. 24:21; 13:14 (compare תִּקְוָה); followed by <sup>ל</sup> to remain to any one, Lev. 25:30; followed by <sup>ל</sup> to persevere in any thing (auf etwas bestehen), Isa. 32:8.—(c) to be confirmed; of a purchase, Genesis 23:17, 20; of a counsel or purpose, Isa. 8:10; 14:24; Prov. 19:21 (once followed by <sup>ל</sup> to be successful to any one, Job 22:28); of a prediction, i. q. בִּינָה No. 2, let. e, Jerem. 44:28, 29; opp. to נָפַל No. 1, let. h; to be valid, to stand good, e. g. of testimony, Deut. 19:15; a vow, Num. 30:5, seq.—(d) to stand by for aid to any one; followed by <sup>ל</sup> Psalm 94:16 (Arab. قَامَ seq. ل id.).—(e) קָמוּ עֵינַי 1 Kings 14:4; compare 1 Sam. 4:15; the eyes stand; spoken of a blind person suffering from amaurosis, the pupil of whose eye is set, and does not contract with the light of the sun.

(3) like the Sam. חָצַץ to live. See Piel No. 2, and the noun קִיָּה.

PIEL קָמָה (principally in the later books; like the Aram. קָמַר, קָמַר)—(1) causat. of Kal No. 2; in various connections—(a) to make valid, to confirm, Ruth 4:7; Esth. 9:29, 31, init.; to confirm a prediction by the event, Eze. 13:6.—(b) followed by <sup>ל</sup> to injoin any thing on any one; pr. to cause any thing to be imposed upon any one (compare Chald. קָמַר to bind any one by an oath), Esth. 9:21, 31, med. Hence קָמָה עָלַי to take upon oneself; pr. to impose upon oneself, Esth. 9:27, 31, fin.—(c) to fulfil, to perform (an oath), Ps. 119:106.—(2) trans. of Kal No. 3; to preserve alive, Ps. 119:28 (more frequently in Targg.).

PIEL קָמַם—(1) causat. of Kal No. 1, to raise up, to build up, e. g. ruins, Isa. 44:26; 58:12; 61:4.

(2) intrans. to rise up. Mic. 2:8, "long ago has my people קָמַם לִי as an enemy." Vulg. consurrexit. Others take it, "long ago has my people set (sc. me) up as an enemy (to themselves)."

HIPHAL קָמָה—(1) causat. of Kal No. 1, to cause to arise—(a) to erect, raise up one fallen down, Deut. 22:4; the afflicted, Job 4:4; Ps. 41:11.—(b) to set up, e. g. a tent, Exod. 26:30; a statue, Deut. 16:22; an altar, 1 Ki. 16:32; towers, Isaiah 23:13; also, to set up again a tent fallen down, Am. 9:11; hence קָמָה שְׂכֵנֵי יִשְׂרָאֵל, הָקִים אֹרֶץ to reset up the land, the tribes of Israel, i. e. to restore them, Isaiah 49:6, 8. הָקִים בְּרִית to make a covenant (einen Bund errichten), Gen. 6:18; 9:11; 17:7.—(c) to cause to come forth or to exist, to raise up any one, as judges, Jud. 2:18; a prophet, Jer. 29:15; a priest, 1 Sam. 2:35; an enemy, Mic. 5:4. Specially, הָקִים שֵׁם Deu. 25:7; Ruth 4:5, 10; and הָקִים גֵּרָעָה Gen.

38:8, to raise up to any one a name, seed, or posterity, i. e. to raise up, by marrying his widow, children for him who shall bear his name.

(2) to cause to stand, Ps. 40:3—(a) to constitute any one king, Deut. 28:36.—(b) to cause to stand still, to restrain, Ps. 107:29.—(c) to confirm, to establish anything, Num. 30:14, 15; to perform a promise, 1 Sa. 1:23; an oath, Gen. 26:3.

HOPHAL הִקָּם—(1) to be set up, erected, Exod. 40:17.

(2) to be constituted, 2 Sa. 23:1.

(3) to be confirmed, Jer. 35:14.

HITHPAEL הִתְקָמָה to rise up with a hostile mind, Ps. 17:7; followed by <sup>ל</sup> against any one, Job 20:27. Part. with suff. מִתְקָמָמִי my adversary, Psalm 59:2; Job 27:7.

Derivatives, קוֹמָה, קוֹמְמִית, קוֹם, מָקוֹם, קִיָּה, קָמָה, תְּקוּמָה, תְּקוּמָה, and the pr. n. קָמִי, קָמִי.

קָמָה Chald.—(1) to arise, Dan. 3:24; to come forth, to exist, Dan. 2:39; 7:17.

(2) to stand, Dan. 3:3; 7:17; also, to endure to remain, Dan. 2:44.

PAEL, קָמָה to establish. קָמָה to establish a statute, to give forth a mandate, Dan. 6:8.

APHEL הִקָּם, once הִקָּם Dan. 3:1. Pl. הִקָּמוּ, part. מִתְקָמִים, fut. יִקָּמוּ, יִקָּמוּ.

(1) to erect, to set up, e. g. a statue, Dan. 3:1, seq.

(2) to constitute, to appoint (a king) [a priest], Ezr. 6:18; followed by <sup>ל</sup> to set over, Dan. 4:14; 6:2.

HOPHAL הִקָּם (in the Hebrew manner), to stand, to be made to stand, Dan. 7:4.

Derivatives, קָמָה, קָמָה.

קוֹמָה f.—(1) stature of a man, tallness, 1 Sa. 16:7; 28:20, קוֹמָתוֹ "his full length," the whole size of his body. Eze. 13:18, כָּל־קוֹמָה "every stature," i. e. men of every stature.

(2) the height of cedars, Isaiah 37:24; of a ship [the ark], Gen. 6:15.

קוֹמְמִית adv. erect, upright, Lev. 26:13.

קוּ or קוּ not used in Kal; prob. to sing,

Arab. قَبْلَة a female minstrel, a female singer, and any female slave (which may, however, be from the

idea of possession; compare قَبْلَة a slave). [In Thes. "prob.—(1) TO STRIKE UPON (cogn. to קָמָה).—(2) to strike an instrument; hence, to sing to music."]

PIEL קָמָה to sing a mourning song, 2 Sa. 1:17

following by על and אל on account of any person or thing, 2 Sa. 3:33; Eze. 27:32.

Derivative, קִיָּה.

קום see קָם.

קוּע an unused root; Arab. قاع Med. Waw, Conj. I. VIII. to cover the female, as a male camel. Hence—

קוּע Ezek. 23:23, prop. apparently, a stallion; hence figuratively, a prince (as rightly given by the Vulg. and Hebrew interpreters); a metaphor of frequent use amongst the Hebrews and Arabs, compare עֲתוּד, and Arab. قريم, قريم, قريم, all of which denote a male camel for the breeding of a noble race, and also a prince. There is added, paronomastically, שוע, happy, rich. Others regard וקוע and שוע as opposites, high and low, taking this from the root קע, some of the derivatives of which signify low, ignoble.

קוּר an unused root, i. q. נָקַר No. 3, to surround, whence קְרוּפָה circuit.

קוּר m. an ape, 1 Ki. 10:22; Sanser. and Malabar, kapi, an ape (prop. nimble), a word of Indian origin, whence the Gr. κῆπος, κῆβος, κείβος, words used to denote apes, and especially monkeys with tails.

קוּץ an unused root, i. q. קָצַץ to cut off, whence קְצוּת.

I. קוּץ i. q. קָטַט (1) TO BE WEARY OF any thing, TO LOATHE. (The primary signification I think to be that of vomiting, so that it is onomatopoetic, like the corresponding German verb, comp. קוּט.) Followed by ק of pers., Lev. 20:23; Nu. 21:5.

(2) to fear, followed by קָפַץ Ex. 1:12; Nu. 22:3; Isa. 7:16; both of these significations are also found conjoined in the verbs קָפַץ, קָפַץ, and German Grauen haben vor etwas.

HIPHIL קָפַץ to put a city in fear, i. e. to besiege it, Isa. 7:6; compare Arab. كَفَر Conj. III. to cause to fear, to besiege.

II. קוּץ only in—

HIPHIL קָפַץ intrans. TO BE AROUSED, i. q. קָפַץ out of sleep, Ps. 3:6; 73:20; from the slumber of death, Job 14:12; Dan. 12:2. Imp. קָפַץ i. q. קָפַץ awake, arise (O Lord), Ps. 35:23.

III. קוּץ (1) i. q. קָצַץ TO CUT, קָצַץ CUT UP, CUT OFF. Hence קוּץ a thorn, so called from the idea of cutting or wounding, and קוּץ harvest, pr. the cutting off of fruits, summer. From this noun is derived—

(2) to pass the summer. (Arabic قاط Med. Ye, id), Isa. 18:6. See קָרַר No. 2.

קוּץ m. — (1) a thorn (from the root קוּץ n. III), collect. thorns, briars, Genesis 3:18; Isa. 32:13. Plur. קוּצִים Jer. 4:3.

(2) [Koz, Coz, Hakkoz], pr. n. m. — (a) 1 Ch. 4:8. — (b) with the art. הַקּוּץ Ezr. 2:61; Neh. 3:4, 21; 7:63; 1 Ch. 24:10.

קוּצוֹת f. plur. locks of hair, so called from their being cut off, Cant. 5:2, 11. (Syr. قُصَّة id. Arab. قُصَّة fore locks. Compare Schultens, Opp. Min., p. 246.) Root קוּץ.

קוּר TO DIG, especially a well, Isa. 37:25. (Arab. قَوْر Med. Waw, to cut out from amongst. Kindred are قَوْر which see, קָרַר.) Derivatives, קוּר, קוּר, קוּר, קוּר, קוּר.

HIPHIL, to cause to flow forth (water), Jerem. 6:7.

PILPEL קוּר to dig under, to undermine a wall (so the Chald.). Isaiah 22:5, by a play of words, קוּר "they undermine a wall" (Talmud. קוּר destruction of a wall). Hence to destroy. Nu. 24:17; וְקוּר בְּלִבֵּי שֵׁט, "and will destroy all the children of pride." LXX. προνομεύσει. Vulg. vastabit.

קוּר see קוּר.

קוּר masc. a beam, a joist, prop. transverse (see קוּר Piel), 2 Ki. 6:2, 5; Cant. 1:17. By synecd. a house, like the Gr. μέλαθρον, Gen. 19:8.

קוּר m. plur. slender threads, spiders' webs, Isa. 59:5, 6. (Arab. قُور a thread made of cotton. To this answers the Greek καίρος, licium, the cross threads in weaving, διε στρεψάδεν, whence καιρώ, καιρωσις. The etymology is rather obscure. I suppose, however, that קוּר is akin to the word קוּר a transverse beam.)

קוּש (1) i. q. Arab. قاس to be bent as a bow, a circle, the back, II. to bend as a bow, comp. Gr. γαῦρος, bent. Hence קוּש, קוּש a bow, and pr. n. קוּש.



(2) i. q. **קִשׁ** to lay snares. Once in fut. Isaiah 29:21; **קִשְׁשׁוּ** or, as other copies read **קִשְׁשׁוּ**.  
Derivatives, see No. 1, also pr. n. **קִישׁ**, **קִישִׁי**, and—

**קושיהו** ("the bow of Jehovah," i. e. the rainbow), [*Kushaiah*], pr. n. m. 1 Chron. 15:17; called, 1 Ch. 6:29, **קִישִׁי**.

**קִט** Eze. 16:47, see **קִיט**.

**קטב** an unused root, Ch. and Arab. **قطب** to cut, hence to cut off. (Kindred roots are **קצב**, **קצב**, **קטב**. The biliteral stock **קט** has the signification of cutting, cutting off, the same as the cognates **קץ**, **קצץ**; see the roots **קטל**, **קטן**, **קטר**, Arab. **قط**, **قطع**, and compare at **קצץ**, **קצץ**, **קצץ**. See also the remarks of Jul. Klaproth, in Merian, De l'Etude Comparative des Langues, p. 216.) Hence—

**קָטַב** m.—(1) cutting off, destruction, Isaiah 28:2, **יִשַׁר קָטַב**, "a storm causing destruction." Especially—

(2) pestilence, Deu. 32:24; Ps. 91:6; and—

**קָטַב** with suff. **קָטַבְךָ** m. id. spec. contagion, pestilence, Hosea 13:14 [destruction gives a better sense].

**קְטוּרָה** f. incense, Deu. 33:10; from the root **קטר**.

**קְטוּרָה** ("incense"), [*Keturah*], pr. n. of a woman, whom Abraham married after the death of Sarah, Genesis 25:1; 1 Ch. 1:32.

**קָטַל** fut. **יִקְטַל** TO KILL, TO SLAY, a poet. word, Ps. 139:19; Job 13:15; 24:14. (Syr. and Chald. id., Arab. **قتل**, **Āth. 𐤒𐤕𐤁**: The primary idea is that of cutting; see **קטב**. To this accords perhaps the Gr. **ΚΤΕΝΩ**.)

Derivative, **קָטַל**.

**קָטַל** Chald. id., part. act. **קָטַל** Dan. 5:19. Part. pass. **קָטִיל** Dan. 5:30; 7:11.

PAEL **קָטַל** intens. to kill many; like the Syr. Pael and Arab. **قتل** Dan. 2:14; 3:22.

ITHPEAL, and ITHPAEL, Dan. 2:13, pass.

**קָטַל** m., slaughter, Obad. 9.

**קָטַן** fut. **יִקְטַן** TO BE LITTLE, SMALL (prop. to be cut off, cut short; from the biliteral stock **קט**; comp. **קטל**, **קטב**, 2 Sam. 7:19. Figuratively to be of little worth, Gen. 32:11.

HIPHIL, to make sm ll, Am. 8:5.

Derivatives, **קָטַן**, **קָטַן**, **קָטַן** and pr. name **יִקְטַן** [and **קָטַת**].

**קָטַן** with suff. **קָטַנִּי** f. **קָטַנָּה** plur. **קָטַנִּים** constr. **קָטַנִּי** and—

**קָטַן** constr. **קָטַן**—(1) adj. little, small (opp. to **גָּדוֹל**), Genesis 1:16; Psalm 104:25; and very often. Neutr. abstr. smallness; whence **קָטַן** **קָטַן** vessels of smallness, i. e. lesser, Isa. 22:24. Specially—(a) little in age, younger, Gen. 9:24; 27:15; 1 Kings 3:7. Solomon, at his accession to the kingdom, **אָנֹכִי קָטַן** "I am but a little child."—(b) of little authority or importance, Isa. 36:9; of a thing of little weight, Ex. 18:22, 26.

(2) **קָטַן** [*Hakkatan*], pr. n. m. (with the art.), Ezr. 8:12.

**קָטַן** m., smallness; hence the little finger; whence **קָטַנִּי** *kotoni*, my little finger, 1 Kings 12:10; 2 Ch. 10:10. Other copies have, in 2 Ch. loc. cit., **קָטַנִּי** *kotonni* (from the form **קָטַן** the last letter taking dagesh, the Sh'va moveable being changed into Kametz-Chatuph); see J. H. Michaëlis on the passage. But the reading appears inadmissible, which is found in V. D. Hooght, 1 Ki. loc. cit., **קָטַנִּי**. Compare **קָטַל**.

**קָטַר** fut. **יִקְטַר** to pluck off, to break off, as ears of corn, branches, Deut. 23:26; Job 30:4.

NIPHAL, pass., Job 8:12.

I. **קָטַר** not used in Kal; Arab. **قتر** to give a scent, to be fragrant. Kindred **עָטַר**.

PIEL **קָטַר** to offer odours, to burn incense in honour of a deity; followed by **ל** of the deity, the acc. of the incense being omitted, Jer. 1:16; 7:9; 11:13; 19:4; always [almost] used of idolatrous worship [see on the other hand, 1 Sa. 2:16, inf.] Part. f. **קָטַרֹת** altars on which incense was burned; prop. giving an odour, 2 Ch. 30:14.

PUAL, part. **מְקַטְרֵת** incense, Cant. 3:6.

HIPHIL, to burn incense, used of sacrifices both lawful, 1 Ch. 6:34, and unlawful, 1 Ki. 3:3; followed by **ל** of the deity, 1 Ki. 11:8; often also followed by an acc. of the incense or victim burned, Ex. 29:18; Lev. 1:9, 17; 2:2, 16.

HOPHAL **הִקְטַר** pass. Lev. 6:15. Part. Hoph. **הִקְטָר** incense, Mal. 1:11.

Derivatives, **קָטַרֹת**, **קָטַרֹת**, **קָטַר**, **קָטַר**, **קָטַר**, **קָטַר**, and pr. n. **קָטַרֹה**.

II. **קָטַר** i. q. Ch. **קָטַר**, Hebr. **קָטַר**. Part. pass

Eze. 46:22; חצרות קטרות, "bound courts," i. e. prob. vaulted, roofed.

קטר only in pl. קטרין Ch. knots, especially—(a) ligaments of the bones, Dan. 5:6.—(b) metaph. difficult questions, Dan. 5:12, 16.

[קטר verbal of Piel, burning incense, Jer. 44:21.]

קטרון ("bond," see קטר No. II. ["knotty, i. q. Ch. קטרון"], [Kitron], pr. n. of a town in the tribe of Zebulun, Jud. 1:30; called in Josh. 19:15 קטר (for קטרין) small.

קטר f. with suff. קטרתי.—(1) incense, Exod. 30:1, seq.; Lev. 4:7; 10:1.

(2) that part of a victim which was commonly burned, fat, Ps. 66:15, קטר אילים "the fat of rams."

קטת [Kattath] see קטרון.

קיא m. vomit, Isa. 28:8, from the root קוא to vomit.

קיה an uncertain root, i. q. קוא, to vomit. Imp. קי Jer. 25:27, unless it should rather be pronounced קי. [This root is rejected in Thes.]

קיט Ch. i. q. Hebr. קיט summer, Dan. 2:35.

קיטור m.—(1) smoke, Gen. 19:28; Ps. 119:83.

(2) vapour, cloud, Ps. 148:8; from the root קטר.

קים (from the root קום (hostile) insurrection, rising up, against any one (see part. קם Psalm 18:40, 49; Jerem. 51:1); hence collect. for קמים Job 22:20, קיטני our adversaries. Others take it as a verbal pass. for intrans., compare קים for קים.

קים m. Chald. a statute, an edict, Dan. 6:8; Syr. قضا.

קים Chald. enduring, sure, Dan. 4:23.

קימה f. n. act. an arising, a rising up, Lam. 3:63; from the root קום.

קימוש see קמוש.

קין an unused root [under קין in Thes.]. i. q. קין Med. Ye, to form, to prepare (comp. קנה No. 1), specially, to forge iron. Hence—

קין m.—(1) a spear, 2 Sam. 21:16.

(2) [Cain], pr. n.—(a) of the fratricide son of Adam. Allusion is so made to the etymology in Gen. 4:1, that

קין would seem to be the same as קנה, "she bare Cain (a creature [rather a possession, see קנה]), and said, I have created [rather possessed or acquired] a man by the help of Jehovah" [of course this is the true derivation].—(b) of the tribe of the Kenites, Numb. 24:22; Jud. 4:11; see קני.—(c) of a town of the tribe of Judah, with the art. Josh. 15:57.

קינה f. (from the root קין), pl. קינים and קינות (1) a mournful song, a lamentation, Jer. 7:29; 9:9, 19.

(2) [Kinah], pr. n. of a town in the tribe of Judah, Josh. 15:22.

קני Gen. 15:19; Jud. 4:11, 17; קני 1 Samuel 27:10; קני 1 Chron. 2:55; Gent. noun, a Kenite, collect. Kenites, a Canaanitish people, dwelling among the Amalekites, 1 Sa. 15:6; comp. Numbers 24:21, descended from Hobab the father-in-law of Moses, Jud. 1:16; 4:11; see קין No. 2, b.

קין (perhaps i. q. קנה "possession"), [Cainan, Kenan], pr. n. of an antediluvian patriarch, Gen. 5:9; 1 Ch. 1:2.

קין m.—(1) harvest (pr. cutting off) of fruits, from the root קין No. III, i. q. קוצץ Isa. 16:9; 28:4; also, fruits, ripe fruit, especially apparently the fig, Jer. 40:10, 12; Am. 8:1, 2; 2 Sa. 16:1. Comp Faber on Harmer's Observations, vol. i, page 387. seq. Hence—

(2) summer, as being the time of the year when fruits are gathered (compare קוצץ); Arab. قَيْظ, Gen. 8:22; Psal. 74:17. Secondary is the Arab. قَاظ to be hot, used of the day in the middle of summer.

קיצון f. קיצונה (for קיצון from קץ end, comp. קידה for קידה מורמים for מורמים Lehrig. 145), last, utmost, Ex. 26:4, 10; 36:11, 17.

קיקון m., Jon. 4:6—10; Jerome, Syr., and others, ricinus; Palma Christi, Arab. القيقون Egypt. كيك, kóvki (Diod. Sic. i. 34), a tall biennial plant, still cultivated in our gardens, beautiful and quick growing, with a soft and succulent stalk, a slight injury of which will cause the plant to die. LXX. cucumber, but see Bochart, Hieroz. t. ii. p. 293, 623. Celsii Hierob. P. ii. p. 273—82. Faber on Harmer's Observations, vol. i. p. 140—151.

קיקלון m. (for קללון like מוספחות for מוספחות; see p. CCCXX, B), ignominy, Hab. 2:16. Vulg. vomitus ignominiae; as if it were compounded of קי for קיא vomit, and קללון ignominy; a sense which is given by nine MSS., which read separately, קי קלל.



**קיר** once קר Isa. 22:5; pl. קירות m. (not comm., for 1 Ki. 4:10 קטנה refers to גלית, not to קיר)—(1) a wall, Lev. 14:37, 39; 1 Ki. 6:15; a wall, e. g. of a city, Num. 35:4; Josh. 2:15. (The origin is doubtful. A wall may be so called from the lime with which it is covered, compare קיר lime; it may take its name from transverse beams, compare קיר, קורה: but neither of these is satisfactory. It is more probable that from this word קיר signif. 2, has come עיר a city.) Isa. 25:4, קיר, "a shower overthrowing a wall." Used of the sides of the altar, Lev. 1:15; 5:9; of the walls of the heart, Jer. 4:19.

(2) a place fortified with a wall (like the Gr. *τειχος*, Herod., Xen.), a fortress; whence קיר מואב Isa. 15:1, ("the fortress of Moab," Chald. *כרפא* [כרמאב], pr. n. of a fortified city on the borders of the land of Moab, now called *Kerrek*; this name in a wider sense is used of the whole tract of country. The same is called Jer. 48:31, 36, קיר חרש [*Kir-heres*, *Kir-heresh*], (the wall of bricks, or the brick fortress), and Isa. 16:7, 11; 2 Kings 3:25 קיר חרשת [*Kir-hareseth*, *Kir-haraseth*], (id.).

(3) [*Kir*], pr. n. of a nation and region subject to the Assyrian empire, Isa. 22:6; 2 Ki. 16:9; Am. 1:5; 9:7, prob. the region between the Euxine, and Caspian seas, on the river Cyrus, now called in Armenian, *Kur*.

**קירם** (from the Ch. usage, "a weaver's comb"), [*Keros*], pr. n. m. Neh. 7:47, for which there is קרם Ezr. 2:44.

**קיש** ("snaring," from the root קש "or i. q. קשח"), [*Kish*], pr. n. m.—(1) of the father of Saul, 1 Sa. 9:1; 14:51; 1 Ch. 8:33.—(2) 1 Ch. 8:30; 9:36.—(3) 1 Ch. 23:21, 22; 24:29.—(4) 2 Ch. 29:12.—(5) Est. 2:5.

**קישון** ("twisted," "tortuous"), [*Kishon*], pr. n. of a river, which rises on Mount Tabor and flows into the gulf of Ptolemais, Jud. 4:7; 5:21; 1 Ki. 18:40; Ps. 83:10.

**קישית** see קישית.

**קיתרה** Ch., Greek *κιθάρα*, *cithara*, a harp, Dan. 3:5, 7, 10 כתיב. The Syrians also are accustomed to change the Greek termination *ic* into *os*.

**קל** f. קלה, pl. קלים (from the root קלל adj. light, swift, Isa. 19:1; Am. 2:14, 15; fully קלל 2 Sa. 2:18. Poet. specially, a swift horse, Isa. 30:16. Adv. quickly, swiftly, Joel 4:4; Isa. 5:26.

**קל** m. Ch. i. q. Heb. קול a voice, Dan. 3:5

**קל** see קול.

**קלה** a root of uncertain authority for קהל, להק, to congregate. Hence fut. Niphal יקלה 12 Sa. 20:14 כתיב, but the קרי has ויקלה [which is undoubtedly the true reading, which many MSS. and some editions have in the text].

I. **קלה** TO ROAST, TO PARCH (am *Geuer rösten*), as corn, grain, Lev. 2:14; Josh. 5:11; a person, as a mode of execution, Jer. 29:22. (Arab. قلى, Eth. ቀለዐ id., compare קלה and last remark under the letter ק p. DCCXVIII, A.) Part. pass. קלוי Lev. 2:14; Josh. 5:11.

NIPHAL, part. what is scorched; hence, burning, inflammation, Ps. 38:8.

Derivatives, קלי, and pr. n. מקלות. [This pr. n. should be referred to מקל, as it is in its own place and in Thes.]

II. **קלה** i. q. קל, not used in Kal.

NIPHAL, to be made light of, Isa. 16:14; to be counted despicable, Deut. 25:3; part. נקלה despised, ignoble, 1 Sa. 18:23; Isa. 3:5; Pro. 12:9.

HIPHAL, to make light of, Deu. 27:16. Hence—

**קלון** m.—(1) contempt, shame, ignominy, Pro. 3:35; 6:33; 13:18; 22:10; Isa. 22:18.

(2) a shameful deed, Pro. 18:3.

(3) pudenda, Nah. 3:5; Jer. 13:26.

**קלה** an unused root, prob. i. q. קלה to roast, to parch; since verbs לה very often accord with verbs לה, as קשה and קשה, פתה and פתה, פצה and פצה, פלה and פלה, ספה and ספה, פלה and פלה, on the reason of which interchange, see Heb. Gram. § 74, note 4. [In Thes. this is regarded as cognate to the verb קלה No. II.] Hence—

**קלהת** f. a pot, kettle, 1 Sa. 2:14; Mic. 3:3.

**קלט**—(1) TO CONTRACT, TO DRAW TOGETHER, almost the same as קפח and קפח; Arab. قلس (the letters ט and צ being interchanged). Part. pass. קלות a dwarf, any thing of contracted stature or size, Lev. 22:23. (Arab. قَلَّاء, قَلَّاء a dwarf, see Kamûs, p. 965, قَلَّاء low stature, قَلَّاء (Saad. loc. cit.) one suffering from hernia.)

(2) to receive a fugitive to oneself, i. q. Ch. קלט Derivatives, מקלט, and pr. n. קליטה.

**קלי** m. (from the root קלה No. I.), and קליא (with otiose, like קני, קניא, 1 Sa. 17:17, m. something

*roasted, parched, i. e. grains of wheat, or barley roasted in the ears* (see Macmichael's Journey, p. 235), such as the Arabs, both ancient and modern, eat. Lev. 23:14; 1 Sa. 25:18; 2 Sa. 17:28; Ru. 2:14.

**קָלִי** (perhaps for קָלִיָּה "the swift (sc. servant) of Jehovah"), [Kallai], pr. n. m. Neh. 12:20.

**קֵלִיָּה** [Kelaiah], pr. n. of a Levite, also called—

**קָלִיטָה** (Ch. "assembly," see קָלִיט No. 2), [Kellita], Ezr. 10:23; Neh. 8:7; 10:11.

**קָלִל** fut. יִקְלֶה, יִקְלֶה. — (1) TO BE LIGHT (Æthiop.

פָּלִל: id., תִּלֵּל, פָּלִל: light [not heavy]), see Hiphil. Figuratively—

(2) *to be diminished* (Arab. قَل), Gen. 8:11, קָלִי הַמַּיִם מֵעַל הָאָרֶץ "the waters were diminished (i. e. had flowed away) from off the earth;" verse 8.

(3) *to be despised, contemned*, Job 40:4; Nah. 1:14. Compare קָלָה No. II. Inf. used as a noun, קָל ignominy, disgrace, Jer. 3:9 (where קָל is regarded by others as the same as קָלִי).

(4) *to be swift, fleet* (if indeed this be not the primary signification, compare קָלֵל to roll swiftly), 2 Sam. 1:23; Hab. 1:8; Job 7:6; 9:25.

**NIPHAL** יִקְלֶה, יִקְלֶה, fut. יִקְלֶה Isa. 30:16.—(1) *to be light*. יִקְלֶה עָלֶיךָ lightly (leicht), Jer. 6:14; 8:11. Followed by a dat. of pers. to be easy to any one, Prov. 14:6; 2 Ki. 20:10.

(2) *to be of little account, little*, followed by בְּעֵינַי 1 Sa. 18:23. Impers. יִקְלֶה בִּי is it a light thing that, Isa. 49:6; Eze. 8:17.

(3) *to be lightly esteemed, to be despised*, 2 Sa. 6:22; Gen. 16:4, 5.

(4) *to be swift*, Isa. 30:16.

**PIEL** קָלַל *to curse, to execrate*, 2 Sam. 16:7; followed by an acc. Gen. 8:21; 12:3; Ex. 21:17; Lev. 19:14; 20:9; once followed by אֵי Isa. 8:21. קָלַל לוֹ reflex. to curse oneself, i. e. to bring a curse upon oneself, 1 Sam. 3:13, "because he knew יְהוָה בְּנֵי that his sons had brought a curse upon themselves."

**PUAL**, *to be cursed*, Isa. 65:20; Job 24:18. Part. *one who is accursed*, Ps. 37:22.

**HIPIL** הִקְלִי, inf. הִקְלִי, fut. יִקְלֶה.—(1) *to make light, to lighten*—(a) followed by an acc. of the thing and מֵעַל of pers. to *lighten and cast away any thing from any one*, 1 Ki. 12:10; 1 Sam. 6:5.—(b) without the accusative, Ex. 18:22, הִקְלִי מֵעָלֶיךָ "lighten from off thee," sc. the burden, business, make thy business lighter; Jon. 1:5.—(c) followed by מֵעַל of

the thing. 1 Ki. 12:4, הִקְלִי מֵעָבֶרְתָּ אָבִיךָ "lighten (somewhat) from the servitude of thy father," i. e. remit somewhat of the servitude which thy father imposed upon us; verse 9.

(2) *to reckon lightly, to despise*, 2 Sam. 19:44; Eze. 22:7; *to bring to contempt*, Isa. 8:23.

**PILPEL** קָלַל—(1) *to move to and fro, to shake together*, Ezek. 21:26. Arabic تَلَقَّل, Æthiopic ለጎጠጠ: to be moved.

(2) *to make smooth, to polish; hence to sharpen*, Ecc. 10:10. The notion of smoothness (which originally does not differ from that of lightness) is also found in the adj. קָלֵל.

**HITHPALPEL**, *to be moved, shaken together*, Jer. 4:24.

Derivatives, קָל, קָלֵל, קָלָה, קָלַל, קָלִיל, pr. n. יִקְלֶה.

**קָלֵל** m. adj. *smooth, polished* (used of brass), Dan. 10:6; Eze. 1:7, see קָלֵל Pilpel No. 2. Compare Ch. קָלֵל polish. Vulg. *as candens*.

**קָלָה** f. constr. קָלָה—(1) *cursing*, 2 Sa. 16:12.

(2) *execration, imprecation, curse*. 1 Kings 2:8; Genesis 27:12, קָלָהְךָ "thy curse" (pass.). Concr. *one accursed*, Deut. 21:23. Plural קָלָלוֹת Deu. 28:15, 45.

**קָלִם** not used in Kal.

**PIEL**, TO SCOFF AT, TO SCORN. Eze. 16:31, "thou art not like a harlot אֲתֵנָּה לְקָלִים who scoffs at her hire," sc. that more may be given. Well rendered by the Vulg. *nec facta es sicut meretrix fastidio augens pretium*.

**HITHPAEL**, id., followed by אֵי 2 Ki. 2:23; Ezek. 22:5; Hab. 1:10. Hence—

**קָלִים** m. *scorn*, Ps. 44:14; Jer. 20:8; and—

**קָלִיסָה** f. id., Eze. 22:4.

**קָלַע**—(1) TO SLING, TO THROW STONES WITH A SLING. Part. קָלַע a slinger, Jud. 20:16. Trop. *to cast (a people) out of a country*, Jer. 10:18.

(2) *to grave, to sculpture, to engrave*, 1 Ki. 6:29, 32, 35; prop. *to make slings*, i. e. indentations like slings. [This signification is altogether separated in Thes.]

**PIEL**, i. q. Kal. No. 1, 1 Sa. 17:49; 25:29.

Derivatives, מִקְלָעַת and—

**קָלַע** masc.—(1) *a sling*. Arab. سُلْع, 1 Sam. 17:40.



(2) *a sail*, Ex. 27:9, seqq.; 35:17; Num. 3:26.

(Chald. id., Arab. <sup>سَيل</sup> sail of a ship, IV. to sail, to navigate. Æth. ቀልዐ: the sail is taken in; but how this signification can be reconciled to the former (No. 1), I cannot say). 1 Kings 6:34; for קלעים apparently we ought to read, קלעים *leaves* of a door, which is found in the former hemistich, and MS. Kennic. No. 150.

קלע m. *a slinger*, 2 Ki. 3:25.

קלקל (from the root קלל like קלל from קלל; compare Conj. XII. Arab.) m., *despicable*; used of food, Num. 21:5; Luth. lose *Spitze*.

קלש an unused root; perhaps i. q. transp. לקש to gather. Hence—

קלשון m., 1 Sam. 13:21, by apposition קלשון *a three-pronged fork*, with which hay, straw, and the like are brought together. (This is used of some sharp instrument, Eccl. 12:11, Targ.)

קמא an unused root; perhaps i. q. Arab. <sup>تَمَّ</sup> to gather together, to collect, (kindred to the roots קמם, קמם, קמם); whence the pr. n. קמואל, קמויה, קמויה, קמויה.

קמה f. (from the root קמם), *stalk* of grain; coll. *stalks, grain standing on its stalks*, Ex. 22:5; Deut. 16:9; 23:26. Plur., Jud. 15:5.

קמואל ("congregation of God"), [Kemuel], pr. n. m.—(1) of a son of Nahor, Gen. 22:21.—(2) Num. 34:24.—(3) 1 Ch. 27:17.

קמון (perhaps from קמה, "abounding in stalks"), [Camon], pr. n. of a town in Gilead, Jud. 10:5.

קמוש m., Isa. 34:13, קמוש Hos. 9:6; and plur. קמושים Prov. 24:31, *a useless, thorny plant*, such as the nettle or thistle, Celsii Hierob. t. ii. p. 206. The Arab. root <sup>قَمَش</sup> is to bring together; especially to collect small things upon the ground; but this noun has perhaps some other origin. [See קמש.]

קמח an unused root (i. q. קמח to germinate, to grow as a herb; or Talmud. קמח to grind). Hence—

קמח m., *flour, meal*, Gen. 18:6; Num. 5:15

(Arab. <sup>قمح</sup> corn, wheat. Æthiop. ቀጦሐ: autumnal fruit, legumes; ቀጦሐ: t. eat such things, spoken of cattle).

קמט TO HOLD FAST with the hands, TO SEIZE

FIRMLY, Job 16:3 (Chald. id., Arai. <sup>قَط</sup> to bind Kindred are קמץ, קמץ, קמץ).

PUAL, pass. Job 22:16.

קמל & קמל TO WITHER AWAY and DIE (as a tree or plant), Isaiah 19:6; 33:9. Arab. <sup>قَمِل</sup> نَمِل

prop. is to be thickly covered with insects, lice (قمل, قمل), and on that account to suffer, spoken of a plant; Syr. <sup>معد</sup> is used of persons who are sick.

קמץ prop. TO SQUEEZE TOGETHER, TO COMPRESS (comp. קמץ); hence to take with the hand, Lev. 2:2; 5:12; Nu. 5:26. Hence—

קמץ m. with suff. קמץ—(1) *the fist, a handful*; Arab. <sup>قَمِز</sup> Lev. 2:2; 5:12; 6:8.

(2) *a bundle, a handful*; Arab. <sup>قَمِز</sup> Gen. 41:47, לקמץ, "by handfuls," i. e. abundantly.

קמץ see קמץ ["prob. i. q. קלש to pierce"].

קמשון see ibid.

קן m., const. followed by Makkaph קן Deu. 22:6, with suff. קנה (from the root קנה)—(1) *a nest*, Isa. 10:14; meton. young ones in a nest, Deut. 32:11; Isa. 16:2.

(2) metaph. *abode*, especially one on a lofty rock, like an eagle's nest, Nu. 24:21; Jer. 49:16; Obad. 4; Hab. 2:9; or as being pleasant and comfortable (Gr. *καλία*), Job 29:18. Pl. קנים cells, chambers (of the ark), Gen. 6:14.

קנא not used in Kal; Arab. <sup>قَنَّ</sup> to become very red. Hence—

PIEL קנא—(1) TO BE JEALOUS (from the redness with which the face is suffused); followed by an acc. of the wife, Num. 5:14; followed by פ of a woman who is a rival, Gen. 30:1. Causat. i. q. Hiphil, to excite any one's jealousy and anger, followed by פ with anything, Deu. 32:21; 1 Ki. 14:22.

(2) to envy any one, followed by פ of pers. Gen. 37:11; Ps. 37:1; 73:3; Pro. 23:17; 24:1, 19; followed by an acc. Gen. 26:14; Isa. 11:13; followed by פ Ps. 106:16.

(3) to burn with zeal for any person or thing (ζηλώω).—(a) followed by פ to be zealous for any one's cause (eifern für jem.), Num. 25:11, 13; 2 Sam. 21:2; 1 Ki. 19:10.—(b) to envy any one; followed by פ Prov. 3:31.

**HIPHIL**, causat., to excite jealousy (see Piel No. 1), Dent. 32:16, 21; Ps. 78:58.

Derivatives, קנא, קנא, קנא.

**קנא** Chald., to buy, Ezr. 7:17, i. q. Hebr. קנה.

**קנא** m., jealous; used of God as not bearing any rival; the severe avenger of departure from himself, Ex. 20:5; 34:14; Deut. 4:24; 5:9; 6:15.

**קנאה** f.—(1) *jealousy*; of lovers, Prov. 6:34; 27:4; of God, Eze. 8:3; of rival peoples, Isa. 11:13. Plur. קנאות Num. 5:15.

(2) *envy*, excited by the prosperity of others, Job 5:2. Meton. used of the object of envy, Eccl. 4:4.

(3) *ardent zeal* towards any one (ζῆλος), 2 Kings 10:16; Isa. 9:6; קנאת יהוה צבאות "the zeal of Jehovah of Hosts" (towards his people). קנאת-אל (of God) towards the people, Isa. 26:11. Generally *ardent love*, Cant. 8:6.

(4) *ardour*, i. q. *anger, indignation*, Deu. 29:19; Ps. 79:5.

**קנה** fut. יקנה; apoc. יקן prop. TO ERECT, to set upright, i. q. קנן (cogn. to קנן; whence קנה *reed, cane*); hence — (1) *to found, create* [see note below] the heaven and the earth, Gen. 14:19, 22; men, Deut. 32:6; Ps. 139:13; Prov. 8:22 (Arab. خلق i. q. خلق to create as God; see Kamûs, p. 1937).

(2) *to acquire* for oneself, Prov. 4:7; 15:32; 16:16; 19:8; Ruth 4:9, 10; *to obtain*, Gen. 4:1 (Æth. ቀረፀ: to possess, to be owner). Specially —

(3) *to buy* (compare Lat. conciliare, for emere, Ter. Eun. iv. 4, 2), Gen. 25:10; 47:22, etc.; also *to redeem* (people out of captivity), Isaiah 11:11; Neh. 5:8.

[Note. There does not appear to be any sufficient ground for ascribing the sense of *to create* to this verb; in all the passages cited for that sense, *to possess*, appears to be the true meaning; see Dr. M'Caul's Sermon on the Divine Sonship of the Messiah. Append.]

**NIPHAL**, to be acquired, bought, Jer. 32:15, 43.

**HIPHIL**, Zec. 13:5; prob. i. q. Kal-No. 3, to buy [in Thes. "to sell"]. But מקנה Ezek. 8:3, is for מקניא exciting the jealousy or anger (of God). Hence [the following words, and מקנה, מקנה, and pr. n. קנת] —

**קנה** m. pr.—(1) *cane, reed, calamus* (see the root; to this answer the Greek and Latin, κάνα, κάνην, κάνη, canna), specially, a reed growing in rivers and marshes, Isaiah 42:3; 36:6; Ps. 68:31 (where the beast of the reed is the crocodile [but see תני], aromatic and sweet smelling calamus, Isaiah

43:24; fully, קנה בשם Exod. 30:23; and קנה הטוב Jer. 6:20.

(2) *a stalk of corn*, Gen. 41:5, 22.

(3) κανών, *a measuring reed*, fully, קנה המדה Eze. 40:3, 5; also *a measure of six cubits*, Ezek. 41:8.

(4) *the beam of a balance* (Gr. κανών), Isaiah 46:6.

(5) the higher bone of the arm (prop. tube, comp. Germ. Rohr, and ῥῆρε, ἄμρῶρε), hence *branch* of a chandelier, Ex. 25:31; Job 31:22. Plur. קנים channels or branches of a chandelier bearing the lights, Ex. 25:31, seqq.; and קנות 25:36; 37:22.

**קנה** ("a place of reed"), [Kana], pr. n.—(1) of a stream on the confines of Ephraim and Manasseh, Jos. 16:8; 17:9.—(2) of a town in the tribe of Asher, Josh. 19:28 [prob. now Kana, قانا Rob. iii. 384].

**קנא** masc. i. q. קנא *jealous*, used of God, Josh. 24:19; Nah. 1:2.

**קנז** an unused root, perhaps i. q. قنص to hunt; whence —

**קנז** ("hunting"), [Kenaz], pr. n.—(1) of an Edomite sprung from Esau, and of a district of Arabia, taking its name from him, Gen. 36:11, 15, 42.—(2) of the father (or rather grandfather) of Othniel, the brother of Caleb, Josh. 15:17; Jud. 1:13; 1 Ch. 4:13; see קנזי.—(3) a grandson of Caleb, ibid., verse 15.

**קנזי** ("hunter"), pr. n.—(1) of a Canaanite nation [Kenizzites], whose abode is unknown, Gen. 15:19.—(2) [Kenezite], patron. of the word קנז No. 2, Num. 32:12; Josh. 14:6.

**קנז** m.—(1) *a creature, thing created* [but see No. 3. and note under the root], from the root קנה No. 1. Ps. 104:24. LXX. κτίσις.

(2) *acquisition, purchase*, Pro. 4:7; Lev. 22:11.

(3) *possession, wealth*, Gen. 34:23; 36:6; Ps. 105:21.

**קנמ** an unused and doubtful root, perhaps, to set up."

**קנמן** const. קנמן Ex. 30:23; *cinnamon*, Greek κιννάμωμον, κιννάμωμον, according to Herodotus iii. 111. a word of Phœnician origin, Pro. 7:17; Cant. 4:14. (The origin is doubtful. It seems, however, most simple to suppose a root, קנה, whence קנמ = קנמ calamus, קנה reed-like. [This derivation is expressly rejected in Thes.] Others take it otherwise.)



**קנן** pr. i. q. **קָנַן** Med. Ye, and **קָנָה** TO FORM, TO PREPARE, whence **קָנָה** a nest. Hence—

PIEL **קָנַן** denom. *to make a nest* as a bird, Psa. 104:17; as a viper, Isa. 34:15.

PUAL, *to build a nest, to nestle*, Jer. 22:23.

**קָנַץ** Job 18:2, see **קָנַץ** [from **קָנַץ** a snare. Root **קָנַץ**, in Thes.].

**קָנָה** ("possession"), [*Kenath*], pr. n. of a town in Auranitis, situated near Bostra, Nu. 32:42; 1 Ch. 2:23; Gr. *Kanátha*, *Kanátha*, now called **قنوات** see Relandi *Palæstina* p. 681. Burckhardt, *Travels in Syria*, ed. Weimar, i. 157, 504.

**קָסַם** fut. **יִקְסֹם** TO DIVINE, TO PRACTISE DIVINATION, as a verb used always of the false prophets of the Hebrews, Deu. 18:10, 14; 2 Kings 17:17; Mic. 3:6, 7, 11; Isa. 3:2; of evokers of the dead, 1 Sam. 28:8; and of the prophets of strange nations, as of the Philistines, 1 Sam. 6:2; of Balaam, Jos. 13:22. (To this answers the Syr. **ܩܨܝܢ** to divine. The primary idea appears to be that of cutting; compare **קָסַם**, a notion which is applied to divination, compare **קָסַם** No. 2.)

Derivatives, **מִקְסָם** and—

**קָסַם** m.—(1) *divination*, Eze. 13:6, 23; 21:26; 1 Sam. 15:23; meton. *the reward of divination*, Num. 22:7; (compare **קָסַם**).

(2) in a good sense, *an oracle*, Prov. 16:10.

**קָסַם** not used in Kal.

POEL **קָסַם** i. q. **קָסַם** TO CUT OFF, Eze. 17:9.

**קָסַת** f. a vessel, a cup, i. q. **קָסַת**, which see. **קָסַת הַכֶּתֶם** the vessel of a scribe, an inkstand, Eze. 9:2, 3, 11. **קָסַת** **יְהוָה**: a waterpot, water vessel.

**קָסִילָה** (i. q. **קָסִילָה** "fortress"), [*Keilah*] pr. n. of a town in the tribe of Judah, Josh. 15:44; 1 Sam. 23:1; 1 Ch. 4:19; see Relandi *Palæstina*, p. 698.

**קָעַל** see **קָעַל**.

**קָעַע** or **קָיַע**, **קָיַע** an unused root, *to burn, to brand* (cogn. to **קָיַע**, *kaiw*), Talm. **קָעַע** and **קָיַע** to mark with a brand, to cauterize. [**קָעַע** is not given in Thes.] Hence—

**קָעַע** m. *stigma, a mark branded on the skin*, L. v. 19:28. [In Thes. from **קָעַע**.]

**קָעַר** an unused root, Arab. **كَعَرَ** *to be deep* whence—

**קָעַרָה** pl. const. **קָעַרָה**, but with suff. **קָעַרָהּ** f. a bowl, a dish, Nu. 7:13, seqq. (Arab. **كَعْرَان** a deep dish.)

**קָפָה** TO CONTRACT ONESELF, TO DRAW ONESELF TOGETHER (cogn. to **קָפָה**, syn. **קָפָה**), specially—(1) *to draw up the feet*, to sit with the feet drawn up, Zeph. 1:12 (compare Jer. 48:11).

(2) *to curdle, to coagulate* as milk (see Hiph.); poet. of the water of the sea, Ex. 15:8 [speaking of a literal miracle].

[**קָפָה** NIPHAL, *to be contracted, withdrawn*, Zech. 14:6, כתוב.]

HIPHAL, causat. of No. 2, Job 10:10. (Talmud. id.

Arab. and Syr. **كَفَفَ** id.) Hence—

**קָפָאָן** m. *congelation, ice*, Zec. 14:6 [קרי]; the sense of the כתוב is however much better, see root in Niphal].

**קָפַר** TO DRAW TOGETHER, TO SHRINK. (Arab **كَفَرَ** id.) Hence **קָפַר** a hedgehog.

PIEL, *to make shrink*; hence *to cut off*, like the Ch., Isa. 38:12, **קָפַרְתִּי כְּאַרְגָּמָן** "I have cut off, like a weaver, my life." Vulg. *præcisa est, velut a texente, vita mea*. Hence—

**קָפַר** or **קָפַר** with ה paragog. **קָפַרְהָ** a cutting off, destruction, Eze. 7:25.

**קָפַר** m. a hedgehog, so called from its shrinking together, Isa. 14:23; 34:11; Zeph. 2:14. (Arab. **كَفَرْد** and **كَفَرْد**, Syr. **ܩܦܪܐ** id., **ܩܦܪܐ**: porcupine.)

**קָפָץ** m. Arab. **قَفَازَة** arrow-snake, so called from the spring with which it propels itself, Isa. 34:15. See Bochart, Hieroz. ii. p. 408. From the unused root—

**קָפַץ** prop. i. q. **קָפַץ**, **קָפַץ** (compare **קָפַץ**, **קָפַץ**, *to contract oneself*, especially to take a leap (as a cat, a lion, a hind); hence Arab. **كَفَزَ** and Ch. **קָפַץ** to leap. Compare Syr. **ܩܦܨܐ** a locust, a cricket, from the root **קָפַץ**.

**קָפַץ** fut. **יִקְפֹּץ** (i. q. **קָפַץ**, **קָפַץ**), TO CONTRACT, TO SHUT, as the mouth, Job 5:16; Psa. 107:42; the

hand (i. e. to be illiberal), Deut. 15:7; trop. mercy, Ps. 77:10.

NIPHAL, *to be gathered*, sc. to one's ancestors, i. q.

יָמָיו i. e. to be dead, Job 24:24. Compare قَفَر and

قفس to be dead. Schultens, on Job loc. cit. places the primary signification of these words in leaping, springing (see Piel); and this, he remarks, is transferred to sudden death.

PIEL, *to leap, to spring*, compare 𐤱𐤤, Cant. 2:8.  
(Ch. id.)

קֵץ with suff. קֵצִי (from the root קָצַץ, *m. end, extremity*, whether of space, Isa. 37:24; Jer. 50:26; or of time; whence קֵצִין, at the end, after (see קֵץ No. 3, c), e.g. קֵצִין אַרְבָּעִים יוֹם after forty days, Gen. 8:6; 16:3; 41:1; also in the later writers קֵצִין 2 Ch. 18:2; Dan. 11:6, 13; or of the end of actions, Job 16:3; or of a condition of things, Isa. 9:6. קֵץ אֵין קֵץ adv. without end, Ecc. 12:12. Specially it is — (a) *the end*, i.e. *destruction* of a people, Gen. 6:13; Ezek. 7:2; Am. 8:2; קֵץ אֵין אֵין a wickedness bringing destruction, Eze. 11:30, 34; 35:5. — (b) *the event* of a prophecy, Hab. 2:3. — (c) קֵץ עַתָּה Dan. 8:17; קֵץ מְנַשֵּׁר, verse 19, the time of the end, also קֵץ הַיָּמִים Dan. 12:13, the end of the days, are the calamitous times immediately preceding the advent of the Messiah; see Bertholdtii *Christologia Judæorum* (Erlangæ, 1811), p. 38.

Pl. once in const. st. Job 18:2, where קָצַי for קָצִי {Dag. forte being resolved in the Chaldee manner, see Lehrg. page 134). The words are עֲרֹאנָה תִּשְׁכַּיִּימוּן קָצִי לְמַלְכִּין "when will ye make an end of words?" [see קָצַי.] Elsewhere for pl. absol. is used the form תְּקוּוֹת (see קָצוֹה), for the constr. and with suff. the forms תְּקוּיָם, תְּקוּיָהֶם, תְּקוּוֹתַי, תְּקוּוֹתֵיךָ (from קָצֵה, קָצֶה, קָצִי). De-nom. is קִצּוֹן, קִצּוֹן, קִצּוֹן.

**קָצַב** fut. יִקָּצַב.—(1) TO CUT DOWN, e. g. a tree,  
2 Ki. 6:6.

(2) *to shear* sheep, Cant. 4:2. (Kindred roots are **חָצַב**, **חָטַב**. But all roots beginning with the letters **קָץ** have the notion of cutting, cutting off, cutting down, as properly belonging to this stock, see **קָצַה**, **קָצַר**, **קָצַע**, **קָצַץ**, which are easily transferred to the notions of scraping (see **קָצַע**) and judging, deciding, see **קָצַן**. The same power belongs to the syllables **חָץ**, **נוּ**, **קָט**, **נָד**, see **נָדַד**, **נָזַז**, **חָצַץ**, **קָטַב**.) Hence —

**קָצֵב** m.—(1) *form, shape* (pr. cutting, compare French *tulle*, Germ. *Zuschnitt*), 1 Ki. 6:25; 7:37.

(2) Pl. const. קְצֵי הָהָרִים Jon. 2:7, prob. *the ends*, i. e. the roots of the mountains (in the depth of the sea). Vulg. *extrema mortium*.

קָצַח—(1) i. q. קָצַח TO CUT OFF, TO CUT DOWN (see under קָצַח); hence to *destroy* (peoples), Hab. 2:10. (Arab. قَضَ Conj. II, id.)

(2) *to decide*; Arab. **قضى**, whence **قاضي** a judge.

(3) *to finish*, whence תַּצֵּק end.

PIEL, i. q. Kal No. 1. Pro. 26:6, מַקְצֵחַ רַגְלִים, "who cutteth off feet," i. e. whose feet are cut off. (I thus translate the entire verse: "he whose feet are cut off drinketh (suffereth) injury, (so) he who sends words by the hands of a fool," i. e. uses a fool as a messenger.) 2 Ki. 10:32, "Jehovah began לַקְצוֹת לְבִישָׁאֵל to cut short in Israel," i. e. to take away one part after another:

HIPHIL, *to scrape off*, i. q.  $\text{שָׁפַף}$  Lev. 14:41, 43.

Derivatives, קצת, קצין, קצוה—קצה.

**קֶצֶה** Exod. 26:4; 36:11; elsewhere only in plur. constr. **קְצוֹת** with suff. **קְצוֹתֶם** f.—(1) *end, extremity*—(a) of space, Ex. 25:19; 28:23, 24, 26. **קְצוֹת הָאָרֶץ** the ends of the earth, i. e. of the most remote people, Isa. 40:28; 41:5. **אַרְבַּע קְצוֹת הַשָּׁמַיִם** the four extremities of the heaven (quarters of the world), Jer. 49:36. **מִקְצֵה** from the extreme part, Exod. 26:4; 36:11. Metaph., Job 26:14, **קְצוֹת יָרְכָיו** “the extremities of his deeds,” i. e. a small part, as it were the extreme lines of the divine works.

(2) *the sum*, mass, 1 Ki. 12:31; 13:33.

**קֶצֶה** *m.*, constr. **קֶצֶה**, with suff. **קֶצְיוֹ**; once plur. with suff. **קֶצְיָהֶם** Eze. 33:2. — (1) *i. q.* **קֶצֶה** *end, extremity*—(a) of space, e. g. of the desert, Exod. 13:20; of a camp, Num. 11:1; of a region, Num. 33:37; of a country, Isa. 5:26; of heaven, Isa. 13:5; Ps. 19:7; Isaiah 7:18, **בְּקֶצֶה יְאִירֵי מִצְרַיִם** “in the extremity (i. e. on the bank, margin) of the rivers of Egypt.” Gen. 19:4, “all the people **מִקְצֵה** from the end,” i. e. all together; Gen. 19:4; Jerem. 51:31 (compare Arabic **عند اقصى**; see Schult. Opp. Min.

p. 121); compare No. 2.—(b) of time. Often in this connection, מִקְצֵה יְמֵים at the end of three days, after three days, Josh. 3:2; 9:16; Gen. 8:3; 1 Ki. 9:10; 2 Ki. 8:3; 18:10; Eze. 39:14. The same as מִקְצֵה; see מִקְצֵה.

(2) *the whole, the sum.* Gen. 47:2, מִסְפַּר אֶחָד "from the whole number of his brethren;" Ezek. 33:2. Comp. Nu. 22:41; Isa. 56:11. See the origin of this signification in No. 1, letter *a*, fin.

קֶצֶף m. i. q. קֶצֶף No. 1, *the end*, Isa. 2:7; Nah  
2:10.



קצו or קצו only in plur. constr. קצו the ends of the earth, Ps. 48:11; 65:6.

קצו or קצו only in plur. קצו ends, extremities [plur. of קצו in Thes.], Ex. 38:5; of the ends of the earth, קצו ἑσχατῶν, Ps. 65:9; compare verse 6. With suff. קצו Exod. 37:8; 39:4 כתב קצו there is קצו.

קצו an unused root, prob. i. q. קצו to cut off, whence—

קצו m. Isa. 28:25, 27, according to the LXX., Vulgate, and the Rabbins, *nigella melanthium*, i. e. fennel flower, black cumin. See Celsii Hierobot., P. ii. p. 70.

קצו m. — (1) a judge, a magistrate, Isaiah 1:10; 3:6, 7; Mic. 3:9 (from the root קצו No. 2, Arab. قاضي a judge).

(2) a military leader, commander, Josh. 10:24; Jud. 11:6, 11; Dan. 11:18. Compare קצו.

(3) a prince, Pro. 6:7; 25:15.

קצו f. — (1) cassia, Gr. κασία (*Laurus Cassia*, Linn.), a bark similar to cinnamon, but less aromatic, so called from its being peeled off (root קצו), pl. קצו Ps. 45:9; see Celsii Hierobot., t. ii. p. 360.

Arab. قسيسه id., Cast.

(2) [Kezia], pr. n. of a daughter of Job, Job 42:14.

[קצו] Kéziz pr. n. Josh. 18:21.]

קצו m. (from the root קצר). — (1) harvest, Gen. 8:22; 30:14; 45:6; hence — (a) corn harvested, Lev. 19:9; 23:22. — (b) poet. for קצו reapers, Isa. 17:5.

(2) a branch, bough, from the idea of lopping off (unless, perhaps, it be so called for קצו, from the sense of greenness), Ps. 80:12; Job 14:9; 18:16; 29:19.

קצו not used in Kal. — (1) i. q. Arabic قطع TO CUT, TO CUT OFF, TO LOP; hence מקצו carving tool, מקצו a corner.

(2) to scrape, to peel, hence קצו.

HIPHIL, to scrape, i. q. קצו Hiphil, Lev. 14:41.

PUAL, part. מקצו, i. q. מקצו, corners, Eze. 46:22; pr. places cut off, cut away.

Derivatives, קצו, מקצו, קצו.

קצו fut. קצו. — (1) i. q. Arab. قصف TO BREAK (compare under קצו). Hence קצו No. 1, and קצו.

(2) to break out, or forth into anger (Gr. ῥήνυμι), hence to be angry, indignant, Isa. 57:16 64:8; followed by ל of pers. Gen. 40:2; 41:10. Ex. 16:20; followed by ל Jos. 22:18.

HIPHIL, to provoke (Jehovah) to anger, Deu. 9:7, 8, 22.

HITHPAEL, i. q. Kal No. 2, Isa. 8:21.

קצו Chald. i. q. Hebr. No. 2, Dan. 2:12.

קצו m. with suff. קצו. — (1) twigs, splinters, so called from being broken off (see the root No. 1), Hos. 10:7. LXX. φρύγανον.

(2) anger, Ecc. 5:16; especially the anger of Jehovah, from the root No. 2, Jos. 9:20; 22:20; Isa. 34:2; 54:8; 60:10; Zec. 1:2; 2 Chr. 19:10; altercation, strife, Esth. 1:18.

["קצו Ch. anger, Ezr. 7:23."]

קצו f. a fragment, something broken, Joel 1:7. LXX. συκλασμός, see the root No. 1.

קצו TO CUT OFF, TO AMPUTATE, e. g. the hand, Deu. 25:12; the beard, Jer. 9:25; 25:23. (Arab.

قَص to cut the nails and hair.) See under קצו.

PIEL קצו and קצו — (1) to cut off, to cut asunder, e. g. a rope, Psal. 129:4; a hand, thumbs, Jud. 1:6; 2 Sa. 4:12; a spear, Ps. 46:10.

(2) to divide, cut up (into threads), Ex. 39:3.

(3) to cut away, to cut loose, 2 Ki. 18:16; 24:13.

PUAL, part. מקצו, pass. of Piel No. 1, Jud. 1:7.

Derived noun, קצו (whence denom. קצו).

קצו Chald. PAEL, to cut off, to cut away, Dan. 4:11.

קצר & קצר — (1) Med. A and fut. קצר TO CUT OFF, specially grain; hence to reap, to harvest, Jer. 12:13; Levit. 19:9; 25:5. Part. קוצר a reaper, Ruth 2:3, seqq. Metaph. Job 4:8, "those who sow wickedness reap the same." Prov. 22:8. Compare קצר.

(2) Med. E (compare the adj. קצר fut. קצר) (bu once קצר Pro. 10:27), intrans. to be shortened, cut off; hence to be short, Isa. 28:20. Specially — (a) קצו my hand is (too) short, I have but little power, I have no might, Nu. 11:23; Isa. 50:2; 59:1. Compare Arab. قاصر short of hand, and قصير short of arm, used of a feeble person; and, on the other hand, اليد الطولى a long hand, used of power, see more in Comment. on Isa. 50:2. — (b) קצו, "my spirit is short," i. e. I am impatient,

my patience is wearied out, Nu. 21:4; Jud. 16:16;  
followed by **וְ** on account of anything, Jud. 10:16.  
Comp. אָפִים אֶרֶךְ under אֶרֶךְ.

PIEL, *to cut short, to abbreviate*, Ps. 102:24.

HIFHIL — (1) *to reap*, Job 24:6 כָּתִיב.

(2) i. q. Piel, Ps. 89:46.

Derivatives, קָצִיר [and the following words]—

**קָצֵר** masc. *short*, especially—(a) **קָצֵר יָד** feeble, weak, Isa. 37:27.—(b) **קָצֵר רִיחַ** Pro. 14:29, and **קָצֵר אַפִּים** verse 17, impatient, prone to anger.—(c) **קָצֵר יָמִים** short-lived, Job 14:1.

קָצַר m. only קָצַר רוּחַ *impatience*, Ex. 6:9.

מֶקֶץ (for מֶקְצֵאת, from קָצַץ, of the form מִקָּץ, from מִקָּרַץ, a Chaldaizing word.—(1) *end*. Always with pref. מִן; מִמֶּקֶץ for מִקְצָה *at the end*. Dan. 1:15, מִמֶּקֶץ יָמִים עֲשָׂרָה “at the end of ten days.” Dan. 1:5, and verse 18, מִמֶּקֶץ הַיָּמִים “at the end of the days” (לְמִן), see p. CCCCLXXXV, A). Comp. Hebr. מִקָּץ, מִקְצָה for מִקְצָה Josh. 3:2.

(2) *the sum, the whole number*, i. q. מִצָּה, מִצָּה  
No. 2. Dan. 1:2 מִקְצַת כְּלֵי הַקֹּדֶשׁ (a part)  
of the number of the holy vessels." מִקְצַת is put in  
this place partitively, like כֵּן No. 1. Nehem. 7:70,  
מִקְצַת רֹאשֵׁי הָאֲבוֹת (a part of) the number of the  
chiefs," i. e. a part of the chiefs. Comp. מִקְצַת אֲחָיו  
Gen. 47:2.—Some of these examples, Dan. 1:2, 18;  
Neh. loc. cit. have been referred by some to a noun,  
of the form מִקְצַת, to which they ascribe the signifi-  
cation of *part*. But the Chaldee, which is of special  
authority in these examples, is altogether destitute of  
such a form (the passage Gen. 47:2, Targ. is similar  
to the passages treated under No. 2); and it cannot  
be doubted that the phrase מִקְצַת, wherever it occurs,  
is to be explained in the same manner.

קֶצֶת constr. קֶצֶת Chald.—(1) *end.* Dan. 4:31,  
לְקֶצֶת יוֹמֵי "at the end of the days."

(2) *the sum, the whole*. Dan. 2:42, מִן קֶצֶת מְלִכְיָתָא  
 “(a part) of the whole of the kingdom,” i.e. a part  
 of the kingdom. To this answers מִנָּה *part of it*.

קָר plur. קָרִים (from the root קָרַר) adj.—(1) *cold*, Prov. 25:25; Jer. 18:14.

(2) *quiet*, Prov. 17:27; according to קר רוח כתיב  
quiet of spirit. See יקר No. 6.

קִיר see קר

קָרָה m., *cold*, Gen. 8:22. Root קָרָה.

I. קָרָא fut. יִקְרָא.—(1) TO CRY OUT, TO CALL; κρᾶζειν. (A verb. prop. onomatopoeitic; used also of beasts (see קָרָא); compare Gr. κρᾶζω (κραγ), κηρύσσω

(*κηρυξ*); in the German languages *schreien*, to cry out; *charo*, outcry, weeping; often used of the cry of beasts, like *fräßen*, *frächsen*; French, *crier*; Engl. *to cry*; with a prefixed sibilant, *skreian*; Swedish, *skria*, *skreien*; with a sibilant added at the end, *freischn*, פָּרַר which see. See Fulda's German roots, p. 115, 227.) It is used absol. of any kind of cry, even when not articulate; like וַיִּקְרָא בְּקוֹל גָּדוֹל Gen. 39:14, "I cried with a loud voice." LXX. ἐβόησα φωνῇ μεγάλῃ. Verse 15, הַרְיֹמוֹתַי קוֹלִי וַיִּקְרָא. The words which are cried out aloud, often follow, either immediately, Gen. 45:1, וַיִּקְרָא הוֹצִיאוּ וְנָ "and (Joseph) cried out, Cause to go out," etc. Gen. 41:43, וַיִּקְרָא לְפָנָיו אַבְרָהָם. Levit. 13:45; Jud. 7:20; 2 Sam. 20:16; 2 Ki. 11:14; Esth. 6:9, 11; or with the insertion of לֵאמֹר Eze. 9:1; וַיִּקְרָא בְּקוֹל, 2 Sam. 18:28; compare 2 Ki. 18:28, וַיִּקְרָא בְּקוֹל, "and he cried out in a loud voice in the Jews' dialect, and spake and said." Specially—(a) followed by אֶל of pers., *to call upon*, *to call to* any one (*jemandem zurufen*), Jud. 18:23; the express words being added, with לֵאמֹר prefixed, 1 Sa. 26:14, and וַיִּקְרָא Jud. 9:54; 1 Sam. 17:8; 1 Kings 17:11; also followed by עַל of pers., Isa. 34:14 ("the demons shall cry to one another"); followed by אַחֲרַי of pers., *to cry after* any one, *to call him as he goes away*, 1 Sam. 20:37, 38; 24:9. It often is—(b) i. q. *to ask aid*; especially of God; absol. Ps. 4:2, בְּקִרְאִי עֲנֵנִי "when I call, hear me." Psalm 22:3; 34:7; 69:4; followed by הִזְהָ אֵל Psal. 14:4; 28:1; 30:9; 55:17; 61:3; Jud. 15:18; 16:28; 2 Kings 20:11; Hos. 7:7; בְּקִרְאֵינוּ Psal. 57:3; with suff., Ps. 17:6; 88:10; 91:15. With the addition of עַל of pers., on whose account the aid of God is sought, Deut. 15:9.—(c) i. q. *κηρύσσειν* (by which it often is rendered by the LXX.), as a herald or prophet. Absol., Prov. 1:21, "wisdom crieth in the broadways." Pro. 8:1; with an acc., Prov. 20:6; Isa. 40:6, "the voice said, Cry; but he answered, What shall I cry?" Isa. 58:1; Zech. 1:14, 17; followed by עַל of the object, Jonah 1:2. The words uttered also follow, Exod. 32:5; Jer. 2:2; 7:2; 19:2; 51:61; or it is joined with an acc. Zec. 7:7; Isa. 44:7; Joel 4:9, קְרְאוּ וְאֵת בְּנוֹת, "proclaim this amongst the nations;" or followed by כִּי Isa. 40:2. קְרָא דְרֹר לְ to declare, to announce freedom (to slaves, captives), Jer. 34:8, 15, 17; Isaiah 61:1. קְרָא צוֹם to proclaim a fast (to the people), Jer. 36:9; Jon. 3:5; Ezr. 8:21. From the signification of proclaiming, comes also that of reciting and reading; for this, see No. 4.

(2) *to call* (καλεῖν, *rufen*), specially—(a) *to call* any one to oneself, followed by an acc. Gen. 27:1; Exod. 2:8; 1 Sam. 3:16; Hos. 7:11; followed by ἑ



Gen. 20:9; Levit. 9:1; Hos. 11:1; Isa. 46:11; followed by אֵל Gen. 3:9; Ex. 3:4; 1 Sa. 3:4. קָרָא אֵלָיו to call to oneself, 2 Sa. 15:2. Metaph. Prov. 18:6, "his mouth calleth for strokes," i. e. deserves and invites them. Ruth 4:11, קָרָא שֵׁם בְּבֵית-לָחֶם, i. e. "call (acquire for thyself) a name in Bethlehem."—(b) when it refers to many, to *call together*, followed by an acc. Genesis 41:8; followed by a dat. Genesis 20:8; 39:14; אֵל Gen. 49:1. Hence קָרָא עֲצָרָה to convene a holy assembly, Joel 1:14; compare Isaiah 1:13; a feast, Levit. 23:2, 4. קָרָא הָעָרָה those called to an assembly, Nu. 1:16.—(c) to *call*, i. e. to *invite* any one to a meal (compare καλεῖν ἐπὶ δεῖπνον), 1 Samuel 9:13, 22; 1 Kings 1:9, 19, 41, 49; figuratively קָרָא לְשָׁלוֹם to invite to make peace, Deu. 20:10; Judges 21:13.—(d) to *summon before a judge* (καλεῖν, καλεῖν εἰς δίκην), Job 5:1; 13:22 (14:15); Isaiah 59:4 (parall. נִשְׁפָּט).—(e) to *call out* soldiers, Isa. 13:3.—(f) to *call* any one to an office, i. q. בָּחַר to choose, followed by an acc. Isa. 42:6; 48:15; 49:1; 51:2; followed by לְ Isaiah 22:20. In the same sense but more emphatic there is said קָרָא בִשְׁם פ' to call any one by name, Isai. 43:1; 45:3, 4; compare Exodus 31:2.—(g) קָרָא בִשְׁם to call upon the name of God, i. e. to celebrate, to praise God, to implore his aid, Gen. 4:26; 12:8; Exodus 33:19; Psalm 79:6; 105:1; Isa. 64:6; Jer. 10:25; Zeph. 3:9 (compare קָרָא בִשְׁם הַזִּכִּיר בִּשְׁם; also קָרָא הַזִּכִּיר בִּשְׁם, 1 Ki. 18:26. In the same sense, קָרָא being omitted, there is said קָרָא שֵׁם (which differs from the phrase No. 1, δ), Deut. 32:3; Psalm 99:6; Lam. 3:55. (A different sense occurs in Exodus 33:19, where God himself speaks, קָרָאִי בִשְׁם יְהוָה "and I will proclaim by name before thee, Jehovah is present," sc. that thou mayest know the presence of God Most High, I will myself act as the herald who shall announce the coming of God. Compare Gen. 41:43.) More rarely it is—(h) to *celebrate* persons. Ps. 49:12, קָרָאוּ בְשֵׁמוֹתָם, "they praise their names" (of the rich). Proverbs 20:6, יִקְרָא אִישׁ חֲסִדוֹ, "they celebrate every one his own goodness." The sense is somewhat different in the following, Isa. 44:5, יִקְרָא בִשְׁם יַעֲקֹב, "this man shall celebrate the name of Jacob," i. e. shall follow and praise the party of Jacob.

(3) to *call*, to *name*, to *give a name*, fully קָרָא שֵׁם לְ to impose a name on any one, Gr. καλεῖν τινά τι (Il. v. 306; Od. viii. 550), Gen. 26:18; Ruth 4:17; Ps. 147:4. It is variously construed—(a) followed by an acc. of the name and a dative of the thing on which the name is put. Gen. 1:5, יִקְרָא אֱלֹהִים לְאוֹר, "verses 8, 10; 31:47; 1 Sa. 4:21; Ruth 1:20, 21; Isa. 47:1; and frequently—(b) followed by two acc.,

Nu. 32:41; Isa. 60:18; but commonly—(c) in this manner, Genesis 4:25, וַתִּקְרָא אֶת שְׁמוֹ שֵׁת "and she called his name Seth;" 4:26; 5:2, 3, 29; 11:1; 19:22; 27:36; 29:34.

(4) to *recite*, to *read aloud* (from the signification of crying out, see No. 1, fin.) any thing, with an acc., Exod. 24:7; Josh. 8:34, 35; 2 Ki. 23:2; also קָרָא בְּסֵפֶר to *read* what is written in a book (comp. שָׁתָה to *drink* what is in a vessel), Neh. 8:8, 18; 9:3; Isa. 37:14, seqq.; often with the addition of פ' Ex. Josh. l. l. c. c. וַיִּקְרָא דֵּן Deu. 31:11. Hence gener. to *read*, Deut. 17:19; 2 Kings 5:7; 19:14;

22:8; Isa. 29:11. (Arab. قَرَأَ, Syr. سَمِعَ to read.)

NIPHAL יִקְרָא—(1) to *be called*, i. e. to bid to come by calling, to *be called together*, Jer. 44:26, Est. 3:12; 6:1; 8:9. וַיִּקְרָא שֵׁם פ' to celebrate any one's name, Ruth 4:14.

(2) to *be called*, *named*. Construed—(a) followed by a dat. of person and thing, to which a name is given. Gen. 2:23, וְזֹאת יִקְרָא אִשָּׁה "she shall be called woman;" 1 Sa. 9:9; Isa. 1:26; 32:5; 62:4, 12.—(b) with two nominatives. Zec. 8:3, וַיִּקְרָאוּ יְרוּשָׁלַיִם עִיר הָאֱמֶת "Jerusalem shall be called the city of truth;" Isaiah 48:2; 54:5; 56:7; and—(c) with the addition of the noun שֵׁם. Gen. 17:5, לֹא יִקְרָא עוֹד אֶת-שִׁמְךָ אַבְרָם "thy name shall no more be called Abram;" 35:10; Deut. 25:10; Dan. 10:1. Compare as to this threefold construction in Kal No. 3.

Also observe these phrases—(α) וַיִּקְרָא בִשְׁם פ' to be called by any one's name, i. e. to be reckoned to his race, Isaiah 43:7; 48:1; followed by בְּ Gen. 21:12; and in like manner שֵׁם עַל Genesis 48:6, עַל שֵׁם אֶחָיו יִקְרָאוּ "they shall be counted with their brethren" (shall bear the same name as their brethren, shall be called the sons of Joseph, not of Jacob); also כִּיעָרֵי הַקִּשָּׁה יִקְרָאוּ, Isa. 48:2, i. e. they wish to be called the inhabitants of the city.—(β) וַיִּקְרָא שְׁמִי עַל my name is called upon any thing, i. e. it is added to that thing, the thing is called mine (as the house of one's father is the house which the father possesses), Isa. 4:1; 2 Sa. 12:28. So of the people of Israel who bear the name of God (who are called the people of God), Deut. 28:10; Isa. 63:19; Jer. 14:9; Am. 9:12; 2 Ch. 7:14; used of the temple, 1 Kings 8:43; Jer. 7:10, 11, 14, 30; 34:15; Jerusalem, Dan. 9:18, 19; prophets, Jer. 15:16. Also, to be called, is sometimes used for to be (since men call us, and we acquire cognomens from what we are, or at least, from what we seem to be), as Isa. 1:26, "afterward thou shalt be called the city of righte-

ousness," i. e. thou shalt be graced with such an epithet, because in fact thou shalt be righteous; Isa. 9:5; 30:7 [both Kal]; 35:8; 47:1, 5 [both Kal]; 48:8 [Pual]; 56:7 (compare 4:3; 19:18, and my Comment. on Isa., iii. p. 29). So Gr. *κεκλησθαι* II. iv. 61, Od. vii. 313. Monk ad Eurip. Hippolyt., 2. Porson ad Phœniss., 576.

(3) *to be read aloud, recited*, Est. 6:1; followed by *א* in a book, Neh. 13:1.

PUAL—(1) pass. of Kal No. 2, letter *f*, *to be called*, i. e. *to be chosen*, Isa. 48:12.

(2) *to be called, named*, Isaiah 65:1; generally, *קרא* 48:8; 58:12; 61:3; 62:2; Eze. 10:13. See also the remarks at the end of Niphal.

Derivatives, *קרא*, *קריא*, *קריאה*, *מקרא*.

II. *קרא* i. q. *קרה* TO MEET, hence TO HAPPEN, TO OCCUR to any one (whether good or bad), followed by an acc. of pers., Gen. 42:4, 38; 49:1; Lev. 10:19. Inf. *קראת* (of the form *יִרְאָה*) *a meeting*, hence *קראת* which every where (in the Syriac manner) is contracted into *לקראת*, with suff. *לקראתכם*, *לקראתי* prep. —(1) *towards, to meet*, Gen. 46:29; Exod. 4:27; 18:7; in a hostile sense, Jud. 7:24; pregn., Josh. 11:20, "that their hearts should be hardened *לקראת* *המקרא* to go into battle."

(2) *opposite to, over against*, Genesis 15:10; 1 Sa. 4:2.

NIPHAL—(1) *to be made to meet, to meet* any one, followed by *על* Ex. 5:3; 2 Sa. 18:9; used of things, Deu. 22:6.

(2) *to be by chance, to happen*, 2 Sam. 1:6; 20:1.

HIPHAL, *to cause to happen* (evil to any one), with two acc., Jer. 32:23.

*קרא* Ch. fut. *יקרא*, *יקרה*.—(1) *to proclaim* (as a herald), Dan. 3:4; 4:11; 5:7.

(2) *to read aloud*, Ezr. 4:18, 23; *to read*, Dan. 5:8, 15, 17. Part. pass. *קרי* Ezr. loc. cit.

*קרא* m.—(1) *a partridge*, prob. so called from the cry, prop. crying out, calling (as the German hunters say of the partridge "*das Rebhuhn ruft*"), compare *Strähe* from *frähen*, and Arab. *قرا* i. e. a bird very like a partridge, so called also from its cry (see Burckhardt's Travels, p. 503, 1067); 1 Sam. 26:20; Jer. 17:11 (in which latter passage allusion is made to the fable of ancient naturalists, that the partridge steals the eggs of other birds and sits on them. [The idea is not to be borne that inspired Scripture can in any way sanction fables.]])

(2) [*Kore*], pr. n. m. 1 Ch. 9:19; 2 Ch. 31:14.

*קרב* & *קרב* Zeph. 3:2; fut. *יקרב*, inf. *קרב* and *קרבנה* Exod. 36:2, TO APPROACH, TO COME NEAR, (Arab. *قرب*, Syr. *مك*), used of men, Josh. 10:24, and poet. of things, Ezek. 37:7; especially of time, Deu. 15:9; Gen. 47:29, *ויקרבני ימי ישראל למות*, "and the days drew near for Israel to die;" 1 Ki. 2:1. Followed by *א* of pers. or thing, Gen. 37:18; Exod. 14:20; more rarely *ל* Job 33:22; followed by *ב* Ps. 91:10. Specially—(a) God is said to draw near, when he aids the afflicted, Psalm 69:19; Lam. 3:57; also of men; followed by *א* 1 Kings 2:7. On the other hand—(b) those are said to draw near to God who piously worship him, Zeph. 3:2; also those who serve in the ministry of the temple, Levit. 16:1 (whence it is part. *קרב*); Eze. 40:46 (followed by *לפני*).—(c) *קרב אל-אשה* is used, in a good sense, of conjugal intercourse, Gen. 20:4; Isaiah 8:3; like the Gr. *παισιάζειν*; see Gatackeri Opp. Crit., p. 78; Arab. *قرب*.—(d) in a hostile sense, *to draw near, to advance*; followed by *אל-הפלחמה* to, *א* for, battle, Deut. 20:3; *קרב אל עיר* against a city, Deut. 20:10; Josh. 8:5; *קרב אל פ* against any one, Ps. 57:2. Compare *קרב*.—(e) Isai. 65:5, *קרב אליך* "draw to thyself," i. e. recede hence, approach no nearer.

NIPHAL, i. q. Kal, *to come near*, Ex. 22:7; Josh. 7:14.

PIEL *קרב*—(1) causat. *to cause to approach*, Hos. 7:6; Isa. 41:21; 46:13; *to admit, to receive*, Ps. 65:5; *to bring near* to one another (two things), Eze. 37:17 (where *קרב* is imp. for *קרב*).

(2) intrans. (and intensive), *to be very near*, Eze. 36:8, followed by a gerund.

HIPHAL—(1) *to cause to approach, to bring near*, i. e.—(a) *to bring persons near*, followed by *א* to any one, Ex. 28:1; 29:4; times, Eze. 22:4; *to receive* to oneself, Num. 8:9, 10; Jer. 30:21.—(b) *to bring, to offer* a gift, Jud. 3:18; 5:25; a sacrifice, Lev. 3:1; 7:8; Nu. 9:13 (compare *קרבן*); *to bring* (a cause to a judge), Deu. 1:17.—(c) *to bring together* two things, Isa. 5:8.

(2) followed by *מן*, *to cause to withdraw, to remove*, 2 Ki. 16:14, *ויקרב מנחת פני הבית*, "and he removed the brazen altar from before the house." Compare *ננט* No. 2, also add the Sanscrit *āgam*, to approach and to recede. It has been argued by Fäsius (Neue philol. Jahrb. i. p. 221) that the signification of receding should be altogether rejected in these verbs.

(3) intrans. *to draw near*, Ex. 14:10; followed



by a gerund, to be near (about) to do, Gen. 12:11; Isa. 26:17.

Derived nouns, קרב, קרבן—קרב.

קרב m. verbal adj. *drawing near, approaching*, Deu. 20:3; 1 Ki. 5:7.

קרב Ch. pl. קרבו to draw near, to approach, Dan. 3:26; 6:13.

PAEL, to offer, Ezr. 7:17.

APHEL—(1) to bring near, Dan. 7:13.

(2) to offer, Ezr. 6:10, 17.

קרב m. (with Kametz impure) *battle, war* (from the root קרב, letter d), a word (except 2 Sa. 17:11) only found in poetry (Syr. *ܡܚܒܐ* id.), Ps. 55:19, 22; Job 38:23. PL. קרבות Ps. 68:31.

קרב Ch. id. Dan. 7:21.

קרב with suff. קרבי (Arab. *قلب*, the letter ר being softened into ל), pl. with suff. קרבי, once, Ps. 103:1. —(1) *the interior, midst* of a thing. בְּקֶרֶב (like *בתוך*), becomes commonly a prep. בְּקֶרֶב הָאָרֶץ in (the midst of) the land, Gen. 45:6; Ex. 8:18; Isa. 7:22; 10:23. בְּקֶרֶב הָעוֹלָם in (the midst of) the streets, Isa. 5:25. בְּקֶרֶב הַפְּנִיעִי amongst the Canaanites, Jud. 1:32; after a verb of motion בְּקֶרֶב הַמִּלְחָמָה into (the midst of) the battle, 1 Ki. 20:39; to pass בְּקֶרֶב הַמַּחֲנֶה through the midst of the camp, Josh. 1:11. Used of time, בְּקֶרֶב שָׁנִים amid the years, Hab. 3:2.

(2) *the inside* of the body—(a) *the bowels*, Gen. 41:21; Ex. 29:13, 22.—(b) *the heart, the mind*, as the seat of thought and desire, Ps. 5:10; 49:12; 64:7.

קרבה f. constr. state קרבת *approach, drawing near*, Ps. 73:28; Isa. 58:2.

קרבן constr. קרבן, pl. קרבניהם Lev. 7:38 (in other copies קרבניהם), m. *oblation, sacrifice, offering*, whether bloody or unbloody, Lev. 2:1, 4, 12, 13; 7:13; 9:7, 15. See the קריב No. 1, b. No heed is to be given to those who (like Kimchi and Ewald), on Eze. 40:43, maintain it to be a different word, to be pronounced *kārban*, and to be derived from Piel, a conjugation which is altogether devoid of the signification of *offering*. Notwithstanding the Metheg, with Abulvalid it must be pronounced *korban*, see Lehrs. p. 43; compare Arab. *قربان*, and the word immediately following.

קרבן m. *oblation, offering*, Neh. 10:35; 13:31.

קרבים m. AN AXE, with suff. קרבים 1 Sa. 13:20. pl. קרבים 1 Sa. 13:21, and קרבות Ps. 74:5; Jer 46:22; also קרבות (without Dag.) Jud. 9:48. (Arab *سيف*, Talmud קורדום id. I suppose the Hebrew קרבים to be from the verbal Piel קרם, קרם the letter ר being inserted (see קר), from קרם in the primary signification of being sharp; compare קרם, קרם. Another and softer form of this same word appears to be קרן, where compare the Arabic forms.)

קרם f. (from the root קרם) *cold*, Pro. 25:20.

קרה fut. יקרה, apoc. יקר i. q. קרא No. II—(1) TO MEET, TO GO TO MEET any one, in a hostile sense followed by an acc., Deu. 25:18; see Niphal.

(2) *to happen, to befall*, Isa. 41:22; followed by an acc. of pers., Gen. 44:29; 1 Sa. 28:10; Est 4:7; 6:13; Ecc. 2:14; 9:11; followed by ? Dan. 10:14; Ruth 2:3, וַיִּקְרַח הַשָּׂדֶה לְבִעֹה, "and her chance happened (rin ihr günstiger Zufall wollte) that it was the field of Boaz."

NIPHAL—(1) *to meet, to be made to meet*, Num. 23:15; followed by על (like the Germ. auf *jem. stoßen*), Ex. 3:18 (compare 5:3), followed by אל Num. 22:4, 16; followed by קראת verse 3.

(2) *to be by chance, to happen*, 2 Sam. 1:6. Compare קרא Niphal.

PIEL קרה to lay beams or joists, prop. to make the beams to meet one another (compare קרה a beam), 2 Chr. 34:11; Neh. 2:8; 3:3, 6; hence to frame, to build, Ps. 104:3.

HIPHAL—(1) *to cause to meet*, followed by לפני Gen. 27:20; 24:12, הַיּוֹם לִפְנֵי הַיּוֹם "cause to happen to me this day" (what I seek).

(2) *to make opportune*, i. e. to choose for one's self what is opportune, convenient, Nu. 35:11.

Derivatives, קרה, קורה, קרי, קרה, קרת, מקרה, מקרה, מקרה, קריות, קרית, קרית, and the pr. n. קרית, קרית, קרית.

קרה m. *a chance, accident*. Deu. 23:11, לַיְלָה "on account of any chance of the night," i. e. nocturnal pollution. The Talmudists thus use the noun קרי.

קרוב m. adj.—(1) *near*—(a) used of place, Gen. 19:20; followed by אל 45:10; Deu. 22:2; Est. 1:14 (where place also includes dignity). קרוב is applied to the Levites who were allowed to go near to God, Lev. 10:3; Eze. 42:13. מקרוב from near, from the vicinity, Deu. 32:17.—(b) used of time, verse 35; Isa. 13:6; Eze. 7:7; followed by לפני (compare *prope abesse ab*, Arab. *قرب* followed by *قرب*). Job

17:12; אור קרוב לפני השק, "the light is near before the darkness," will presently be changed into darkness.—(c) used of relationship and affinity, followed by אל Nu. 27:11, and ל Ruth 2:20. Also applied —(d) to intimate acquaintance, קרבי, my intimate acquaintance, Ps. 38:12; Job 19:14; Psalm 75:2; קרוב שמו, "near to us is thy name," i.e. it is familiar to us, it is daily in our mouths (compare Arab. קרב to be known); Jer. 12:2.—(e) one who succours another, brings him aid, Ps. 34:19; קרוב ללשוננו, Ps. 119:151; 148:14.

(2) short (Arab. قَرِيب), and coner. something short, shortness. Job 20:5, "the triumphing of the wicked is short" (von kurzer Dauer); קרוב is also, within a short space, soon, presently, Arab. Eze. 7:8. عن قريب, in pause קרי m. (from the root קרה) a hostile encounter, Lev. 26:28; in this phrase, הלך קרי עם, to go into, encounter, (to fight) with any one, i.e. to oppose oneself, to resist any one, Lev. 26:21, 23; בקרי, Lev. 26:24, 27, 40, 41.

ers made by shaving the hair, Jer. 47:5; 48:37; Eze. 7:18.—(b) on the front of the head, i. q. גְּבַחַת, Deu. 14:1.

קרחה, patron. from קרה, No. 2, c, Num. 26:58; 1 Chr. 12:6; 9:19; 26:1.

קרחת f. i. q. קרה, baldness, on the crown of the head, Lev. 13:42, 43; hence figuratively a threadbare spot on the wrong side of cloth, Lev. 13:55.

קר in pause קרי m. (from the root קרה) a hostile encounter, Lev. 26:28; in this phrase, הלך קרי עם, to go into, encounter, (to fight) with any one, i.e. to oppose oneself, to resist any one, Lev. 26:21, 23; בקרי, Lev. 26:24, 27, 40, 41.

קריה m. (from קרא, No. I.) called, chosen, Num. 16:2, and 1:16 כתיב.

קריאה f. proclamation, preaching, Jon. 3:2.

קרה prop. to MAKE SMOOTH (see קרה ice); specially to make bald. קרה קרה to make a bald place, Lev. 21:5; Mic. 1:16. (Hence, with the letters softened, is formed the root קלה which see.)

NIPHAL, to be made bald, followed by ל on account of any one who is dead, Jer. 16:6.

HIPHAL, i. q. Kal, Eze. 27:31.

HOPHAL, pass. קרהה made bald, Eze. 29:18.

The derivatives, קרהה — קרה immediately follow.

קרה ("bald"), [Careah, Kareah], pr. n. m. 2 Ki. 25:23; Jer. 40:8.

קרה m. bald on the back part of the head (it differs from קרה which see), Lev. 13:40; 2 Ki. 2:23; Chald. קריה id.

קרה m. — (1) ice, so called from its smoothness, Job 6:16; 37:10; 38:29; hence cold, Gen. 31:40; Jer. 36:30.

(2) crystal, like the Gr. κρύσταλλος, from its likeness to ice, Eze. 1:22.

קרה m. — (1) i. q. the preceding No. 1, ice, poet. used of hail, Ps. 147:17.

(2) [Korah], pr. n. — (a) of a son of Esau, Gen. 36:5, 14. — (b) of a son of Eliphaz, and of an Edomite tribe sprung from him, ibid. verse 16. — (c) of a Levite who conspired against Moses, Ex. 6:21; Num. 16:1, seqq. of the same family are קרהה Korahites, Levites and singers in the time of David (see קרהה), to whom ten of the Psalms are ascribed, Ps. 42 (43) — 49, 84, 85, 87, 88. — (d) 1 Chr. 2:43.

קרהה once קרהה, Eze. 27:31; f. baldness. — (a) on the crown of the head, Lev. 21:5; such as mourn-

קרחה f. a city, a town, i. q. עיר, but used almost exclusively in poetry, Isa. 1:21, 26; 22:2; 25:2; 26:5; 32:13; Ps. 48:3; Pro. 10:15; Job 39:7; see, however, Deu. 2:36; 1 Ki. 1:41, 45. (Syriac ܩܪܝܬܐ, Arabic قَرْيَة a city, also a village). Root קרה Piel, to frame, to build. Compare קרהה.

Proper names of towns are: — (a) קריה ארבע [Kirjath-arba], Gen. 23:2; Jos. 15:54; 20:7; with art. קריה ארבע Neh. 11:25 (i. e. city of Arba, one of the Anakim, see ארבע, not Quadricomium, four towns), the ancient name of Hebron, but still used in the time of Nehemiah (Neh. loc. cit.). — (b) קריה בעל [Kirjath-baal], the town which is more frequently called קריה יערים (see letter d), Jos. 15:60; 18:14; and בעל No. 2, a. — (c) קריה חצות (town of villages), [Kirjath-huzoth], a town of the Moabites, Num. 22:39. — (d) קריה יערים (city of the woods), [Kirjath-yearim], on the confines of the tribe of Judah and Benjamin, Jos. 9:17; 18:15; Jud. 18:12; 1 Sam. 6:21; with art. קריה יערים, Jer. 26:20; contractedly קריה יערים, Ezr. 2:25; and even קריה, Jos. 18:28; elsewhere also קריה בעל, see letter b. — (e) קריה סנה, Jos. 15:49; (city of palm-trees, compare סננים), [Kirjath-sannah], and קריה ספר (city of books), [Kirjath-sepher], in the tribe of Judah, elsewhere קריה, Jos. 15:15, 16; Jud. 1:11, 12. — (f) קריה ערים, [Kirjath-arim], see letter d. — (g) קריהים (double city), [Kiriathaim] — (a) in the tribe of Reuben, Num. 32:37; Joshua 13:19; afterwards subject to Moab, Jer. 48:1, 23; Eze. 25:9. — (β) in the tribe of Naphtali, 1 Ch. 6:61; elsewhere קריה.



קריה and קריא Chald. id. Ezr. 4:10, seqq.

קריית ("cities"), [*Kerioth, Kiriioth*], pr. n. of two towns, one in the tribe of Judah, Jos. 15:25; the other in Moab, Jer. 48:24, 41; Amos 2:2.

קריית pr. n. see above קריה letter d.

קָרַם TO DRAW OVER, TO COVER (Syr. and Chald. to overlay with metal), followed by עַל like other verbs of covering, Eze. 37:6; קָרַמְתִּי עֲלֵיכֶם עֹר, "I will draw skin over you." Intrans. to be drawn over, fut. יִקָּרַם, Eze. 37:8.

[קָרַן pr. to push with the horn, apparently; whence קָרַן]

קָרַן f.—(1) A HORN, as of an ox, a goat, of a ram. (So in all the cognate languages. Also Gr. *cépas*; Lat. *cornu*, French *corne*, Goth. *haurns*, whence Germ. *Sporn*). Meton.—(a) a vessel made of horn, or a horn used for a vessel, 1 Sa. 16:1, 13; 1 Kings 1:39.—(b) a horn for blowing, Josh. 6:5. Metaph. a symbol of strength and power, an image taken from bulls and other horned animals, Jer. 48:25, "the horn of Moab is broken," i. e. his strength is broken; compare Lam. 2:3; Ps. 75:11. הָרִים יָקָרְנוּ פ' to exalt, or lift up any one's horn; (as God), i. e. to increase his power and dignity, Ps. 89:18; 92:11; 148:14; 1 Sa. 2:10; Lam. 2:17 (compare Barhebr. p. 516. Hariri Cons. 43, p. 498, 99, ed. de Sacy, and the note there given, and the epithet of Alexander the Great ذو القرنين the two horned, which I have no doubt in interpreting powerful). Hence יָקָרְנִי my horn is high, i. e. my strength increases, I acquire new spirit, Ps. 89:25; 112:9; 1 Sa. 2:1. In the same sense, Amos 6:13, לָקַחְנוּ קַרְנֵינוּ "we have taken horns to ourselves." On the other hand in a bad sense, הָרִים יָקָרְנוּ to lift up one's own horn, i. e. to be proud, Ps. 75:5, 6. (Compare Lat. *cornua sumere*, used of those who from too much confidence in their own powers are overbearing; also Hor. Od. iii. 21, 18, *addis cornua pauperi*.) There is a similar metaphor in the following, Job 16:15, "I have put my horn in the dust," where we in the usage of our language would say my head, on which is the highest honour and glory. Ps. 18:3, David calls God יִשְׁעִי קָרְנוֹ "the horn of my help," or "of my liberation," i. e. the instrument of liberation, an image taken from horned animals, which use their horns as a defence; Psal. 132:17, "there (in Zion) I will make the horn of David to shoot forth," I will cause the power of the kingdom of David to

flourish; or rather, I will grant to the house of David powerful offspring.—Where true horns are understood, for the plur. is used the dual קַרְנִים (as if from קָרַן), Dan. 8:3, 6, 20; more rarely pl. קַרְנוֹת Zec. 2:1, 4; Psal. 75:11; Ezek. 27:15 (where horns of ivory mean elephants' teeth, by a common error of the ancients [or rather they were called horns from resemblance]. Comp. Plin. N. H. xviii. § 1). From its resembling a horn,

(2) the summit of a mountain, which the Swiss also call a horn, as Schreckhorn, Wetterhorn, Kärhorn, Isa. 5:1. (Arab. id.)

(3) קַרְנוֹת הַמִּזְבֵּחַ horns of the altar, are projections like horns at the four corners of the altar; such as I myself have seen in the Egyptian altars yet in existence, namely those that Belzoni dug up. Lev. 4:7, 18, 25, 30, 34; 8:15; 9:9; 16:18. The corners of the altar cannot themselves be understood, see Ex. 27:2. Also poet.—

(4) dual קַרְנִים is used of flashes of lightning, Hab. 3:4; just as the Arabian poets compare the first beams of the rising sun to horns, and call the sun itself a gazelle; see אֶלֶת. Hence—

קָרַן verb denom. to radiate, to emit beams, to shine (used of the face of Moses), Ex. 34:29, 30, 35. Absurdly rendered by Aqu. and Vulg. *cornuta erat*, whence painters represent Moses as having horns.

הִפְחִיל, to bear horns (pr. to put forth, to produce), Ps. 69:32.

קָרַן emphat. קַרְנָא Ch. a horn, Dan. 3:5, seq.; 7:8. Dual קַרְנֹן also used for the pl., Dan. 7:8, 20, 24.

קָרַן הַפּוֹד ("horn of paint"), [*Keren-hapuch*], pr. n. f. Job 42:14.

קָרַם TO BOW ONESELF, hence to sink together, to collapse, i. q. פָּרַע in the other member, Isaiah 46:1. (In the old versions, is broken; compare the verb כָּסַר to break.) Hence—

קָרַם plur. קָרָסִים const. קָרָסִי pr. curve, joint (Gent; compare קָרַסֵּל); hence tache, hook, into which a little hook is put, Ex. 26:6, 11, 33; 35:11; 39:33.

קָרַם see קָרַסֵּל.

קָרַסֵּל prop. diminut. from קָרַם (see under קָרַם cccxxi, B), a joint, a little joint; Gent; specially the ankle (which is also, in Germ., expressed by a diminutive *Knöchel*). Dual קָרַסֵּלִים Ps. 18:37, לֹא מָעַרְוּ קָרַסֵּלִי "my ankles have not slipped;" 2 Sa. 22:37. Vulg. *tali*. (Compare Targ. Eze. 47:3). I have no doubt that from this word (a quadriliter

being contracted into a trilateral) is derived Arab. *קרל* to walk unsteadily, to walk with tottering ancles; commonly, to limp; *קרל* a man thus walking, weak in the ancles and legs. Compare *קרשל*.

**קרע** — (1) TO REND, TO TEAR ASUNDER, as garments; for sorrow, Gen. 37:29, 34; 44:13; 2 Sam. 13:31; 2 Ki. 18:37; as a wild beast, the breast of any one, Hos. 13:8; God, the heaven, Isaiah 63:19. *קרע* *קרע* Jer. 4:30, to rend the eyes with paint, by putting too much stibium on them (see *קרהל*).

(2) to rend away, tear out, Lev. 13:56; 1 Sam. 15:28, "Jehciah rendeth away the kingdom of Israel from thee;" 1 Sa. 28:17; 1 Ki. 11:11.

(3) to cut in pieces (with a knife), Jer. 36:23.

(4) to cut out (windows in a wall), Jer. 22:14.

(5) to tear with words, to curse, Ps. 35:15 (Arab.

*קרע* II., to blame, to rebuke. Compare *קרנב* No. 1, 2, 3).

NIPHAL, pass., to be rent; used of garments, Exod. 28:32; 39:23; of a rent altar, 1 Kings 13:3, 5. Hence —

**קרעים** m., pl. torn pieces of cloth, 1 Ki. 11:30, 31; Prov. 23:21.

**קרץ** — (1) nearly i. q. cogn. *קרע* TO TEAR; hence TO CUT OFF, TO DESTROY; Arab. *قرض*; whence *קרץ* destruction; and Chald. *קרץ* a piece.

(2) specially to tear with the teeth, to bite, (Arab. *קרץ* שפתיים); especially in the phrases — (a) *קרץ* שפתיים (קרץ) to bite the lips, as is done by a wicked man when devising snares, Prov. 16:30. — (b) *קרץ* ק' Prov. 10:10; Ps. 35:19; and *קרץ* עינים Prov. 6:13; to compress the eyes (like the lips), to wink with the eyes behind another's back, as done by a malicious and crafty man.

PUAL, to be torn off, nipped off, Job 33:6; *קרץ* *קרץ* "I, too, was nipped off from the clay," an image taken from a potter, who pinches off a piece from the mass of clay, to make a vessel.

**קרץ** m., destruction, Jer. 46:20. See the root No. 1.

**קרץ** m. Chald., a piece; Syr. *קרץ*; see the root No. 1; in this phrase *קרץ* *קרץ* to eat any one's pieces; metaph. to calumniate, to slander, to act the sycophant; the same metaphor, in which, in Lat. *mordere, dente carpere, dente rodere*, are said of sycophants. Dan. 3:8; 6:25. (Syr. *קרץ* id. Arab.

*קרץ* to eat any one's flesh, to calumniate; and simpl. *קרץ* IV. to calumniate; *קרץ* calumny.

Another mode of explaining this phrase has been proposed by Storr, *Observat. ad Analog. et Synt. Ling. Hebr.* p. 4, who renders it, *calumniā pasci*, i. e. *huic operam dare ad explenda animi invidi desideria*.)

**קרר** m. quadril. — (1) the ground, the floor (compare Arab. *قَرَق* and *قَرَق* an even floor). — (a) in the holy tabernacle and temple, Num. 5:17; 1 Kings 6:15; 6:30; 7:7. *קרר* *קרר* "from one floor to the other," or to the ceiling (which is the floor of the upper story), von einem Boden zum andern, i. e. the walls from the bottom to the top (not as De Wette, über den ganzen Fußboden). — (b) used of the bottom of the sea, Am. 9:3.

(2) [*Karkaa*], pr. n. of a town in the southern region of the tribe of Judah, Jos. 15:3.

**קרר** (perh. i. q. *קרר* "soft and level ground"), [*Karkor*], pr. n. of a town beyond Jordan, Jud. 8:10.

**קרר** an unused root, to be cold. Ch. and Syr. id. Arab. *قَر* to be cold, to be quiet. Derived nouns, *קרר*, *קרר*, *קרר*.

**קרש** an unused root (cogn. to the verb *קרש* to cut, to cut up; Arab. *قرش*, according to the *Kamûs*, page 823, i. q. *قَطَعَ*. Hence —

*קרש* with suff. *קרש* Ezek. 27:6; pl. *קרשים* m. a board, plank, Ex. 26:15, seqq.; 36:20, seqq. Collect. deck (of a ship), Eze. loc. cit.

**קרר** (from the root *קרר*, of the form *קָרַר*, from *קָרַר*, fem. a poet. word, i. q. *קרר* a city, but of less frequent occurrence, Job 29:7; Pro. 8:3; 9:3; 11:11. Ch. *קרר* id. The same word is found in Persian and Syriac names of cities, as *Cirta*, *Tigranocerta*, also on the Phœnicio-Sicilian coins struck at Panormus [Palermo], which have on the face the inscription *מִתְחַנַּת* the camp, prob. a domestic name of the city), on the back *קרר* *קרר* New City), prob. *Carthage*, to which Panormus was subject; see Bayer, on Sallust. p. 347; Mionnet, *Descr. des Médailles*, plate 20; [also *Monum. Phœn.*]

**קררה** ("city"), [*Kartah*], pr. n. of a town in the tribe of Zebulun, Josh. 21:34.

**קררה** ("two towns," an ancient dual, from *קרר*



[*Kartan*], pr. n. of a town in the tribe of Naphtali, otherwise קריתים, which see, Josh. 21:32.

**קשה** an unused root, according to Simonis, i. q. קָשָׁה No. II, to peel off the bark; hence to turn, and generally, to frame into a round form; hence קָשָׁה, קָשָׁה, and —

**קָשָׁה** & **קָשָׁה**, only pl. קָשָׁה Exod. 25:29; 37:16; const. קָשָׁה Nu. 4:7, cups. (Chald. קָשָׁה, קָשָׁה id.)

**קָשָׁה** an unused root, i. q. קָשָׁה, Arab. قَسَطَ to distribute equally; whence قَسَطَ a measure, a portion measured out, and Heb. —

**קָשָׁה** f. Gen. 33:19; Josh. 24:32; Job 42:11, pr. something weighed out; hence used of some certain weight (compare כְּכֶרֶךְ, שֶׁקֶל, מִנְהָ) of gold and silver, which, like the shekel, was used for money in the age of the patriarchs. It may be supposed to have been heavier than the shekel, and to have contained about four shekels, from the passages Gen. 33:19; 23:16, compared together. According to Rabbi Akiba (in Bochart, in Hieroz. t. i, 3, c. 43), a certain coin was also in a later age called in Africa *Kesita*. The ancient interpreters almost all understand a lamb; but for this signification there is no support either in the etymology or in the cognate languages; nor does it accord with patriarchal manners, since in their age merchandise was no longer exchanged, and real sales were common for money either weighed or counted (Gen. 23:16; 47:16); see the arguments against Frid. Spanheim in Hist. Jobi (Opp. III, page 84), well brought forward by Bochart, loc. cit. A coin bearing the figure of a lamb, which was thought of late to be the *Kesita* by Frid. Münter (in a Dissertation in Danish, on the *Kesita*, Copenhagen, 1824), I consider to be a coin struck in Cyprus, of which kind more are extant.

[**קָשָׁה** an unused root, which appears to have had the sense of peeling off, scaling off. Hence—]

**קָשָׁה** pl. קָשָׁה 1 Sa. 17:5, and קָשָׁה Eze. 29:4, f. a scale, so called from its peeling off, see the root קָשָׁה. Lev. 11:9, seqq. קָשָׁה a coat of mail made of scales, i. e. consisting of thin iron plates like scales, 1 Sa. 17:5.

**קָשָׁה** m. straw (so called from its being collected, see קָשָׁה) Exodus 15:7; Isa. 5:24; 47:14; chaff dispersed by the wind, Job 13:25; Isa. 40:24; 41:2.

[**קָשָׁה** an unused root; see the following word.]

**קָשָׁה** only in pl. קָשָׁה cucumber, various species of which grow in Egypt and Palestine, Num. 11:5.

Arab. قَصَبٌ, Syr. قَصَبٌ; whence *Cucumis Chate*, Linn.; Gr. with the letters transposed, σικνός, σικνά. The Talmudists rightly sought the origin of the word in its being difficult to cook (from קָשָׁה = קָשָׁה No. I), compare Plin. xix. 5.

Derivative, מְקָשָׁה No. II.

**קָשָׁה** fut. יִקְשֶׁה TO ATTEND to any thing, once in Kal, Isa. 32:3, where it is ascribed to the ear. (The original idea I consider to be that of *sharpening*, so that קָשָׁה is almost the same as קָצַב, German die Ohren spitzen, to prick up the ears, an expression taken from animals; see the remarks under אָזָן p. xxvi, B.)

HIPHIL, with the addition of אָזָן to prick up (pr. to sharpen) the ear, i. e. to attend to any thing, Ps. 10:17; Prov. 2:2; without אָזָן id.; followed by אָזָן Ps. 142:7; Neh. 9:34; לְ Ps. 5:3; Isa. 48:18; עַל Prov. 17:4; 29:12; בְּ Ps. 66:19, acc. Job 13:6. Hence—

**קָשָׁה** f. קָשָׁה adj. attentive, Neh. 1:6, 11.

**קָשָׁה** adj. id. Ps. 130:2.

**קָשָׁה** m. attention. Isaiah 21:7, קָשָׁה רַב, קָשָׁה “he attended with attention, with very great attention.”

I. **קָשָׁה**—(1) i. q. Arab. قَسَا TO BE HARD, e. g. of words, 2 Sa. 19:44.

(2) to be heavy, used of the hand of God in punishing, 1 Sa. 5:7; of anger, Gen. 49:7.

(3) to be difficult, hard, Deut. 1:17; 15:18. NIPHAL, part. מְקָשָׁה to be harshly treated, afflicted with a heavy lot, Isa. 8:21.

PIEL, Gen. 35:16, וַתִּקְשֶׁה בְּלִדְתָּהּ to have hard labour in parturition (sic hatte es schwer beym Gebären). Verse 17 in the same phrase is Hiph. (but it is needless to do what has of late been proposed, to take וַתִּקְשֶׁה as fut. Hiph. for וַתִּקְשֶׁה).

HIPHIL, הִקְשָׁה, fut. אִקְשֶׁה—(1) to make hard, to harden, e. g.—(a) the neck, i. e. to be obstinate, stubborn, Deut. 10:16; 2 Ki. 17:14; without עָרָה Job 9:4.—(b) followed by לְ to harden any one's heart, to make him obstinate, Ex. 7:3; Deut. 2:30; לְבֹ to harden one's own heart, Ps. 95:8; Proverb 28:14.

(2) to make (a yoke) heavy, 1 K. 12:4.

(3) *to make difficult*, 2 Ki. 2:10, **הַקֶּשֶׁת לְשֹׂאֵל** "thou hast asked a difficult thing." Ex. 13:15, **כִּי הַקֶּשֶׁת פָּרַעַה לְשַׁלְחָנוּ** "when Pharaoh would hardly let us go," was unwilling to send us away.

Derivatives, **קָשָׂה**, **קָשִׁי** and pr. n. **קִשְׁיֹן**, also **קִשְׁאִים** [in Thes. from **קָשָׂה**].

II. **קָשָׂה** i. q. **קָשָׂה**, Arab. **قَسَا** *to peel off bark*, especially by turning, hence *to turn*, to work in a round form.

Derivatives, **מִקְשָׂה**, **מִקְשָׁה**.

**קָשָׂה** m. adj. **קָשָׁה** f. — (1) *hard*, used of hard servitude, Exod. 1:14; 6:9; 1 Ki. 12:4; *hard*, i. e. harsh words, Genesis 42:7, 30; Job 30:25, **קָשֶׁה-יּוֹם** "whose day is hard," whose lot is hard, unhappy.

(2) *firm, fast*, **σκληρός**, Cant. 8:6; and in a bad sense, *hardened*, **קָשָׁה עֵרָה** *stubborn*, Exod. 32:9; 34:9; **קָשָׁה פָּנִים** *hard-faced, impudent*, Ezek. 2:4; **קָשָׁה** *stubborn of heart*, Eze. 3:7; without **לֵב** id., Isa. 48:4.

(3) *heavy* — (a) i. q. vehement, of a wind, Isaiah 27:8; of a battle, 2 Sam. 2:17. — (b) i. q. powerful, strong, 2 Sam. 3:39. — (c) **קָשָׁה רוּחַ** *heavy in spirit, sad in spirit*, 1 Sa. 1:15.

(4) *difficult, hard*, Ex. 18:26.

**קִשׁוּם** Ch. *truth*, i. q. Heb. **קִשְׁט** Daniel 4:34. **מִן קִשׁוּם** from the truth, i. e. *truly*, Dan. 2:47.

**קָשַׁח** Arab. **قَسَحَ** i. q. **קָשָׁה** TO BE HARD, comp. under the verb **קָשַׁח**. In Kal not used.

HIPHIL — (1) *to harden the heart*, Isa. 63:17.

(2) *to regard, or treat harshly*, Job 39:16.

**קִשַּׁם** an unused root, i. q. **קָשַׁט**, **قَسَطَ** to divide equally, conj. IV. to be equal (Willmet, in Lex. Arab. places the original idea of this word in hardness, hence probity, that which cannot be turned aside, so that it would be kindred to the root **קָשָׁה**, **קָשַׁח**.) Hence —

**קִשְׁמָה** m. Ps. 60:6; and **קִשְׁמָה** Pro. 22:21; *truth*. (Chald. **קִשְׁמָה**, Syr. **ܩܫܡܐ** the letters **ת** and **ט** being interchanged, id.)

**קָשִׁי** m. (from the root **קָשָׁה**) *hardness of mind, obstinacy*, Deu. 9:27.

**קִשְׁיֹן** ("hardness"), [*Kishion, Kishon*], pr. n. of a town in the tribe of Issachar, Jos. 19:20; 21:28; called in 1 Chr. 6:57, **קִישָׁן**.

**קָשַׁר** fut. **יִקְשֹׁר** — (1) TO BIND, with an acc. and **לָ** to bind any thing to any thing, Gen. 38:28; Pro. 3:3; 6:21; 7:3; with acc. and **בְּ** Job 39:10; Jos.

2:18 (but in Job 40:29? does not belong to the construction of the verb; "wilt thou bind him for thy maidens?" i. e. that thy maidens may sport with him.) Metaph. Gen. 44:30, **נַפְשׁוֹ קָשְׁרָה בְּנַפְשׁוֹ**, "his (the father's) soul is bound up with his (the boy's) soul," embraces him with closest love (compare 1 Sam. 18:1); Pro. 22:15.

(2) *to conspire* (pr. to join together, to confederate oneself with others), followed by **עַל** against any one, 1 Sam. 22:8; 2 Sam. 15:31; 1 Ki. 15:27; 16:9, 16; 2 Ki. 10:9, etc.; fully **קָשַׁר קָשַׁר**, see **קִישָׁר**.

(3) Part. pass. **קָשֹׁר**, *bound*, hence bound together in a compact and firm body, i. e. *robust*, Gen. 30:42. As to how the verbs of binding are applied to strength, see **חִזַּק** No. 3, **חָזַל** No. 6.

NIPHAL. — (1) pass. of Kal No. 1, Metaph. 1 Sam. 18:1 (compare Gen. 44:30.)

(2) *to be bound together, compacted* (as a wall), and thus *to be finished*, Neh. 3:38.

PIEL. — (1) i. q. Kal No. 1, *to bind together*, Job 38:31.

(2) *to bind to oneself* (like a girdle), followed by an acc. Isa. 49:18; **הַקִּישְׁרִים בְּצִנְקָה**, "thou shalt bind them on thee as a bride," sc. binds on her girdle. In the other hemistich, "thou shalt put them on as an ornament."

PUAL, part. **מִקְשָׁרוֹת** *robust* (ewes), Gen. 30:41; see Kal No. 3.

HITHPAEL, i. q. Kal No. 2, 2 Ki. 9:14; 2 Ch. 24:25, 26. Hence —

**קִישָׁר** m. with suff. **קִישְׁרוֹ** *conspiracy*, see the root No. 2, 2 Ki. 11:14. **קָשַׁר קָשַׁר** to make a conspiracy, 2 Ki. 12:21; 14:19; 15:30; Isa. 8:12. And —

**קִישְׁרִים** m. *girdles, bands* of women, especially of a bride (compare Isa. 49:18), Isa. 3:20. Compare **קָשַׁר** No. 2.

**קָשַׁשׁ** in Kal only found Zeph. 2:1, see Hithpael.

POEL **קָשַׁשׁ** TO GATHER, TO SEEK FOR (Arab. **قَسَّ**), e. g. straw, Ex. 5:7, 12; sticks, Num. 15:32.

HITHPOEL, metaph. *to gather one's self*, i. e. to collect one's thoughts together (**قَسَّ فِئْتِه** sammeln), Zeph. 2:1.

Derivative, **קָשַׁשׁ**.

**קָשַׁת** pl. **קִשְׁתוֹת**, constr. **קִשְׁתוֹת**, comm. (m. 2 Sam. 1:22; f. Ps. 18:35). — (1) *a bow* (from the root **קָשַׁח**, of the form **נִשְׁחַת**, **נִחַח**, **נִחַח**, although **ח** servile afterwards becomes a radical letter, compare Aram. **ܩܫܝܬܐ** to shoot, see Lehrg. p. 439, 474. Arabic



<sup>56</sup>  
 56-  
 (a) for shooting arrows, Gen. 21:16; Isa. 13:18; Job 20:24, and frequently. **קָשֶׁת** to draw a bow, see **דָּרַךְ קָשֶׁת** the son of a bow, i. e. an arrow, Job 41:20. Meton. *bow* is used—(a) for archers, **קָשֶׁת רָמִיָּה** Isa. 21:17; 22:3; Ps. 78:57, where **קָשֶׁת רָמִיָּה** are *deceitful archers* (who deceive by a simulated flight). Compare **קָצִיר** used for reapers.—(β) the song of the bow, 2 Sa. 1:18, i. e. David's elegy, composed on Saul and Jonathan, in which mention is made of the bow, verse 22; on this manner of inscribing poems and books, used by the orientals, see Jones, on Asiatic Poetry, p. 269; my Comment. on Isa. 22:1. In other places bow is used metaph. for strength and power; hence *to break any*

*one's bow*, i. e. to break his strength, to overturn his power, Hos. 1:5; Jer. 49:35; Job 29:20, "my bow is strengthened in my hand," i. e. my strength increases; Gen. 49:24.—(b) *the heavenly bow, the rainbow*, Gr. *τόξον*, Gen. 9:13, seq.; Ezek. 1:28. Hence denom.—

**קָשֶׁת** m. *an archer*, Gen. 21:20.

**קָתָה** an unused root, see **קָתַל**.

**קִיתָרוֹם** Ch. always **קִיתָרוֹם** *cithara, harp*, which see. This form is more common in the Targums; but for that very cause it is less to be approved of in the text of Daniel than the other.

**Resh**, the twentieth Hebrew letter, as a numeral, i. q. 200. The name **רֵשֶׁת**, i. q. Chald. **רֵשֶׁת** and Heb. **רֵשֶׁת**, denotes *the head*, and refers to the form of this letter in the Phœnician alphabet (q), from which, with the head turned back, comes the figure of the Greek **ρ**.

This letter is cognate—(1) as being the hardest of the liquids, with the other liquids, and sometimes with **ל** and **נ**, see pp. cccxxi, A, and dxxiii, A.

(2) as being partly pronounced in the throat with the guttural **ע**, p. dxcviii, A.

(3) it is sometimes interchanged with the sibilants, especially with **ז**, compare **זָרַק** and **זָרַח** to emit rays, **זָרַח**, Arab. **زخم** and **خرم**; also **זָרַח** to muzzle, **زجر** and **زجر** to be proud, and others. See also the paronomasia in the words **זָרַח** and **זָרַח** Eze. 7:13.

It is also to be observed that sometimes a single letter, with **ר** inserted before it, is used instead of a double letter; and this takes place especially in the Aramaean and the later Hebrew, as **רָבָא**, Ch. **רָבָא** a throne; **רָבָא** in Chron. **רָבָא** Damascus; **רָבָא** quadrilit., formed from Piel **רָבָא** to bind; also **רָבָא**, **רָבָא**; similarly, too, we must explain **רָבָא**, a sceptre, i. q. **רָבָא**; Ch. **רָבָא** cubit, i. q. **רָבָא**, formed from **רָבָא**, although these forms are no longer found.

**רָאָה** inf. absol. **רָאָה**, **רָאָה**, constr. **רָאָה**, fut. **רָאָה**, apoc. **רָאָה**, with **ל** convers. **רָאָה**, rarely **רָאָה** 1 Sam. 17:42; 2 Ki. 5:21 in the rest of the forms **רָאָה**, **רָאָה**, **רָאָה**.

(1) *to see* (Arab. **رأى** id. To this answers the Gr. **ὁράω**, like **רָאָה**, Gr. **εἶδω**, Lat. **video**). Const. followed by an acc. (very frequently), rarely followed by a dat. **רָאָה** 64:6; and with two acc. Gen. 7:1, **רָאָה** "thee have I seen righteous;" followed by an entire sentence, with **כִּי** prefixed, e. g. Gen. 6:5, **רָאָה** **כִּי רָבָא** **רָעַת** **הָאָדָם**, Gen. 28:6; 29:31; 38:14; also by attraction, Gen. 1:4, **רָאָה** **אֱלֹהִים** **אָחֵר**, Gen. 6:2; Exod. 2:2; followed by **וְ** interrogative (whether), Ex. 4:18. Without the accusative, **רָאָה** 40:13, "the penalties of sins [my iniquities] **לֹא יָכֹלְתִּי לִרְאוֹת** I cannot see them," i. e. take them in with my eyes, they are so much. Psalm 40:4, **רָבִים יִרְאוּ לִי** "many shall see (shall be witnesses of my liberation) and shall fear;" compare the same paronomasia, **רָאָה** 52:8; Job 6:21.—Specially—(a) *to see the face of a king*, is said of his ministers, who are received to his presence, 2 Ki. 25:19; Jer. 52:25; Esth. 1:14.—(b) *To see the face of God*, i. e. to be admitted to behold God, a privilege conferred, according to the Old Test., to very few mortals; as to the elders of Israel in the giving of the law, Ex. 24:10 (compare **רָאָה** 11:7; 17:15); to Moses, Ex. 33:20. It was commonly considered that this could not be done without peril of life, Gen. 16:13; 32:31; Jud. 13:22; Isa. 6:5; compare Exod. 33:20; so also Jud. 6:22.—Absol.—(c) *to see* is used for *to enjoy the light, to live*; Gr. **βλέπειν**; more fully, *to see the sun*, Ecc. 7:11 (compare **רָאָה** **καὶ ὁπῶν φάος** **Ἡελίου**, Hom.; in later writers simply **ὁρᾶν**); also, to see Jehovah in the land of the living, Isa. 38:11. It is thus that the difficult passage Gen. 16:13, is to be understood, **רָאָה** **הָאָדָם**.

ראד "do I then here see (i.e. live) also after the vision," sc. of God, having beheld God? compare letter *b*.—(d) *to see*, i.e. to be taught in visions divinely brought, is said of the prophets, Isa. 30:10 (comp. 29:10). Hence part. ראד a prophet (which see). כראד vision. Compare חנה No. 2.

(2) *to see*, i. q. *to look at*, *to view*, *to behold* (be-*sehn*, *ansehn*), with a purpose, followed by an acc. Gen. 11:5, "and Jehovah came down אֶת־הָעֵינַי לראד." Lev. 13:3, 5, 17; 1 Ki. 9:12. Followed by ב Gen. 34:1, לראד בנות הארץ "to see the daughters of the land." Ezek. 21:26, ראה בבד "he looked at the liver." Ecc. 11:4, ראה בעבים "one who looks at the clouds." Cant. 6:11. But Eccl. 12:3, ראד is, "those who look out at the windows."—Jer. 18:17, "I will look at them with the back and not with the face," i.e. I will turn my back upon them. Specially—(a) *to be pleased with the sight*, as the eye lingers on objects of pleasure, and with them we feast our eyes. Prov. 23:31, "look not upon the wine when it is red." Isa. 53:2. Especially followed by ב (compare page xcvi, B), Job 3:9; 20:17; Isa. 66:5 [Niphal]; Psa. 106:5; very often used of joy felt at the destruction of enemies. Psalm 54:9, באיני ראדתי עיני "mine eye has looked (with pleasure) on my enemies," i.e. on their destruction. Psa. 22:18; 37:34; 112:8; 118:7; Obad. 12. On the other hand—(b) *to look with sorrow*, to be witness of anything sorrowful, grievous. Gen. 21:16, אל אראד במוט הילד "let me not see the death of the child." Gen. 44:34; Nu. 11:15; Esther 8:6.—(c) *to despise* (as if to look down upon any one, comp. *καταφρονέω*, *herabsehen auf*), to behold with contempt. Job 41:26, יראד את כל גבוה "he despises every thing high" (as if set in the very highest place); compare Cant. 1:6, אל תראני שחורחך "despise me not (*sehst mich nicht verächtlich an*) because I am dark."—(d) *to regard*, *have respect to*. Isa. 26:10, בל יראד גאות יהוה "he will not regard the majesty of Jehovah;" especially used of God as looking on affliction in order to remove it. Ex. 4:31, פי ראד את "when he regarded their affliction." Psalm 9:14; 25:18; 31:8; 2 Ki. 14:26; and followed by ב Gen. 29:32; 1 Sa. 1:11; Ps. 106:44.—(e) *to see about anything*, *to provide or care for it*, i. q. *to*. No. 7. 1 Ki. 12:16, ראד ביתך דוד "see to thine own house, David!" Gen. 39:23, "the keeper of the prison cared for nothing which was delivered to Joseph." Isa. 22:11. Ps. 37:37, ראד "take care (to follow) uprightness," *siehe auf's Recht*.—(f) ראד לו *to provide anything for oneself* (*sich ausersuchen*), i.e. *to choose*, *to procure for oneself*. Gen. 22:8,

"God will provide for himself a lamb for a burnt offering." Gen. 22:14, "and Abraham called the name of that place (Moriah), יראד" (that which) Jehovah chooses" = מראד, contr. מרה (which see). Deut. 33:21, וירא ראשית לו "and he chose the first-fruit for himself." Gen. 41:33; Deut. 12:13; 1 Sa. 16:1, 17. Part. ראד selected, Esth. 2:9. Compare Tob. 12:1, ὅρα, τέκνον, μισθὸν τῷ ἀνθρώπῳ.—(g) *to go to see*, *to visit* any one, to go in order to visit and salute, 2 Sa. 13:5; 2 Ki. 8:29; 2 Ch. 22:6. In this sense there is more fully said ראד אֶת־שָׁלוֹם Gen. 37:14 (compare שאל לשלום).—(h) followed by אל *to look* unto any one as expecting aid, Isaiah 17:7; followed by על *to look* upon any one, to examine his cause, Exod. 5:21.—(i) figuratively, *to look at* any thing (*beabsichtigen, im Auge haben*), *to aim at*, *to propose to oneself*. Gen. 20:10, "what hadst thou in view that thou hast done this?"

(3) The Hebrews (like the Greeks and others) not unfrequently use a verb of *seeing* of those things also which are not perceived by the eyes, but—(a) by other senses, as by hearing; Gen. 2:19, לראד "to see what he would call them;" Gen. 42:1; Ex. 20:18; Jer. 33:24; Job 2:13 (compare Gr. *ᾠάω*, Brunk ad Soph. *Œd. Col.* 138); taste, Gen. 3:6; touch, feeling, Isaiah 44:16, ראדתי אור "I feel the fire" (the warmth).—(b) of those things which are perceived, felt, and enjoyed by the mind (נפש of the Hebrews, see No. 2). Thus it is said *to see life*, Eccl. 9:9; *to see death*, Psa. 89:49 (compare *θεῖν θάνατον*, Hebr. 11:5); and in the same sense *to see the pit* [corruption], Ps. 16:10; 49:10; also *to see sleep*, Eccl. 8:16 (compare Terent. *Heautontim.* iii. 1, 82); *to see famine*, Jer. 5:12; *to see good* (Cic. *Mil.* 28, *bona videre*), i.e. to enjoy the good of life, Ps. 34:13; Eccl. 3:13; 6:6; also ראד בטוב Jerem. 29:32; Mic. 7:9; Eccl. 2:1; and on the other hand, *to see affliction*, Lam. 3:1; *evil*, Prov. 27:12; Jer. 44:17; also ראד ברעה Obad. 13. Compare *ὁρᾶν κινδύνους*, Tob. iv. 4. Hence used—(c) of the things which we perceive with the mind or heart (בלב); hence *to perceive*, *to understand*, *to learn*, *to know*. Eccl. 1:16, לפני ראד הרבה חכמה "my heart knew much wisdom;" Eccl. 2:12; Jer. 2:31; 20:12; 1 Sam. 24:12; 1 Ki. 10:4. Often used of the things which we learn by the experience of life. Isa. 40:5, "all flesh shall see (shall understand, prove) that God hath spoken." Job 4:8, כאשר ראדתי "even as I have proved." ראד בין *to see* (the difference) *between*, Mal. 3:18.

NIPHAL.—(1) *to be seen*, Jud. 5:8; 1 Kings 6:18; Prov. 27:25.



(2) *to let oneself be seen, to appear*, Gen. 1:9; 9:14; used of persons, followed by אֵל to shew oneself, Lev. 13:7, 19; 1 Ki. 18:1. אֵל אֶת־פָּנָי to appear at the sanctuary (see אֶת־פָּנָי p. DCLXXX, B). Often used of Jehovah, or an angel, who appears, 1 Sa. 3:21; followed by אֵל of pers. Gen. 12:7; 17:1; 18:1; Jer. 31:3.

(3) pass. of No. 2, letter *f*, *to be provided, cared for*, Gen. 22:14, יְהוָה יִצְאֵהוּ בְּהַר "in the mount of Jehovah there shall be provided," i.e. in Mount Moriah God shall provide for men, and give them aid, as he formerly did to Abraham (verse 8); so now: a proverbial phrase [?], implying that God cares for those who go to his temple, and affords them his aid; allusion is at the same time made to the etymology of the name מִצְיָה, which see.

PUAL, *to be seen*. Plur. 𐤒𐤒 (Dag. forte, or rather Mappik in the letter 𐤒, see Lehrs. p. 97), Job 33:21.

HIPHIL הִרְאָה and הִרְאֶה fut. יִרְאֶה apoc. יִרְאֶה (like the fut. Kal), 2 Ki. 11:4.—(1) causat. of Kal No. 1, *to cause one to see*, Deu. 1:33; hence followed by two acc. *to shew* anything to any one, Exod. 25:9; 2 Ki. 11:4; Nah. 3:5; especially used of the prophets, to whom things were divinely shown, Amos 7:1; 2 Ki. 8:13.

(2) causat. of Kal No. 2, letter *a*, to cause one to see with pleasure, followed by 7 Ps. 59:11.

(3) causat. of Kal No. 3, letter *b*, *to cause* any one *to experience* evil, with two acc. Ps. 60:5; 71:20; *to cause to enjoy* good, Ecc. 2:24; Ps. 4:7; 85:8; with acc. of pers. and  $\text{א}$  of thing, Ps. 50:23; 91:16.

HOPHAL הִרְאָה pr. to be made to see any thing, i. e. *to be shewn* something. Ex. 25:40, "according to the pattern כְּדֹת כִּרְאָהּ בְּרָר which was shewn to thee in the mount." Exod. 26:30; Deut. 4:35; Lev. 13:49, הִרְאָה אֶת-הַכֹּהֵן "and he shall be shewn to the priest."

HITHPAEL, to look at one another—(a) used of those who are delaying, who, being uncertain what to do, do nothing, Gen. 42:1.—(b) used of those who fight hand to hand, 2 Ki. 14:8, 11 (compare Isa. 41:23). So the old Germ. proverb, *sich die Rösse besehn, sich das Weisse im Auge besehn*.

Derived nouns, רָאִי, רְאִי, רְאוּת, רָאָה, רָאָה, Ch. וַרְו (אַלְו), and pr. n. רְאוּבֵן, מְרֹאֶה, מְרֹאֶה, מְרֹאֶה, מְרֹאֶה.

רָאָה verbal adj. *seeing*. Const. state, Job 10:15, רָאָה עֲנִי "seeing my affliction;" compare the root No. 3, b.

**רָאָה** Deut. 14:13, a species of ravenous bird, so called from the keenness of its sight, but in the pa-

rallel place, Lev. 11:14, there is **נָסִיף** *vulture*, which should perhaps be restored also in Deut.

נָחַד—(1) part. act. seeing, sc. visions, i. e. *a seer, a prophet* (Echer), compare the root No. 1, letter *d*, a word anciently used, according to 1 Sam. 9:9. Κατ' ἔξοχην, it is applied to Samuel, 1 Sa. 9:9, seqq.; 1 Ch. 9:22; 26:28; 29:29; other prophets, 2 Ch. 16:7, 10.

(2) abstr. 1. q. **רָאָה** *vision* (in which sense the accent ought perhaps to be placed on the penultima in the manner of Segolates. Isa. 28:7, **שָׁנוּ בְּרָאָה** "they totter (even) in their visions." Comp. חָזָה No. 2

[(3) with art. *Haroeḥ*, pr. n. m. 1 Ch. 2:52; see *ḥaroeḥ*.]

רֶאֱוִי ("see, i. e. behold, a son!") although the author of the book of Genesis, Gen. 29:32, seems so to speak of this name as if it were for רֶאֱוִי (for רֶאֱוִי) בְּעָנִי "provided for my affliction," compare the root No. 2, letter *e*, [there is nothing in the sacred text to interfere with the simple etymology of this word]], pr. n. *Reuben*, the eldest son of Jacob, (although deprived of the right of primogeniture, Gen. 49:4), and the ancestor of the tribe of the same name; as to their location beyond Jordan, see Num. 32:33, seqq.; Josh. 13:15.

[Patron. רַאיוֹנִי Nu. 26:7, etc.]

**רָאָה** inf. Kal of the verb **רָאָה** which see.

רֵאמָה ("exalted"), [*Reumah*], pr. n. f. of the concubine of Nahor, Gen. 22:24.

ראות f. *vision*, Ecc. 5:10 קרי.

מִרְיָהּ m. *looking-glass, mirror*, i. q. מִרְיָהּ No. 1, Job 37:18.

רָא in pause רֵא m.—(1) *vision*, Gen. 16:13 (on which passage see the root No. 1, c).

(2) i. q. מְרִאָה *appearance, sight*, 1 Sam. 16:12, Job 33:21; "his flesh is consumed away, מְרִאָה out of sight."

(3) *spectacle, example, gazing-stock*, παράδειγμα, Nah. 3:6.

רִאִיָּה, ("whom Jehovah cares for"), [*Reiaiah*, *Reia*], pr. n. m.—(1) 1 Ch. 4:2; for which there is 1 Ch. 2:52 רִאִיָּה.—(2) 1 Ch. 5:5.—(3) Ezr. 2:47; Neh. 7:50.

רָאִים see רָאָם.

ראשון see ראשון.

בְּחֵיב 5:10 Eccl. *f. sight, seeing*, רֵאִית

**רָאָל** an unused root, see **רָאָה**.

**ראש** Zech. 14:10; i. q. **רָם**, **רָם**, **רָם** TO BE HIGH. See under the letter **ר**. Hence pr. n. **רָאִימָה** and—

**ראש** m. Num. 23:22; Deu. 33:17; **ראש** Ps. 92:11; Job. 39:9, 10. Plur. **ראשים** Ps. 29:6; also **ראש** Ps. 22:22; m. a wild animal, fierce and untamed, resembling an ox, as a wild ass resembles an ass (Job loc. cit. Deut. loc. cit. comp. Isa. 34:7; Ps. 29:6; where **עַל** calf is parallel to **בְּרָאִים**); possessed of horns, with which it prostrates every thing (Deut.), and injures men (Psalm 22:22 [but this is figurative]). The animal meant is doubtful; I have no hesitation in agreeing with Alb. Schultens, Job loc. cit. and de Wette on Psalm 22:22; in understanding it to be the *buffalo*. The Arabic word,

indeed, which answers to this <sup>أس</sup> **رأس**, denotes the *oryx*, a large and fierce species of antelope (Oppian. Cyneget. ii. 445), a meaning which has also been assigned to the Hebrew word by Bochart (Hieroz. i. p. 948, seqq.), Rosenmüller and others; but whatever they say, every one must see that it is much more suitable to compare the *buffalo* with the ox than the *antelope*;—(of these animals there is an excellent collection in the Zoological Museum at Berlin). The usage of the Arabic language, therefore, in this word, as is often the case, resembles the Hebrew without being altogether identical; and the *larger antelopes* appear to have acquired the name of buffaloes in Arabic, just as they are called in Greek *βούβαλος*, *βουβαλίσ*, and just as the Arabs call animals of the deer kind **البحر**

**الوحشي** wild bulls.—LXX. rendered it *μονοκίρω*, Vulg. *unicornis*, an animal described by Pliny (H. N. viii. 21) which has been long considered by naturalists (especially since the time of Buffon) as fictitious and fabulous; but English travellers have of late found it in the deserts of Thibet (see Rosenmüller's *Morgenland*, ii. p. 269 seq.; Quarterly Review, No. 47). But this interpretation cannot be admitted, as the unicorn is more like a horse than an ox, and also is a very rare animal, while the *Rém*, as appears from the passages cited, is common enough in Palestine and the neighbouring regions.

**ראש** masc. pl. i. q. **רָמוֹת**.—(1) *high things, heights*, figuratively, *sublime, difficult things*, 'ro. 24:7; hence pr. n. [*Ramoth*]—(a) of a town of Gilead, otherwise called **רָמוֹת**, **רָמֹת מַצְפָּה** Deu. 4:43; Josh. 20:8; 1 Ch. 6:65.—(b) in the tribe of Issachar, 1 Chr. 6:58; perhaps **רָמֹת** Jos. 19:21; and **רָמֹת** Jos. 21:29.

(2) some precious thing, according to the Hebrew interpreters, *red coral*, Job 28:18; Eze. 27:16.

**ראש** נֶגֶב ("height in the south"), [*Ramath*], pr. n. of a town of the Simeonites, Jos. 19:8; for which there is **רָמוֹת נֶגֶב** 1 Sam. 30:27.

[**ראש** an unused root, perhaps i. q. **רָעַשׁ** to be moved, to tremble, Arab. **رعى**, **رعش** to tremble, especially used of the head; whence **ראש**.]

**ראש** poor, see **ראש**.

**ראש** i. q. **רָשׁוּ** m. poverty, Pro. 30:8, from the root **ראש**.

**ראש** Ch. i. q. Hebr. **ראש**—(1) *the head*, Dan 2:38. **ראש** **ראש** visions of thy head, which are presented to thy mind, Dan. 4:2, 7, 10; 7:15.

(2) *the sum, head, amount of any thing*, Dan. 7:1. Pl. **ראשין** Dan. 7:6, and like the Hebrew **ראשין**, Ezra 5:10.

I. **ראש** (for **ראש**) plur. **ראשים** (for **ראשים**), once with suff. **ראשיו** Isaiah 15:2, primit. subst. [but see

**ראש** above], m.—(1) A HEAD (Arab. **رأس**, Syr. **رأس**, Æth. **ረሳስ**; whence denom. **رأس** to be the head or leader, to be over); pr. the head of men or animals, Gen. 3:15; 28:18; 40:16, and so very frequently. **ראש** **ראש** to give upon one's head, i. e. to repay him (his evil deeds), Ezek. 9:10; 11:21; 16:43; 17:19; 22:31; compare Psa. 7:17. As to the phrase **ראש** **ראש**, see **ראש** No. 1, letter *b*. **ראש** **ראש** "with (the danger of) our heads," i. e. of our life, 1 Ch. 12:19 (compare **ראש** under the word **ראש** No. 2, *b*). Used like **ראש** (which see) in numbering men, especially soldiers, of one man, an individual; 1 Ch. 12:23. Jud. 5:30, **ראש** **ראש** "for the head of a man," i. e. for one man. (In Arabic they often

similarly use the word **رأس**, especially in counting cattle [so many head]; see Schult. Opp. Min. page 206.)—Figuratively *head* is used for—

(2) whatever is *highest and supreme*—(a) a prince of the people, 1 Sam. 15:17; Isa. 7:8. **ראש** **ראש** and simply **ראש** head or prince, chief of a family, Exod. 6:14, 25; Num. 7:2; 32:28; 36:1. **ראש** **ראש** the high priest, 2 Ch. 19:11; who in 2 Ch. 24:6 is called simply **ראש**.—(b) the chief city, Josh. 11:10; Isai. 7:8.—(c) the highest place, Job 29:25, **ראש** **ראש** "I sat the highest," in the first place. Lam. 1:5, "her adversaries (are) **ראש** i. e.





**רב** in pause **רב**, f. **רבה**, pl. **רבים** adj. (from the root **רבב**).—(1) *multus*, whether of one continuous thing (answering to the French *beaucoup de*, Engl. *much*), as **רב זהב** much gold, 1 Ki. 10:2; Ps. 19:11; or of collectives which contain many parts (many individual things), (answering to the Lat. and French *numerosus*, *nombreux*, Engl. *many*), as **רב עם** much, or many people, i. e. numerous, Josh. 17:14; **רב אדם** many men, Job 36:28 (here *οἱ πολλοί*); **עבדה רבה** a numerous train of servants, Gen. 26:14; **מקנה רב** much cattle, Num. 32:1. Hence, with pl., **רבים** many days, long time, Gen. 21:34; **רבים עמים** many peoples, Ps. 89:51. Followed by a genit. **רב תבונה** a man of much (great) understanding, Pro. 14:29; **רבית בנים** she who has many children, 1 Sa. 2:5; with 'parag. **רבתי עם** (a city) abounding with people, Lam. 1:1. Often put as the neuter for *much*, Ex. 19:21; **נפל רב** *multi*, which is rendered in Latin, *cadunt ex iis multi*; but it is properly, *es fällt von ihnen viel* (Mannschaft), 1 Sa. 14:6; Gen. 33:9. Hence adv. and even with a pl. subst. **רבים** "lightnings much" (der Blitze viel, Blitze in Menge); Ecc. 6:3; **רב ימי נפשי** "although many be the days of his years." Often i. q. *enough*, (it is) *enough*, it is sufficient, Gen. 45:28; especially in the phrase (compare **מעתה**, **רב עתה** *ohé! jam satis!* "enough, now!" i. e. desist! 2 Sam. 24:16; 1 Ki. 19:4; more fully **רב לך** Deut. 3:26; **רב לך** Eze. 45:9; Num. 16:3; desist, leave off. Followed by an inf. Deut. 1:6; **רב לכם שבת** "ye have dwelt long enough," Deut. 2:3; followed by **לכם** Eze. 44:6; **מכל תועבותיכם**, 1 Ki. 12:28; Ex. 9:28.—Also f. **רבה** is often used as a neuter, Ps. 123:4; and adverbially for *much*, *enough*, Ps. 62:3; and more often constr. state **רבת** Ps. 65:10; 120:6; 123:4.

(2) *great*, *large*, *vast* (compare *πολύς*, in Passow, No. 1, *b*), used of wide space, Gen. 7:11; Esth. 1:20; of a long way (*πολλή ὁδός*), 1 Ki. 19:7; of a great battle and slaughter, 2 Ch. 13:17; Num. 11:33; of grievous sin, Psalm 19:14; of the manifold loving-kindness of God, Ps. 31:20; of continued attention (compare *πολλή σιγή*), Isaiah 21:7. Specially—(a) i. q. *powerful*, Ps. 48:3; Isa. 63:1. Pl. **רבים** the mighty, Job 35:9; Isa. 53:12.—(b) *elder*, Gen. 25:23. Pl. **רבים** the old, Job 32:9.—(c) subst. *a great man*, *leader*, i. q. **שׂר**, especially in the later Hebrew, e. g. **רב טבח** chief of the body guard, 2 Ki. 25:8; **רב קטרים** chief of the eunuchs, Dan. 1:3; Esth. 1:8.—(d) *a master*, one who is skilled in any art, *skilful*, Prov. 26:10. Compare Talmud. **רב** doctor, ex-

cellent teacher.—Neutr. and subst. *magnitude*, Ps. 145:7; Isa. 63:7.

(3) Job 16:13; **רבי** all the ancient versions render, *his darts*, *his arrows* (God's), from **רבב** No. 2. Others, *his archers*. The sense, however, may be retained, *his many*, i. e. bands of soldiers; which is however harsh.

**רב** Ch.—(1) *great*, Dan. 2:10, 31, 35, 45. **מלל רב** to *speak great things*, i. e. to speak proudly, impiously, Dan. 7:8, 20. Compare **גדול** No. 2, and **פלא** Niphal.

(2) subst. *chief*, *leader*, *captain*, Dan. 2:48; 5:11. Pl. **רבין** (from the sing. **רב**) Dan. 3:33; 2:48; 7:3, 7, 17.

**רב** see **ריב**.

**רב** (prop. inf. of the verb **רבב**), in the later books also fully **רוב** Job 35:9; Esther 10:3; followed by Makk. **רב**, with suff. **רבים**—(1) *multitude*, *abundance*, Lev. 25:16; Isa. 1:11. **רב** adv. *much*, Gen. 30:30; 48:16; Deu. 1:10. Pl. const. Hos. 8:12 **קרי**. Poet. *multitude* is almost used for **כל** Job 4:14 (see Schultens on loc. cit.); 33:19.

(2) *greatness*, e. g. of might, Ps. 33:16; of pity, Ps. 51:3; *length of way*, Josh. 9:13.

**רבב**—(1) TO BECOME MUCH OR MANY, TO BE INCREASED, Gen. 6:1; TO BE MUCH OR MANY, Ps. 3:2; 69:5; 104:24; Isa. 59:12, and frequently. It is only found in pret. and inf. **רב**, the other tenses are formed from the cognate verb **רבה**.

(2) Med. O. pret. **רבו** Gen. 49:23, according to Kimchi and the Ven. Vers. prob. to *shoot* (either from the many arrows, or else the verb **רבב**, taking its signification from the verb **רמה**). Hence **רב** No. 3, *an arrow*. Some also refer to this, Psalm 18:15, **בָּרַבִּים** "he shot out lightnings;" but see **רב** No. 1.

PUAL (denom. from **רבה**), part. *to be multiplied into myriads*, Ps. 144:13.

Derivatives, **רב**, **רבה**, **רבב**, **רבו**, **רביבים**, and the pr. n. **רבית**, **רַבְעָם**, **רַבְעָה**.

**רַבְבָּה** f. *a myriad*, *ten thousand*, Jud. 20:10; often used for a very large number, Gen. 24:60; Cant. 5:10. Pl. **רַבְבֹּת** *myriads*, 1 Sa. 18:8; commonly used of any very large number, Psalm 3:7; Deut. 33:17.

**רַבַּד**—(1) TO SPREAD A BED, OR COUCH, i. q. **רַבַּד** Pro. 7:16; whence **בֵּית רַבַּד** (Beth without Dagesh lene).

(2) i. q. Arab. **ربط**, to bind; whence **רַבִּיד** collar



**רָבָה** fut. יִרְבֶּה apoc. יִרְבֵּ and יִרְבֵּ imp. רָבָה plur. רָבִי; part. רָבָה (pret. and inf. are formed from the cognate verb רָבַח).—(1) TO BE MULTIPLIED, INCREASED, Gen. 1:22, 28; 9:1, 7; Exod. 1:20; and often; *to be many, to be numerous*, Ps. 139:18.

(2)—(a) *to become great*, 1 Sam. 14:30; *to become greater*, Deu. 30:16; hence *to grow up*, Gen. 21:20, וַיְהִי רָבָה קֶשֶׁת "and he became, when he grew up, an archer." Vulg. *factusque est juvenis sagittarius*.—(b) *to be great*, Gen. 43:34; also *to be mighty*, Job 33:12; Prov. 29:2.

PIEL רָבָה—(1) *to multiply, to increase*; with an acc., Jud. 9:29. Absol. *to make much*, i. e. to acquire much, to increase one's substance (compare הִרְבָּה No. 1, d. קָשָׁה No. 2, d). Psa. 44:13, לֹא רָבִיתִּים "thou hast not gained much by selling them," i. e. thou hast sold them for a small price; or, "thou hast not increased," sc. thy wealth (comp. Pro. 22:16).

(2) *to bring up*, Eze. 19:2; Lam. 2:22 (Syr. رَاحَ, Arab. رَاحَ, id).

HIPHIŁ הִרְבָּה; fut. יִרְבֶּה; apoc. יִרְבֵּ; imp. apoc. הִרְבֵּ; inf. abs. הִרְבָּה and הִרְבֵּ (but this form is always used adverbially); constr. הִרְבֹּת—(1) *to make or do much*, Gen. 3:16; Isa. 23:16.—(a) followed by an inf. and gerund, often for adv. *much*. 1 Sam. 1:12, הִרְבֹּתָהּ לְהַחֲפֹל "she prayed much;" Ex. 36:5; Ps. 78:38; Am. 4:4; 2 Ki. 21:6, לַעֲשׂוֹת הָרַע "he did much evil;" also followed by a finite verb, 1 Sa. 2:3. Hence inf. absol. הִרְבָּה is often used for adv. *in doing much* (more rarely הִרְבֹּת Am. 4:9; Prov. 25:27); Eccl. 5:11; 2 Sam. 1:4; הִרְבָּה מְאֹד very much, Neh. 2:2; 3:33; also with substantives, 2 Sa. 8:8, נְחֹשֶׁת הִרְבָּה מְאֹד "very much brass." 2 Sam. 12:2; 1 Ki. 5:9; Gen. 15:1, שְׂכָרְךָ הִרְבָּה מְאֹד "thy reward shall be very much" (exceeding great); with plur. 1 Ki. 10:11. לְהִרְבָּה id., Neh. 5:18. Also *to multiply, to increase*. Prov. 22:16, הִרְבֹּת לוֹ "to increase (riches) to him;" followed by לָּ Hos. 10:1.—(b) *to give much*; for the fuller לָּחַת Exod. 30:15. Oppos. הַקְּצִים and on the other hand—(c) followed by עַל *to lay much* upon any one; for the fuller לָּ שְׂוֵם הִרְבָּה; Gen. 34:12.—(d) *to have much*; prop. *to make, to produce much*. Compare Hebr. Gramm. § 54, 2. Levit. 11:42, מְרֹבֵּה רַגְלִים "having many feet." 1 Ch. 7:4, הִרְבּוּ גִשְׁמִים וּבָנִים "they had many wives and sons;" 1 Chron. 4:27; 8:40; 23:11.

(2) *to make great*. Psa. 18:36; 1 Chr. 4:10; Job 34:37, "he makes large his words against God," i. e. he speaks impudently (see רָב Chald.).

Derivatives, מְרֹבָה, מְרֹבָה, מְרֹבָה, מְרֹבָה, מְרֹבָה, מְרֹבָה.

רָבָה Chald. *to become great*, Dan. 4:8, 19.

PAEL, *to make great, exalt*, Dan. 2:48.

Derivative, רָבִי.

רָבָה prop. "capital city," Syr. رَاحِل, hence [Rabbah, Rabbath], pr. n.—(1) of the capital city of the Ammonites, 2 Samuel 11:1; 12:27; Josh. 13:25; 1 Chron. 20:1; Jerem. 49:3 (not Ps. 110:6); fully רָבָה בְּנֵי עַמּוֹן Deu. 3:11; Gr. Philadelp<sup>56</sup>ia, in Abulfeda, and also at present عمان (Tab. Syriae, p. 91), compare as to its ruins, Setzen in v. Zach's Monatl. Correspond., xviii. p. 429; and Burekhardt, Travels in Syria, p. 612—618; compare p. 1062, Germ. ed.

(2) of a town in the tribe of Judah, Josh. 15:60.

רָבִי f. (for רָבֹת, the letter ת being cast away, Syr. رَاحِ), Jon. 4:11; 1 Ch. 29:7; and רָבֹא (with the addition of א, Hebr. Gramm. § 25:2, note 3), Ezra 2:64; Neh. 7:66, *a myriad*, i. q. רָבָה; but only found in the later writers. Dual רָבֹתִים two myriads, Psalm 68:18. Pl. רָבֹאֹת Dan. 11:12; contr. רָבֹאֹת Ezr. 2:69; and רָבֹת Neh. 7:71.

רָבִי Chaldee id. Plur. רָבִי (Syr. رَاحِ), myriads, Dan. 7:10.

רָבִי Chald. emphat. st. רָבִי magnitude, greatness, Dan. 4:19, 33; 5:18.

רָבִי see רָבִי a myriad.

רָבִי plur. (from the root רָבַח) showers, from the multitude of drops, Deut. 32:2. Arab. رَاحِ, plenty of water.

רָבִי m. neck-chain, collar, from the root רָבַח No. 2, Eze. 16:11; Gen. 41:42.

רָבִי f. ordinal adj. fourth (from רָבַע, רָבַע four). רָבִי בְּנֵי רָבִי children of the fourth, sc. generation, i. e. the children of great grand children, 2 Ki. 10:30; 15:12. Fem. רָבִי also a subst. a fourth part, Ex. 29:40.

רָבִי f. רָבִי Chald. id., Dan. 2:40; 7:23.

רָבִי ("multitude"), [Rabbith], pr. n. of a town in the tribe of Issachar, Josh. 19:20.

רָבִי TO MINGLE, TO DIP (as bread into oil), in part. Hophal, Levit. 6:14; 7:12; 1 Chr. 23:29 (Arab. رَاحِ id.).

**רבל** an unused root, Arab. ربل, to be abundant, fertile, to abound. Hence—

**רבלה** ("fertility"), [Riblah], pr. n. of a town at the northern border of Palestine, in the land of Hamath, which the Babylonians, both in their incursions and in returning, were accustomed to pass. Traces of it which were previously unknown, appear to me to be found in the town *Reblah*, situated eight [forty] miles south of Hamath, on the Orontes, mentioned by Buckingham (Travels among the Arab tribes, London, 1825, iv. p. 481), Num. 34:11; 2 Ki. 23:33; 25:6; Jer. 39:5; 52:10.

**I. רבע**—(1) i. q. רבץ TO LIE DOWN, ע and צ being interchanged, see רבע No. 1.

(2) to lie with any one, followed by an acc. used of bestiality, Lev. 18:23; 20:16.

HIPHIL, to cause or suffer to gender, Levit. 19:19.

**II. רבע** denom. from רבע (with א prosthet. ארבע) four. Part. pass. רבוע foursquare, Exod. 27:1; 28:16. Part. Pu. קרבע id., 1 Ki. 7:31.

**I. רבע** m. with suff. רבעי lying down, Ps. 139:3; from the root רבע No. 1.

**II. רבע** (from ארבע four)—(1) a fourth part, Ex. 29:40. Hence—

(2) a side (one of four sides), Ezek. 1:8, 17; 43:17.

(3) [Rebah], pr. n. of a king of the Midianites, Nu. 31:8; Josh. 13:21.

**רבע** m. a fourth part. רביע id. 2 Ki. 6:25; Nu. 23:10, "who shall number the fourth part of Israel," compare τὸ τέταρτον, Apoc. 6:8. The Hebrew interpreters render it *concubitus* (see רבע No. I, 2), hence progeny.

**רבע** only in pl. רבעים great grandson's children, children of the fourth generation, Exodus 20:5; 34:7; compare רבשנים.

**רביץ** fut. ירביץ, Arab. رضى (compare רבע) TO LIE DOWN, TO RECLINE, prop. (as well remarked by Simonis) used of quadrupeds, which lie on their breasts with their feet gathered under them, Gen. 29:2; 49:9; Nu. 22:27; Isa. 11:6; 13:21; 27:10; Zeph. 2:14; Eze. 29:3; once used of a bird brooding over her young, Deu. 22:6. Specially—(a) used of a beast of prey lying in wait (Arab. راض id., راض

رائض, a liar in wait, poet. spoken of the lion), Gen. 4:7, "if thou doest not well (and indulgest in secret hatred) לפתח הטאת רבץ sin will be the liar in wait at the door," i. e. sin will always lie in wait for thee, like a wild beast, lying at thy door. רבץ in this passage is put substantively, and ἐπικρίνω does not agree in gender with הטאת, compare Hebr. Gramm. § 144, note 2. As to the sense, compare Ps. 37:8.—(b) it is applied to men living tranquilly and securely, Job 11:19; Isa. 14:30; to waters resting on the bosom of the earth, Gen. 49:25; to a curse which rests upon any one, Deu. 29:19.

HIPHIL—(1) to make (a flock) to lie down, Cant. 1:7; men, Eze. 34:15; Isa. 13:20.

(2) to lay stones in stibium, as a cement, Isaiah 54:11.

Derivatives מרביץ, and—

**רבץ** m. [with suff. רבצו]—(1) a couching place of flocks, of beasts, Isa. 35:7; 65:10; Jer. 50:6.

(2) a quiet domicile (of men), Pro. 24:15.

**רבק** an unused root, Arab. ربق to tie firmly, to bind fast, especially an animal. Hence מרבק and—

**רבקה** (Arab. ربة "a rope with a noose," not unfit as the name of a girl who ensnares men by her beauty), [Rebekah], Rebecca, the wife of Isaac, Gen. 22:23; 24:15, seqq.

מרבין see רב Ch.

**מרבין** m. Ch. only in pl. מרבין nobles, princes, Dan. 4:33; 5:1, seqq.; 6:18.

**רבשקה** (Aram. רבשקה "chief of the cup-bearers"), [Rabshakeh], pr. n. of a captain of Sennacherib, 2 Ki. 18:17; Isa. 36:2.

**רב** an unused root, cognate to רנם to heap up stones, clods; whence pr. n. ארונב, and—

**רבב** pl. const. רבבי a clod. Job 21:33, "the clods of the valley are sweet unto him," i. e. the earth is light upon him. Job 38:38, ירנבים ירנבי, "and (if) the clods cleave fast together," adhere.

**רנו** fut. ירנו TO BE MOVED, DISTURBED, 2 Sam. 7:10; Isa. 14:9. (This signification variously applied lies in the primary stock רנ, רע, and even רה, compare רנה, רנן, רנש, רנה and see below at the root רעע. To this agree Sanscr. rag to move oneself, and figuratively rāga, Gr. ἀργή, anger, grief,



ḡḡṣw (ḡḡw), Germ. *regen*, and with another letter added at the beginning, *frango* (*fregi*, *fragor*) *fraden*, etc. To this root, the last letter of which is a sibilant, approach very nearly רגש, רגש, which see.) Specially—

(1) *to be moved with anger, to be angry*, Prov. 29:9; Isa. 28:21; followed by ל against any one,

Eze. 16:43. Compare Hithpael. (Syr. רגז id.)

(2) *to be moved with grief*, 2 Sa. 19:1.

(3) *with fear, to tremble, to quake*; Arab. رجز Ps. 4:5; Isaiah 32:10, 11; followed by מִפְּנֵי on account of any thing. Deut. 2:25; Isa. 64:1. Also used of inanimate things, Joel 2:10; Isaiah 5:25; Isa. 18:8; Mic. 7:17; יִרְגְּזוּ מִמְּסִכְתֵּיהֶם "they shall tremble out of their hiding-place," i.e. they shall go out trembling from their hiding-places to give themselves up to the victors.

(4) for joy, Jer. 33:9.

HIPHIL—(1) *to move, to disturb, to disquiet*; followed by an acc. 1 Sam. 28:15; followed by ל Jer. 50:34.

(2) *to provoke to anger, to irritate*, Job 12:6.

(3) *to cause to fear, to make tremble*, Isaiah 14:16; 23:11; inanimate things, Isaiah 13:13; Job 9:6.

HITHPAEL, *to act with anger, to be tumultuous*; followed by ל against any one, Isa. 37:28, 29.

Derivatives, רגז, רגז, רגז, רגז.

רגז Chald. *to be angry*. Aph. *to irritate, to provoke to anger*, Ezr. 5:12.

רגז Chald. *anger*, Dan. 3:13.

רגז masc., *trembling*, Deut. 28:65; see the root No. 3.

רגז m.—(1) *commotion, perturbation*, Job 3:17, 26; 14:1; Isa. 14:3.

(2) *tumult, raging*, e.g. of a horse, Job 39:24; of thunder, Job 37:2.

(3) *anger*, Hab. 3:2.

רגז f. *trepidation, trembling*, Eze. 12:18.

רגז pr. *to move the feet, to go, to tread* (denom. from רגל, cogn. (רגל), specially—

(1) *to go about, to calumniate and slander*; hence *to calumniate*, Ps. 15:3.

(2) *to tread upon garments which are to be washed and cleansed from dirt*; hence רגל a washer, a fuller. See the pr. n. רגל רגל.

PIEL, i. q. Kal, *to go about*—(a) *to calumniate*, 2 Sa. 19:28; followed by פ of pers.—(b) *in order to explore, to explore*; followed by an acc. Josh. 14:7;

Jud. 18:2, 14, 17; 2 Sam. 10:3, etc. Part. מרגל: *spy, an explorer*, Gen. 42:9, seq.; Josh. 6:22.

TIPHEL מרגל i. q. Syr. *to teach to go, to lead* (children) by the hand, Hos. 11:3.

רגל f. with suff. רגלי, dual (also for the pl. Lev. 11:23, 42) רגלים, const. רגלי, comm. (m. Pro. 1:16; 7:11; Jer. 13:16), pl. רגלים signif. 2.

(1) A FOOT (a primitive noun, but from the primary and bisyllabic stock *rag*, to move, see under רגז), and specially, the foot strictly, below the legs and ancles; see Dan. 2:33. Notice should be taken of the following phrases:—(a) *to be in the feet* (footsteps) of any one, i.e. to follow after him, Exod. 11:8; Jud. 4:10; 5:15; 8:5; 1 Sam. 25:27; 2 Sa. 15:17. (Arab. في أثر in the footstep, i. q. behind.)—(b) *to be behind* Gen. 30:30, and רגלי behind any one, after any one, Hab. 3:5 (opp. to לפני);

1 Sa. 25:42; Job 18:11. (Syr. رجلي id.)—(c) *to irrigate land with a machine worked by the feet*, such as is now used in Egypt in watering gardens, see Philo, De Confusione Linguar. tom. iii. p. 330, ed. Pfeiffer, and Niebuhr's Trav. P. i. page 149.—(d) *water of the feet*, Isa. 36:12 קרי, a euphemism for *urine* (compare Eze. 7:17; 21:12); like the Syr

رجل, and simply رجلا; and in like manner—(e) *hair of the feet*, used for the hair of the pudenda, Isa. 7:20. No attention however is to be paid to the opinion that רגלים is to be absolutely understood of the pudenda, as in Isa. 6:2; Ex. 4:25.

(2) metaph. *step, gait, pace*. Gen. 33:14, רגלי "at the rate of the pace of the cattle," i.e. as the cattle can go. Hence pl. רגלים *steps, beats of the foot, times*, like פעמים No. 3, Exod. 23:14, Nu. 22:28, 22, 33.

Derivatives, רגל, רגלי, מרגלות.

רגל & רגל Ch. f. (see however Dan. 2:41), a foot. Dual רגל, emphat. רגל Dan. 2:41; 7:7.

רגלי m. (denom. from רגל), *footman*, always in a military sense, Ex. 12:37; Nu. 11:21. Pl. רגלים Jer. 12:5. (Arab. رجل, رجل id., cogn. to رجل a man;

Syriac رجلي.)

רגלים ("place of fullers"), [Rogelim], pr. n. of a town in Gilead, 2 Sa. 17:27; 19:39

רגם—(1) TO BRING TOGETHER TO HEAP UP

pr. TO PILE, i.q. Arab. رجم and رجم VIII. to be piled up, brought together (kindred to the roots נם, כם, עם, as to which see under the verbs נמם, עמם); whence רנקה; also, to join together (compare Arabic رجم, רנקה a friend). Specially—

(2) to pile up stones (see רנקה), to cast stones, to stone. (Ch. רנם to cast dust, stones, or arrows.)—(a) followed by על of pers. to stone to death. Eze. 23:47. רנמו עליהם אבן "they shall stone them with stones."—(b) followed by 2 of pers. Lev. 24:16; and with the addition of אבן 1 Ki. 12:18.—(c) followed by acc. of pers. Lev. 20:2, 27; frequently with רנמו ibid.; רנמו בנאנים Nu. 14:10; or אבן Lev. 24:23.

(3) to lay on colours, to daub anything, to colour, to paint, i.q. רנם, a sense derived from that of throwing, as we speak of throwing anything upon paper, and the first sketch of a painter is called in German Entwurf. Hence רנמן a precious colour, purple.

By a similar figure, from רנם, in the signification of throwing, comes רנם prop. to set over, across (übersetzen) a river; hence to translate from one language to another, to interpret.

Derivatives, from signif. 1, רנם [signif. 2, רנקה]; signif. 3, רנמן, ארנמן, רנמן.

רנם (i.q. Arabic رجم "friend (sc.) of God," compare the root No. 1), [Regem], pr. n. m. 1 Chr. 2:47.

רנם מלך ("friend of the king"), [Regem-melech], pr. n. m. Zec. 7:2.

רנקה f. band, company, Ps. 68:28.

רנ TO MURMUR, TO REPINE; hence to be contentious, Isa. 29:24. (This root is not found in the cognate languages. The verbs רנם, רנקה are cognate; see under רנ.)

NIPHAL, id. followed by 2 of pers. Deut. 1:27; Ps. 106:25.

רנע—(1) TO TERRIFY, ESPECIALLY TO RESTRAIN BY THREATENING. Isa. 51:15, ויחמו וינעו "restraining the sea when the waves rage." (LXX. well, *ῥαπάσσειν*; Targ. rebuking.) Jer. 31:35; Job 26:12, בְּכֹחוֹ רָנַע הַיָּם "by his power he rebuked the sea," (in the other hemistich, "by his wisdom he striketh through its pride"). Compare וַיִּשְׁרַח Psalm 106:9; Nah. 1:4.

(2) intrans. to be afraid, terrified, to shrink together for fear, to be still (compare رجع to

return; Æth. ረገዐ: to contract, to coagulate as milk; and as to the sense רָנַע, רָנַח, רָנַח. Job 7:5, וַיִּפְאֵם "my skin contracts (sometimes draws together and heals) and again breaks out." Syr. "my skin is contracted.")

(3) i.q. Arab. رجع, to tremble (pr. to be terrified), also used of a tremulous motion of the eye, to wink; see Hiph. and the noun רנע.

NIPHAL, i.q. Kal No. 2, to be still (used of a sword), Jer. 47:6.

HIPHAL—(1) causat. of Kal No. 2, to still, to make still, to give rest (to a people), Jer. 31:2; 50:34; also for to set, to found, to establish. Isa. 51:4, מִשְׁפָּטִי לְאוֹר עַמִּים אֲרִנֶּה "I will set my law [judgment] for a light of the nations."

(2) intrans. to rest, to dwell quietly, Deuteron. 28:65; Isa. 34:14.

(3) to wink, with the eye, see Kal No. 3, Jerem. 49:19, כִּי אֲרִנֶּה אֲרִינֶה "I will wink, I will make him run," i.e. he shall run away at my wink. Jer. 50:44. Prov. 12:19, עַד-אֲרִנֶּה "while I wink," i.e. for a moment. Oppos. to לָעַד for ever.

[Derivatives, מְרִנָּה, מְרִנָּה and the two following words.]

רנע adj. [pl. const. רנעי], quiet, resting, see Kal No. 2, Ps. 35:20.

רנע m. pr. a wink, hence a moment of time, see Kal No. 3 (like momentum for movimentum), Ex. 33:5; Isa. 54:7. רנע Job 21:13; רנע Ps. 73:19; Lam. 4:6, and רנע Job 34:20, in a moment, suddenly, instantly. רנע in a little moment, Isa. 26:20; Ezr. 9:8. רנעי—(a) every moment, as often as possible, Job 7:18; Isa. 27:3.—(b) suddenly, Eze. 26:16.

רנש (kindred to the root רעש) TO RAGE, TO MAKE A TUMULT, used of the nations, Ps. 2:1. (In Targg. for the Heb. רנקה.) Hence רנש, רנקה.

רנש Ch. i.q. Heb.

APHEL, to run together with tumult, Dan. 6:7, 12, 16.

רנש m. Psalm 55:15, and רנשה f. Psalm 64:3, a crowd (of people).

רד TO SPREAD, TO PROSTRATE on the ground, hence to subdue e.g. peoples, Ps. 144:2; Isa. 45:1; where the inf. is רד, for רד. Compare cogn. רדה.

HIPHAL, to extend, to spread out, hence to overlay with gold, 1 Ki. 6:32.

Derivatives, רדיד, and pr. n. רדי.



**יָרָה** fut. apoc. יִרָה—(1) TO TREAD (with the feet), e.g. a wine-press, *Joe.* 4:13; followed by **אֶת** on any person, *Ps.* 49:15.

(2) to subdue, to rule over, followed by **אֶת** *Gen.* 1:28; *Lev.* 26:17; and acc. *Eze.* 34:4; *Ps.* 68:28; *Isa.* 14:6; absol. *Nu.* 24:19; 1 *Ki.* 5:4. Poet. used of ravaging fire, *Lam.* 1:13, "from on high he hath sent fire into my bones וַיִּרְדֵּה and it ravageth in them." (compare **יָרָה** of a ravaging fire, *Barhebr.* p. 216).—*Jeremiah* 5:31, "the prophets prophesy lies וַיִּרְדּוּ עַל־יְדֵיהֶם and the priests rule by their guidance." In this place **יָרָה** may be taken in the Syriac sense to teach, a notion which arises from that of correction (compare **לָמַד**, *παιδεύειν*), although the priests rarely exercised the office of teachers [which was however part of their duty].

(3) Figuratively, to possess oneself of, to take possession of (as honey from a hive). *Jud.* 14:9. *LXX.* ἐξῆλε. *Vulg.* *sumpsit*. *Ch.* נָסַח tore away. The Talmudists use this word for taking bread out of an oven.

[**PIEL**, i. q. *Kal*, to break up, to tread upon, *Jud.* 5:13.]

**HIPHIL**, causat. of *No.* 2, *Isa.* 41:2.

[Derivative, **מִרְדָּה**.]

**רָדָה** ("subduing"), [*Raddai*], *pr. n. m.* 1 *Ch.* 2:14.

**רִדְדָה** *m.* (from the root **רָדָה**), a wide and thin female garment, a cloak, *Isai.* 3:23; *Cant.* 5:7. (*Chald.* and *Syr.* id.)

**רָדַם** not used in *Kal*, *pr.* TO SNORE, TO SLEEP HEAVILY, an onomatop. word. Compare *Gr.* *δραφθαίω*, *δρῆθω* (to snore), and the *Lat.* *dormio*.

**NIPHAL** **יָרַדָם**—(1) to sleep heavily, *Proverbs* 10:5; *Jon.* 1:5, 6.

(2) to fall down astounded, *Dan.* 8:18; 10:9; *Ps.* 76:7. Compare *Jud.* 4:21.

Derivative, **מִרְדָּמָה**.

**רִדְדָיִם** 1 *Ch.* 1:7 (and *Gen.* 10:4, *Sam.* and *LXX.* where in the *Heb.* text is **רִדְדָנִים**), *pr. n.* of a Greek nation (sprung from *Javan*) who are joined with the *Cyprians* (**רִתְיָיִם**). I have no doubt that the *Rhodi-ans* are meant, who are described as being of the same origin as the *Cyprians*, and as comprehended under the same name of *Chittæ* by *Epiphanius*, who was himself a *Cyprian* (*Adv. Hæret.* 30, § 25). [In *Thes.*, *Ges.* considers that **רִדְדָנִים** is the true reading, and that the *Dardani-ans* (*Trojans*) are meant.]

**יָרַךְ** fut. יִרְכֵּה—(1) TO FOLLOW AFTER earnestly TO PURSUE; followed by an acc., *Ps.* 23:6; and **אֶת־יָרַכְנִי** *Jud.* 3:28, **יָרַכְנִי אֶת־יָרַכְנִי** "follow after me quickly." Figuratively to follow after, e.g. righteousness, *Pro.* 21:21; peace, *Psalms* 34:15 (also wickedness, *Psalms* 119:150); the wind, *Hos.* 12:2.

(2) to persecute in a hostile sense; Absol. *Gen.* 14:14; followed by an acc., verse 15; followed by **אֶת־יָרַכְנִי** *Gen.* 35:5; *Exod.* 14:4; **אֶת־יָרַכְנִי** *Jud.* 7:25; **יָרַכְנִי** *Job* 19:28.

(3) to put to flight, *Lev.* 26:36.

**NIPHAL**, pass. of *Kal*, *Lam.* 5:5. Part. **נִרְכָּה** *Ecc.* 3:15, that which is past; *pr.* driven away, chased away.

**PIEL**, i. q. *Kal*; but only used in poetry.—(1) to follow after any one, *Pro.* 12:11; 28:19; justice, *Pro.* 15:9; 19:7, "he pursues words," i. e. (the poor man) catches at the words of retiring friends, and trusts in them.

(2) to persecute in a hostile manner, *Nah.* 1:8; *Prov.* 13:21.

**PUAL**, to be driven away, to be scattered, *Isa.* 17:13.

**HIPHIL**, to pursue, *Jud.* 20:43.

Derivative, **מִרְכָּה**.

**רָהַב**—(1) TO RAGE, TO BE FIERCE; followed by **אֶת** to act fiercely against any one, *Isaiah* 3:5 (*Syr.* **רָהַב** to rage; kindred to the roots **רָהַב** and **רָעַב**, and others beginning with **רָה**, *see* under **רָהַב**). Hence to press upon, to urge on; followed by an acc., *Prov.* 6:3, **רָהַב הָעֵד** "be urgent on thy friend."

(2) to tremble, to fear, i. q. *Arab.* **رَهَب**, *Isaiah* 50:5 (according to some copies), where it is joined with **פָּתַח**. The common reading is **רָהַב**.

**HIPHIL**—(1) to render fierce, courageous, *Ps.* 138:3.

(2) to press greatly, *Cant.* 6:5.

Derivatives, **רָהַב**, **רָהַב** and—

**רָהַב** *m.* [*plur.* **רָהַבִּים**], proud, fierce, *Ps.* 40:5.

**רָהַב** *m.*—(1) fierceness, insolence, pride. *Job* 9:13, **עֹלְמֵי רָהַב** "proud helpers;" used figuratively of the sea, *Job* 26:12.

(2) [*Rahab*], a poetical name of *Egypt* (probably of *Egyptian* origin, but accommodated to the *Hebrew* language; however, no one has yet shewn a probable etymology in the *Coptic* language; see *Jablonskii* *Opuscul.* ed. te Water, i. 228), *Isa.* 51:9; *Psa.* 87:4; 89:11. *Isa.* 30:7, allusion is made to the *Hebrew* etymology in these words, **רָהַב הֵם שָׂקָה** "insolence

(i. e. the insolent;) they sit still," i. e. boasting and grandiloquent, they are altogether inactive; no doubt a proverbial expression.

**רוּב** m., *pride*; and meton. that of which one is proud, Ps. 90:10.

**רוּחַ** an unused root; Arab. رَحَى to cry out; whence—

**רוּחָה** ("outcry"), [*Rohgah*], pr. n. m., 1 Chron. 7:34 קרי; for which רוּחָה כתיב.

**רוּחָה** a spurious root, Isa. 44:8; see רוּחָה.

**רוּחַ** an unused root; i. q. Aram. רוּחַ = רוּחַ to run, to flow (as water); compare let. ה. Hence—

**רוּחַ** m. pl. רוּחִים (1) watering troughs, Gen. 30:38, 41; Ex. 2:16.

(2) ringlets, curls, apparently so called from their flowing down, Cant. 7:6.

**רוּחַ** m., carved or fretted ceiling, so called from the hollows in it like troughs (compare LXX. φάρυμα from φάρη, a manger). Cant. 1:17 קרי; רוּחִינִי; a few MSS. have the plur. רוּחִינִי Vulg. laquearia. In רוּחִינִי there is רוּחִינִי which see.

**רוּחַ** an unused root, which seems to have had the signification of *making a noise, raging*, similarly to the cognate words, רוּחַ, רוּחַ; also רוּחַ, רוּחַ. Hence רוּחַ, Arab. رُحْمٌ, multitude, in the pr. name

רוּחַ. From that lost form it appears to me that, by softening the letters, have sprung both רוּחַ and Arab. رُحْمٌ multitude.

**רוּ** Ch. (for רוּ) appearance, Dan. 3:25, from the Hebr. root רוּחַ.

**רוּב** i. q. רוּב to strive, to contend. Traces of the root, Med. Vav, are found in the pr. n. רוּבֵּל, רוּבֵּל.

**רוּחַ** (1) i. q. Arab. رَاحَ TO WANDER ABOUT, TO RAMBLE, specially used of beasts which have broken the yoke, and wander freely; also to enquire after, to seek (by running about), Conj. III, IV. to desire, to wish. Hence used of a people who, having, as it were, broken God's yoke, go on unbridled, Jer. 2:31; Hos. 12:1, יְהוּדָה עַד רֹד עִשְׂבָּל, "Judah acts unreinedly towards God."

(2) to follow after, like the Æthiop. ረፈረፈ: see פְּרִיזִים.

Hirul, i. q. Kal No. 1, Gen. 27:40, וְהָיָה פֶּאֶשֶׁר

וְפָרַקְתָּ עָלָיו מַעַל צִנְאוֹתָיָהּ "and it shall be when thou shalt go free, that thou mayest break his yoke from off thy neck." Used of one driven up and down by cares and solitudes, Ps. 55:3.

Derivatives, מְרִידִים, and pr. n. אֶרֶץ.

**רוּחַ** TO DRINK LARGELY, TO BE SATISFIED WITH DRINK (like שָׂבַע to be satisfied with food); once with fatness (which is drunk and sucked in rather than eaten), Ps. 36:9. (Aram. שָׂבַע to be drunken.) Followed by an acc. Ps. 36:9, and מִן of the thing, Jer. 46:10, see Hiphil. Poet. it is applied to a sword drinking in blood, ibid., to persons satisfied with sexual pleasures, Prov. 7:18.

PIEL—(1) i. q. Kal, but intens. to be fully satiated, or irrigated (of the earth), Isa. 34:7, followed by מִן; also to be drunken, said of a sword (see Syr.), ibid. verse 5.

(2) causat. to give to drink, to irrigate, e. g. fields, Ps. 65:11; followed by two acc. Isa. 16:9, אֶרְוֶיךָ דְּמַעְתִּי "I will water thee with my tears." אֶרְוֶיךָ, the letters being transposed for אֶרְוֶיךָ (see Lehrs. p. 143); also to satiate any one with fat (followed by two acc.), Jerem. 31:14; sexually, Prov. 5:19.

HIPHIL, to give to drink, to water, Jer. 31:25; Lam. 3:15; a field, Jer. 55:10; to satiate (with fat), Isa. 43:24 (compare Ps. 36:9; Jer. 31:14).

Derivatives, רוּחָה, רוּחָה, and—

**רוּחַ** m. adj. satiated with drink, Deut. 29:18; watered, of a garden, Isa. 58:11; Jer. 31:12.

רוּ see רוּ.

**רוּחַ** cognate to רוּחַ, prop. TO BE AIRY (luffig); hence to be spacious, ample, loose. Impers. יְרוּחֵלִי it is spacious to me, i. e. I breathe, I am refreshed, Job 32:20; 1 Sa. 16:23. Opp. to לֵי.

PUAL מְרוּחָה airy, spacious, Jer. 22:14. Hence רוּחָה and—

**רוּחַ** m.—(1) space, Gen. 32:17.

(2) relaxation, liberation from distress, Esth. 4:14.

**רוּחַ** not used in Kal, TO BREATHE, TO BLOW, especially with the nostrils (an enomatopoet. root, like the cogn. פָּוַח to blow, especially with the mouth, and נָחַ prop. to respire. Arab. رَاحَ to rest, prop. to respire, fidh verschrauben. In the Germanic languages, in the same sense is the old root huch, hugh;



whence Allem. *hugi*, Swed. *hugh* = רוח spirit, Germ. *hauchen*).

**חִירָחַל** הָרִיחַ (*riechen*), to *smell* (as is done by drawing the air in and out through the nostrils, *durch Ein- und Ausziehen der Luft*), followed by an acc. Gen. 8:21; 27:27. Metaph. for *to feel* (fire brought near), Jud. 16:9; to *presage* (as a horse, the battle, which, however, in fact, is through scent), Job 39:25.—Followed by **כִּי** to *smell with pleasure, to be pleased with the smell* of any thing, Ex. 30:38; Lev. 26:31; hence, generally, to *delight in*, Am. 5:21; Isa. 11:3, "הִירָחוּ בְּיִצְחָק" "his delight shall be in the fear of Jehovah." The signification of a *sweet smell* is often applied to that which pleases, with which we are delighted, see **בְּשֵׁם**, **נִיחַם**.

Derivatives, **רוּחַ**, and pr. n. **רוּחוֹ**, and especially—

**רוּחַ** fem. (more rarely m., 1 Ki. 19:11), pl. **רוּחוֹת**, Jer. 49:36.

(1) *spirit, breath*—

(a) *breath of the mouth*, *פֶּה* **רוּחַ** *des Mundes*, fully, **רוּחַ** *Psa. 33:6* (here spoken of the creative word of God), **רוּחַ** *Isa. 11:4*. Hence used of any thing quickly perishing, like syn. **הֶבֶל** Job 7:7; Ps. 78:39. Often used of the *vital spirit* (*Αἷθην*), Job 17:1; 19:17; Ps. 135:17; more fully, **רוּחַ חַיִּים** Gen. 6:17; 7:15, 22. **רוּחַ** *to return the breath, to respire*, Job 9:18; compare No. 2.

(b) *breath of the nostrils, snuffing, snorting*, Job 4:9; Psa. 18:16; Hence *anger* (compare **אָף** from **אָנַף** to breathe), Jud. 8:3; Isa. 25:4; 30:28; Zec. 6:8; Pro. 16:32; 29:11.

(c) *breath of air, air in motion, i.e. breeze*, Job 41:8; **רוּחַ** *to snuff up the breeze*, Jer. 2:24; 10:14; 14:6; **רוּחַ הַיּוֹם** the breeze of the day, i.e. the evening, when a cooler breeze blows, Gen. 3:8;

compare Cant. 2:17; 4:6 (Arab. **مَجْل**, evening, **مَجْل** to do at evening). It is more often *the wind*, Gen. 8:1; Isa. 7:2; 41:16; a *storm*, Job 1:19; 30:15; Isa. 27:8; 32:2. The air was supposed to be put in motion by a divine breath (see Exod. 15:8; Job 15:30), and therefore *the wind* is called **רוּחַ אֱלֹהִים** the blast of God, 1 Ki. 18:12; 2 Ki. 2:16; Isaiah 40:7; 59:19; Eze. 3:14; 11:24 (not Gen. 1:2; see No. 4) [it is clear that all these passages alike speak of the *Spirit of God* himself, and not of any wind supposed to be moved by the breath of God]. Wings are poetically ascribed to the wind, Ps. 18:11; 104:3; Hos. 4:19; compare Ovid, *Met.*, i. 264.

*Wind* is also used—

(1a) of a quarter of heaven. Compare **רוּחַ הַקִּדְרִים** the eastern quarter, Eze. 42:16, 17; comp. 18, 19;

**רוּחַ הַרְבַּע** the four quarters of heaven, 37:9; 1 Ch 9:24.

(bb) of any thing vain, Isa. 26:18; 41:29; Mis 2:11. **רוּחַ דְּבָרֵי** vain words, Job 16:3. **רוּחַ** *vain knowledge*, 15:2; **רוּחַ** *vain desire* (comp. Gr. *ἀέρα τῦπτειν*, Il. xx. 446; *εἰς ἀέρα λαλεῖν*, 1 Cor. 14:9), see **רוּחַ**, **רוּחַ**.

(2) i. q. **נֶפֶשׁ** No. 2, *ψυχή, anima, breath, life, the vital principle*, which shews itself in the breathing of the mouth and nostrils (see No. 1, a, b, whether of men or of beasts, Ecc. 3:21; 8:8; 12:7. Hence there is said **רוּחַ חַי** the life of my spirit (my life), Isa. 38:16; **רוּחַ** Gen. 45:27; and **רוּחַ** my spirit, life, returns, Jud. 15:19; 1 Sa. 30:12, i. e. *I revive*. **אֵין רוּחַ בּוֹ** "there is no spirit in it," prop. said of dead and inanimate things, Eze. 37:8; Hab. 2:19; and metaph. used of any one stupified with astonishment and admiration, 1 Kings 10:5. Sometimes *the human spirit* is called also **רוּחַ אָלוֹהִים** Job 27:3, as being breathed into man by God, and returning to him, Gen. 2:7; Ecc. 12:7; Psa. 104:29; comp. Nu. 16:22. Twice in prophetic visions, *spirit* is used of a certain *divine and miraculous power* by which things otherwise inanimate are moved, Eze. 10:17; Zec. 5:9. [These passages do not apply; the Spirit of God is spoken of in the one, and the wind in the other.]

(3) *animus*, i. q. **נֶפֶשׁ** No. 3, *the rational mind or spirit*—

(a) as the seat of the senses, affections, and emotions of various kinds. Pro. 25:28, "a man who does not rule **רוּחוֹ** his affections," or spirit, Genesis 41:8, "his mind was agitated," hither and thither; Dan. 2:1; to this is ascribed both patience (**רוּחַ** Ecc. 7:8) and impatience (**רוּחַ** which see); and fear (Isa. 61:3); and strength of the mind (Josh. 2:11; 5:1; comp. Hab. 1:11; Isa. 19:3); and pride (**רוּחַ**, **גִּבּוֹרָה**), and a quiet lowly mind (see **רוּחַ**, **שָׁפָל**), affliction, Gen. 26:35; Isa. 65:14; Psa. 34:19.

(b) as to the mode of *thinking* and *acting*, in which sense there is attributed to any one a steadfast mind (Ps. 51:12); manly (Pro. 18:14); faithful (Pro. 11:13; Ps. 32:2); and new and better, Ezek. 11:19; 18:31, etc. It is sometimes used of a *spirit* or *disposition* common to many, as **רוּחַ זְנוּנִים** (*propensio ad scortationes*, *Geist der Fureur*), Hos. 4:12; **רוּחַ** Isa. 19:14; **רוּחַ הַדְרָקָרִי** 29:10; and such a disposition (such a spirit) is said to be divinely given to men, and to be poured upon them from heaven, compare Eze. 36:26, 27. Similar is Isaiah 28:6, "Jehovah shall be **רוּחַ** קִשְׁקֶשׁ לְיִשְׂרָאֵל

טַפְּשָׁם," i.e. he will, as it were, fill all the judges with a spirit of justice.

(c) of will and counsel, hence הָעֵזֶר אֶתְדַּוְּתָהּ פ' to stir up any one's spirit to any thing, 1 Chr. 5:26; 2 Chr. 21:16; 36:22; Ezr. 1:1; Hagg. 1:14; Ezr. 1:5; and in a sense not very different בָּפ' רוּחַ to put an intention into any one, 2 Ki. 19:7; נִדְּבָהּ whose mind, will, impels him, Ex. 35:21; עָלָה עַל רוּחַ Ps. 51:14; and then רוּחַ נִדְּבָהּ, i. q. עָלָה עַל לֵב to arise into the mind and to occupy the mind (as any counsel), Eze. 20:32.—1 Chr. 28:12, "a pattern of all things, אֲשֶׁר הָיָה בְּרוּחַ עִמּוֹ that he had in his mind" [surely *The Spirit* here must be the Spirit of God]. More rarely—

(d) it is applied to the *intellect*, Ex. 28:3; Job 20:3; 32:8, 18; Isa. 29:24; 40:13; Psalm 139:7. [These two last passages, and, perhaps, more, belong to the Holy Ghost, and not to intellect.]

(4) רוּחַ יְהוָה, רוּחַ הָאֱלֹהִים the Spirit of God, rarely רוּחַ קֹדֶשׁ the Holy Spirit of God (always with suff. רוּחַ קֹדֶשׁ Ps. 51:13; Isa. 63:11, 12), more rarely קֹדֶשׁ Nu. 27:18; Hos. 9:7; the divine power, which, like the wind and the breath, cannot be perceived, and by which animated beings live, Job 27:3; 33:4; Ps. 104:29; compare Gen. 6:3; by which all the universe is animated, filled with life and governed (ζωοποιεῖται), Gen. 1:2; Ps. 33:6; Job 26:13; Isa. 34:16; by which men are led to live both wisely (Job 32:8) and honestly, Ps. 51:13; 143:10; [These various things said by Gesenius must be taken as a defective designation of the Holy Ghost himself.] Especially the Old Testament refers to the divine Spirit, peculiar endowments of mind, as that of an artificer, Ex. 31:3; 35:31; of a prophet, Num. 24:2; 1 Sam. 10:6, 10; 19:20, 23; Isaiah 42:1; 59:21; (whence רוּחַ אֵישׁ used of a prophet, Hos. 9:7; and הָרוּחַ as a personification of the prophetic Spirit, 1 Ki. 22:21; 2 Chr. 18:20); of an interpreter of dreams, Gen. 41:38; also the courage of a military leader, Jud. 3:10; 6:34; 11:29; 13:25; and kingly virtues, Isa. 11:2, seqq.; and the same Spirit is given to some and taken away from others (1 Sam. 16:13, 14), is transferred from one to another (Nu. 11:17; 2 Ki. 2:15); but in the golden age [the reign of the Messiah] it is to be conferred upon all men, according to Joel 3:1; Isa. 44:3; 59:21. It is sometimes put in opposition to בָּשָׂר Isa. 31:3; Zec. 4:6; see בָּשָׂר No. 2.

רוּחַ Chald. i. q. Hebr.—(1) *wind*; pl. const. Dan. 7:2.

(2) *mind*, Dan. 5:20.

(3) *the Spirit* (of God), Dan. 4:5; 5:12.

רְוָחָה f. *relaxation, respite*, Ex. 8:11; Lam. 3:56.

רְוָיָה f. *abundant drink, abundance*, Ps. 22:5 66:12. Root רוּחַ.

רוּם f. רוּם, apoc. יָרוּם, conv. יוּרָם.

(1) TO LIFT UP ONESELF, TO RISE (comp. the kindred roots רוּם, אָרַם, הָרַם, עָרַם. A trace of a transitive power appears in the pr. n. יְהוֹרָם whom *Jehovah lifts up*), Gen. 7:17; hence, *to arise*, Psa. 21:14; *to arise, to grow* (of worms), Ex. 16:20. Metaph.—(a) *the heart is lifted up* (is proud), Deu. 8:14; 17:20; עֵינַי רוּמוּ eyes are lifted up (loftily), Pro. 30:13.—(b) *to show oneself powerful*, Ps. 57:6; followed by עַל to triumph over any one, Ps. 13:3.

(2) *to be exalted, to become high*, used of a way which is cast up, Isaiah 49:11; metaph. *to become powerful* (especially used of the hand, Deu. 32:27; see part.) *to be extolled with praises*, Ps. 18:47.

(3) *to be high, lofty*, Job 22:12; especially used of those who are eminent in power and glory, Psalm 46:11; Mic. 5:8; also *to be remote, to be far distant*, but only used of God, who, if he be far off and does not come down to bring aid, is indeed on high, Isa. 30:18; compare מָרוֹם Ps. 10:5.

Part. רוּמָה, f. רוּמָה—(1) *lifted up, high*, e.g. of the hand of God, in threatening, Isa. 26:11. רוּמָה with uplifted hand, i. e. openly, proudly, and fiercely, Ex. 14:8; Num. 33:3, compare 15:30, and רוּעַ רוּמָה Job 38:15.

(2) *high, lofty*, used of a seat, Isa. 6:1; a mountain, Eze. 20:28, etc.; of a man of tall stature, Deu. 1:28; 2:10, 21, compare Isa. 10:33. Pl. רוּמִים the high places of heaven, Ps. 78:69. Metaph.—(a) used of a loud voice, Deu. 27:14.—(b) *powerful*; whence רוּמָה יָד a powerful hand, Deut. 32:27.—(c) of elated mind, *proud*, Job 21:22. עֵינַי רוּמוּ proud eyes, Ps. 18:28.—(d) *difficult* to be understood, Prov. 24:7 (where in the Arabic manner it is written רוּמוֹת; compare שָׁנִיב).

NIPHAL, see under the word רוּם.

PILEL, to רוּם, to *raise, to make high*; hence *to build* a house, Ezr. 9:9; *to cause to grow* (as the waters a plant), Eze. 31:4; *to bring up* children, Isa. 1:2; 23:4.—Metaph.—(a) *to place any one in a high and safe place, to put in safety* (see רוּסְיָה), Ps. 27:5; 18:49, compare 9:14.—(b) *to lift up, to exalt*, to bestow honours upon one of low estate, 1 Sam. 2:7.—(c) *to exalt as victor*, Job 17:4.—





PALEL, fut. יִלָּע *to be shouted for joy*, Isaiah 16:10.

HITHPALEL הִתְרַנֵּעַ *to shout for joy*, Ps. 60:10; 65:14; 108:10.—The same form is found from the verb רָנַע, which see.

Derivatives, תְּרַנֵּעָה ["and רָנַע"].

רָרָה TO RUB OR POUND IN PIECES (*reiben*, *zerreiben*); hence רִיפּוֹת, and תְּרַנֵּעָה, which see.

PULAL רֹפֵף *to be moved as if struck, shaken*, Job 26:11.

רָץ TO RUN (*Æth.* ረገጽ: *Aram.* رَهت, רִהַת; id.; compare under the letter ה), Gen. 18:7; 24:20; 29:12, and very often. Figuratively, Jer. 23:21, "I have not sent (those) prophets; (but) they run," betake themselves to the prophetic function with evil assiduity. Ps. 119:32, "I will run in the way of thy commandments," "I will carefully walk in them." Hab. 2:2, "that he who readeth may run," may read without difficulty. Used of inanimate things, Psalm 147:15. Specially—(a) *to rush upon in a hostile manner*, followed by אֶל and עַל Job 15:26; 16:14; followed by an acc. Ps. 18:30.—(b) followed by פָּ to flee to any one for safety, Pro. 18:10.

Part. pl. רָצִים and רָצִין 2 Ki. 11:13, *runners*.—(a) the horsemen, warriors of the Persian kings, whose business it was to carry the royal mandates to the provinces, Est. 3:13, 15; 8:14.—(b) the guard, and royal messengers of the Hebrews in the time of Saul, 1 Sa. 22:17; and of the kings after David, 2 Ki. 10:25; 11:6, seq.; prob. the same who in the reign of David were called פְּלִיָּה (which see). Compare 1 Ki. 1:5; 14:27; 2 Sa. 15:1.

PILEL רָצִין i.q. Kal, *to run* (as a chariot), Nah. 2:5.

HIPHIL, *to cause to run up*, Jer. 49:19; 50:44; hence *to lead up hastily, to bring quickly*, Gen. 41:14; 1 Sam. 17:17; *to cause to hasten*. Psalm 68:32, בֹּשֶׁת תְּרַנֵּן יְיָ לְאֱלֹהִים "Æthiopia will make her hands to hasten to God," either to worship him, or else to offer gifts.

Derivatives, מְרֹנָה, מְרֹנָה.

Note. Several forms of the verbs רָץ, as the fut. רָץ Niph. רָצִין, the noun מְרֹנָה No. II, take their signification from the verb רָצִין, which see.

רָרָה not used in Kal, pr. TO POUR ONESELF OUT, TO BE Poured OUT, hence *to be emptied*, whence רָק and רָקָה empty, which see. (Cognate apparently to the verbs רָקָה, רָקָה Gr. ἐπεύχουμαι, which the poets use of rivers emptying themselves, Latin *ructo, eructo*.)

HIPHIL הִרָרָה—(1) *to pour out*, Ps. 18:43; Ecc. 11:3; Zec. 4:12. Figuratively—(a) *to draw out*

a sword, Ex. 15:9; Levit. 26:33; Ezekiel 5:2, 12 12:14; a spear, Psal. 35:3.—(b) *to send forth, to lead out* soldiers to battle, Gen. 14:14. For the Heb. וִירָק the Sam. copy has וִירָק (וִירָק) *to muster*, from the Aram. root רָקָה, which is also expressed by the LXX. and Vulg.

(2) *to empty out*, as vessels, sacks, Gen. 42:35; Jer. 48:12; Hab. 1:17; also *to leave empty*, Isai. 32:6 (compare נָקַשׁ No. 2 fin.).

HOPHAL, pass. of No. 1. Jer. 48:11. Cant. 1:3, שָׁמֵן תִּזְרַק שְׁמֶךָ "an ointment (which) is poured forth (is) thy name," or "thy name is poured forth like ointment," the sense in both cases is the same; thy name gives a sweet odour (compare שָׁמֵן, שֶׁמֶן), it is pleasant and acceptable to all. If the former be the construction, then שָׁמֵן, if the latter, שָׁם is here used with a feminine; but I prefer the latter.

Derivatives, רִיק, רִיק, רִיק.

רָרָה TO FLOW, with an acc. *to emit mucor, saliva* (*caro pudendorum*), Lev. 15:3. (Arab. رَج, salivavit. With this accords the Germ. rüßren with the signification of flowing, whence Rühr dysentery.)

Derivative, רִיר.

רָרָה i. q. רָרָה No. 5, *poppy*.

רָרָה TO BE NEEDEY, TO SUFFER WANT, Psalm 34:11. Compare רָרָה in NIPHAL.—Part. רָרָה *poor, needy*, Prov. 14:20; 18:23; sometimes רָרָה Prov. 10:4; pl. רָרָה Prov. 13:23, and רָרָה Prov. 22:7.

HITHPALEL, *to feign oneself poor*, Prov. 13:7. See another under the root רָרָה.

Derivatives, רָרָה, רָרָה.

רָרָה (contr. from רָרָה "appearance," "beauty," or for רָרָה "friend" (fem.), whence Pesh. רָרָה), Ruth, pr. n. of a woman, an ancestress of the house of David, the history of whom is given in the book that bears her name.

רָרָה m. Ch. *a secret*, Dan. 2:18, 19; 4:6; plur.

רָרָה Daniel 2:29, 47. (Syr. رَوْن and رَوْن to conceal. رَوْن secret.)

רָרָה pr. TO SPREAD OUT, TO MAKE THIN AND LEAN, hence *to consume, to destroy* (comp. Arab. رَج, to suffer from ills, calamity). Zeph. 2:11. (The primary idea appears to me to be that of scraping, scraping away; so that the roots רָרָה, רָרָה, would be kindred, which see; and also Lat. rado. Arab. intrans. رَدَى, to be emaciated, enr. led.)



NIPHAL, *to become lean, to waste away*, Isaiah 17:4.

Derivatives, רוז, רוזן No. I, and—

רוה m. *lean*, used of a person, Eze. 34:20; of soil, Nu. 13:20.

I. רוזן m. (from the root רוה), *leanness*, hence *winning, phthisis*, Isa. 10:16; Ps. 106:15. Mic. 6:10, רוזן אֵיפֶת־רוזן “a lean ephah,” i. e. less than it ought to be.

II. רוזן (from the root רוז), i. q. רִאָן (of the form עֲשֹׂה=עֲשֹׂה), *a prince*, Prov. 14:28.

רוזן (“prince,” i. q. רִאָן) [Rezon], pr. n. of the founder of the kingdom of Damascus, 1 Ki. 11:23.

רוח an unused root; *to cry out with a clear* (i. e. loud) *voice* (cogn. to צרח); whence פִּרוּחַ which see.

רוי m. (from the root רוה), *destruction*. Isaiah 24:16, רוֹי לִי i. q. לִי אֵי (which immediately follows) “woe is me!”

רום i. q. Arab. and Aram. رَمَز (the sibilants being often transposed), *to wink with the eyes*, as done in insolence and pride, Job 15:12; where some copies have רומון.

רוזן i. q. Arab. رَزَن TO BE WEIGHTY, both as to weight and in a moral sense; hence רוזן pr. *weighty* (august); poet. for *prince, king*, Jud. 5:3; Psalm 2:2; Prov. 8:15; 31:4; Isa. 40:23.

Derivative, רוזן No. II. and pr. n. רוזן.

רחב TO BE OR BECOME WIDE, SPACIOUS (Arab. رَحَب, Eth. ረገገ: This root has arisen from a transp. of רחב; which the Samaritans have for רוה to be wide, spacious; pr. groß und luftig (feyn). Pr. used of chambers which are made wide, Eze. 41:7; used of a mouth opened wide, 1 Sam. 2:1; metaph. of a heart which is expanded with joy, Isa. 60:5.

NIPHAL, part., *to be spacious, wide*; spoken of meadows, Isa. 30:23.

HIPHAL—(1) *to make wide*, e. g. a bed, Isa. 57:8; a funeral pile (opp. to, *to make deep*, i. e. long), Isa. 30:33; also *to make spacious, long and broad*, e. g. baldness, Mic. 1:16; the borders or extent of a kingdom, Ex. 34:24; Am. 1:13; and even with an acc. of pers., Deut. 33:20, מְרַחֵב לָנוּ “who makes wide the borders of the Gadites.” Specially—(a) followed by ל of pers., *to make a wide space for any*

one, i. e. *to make room for him*, Prov. 18:16; and *to deliver out of distress*, Psalm 4:2. Compare יָשַׁע and the oppos. יָצַר.—(b) הִרְחִיב פִּה to *open the mouth wide*, Ps. 81:11; followed by עַל against any one, in derision and mockery, Ps. 35:21; Isa. 57:4. There is not much difference from this in—(c) הִנְפִּישׁ נֶפֶשׁ to *open the soul* (i. e. the jaws) *wide* (compare נֶפֶשׁ No. 2, fin.), Isa. 5:14; Hab. 2:5.—(d) with the addition of לָב to *open any one's heart* (to instruction), Ps. 119:32; compare לָב רָחֵב.

(2) intrans., *to be expanded*, Ps. 25:17. It is better for the common reading הִרְחִיבוּ to substitute הִרְחִיבוּ *expanded and...*

Derivatives, רַחֵב, רַחֲבָא, רַחֲבָא.

רחב fem. רַחְבָּה adj.—(1) *broad, wide*, Job 30:14; of the sea, Job 11:9 (opp. to long); used of a wall (where it refers to thickness), Jer. 51:58; Neh. 3:8; also *long and broad, spacious*, of the earth, Ex. 3:8; Neh. 9:35; of a cup large around (opp. to deep, Eze. 23:32); which latter is expressed by its own proper formula; רַחֲבַת יָדַי, רַחֲב יָדַי “large on every side,” i. e. extending widely every way, long and broad; spoken of land, Gen. 34:21; Isa. 33:21; of sea, Ps. 104:25. The signification is sometimes still wider, and comprehends also height or depth, like the Lat. *amplus*; at least in metaphorical expressions, as, Ps. 119:96, “thy commandment is exceeding broad,” i. e. the law is copious and infinite; also רַחֲב לֵב Ps. 101:5; רַחֲב נֶפֶשׁ Pro. 28:25, inflated, i. e. proud: and with a preceding subst., pride, Pro. 21:4.

(2) רַחֲב [Rahab], pr. n. of a harlot at Jericho, Josh. 2:1; 6:17.

רחב m., *a broad space*, Job 36:16; 38:18.

רחב m., *breadth*, Genesis 6:15; Eze. 40:6, seq. Metaph. רַחֲב לֵב *breadth of heart, great understanding* 1 Ki. 5:9.

רחב and רַחֲב f. (Dan. 9:25), plur. רַחְבוֹת (m., Zec. 8:5).

(1) *a street*, so called from breadth; like the Gr. πλατεία, Gen. 19:2; Jud. 19:20.

(2) *open place, forum*, i. e. an ample space at the gate of Oriental cities, where trials were held, and wares set forth for sale, 2 Ch. 32:6; compare Neh. 8:1, 3, 16. Ezr. 10:9, רַחֲב בֵּית הָאֱלֹהִים “the open place before the house of God.”

(3) [Rehob], see גִּית רַחֲב.

רחבות (“streets,” or according to Gen. 26:22, “wide spaces”), [Rehoboth], pr. n.—(1) of a

well, ib.—(2) רחבות עיר (“the streets of the city,” comp. *Platea*, a city in Boeotia) a city of Assyria, Gen. 10:11, of which nothing certain is known. See J. D. Michaelis, *Spicileg.*, tom. i. p. 240—44—(3) רחובות הנהר (“breadths of the river,” i.e. Euphrates?) a city, apparently situated on the Euphrates, perhaps رحبة between Cercusium and Ana, Gen. 36:37.

רחביו [and יָה] (“for whom Jehovah makes an ample space,” i.e. whom he makes happy, and sets free), [*Rehobiah*], pr. n. m. 1 Chron. 23:17; 24:21; 26:25.

רחבעם (“who enlarges the people,” compare Ex. 34:24; as if *Eὐρύθετος*) [*Rehoboam*], pr. n. of the son and successor of Solomon, who governed the kingdom of Judah, 975—58 B. C., 1 Ki. 11:43; 12:1, seqq.; 14:21. LXX. *Ῥοβοάμ*.

רחה an unused root, which appears to have had the signification of *rubbing, crushing* (compare Arab. رَح, to tread, to trample, also the syllable רח in the cognate צָרַח to tread a way, צָרַח, Arab. رَحَا to construct a mill, to turn a mill, is secondary, and derived from the noun رَحَا. Hence—

רָחָה m. a millstone, so called from rubbing and making small; only found in dual רָחִים handmills, prop. two stones, Ex. 11:5; Nu. 11:8; Isa. 47:2; Arab. رَحَا, dual رَحَوَان id.

רחום m. merciful, only used of God, commonly joined with חַנּוּן Deut. 4:31; Psa. 86:15, etc.; from the root רָחַם.

רחום (“beloved” [“merciful”]), [*Rehum*], pr. n. m.—(1) of a Persian governor in Samaria, Ezr. 4:8.—(2) Neh. 3:17.—(3) Ezr. 2:2; Neh. 10:26; for which there is, Neh. 7:7 (prob. by error of a copyist) נְחֻם.—(4) Neh. 12:3; otherwise חָרִם verse 15; 7:42.

רחוק m. [f. רָחוֹק] adj. (from the root רָחַק) far off, remote.—(a) from a place, Gen. 37:18; Ex. 2:4; and often. Subst. distance, space, Josh. 3:4; and with prepp. בְּרָחוֹק at a distance, afar, Psalm 10:1; מִבְּרָחוֹק Gen. 22:4; Isa. 49:1, and לְמִבְּרָחוֹק Job 36:3; 39:29; from afar, but מִבְּרָחוֹק is also far (see No. 3, c). מִבְּרָחוֹק as far as distant places, Isa. 57:9; Neh. 12:43.—(b) of time, whence מִבְּרָחוֹק from a long while ago, Isa. 22:11; 25:1; לְמִבְּרָחוֹק id. Isa. 37:26.—(c) in respect to help, Ps. 10:1; 22:2. Metaph. any thing is called remote which we cannot

easily reach, hence—(a) arduous, difficult, of a law which it is difficult to obey, Deu. 10:11; [place is clearly the thing here spoken of].—(β) precious, Prov. 31:10; compare Arab. القدر قريب near in price, i.e. cheap, and القدر بعيد far off in price, i.e. dear; also the Germ. etwas näher geben, i. q. to sell for a lower price.

[“an unused and uncertain root; whence”]

רָחִית Cant. 1:17 כְּחִיב i. q. קרי רָחִית, laqueare, carved or fretted ceiling; either an error of a copyist, or else ה in this word was sometimes pronounced more harshly (like ח), as by the Samaritans, who in the Pentateuch for רָחִית have רָחִית. Ewald on Cant. loc. cit. considers that רָחִית is put with the letters transposed, for חָרִית מְחֻרָט turned work; but I prefer the previous explanation.

רָחִים dual, handmills, see רָחָה.

רחיק Ch. far off, remote, Ezr. 6:6.

רחל an unused root, perhaps of the same or similar meaning to רָחַם to cherish. Secondary and denom. is the Arab. رَحَلَ, Conj. V. to possess lambs.

[In Thes. this is compared with رَحَلَ to wander, to journey, especially with camels.]

רָחֵל f.—(1) a ewe, Gen. 31:38; 32:15; hence any sheep, Isaiah 53:7; Cant. 6:6. (Arab. رَحِيل<sup>s</sup>, a female lamb.)

(2) [*Rachel, Rahel*], pr. n. of the wife of Jacob, Gen. 29:6; Jer. 31:15.

רָחַם fut. יִרְחַם [“prop. TO BE SOFT;” hence—] TO LOVE, Ps. 18:2. (Syr. رَحِم, Arab. رَحِم and رَحِم id. The primary idea appears to be in cherishing, soothing, and in a gentle emotion of the mind; compare רָחַם.)

PIEL רָחַם, inf. רָחַם, fut. יִרְחַם to behold with tenderest affection, to compassionate, followed by an acc. Ex. 33:19; Deu. 13:18; 30:3; followed by על Ps. 103:13; used of the love of parents towards their children, Ps. loc. cit.; Isa. 49:15; and of the compassion of God towards men, Ps. 116:5.

PUAL רָחַם to obtain mercy, Prov. 28:13; Hosea 14:4; compare 1:6.

Derivatives, רָחַם, רָחַם, and pr. n. רָחִים, רָחִים, רָחִים, רָחִים.



**רָחַם** m. Lev. 11:18, and **רָחֵמָה** (Milél), Deut. 14:17, a smaller kind of vulture, white, with black wings, feeding on dead bodies; *vultur percnopterus*, Linn.; so called from its affection towards its young, like **רָחֵם** stork; Arab. **رَحِم**, and **رَحْمَة**. See Bochart, Hieroz. t. ii, p. 297—322.

**רָחֵם**—(1) i. q. **רָחֵם** womb, Gen. 49:25; Isaiah 46:3.

(2) poet. a girl, a woman (from the part being peculiar to the female sex), Jud. 5:30; comp. **רָחֵם**.

(3) [*Raham*], pr. n. m. 1 Ch. 2:44.

**רָחֵם** m. (once f. Jer. 20:17), with suff. **רָחֵמִי** pr. the inner parts; in sing. specially womb (Gr. τὰ σπλάγχνα) of persons, Job 24:20; 31:15, and of animals, Exod. 13:2, 12, 15; **מִרְחֵם** from the womb, Ps. 22:11.

**רָחֵם** i. q. **רָחֵם** No. 2, a girl, dual, **רָחֵמַיִם** Jud. 5:30.

**רָחֵם** pl. (compare Lehrs. p. 576) — (1) the bowels, τὰ σπλάγχνα, as the seat of the emotions of the mind (see the root), Prov. 12:10; hence very tender affection, specially love, natural affection towards relatives, Genesis 43:30; Am. 1:11; 1 Ki. 3:26 (τὰ σπλάγχνα, 2 Cor. 6:12; 7:18).

(2) pity, grace, favour, Isa. 47:6; especially of God, Psalm 25:6; 40:12. **נָתַן רָחֵם** Deut. 13:18; and **שָׁוִים רָחֵם** Isai. 47:6; to shew mercy to any one. **נָתַן פִּי לְרָחֵם לְפָנַי** to obtain any one's mercy for any one, 1 Ki. 8:50; Ps. 106:46.

**רָחֵם** Ch. mercies, Dan. 2:18.

**רָחֵם** m. adj. merciful, compassionate, Lam. 4:10.

**רָחַם** an unused root, of uncertain signification, Arab. *to bend*, whence pr. n. **رَحِيمَة**.

**רָחַם** ["pr. TO BE SOFT"], TO BE MOVED, AFFECTED (cogn. to **רָחַם**), specially—(a) with the feeling of tender love, hence to cherish, see Piel.—(b) with fear, tremor, hence to tremble (spoken of the bones of a person terrified), Jer. 23:9.

PIEL, to brood over young ones, to cherish young (as an eagle), Deut. 32:11; figuratively used of the Spirit of God, who brooded over the shapeless mass of the earth, cherishing and vivifying. Of far more frequent use is the Syr. **رَحِمَ**, which is used of birds brooding over their young, Ephr. ii. p. 552; of parents who cherish their children, Ephr. ii. p. 419; of Elisha cherishing the body of the dead child,

Ephr. i. p. 529; also of a voice descending from heaven. The Arabs use in the same sense the verb **رَحِمَ** I. IV. to brood on eggs (as a hen); to soothe a child (as a mother), Gen. 1:2.

**רָחַץ** fut. **יְרַחֵץ** inf. **יְרַחֵץ**—(1) TO WASH, the human body, Gen. 18:4; 43:31; Lev. 14:9; Deut. 21:6; meats, Exod. 29:17; Lev. 1:9; metaph. the defilement of sin adhering to men, Isa. 4:4. To wash the hands in innocency, i. e. to declare oneself innocent, Ps. 26:6; 73:13. It differs from **קָבַם** to wash garments.

(2) to wash oneself, to be washed, Exod. 2:5; Ruth 3:3 (Arabic **رَحَضَ** to wash the body, garments).

PUAL **יְרַחֵץ** to be washed, Prov. 30:12.

HITHPAEL, i. q. Kal No. 2, Job 9:30.

[Derivatives, **רָחֵץ**, **יְרַחֵץ**.]

**רָחַץ** m., washing, Ps. 60:10.

**רָחַץ** Ch. [ITHPAEL], to trust in any one, Dan. 3:28.

**רָחֵץ** f., washing (of cattle), washing-place, Cant. 4:2; 6:6.

**רָחַק** fut. **יִרְחַק** inf. **יִרְחַק**—(1) TO GO AWAY FAR, to recede from any one; followed by **מִן** Eccl. 3:5; Job 30:10 (Chald., Syr., Æth., id. The primary sense appears to have been transitive; to thrust away, to repel, i. q. **רָחַק**).

(2) to be afar off, to be distant, remote, Psalm 103:12; followed by **מִן** and **מֵעַל** Jer. 2:5; Eze. 8:6; 11:15; 44:10. Often used of God, as being far off from granting help, i. e. as refusing aid, Psa. 22:12, 20; 35:22; of men who abhor fraud, Ex. 23:7; Isa. 54:14; and on the other hand, from the law of God, Ps. 119:150; they are far off from safety, Job 5:4.

NIPHAL, to be removed, Eccl. 12:6 **כְּתִיב**.

PIEL, **יִרְחַק** to move far off, to remove, Isa. 6:12; metaph. Isa. 29:13.

HIPIL—(1) trans. i. q. Piel, Job 13:21; 19:13; Psa. 103:12, "he (God) hath removed our transgressions from us," i. e. he forgives them to us. Followed by an inf. (Ps. 55:8) and a gerund, adv. **יִרְחַק** to go far off, Exod. 8:24. Inf. **יִרְחַק** and adv., far off, Gen. 21:16. Hence—

(2) intrans. to go away far, Gen. 44:4; Josh. 8:4.

Derivatives, **רָחֵק**, **יִרְחַק**, and—

**יִרְחַק** m. verb adj., going far away; Ps. 73:27 **יִרְחַקוּ** "those who go far away from thee."

**רַחַשׁ** TO BOIL OR BUBBLE UP as a fountain (so Syr.) and boiling water (see מִרְחֶשֶׁת). Arab. رخش V. VIII. to be moved, agitated. The primary idea appears to be in the noise made by water boiling, compare רָחַץ, רָחַץ. Metaph. followed by an acc. Ps. 45:2; רַחַשׁ לִבִּי דָּבָר טוֹב "my heart boils up pleasant words."

Derivative, מִרְחֶשֶׁת.

**רֶחֶת** f. a winnowing fan, from the root רָחַח, of the form רֶחֶת [Isa. 30:24].

**רָטַב** fut. יִרְטַב TO BE WET with rain, Job 24:8. Arab. رطب, especially used of the moisture of fresh and green plants. Hence —

**רָטַב** m. juicy, green, and fresh, Job 8:16.

**רָטָה** a spurious root, see יָרַט.

**רָטַט** an unused root, i. q. רָתַח; Ch. to tremble, to be terrified; whence —

**רָטַט** terror, Jer. 49:24.

**רָטַפַּשׁ** quadrilit. pass. Job 33:25, TO GROW GREEN OR FRESH AGAIN; prob. compounded of רָטַב to be juicy, green, and טָפַּשׁ to be thick, fat. Arab. transp. طرّش according to the Kamûs, is to recover, to revive after sterility.

**רָטַשׁ** only found in PIEL, TO BREAK IN PIECES; specially to dash, to kill (children) by dashing against a rock, i. q. נָפַץ (Ps. 137:9); 2 Ki. 8:12 (see Pual); also, to dash down with arrows, to prostrate, Isa. 13:18.

PUAL, pass. to be dashed against a rock, and so killed, Isa. 13:16; Hos. 10:14; 14:1; Nah. 3:10.

**רִי** masc. Job 37:11, i. q. Arabic ري irrigation, watering, for רִי, from the root רָוָה, like עֵי for אֵי. As to the passage in Job, see the root טָרַח.

**רִיב & רִיב** (which see), pret. רָב, רָבָה, also רִיבוֹת, inf. absol. רָב Jud. 11:25; Job 40:2; fut. יִרְיֵב, apoc. יָרַב (Hos. 5:13; 10:6).

(1) TO CONTEND, TO STRIVE. (Arab. راب, Med. Ye, to doubt, a secondary notion, derived from that of striving and contending. Prop. it is to seize one another by the hair, like the syn. נָצַח, and this root is of the same stock as rapio, Goth. raupjan, to pull; Germ. raufen, rufen; see more under the root רָפָא. Of a similar origin is the Germ. habern, prop. to rend each other's garments.) It is used — (a) in its proper

signification of those who contend with the hand and with blows. Deu. 33:7, יָדָיו רָב לוֹ "his hands contend for him;" compare derivatives יָרִיב, יָרַב, but this is rare; it is commonly used — (b) of those who strive with words, Ps. 103:9; followed by עִם Gen. 26:20; Job 9:3; 40:2; אֵת (with) Isa. 45:9; Jud. 8:1; Jud. 21:22; Job 33:13; Gen. 31:36; also, an accus. of him with whom one contends, Job 10:2; Isa. 27:8 (Germ. jem. aufzanken, compare above as to the origin). Followed by לְ of the person for whom one contends, Jud. 6:31; Job 13:8; עַל of the thing, concerning which one contends, Gen. 26:21.

(2) Specially, to contend forensically, to plead a cause, followed by an accus. of the person whose cause is pleaded, Isa. 1:17; 51:22; fully אֵת רִיב יְהוָה 1 Sa. 24:16.—Pregn. 1 Sam. 25:39, "blessed be Jehovah אֲשֶׁר רָב אֶת־רִיבִי חֲרָפְתִּי מִיַּד נָבָל who hath pleaded the cause of my reproach from Nabal," i. e. who in my stead has taken vengeance on Nabal. Ps. 43:1, רִיבָה רִיבִי מִנִּי לֹא חֲסִיד "plead my cause (and deliver me) from an unmerciful nation." Part. רָב a defender, Isa. 19:20.—To the future of this verb we should also refer מֶלֶךְ יָרַב Hos. 5:13; 10:6, i. e. "a king (who) pleads a cause," i. e. a hostile, adverse king. It may also be taken for a subst. i. q. יָרִיב, which see.

HIPHIL, i. q. Kal, only found in part. מְרִיב 1 Sam. 2:10; Hos. 4:4.

Derivatives, יָרִיב, מְרִיבָה, pr. n. יָרִיבִי and —

**יָרִיב** rarely רָב m. pl. יָרִיבִים and יָרִיבִים (1) strife, contention, Gen. 13:7; Deut. 25:1. אֵישׁ יָרִיבִי my adversary, Job 31:35; compare Isa. 41:11.

(2) a forensic cause, Ex. 23:2. אֵישׁ יָרִיב one who has a (forensic) cause, Jud. 12:2; see the verb No. 2.

**יָרִיבִי** (i. q. יָרִיבִי, יָרִיבִי, "whose cause Jehovah pleads"), [Ribai], pr. n. m. 2 Sam. 23:29; 1 Ch. 11:31.

**רִיחַ** see רָחַח.

**רִיחַ** (root רָחַח) m. odour, scent, which any thing exhales or emits, Cant. 2:13; 7:14; Genesis 27:27. Figuratively, Job 14:9; compare Jud. 16:9. Most frequently in this connection, רִיחַ נִיחַם, see נִיחַם.

**רִיחַ** Ch. id. Dan. 3:27.

**רִימ** see רָאָם buffalo.

**רִיעַ** see רָוַע.

**רִיעַ** i. q. רָע (fully written in the later m. a companion, a friend, Job 6:27.



**רִיפּוֹת** f. pl. *crushed grains* of corn, *meal*, 2 Sa. 17:19; Proverbs 27:22. From the root **רָקַח** in the sense of crushing, making small.

**רִיפַת** [*Riphath*], pr. n. of a nation and region sprung from Gomer (i. e. the Cimmerii), Gen. 10:3. With this the *Rhiphæan* mountains have been compared.

**רִיק** TO EMPTY, TO POUR OUT, see **רָקַח**.

**רִיק** (from the root **רָקַח**) m. adj. *empty, vain*, Jer. 51:34. Neutr. *emptiness, something vain*, Psal. 4:3. Adv. **רִיק** Psal. 73:13; **לְרִיק** Levit. 26:16; **לְרִיק** Job 39:16; **רִיק** Jerem. 51:58, *in vain, fruitlessly*.

**רִיק**, more often **רִקָּה** f. **רִיקָה** adj. *empty, vain*, used of vessels, Judges 7:16; 2 Ki. 4:3; of ears of corn (*vanæ aristæ*, Virg.), Gen. 41:27; of an empty, i. e. hungry soul, Isaiah 29:8. See **נָפֶשׁ** No. 2; compare Isa. 32:6. Metaph.—(a) *empty, vain*, Deu. 32:47.—(b) *empty, impoverished, poor*, Neh. 5:13.—(c) *worthless, wicked*, Jud. 9:4; 11:3; 2 Samuel 6:20.

**רִיקָם** adv. *emptily*, Jerem. 14:3—(a) *empty-handed*, as poor men, Ruth 3:17; hence **רִיקָם** to send any one away empty, without a gift, Genesis 31:48; Deut. 15:13; Job 22:9. Deut. 16:16, **לֹא יָרָאָה אֶת־פָּנָי** "he shall not present himself before Jehovah without (bringing) a gift."—(b) *in vain, to no purpose*, 2 Sam. 1:22.—(c) *without cause, rashly*, Ps. 25:3; 7:5.

**רִיר** m. (from the root **רָוַח**), *saliva*, 1 Sa. 21:14. חֶלְמָתָה רִיר see **רִיר** חֶלְמָתָה.

**רִישׁ** (from the root **רָאָה**), Prov. 13:18, and—

**רִישׁ** Prov. 28:19, m. *poverty*.

**רִישׁוֹן** i. q. **רִישׁוֹן** first, Job 8:8 [כְּחִיב].

**רִיךָ** f. **רִיכָה** adj. (from the root **רָכַח**)—(1) *tender*, spoken of little children, Genesis 33:13; of cattle, young and tender of flesh, Gen. 18:7.

(2) *infirm*, 2 Sa. 3:39. **עֵינַיִם רַכּוֹת** weak, *dull eyes* [Gen. 29:17], (which was considered a defect, compare 1 Sa. 16:12). Vulg. *lippi*, Genesis 29:17. LXX. ἀσθενείας. Hence—

(3) *delicate*, Deu. 28:54, 56.

(4) *soft*, Prov. 15:1. **דְּבָרִים רַכּוֹת** soft words, Job 40:27.

(5) *fearful*, Deu. 20:8; 2 Ch. 13:7.

**רִיכָה** softness, Deu. 28:56.

**רִכָּב** fut. **יִרְכָּב** (Arab. رَكَبَ, Syr. رَكِبَ & رَكَبَ)

TO BE CARRIED, TO RIDE—(1) on an animal, *to ride*, followed by **עַל** of the animal, Gen. 24:61; Nu. 22:30; followed by **בְּ** Neh. 2:12; followed by an acc. 2 Ki. 9:18, 19. Part. **רִכָּב** Ex. 15:1, and **רִכָּב הַסּוּס** Am. 2:15, *a horseman*.

(2) in a chariot (compare Old Germ. *riton*, Engl. *to ride*, Dutch *ryden*, Swiss *reiten*, for to be carried in a chariot, whence *reita* (*rheda*, Cæs.), a chariot), Jer. 17:25; 22:4. Especially of Jehovah, who is carried upon the clouds (Isa. 19:1); upon the wings of Cherubim (Psal. 18:11); on the heavens, Deut. 33:26; Ps. 68:5.

HIPHIL—(1) *to cause to ride on horseback*, Est. 6:9; 1 Ki. 1:33; Ps. 66:12.

(2) *to cause to ride in a chariot*, followed by an acc. of pers. Gen. 41:43; 2 Ch. 35:24; metaph. *to cause to ride* upon the wings of wind, Job 30:22. Hither is the phrase to be referred, **הָרָכִיב עַל־פְּטוֹתָי**, see **בָּמָה** No. 2. Used of inanimate things, *to place on a chariot or vehicle*, 2 Sam. 6:3; 2 Ki. 23:30; and simply *to place*, e.g. the hand, 2 Ki. 13:16.

(3) *to fasten an animal to a vehicle*, Hos. 10:11. Derivatives, **רִכָּבָה**, **רִכָּב**, **רִכָּבָה**, **רִכָּב**.

**רִכָּב** m. (f. Nah. 2:5)—(1) *riders, cavalry*, Isa. 21:7; and the beasts themselves; whence, verse 9, **רִכָּב הַסּוּס** horses with (horse-) men.

(2) *a chariot*, i. q. **מִרְכָּבָה** Jud. 5:28; pl. Cant. 1:9; but commonly collect. Gen. 50:9. Especially *military chariots*, Ex. 14:9, 17; 15:19; 1 Ki. 1:5; 10:26; 20:21, and often. **רִכָּב בְּרִנָּה** chariots with scythes, Josh. 17:18. **עָרֵי הָרִכָּב** towns where war-chariots were placed, 2 Chr. 1:14; 8:6; 9:25.—Often **רִכָּב** (like *ἀρμα*, in Hom.) refers mostly to the horses yoked to the chariots, and to the soldiers riding in the chariots, as 2 Sam. 8:4, "and David hamstrung all the chariots," i. e. the horses of them; 2 Sa. 10:18, "and David slew seven hundred chariots of the Aramæans," i. e. the horses and men of so many chariots; Eze. 39:20; 2 Ki. 7:14, **שְׁנֵי רִכָּב** "two pairs of horses."

(3) *the upper millstone*, Germ. *der ōufer*, Deut. 24:6; 2 Sa. 11:21

**רִכָּב** m.—(1) *a horseman*, 2 Ki. 9:17.

(2) *the driver of a war-chariot*, 1 Ki. 22:34.

**רִכָּב** ("horseman"), [*Rechab*], pr. n., borne by—(1) the ancestor of the house of the Rechabites, who were bound by a vow ever to preserve a no-

madic life, 2 Ki. 10:15, 23; Jer. 35:2, seqq.; 1 Ch. 2:55, compare Diod. Sic. xix. 94. Patron. רכבי Jer. loc. cit.—(2) 2 Sa. 4:2.—(3) Neh. 3:14.

**רכבה** noun act. *vectura, riding, and driving*, Eze. 27:20.

**רכה** ["for רכבה"], [*Rechah*], pr. name of a place otherwise unknown, 1 Ch. 4:12.

**רכב** m., *vehicle, chariot*, Psalm 104:3. Root רכב.

**רכוש** defectively **רכש** Gen. 14:11, 16, 21; 15:14; with suff. רכישו 2 Ch. 31:3; רכשו Gen. 31:18, m.; pr. that which is acquired, earned; hence *substance, wealth*, Gen. 14:16. **רכוש המלך** the (private) property of the king, 2 Chron. 35:7. **עשרי הרכוש** the overseers of the property (of the king), 1 Ch. 27:31; 28:1. Root רכש.

**רכיל** m., *slander, detraction*; see רכל No. 2; whence **הלך רכיל** slanderers, Eze. 22:9. **הלך רכיל** to go about for the sake of slandering, Lev. 19:16; Pro. 11:13; 20:19.

**רכך** TO BE TENDER, SOFT (Arab. رَكَت, kindred to the root רַקַּק No. 1); figuratively—(a) *to be delicate*, Deut. 28:56.—(b) *to be weakened, contrite in mind*, 2 Ki. 22:19; see Niph.; used of soft words, Ps. 55:22.

NIPHAL, fut. רַכַּךְ *to be weakened* (broken), of the mind or heart (לֵב) *to become timid*, Deut. 20:3; 1 Sa. 7:4; Jer. 51:46. See רַךְ No. 5.

PUAL, *to be softened* (a wound with ointment), isa. 1:6.

HIFHIL, with לֵב *to break any one's heart*, Job 43:16.

Derivatives, רַכַּךְ, רַךְ, מַכַּךְ.

**רכל** i. q. רָגַל TO GO ABOUT—(1) for purposes of traffic, i. q. סַחַר; hence *to traffic*. Part. רַכֵּל a merchant, Eze. 27:13, 15, 17, seqq.; fem. רַכֵּלָה a female merchant, ibid. 3, 20, 23. Hence the substantives רַכֵּלָה, מַרְכֵּלָה.

(2) for the sake of slandering, whence רכיל slander.

**רכל** ("traffic"), [*Rachal*], pr. n. of a town in the tribe of Judah, 1 Sa. 30:29.

**רכלה** f. *traffic*, Eze. 28:5, 16, 18.

**רכס** TO BIND, TO BIND ON, Exod. 28:28; 39:21. Arab. رَكْس id., e. g. cattle in a stall. Hence—

**רכס**, only in pl. רַכְסִים b and up places, i. e. rough, rugged, difficult to pass, Isa. 40:4. Abulwalid in Lex. MS. at Oxford, ascribes to the root רכס the same signification as the syn. שָׁד to bind, also to be hard, calamitous, and he renders רַכְסִים by المواضع الشديدة hard places, i. e. difficult of transit, and رַכְסִי אִישׁ (Ps. 31:21) شدايد i. e. calamities, adverse circumstances.

**רכם** m. *league, conspiracy*, so called from the idea of being bound together, Ps. 31:21 (like קָשָׁר from קָשַׁר); or it may be rendered *snares*, or plots. Plur. const. רַכְסֵי Ps. loc. cit.

I. **רכש** TO ACQUIRE, TO GAIN FOR ONESELF, Gen. 12:5; 31:18.

Derivative, רכוש.

II. **רכש** an unused root [joined with the preceding in Thes.], i. q. Arab. رَكَس (ر and ز being interchanged), to run quickly (as a horse), gallop, cognate رَعَش (of a horse leaping, Job 39:20, 24). Hence—

**רכש** m. a superior breed of horses, remarkable for speed (Menner), Mic. 1:13; 1 Ki. 5:8. **רכש** a horse, especially a stallion, which ought to be of a superior breed; see Bochart, Hieroz., t. i. page 95.

**רם**—(1) part. of the root רָם *high*, see רָם. (2) [*Ram*], pr. n.—(a) of a Buzite, Job 32:2; whom some think the same as אָרָם Gen. 22:21.—(b) Ruth 4:19; 1 Chr. 2:9; for which there is 'Αράμ, Matt. 1:3; Luc. 3:33.—(c) 1 Ch. 2:25, 27.

**רם** a buffalo, see רָאם.

**רמה**—(1) TO CAST, TO THROW, Ex. 15:1, 21. (2) *to shoot* (with a bow), Jer. 4:29; Ps. 78:9. (Arab. رمى, Æth. ረፀፀ: Syr. and Ch. رَمَا id. To this answers Gr. πίπτω.)

PIEL **רמה** *to beguile, to deceive* (prop. to throw down, to trip up, like the Gr. σφάλλω; whence Lat. fallo), Pro. 26:19; Gen. 29:25. Pregn. 1 Ch. 12:17, "לְרַמּוֹתִי לְעֹרִי" *"to deceive me (and betray) to my enemies."*

Derivatives, מְרַמֶּה, מְרַמֵּה, מְרַמֵּה, and pr. n. רַמִּיה.

**רמה** f. (with Kametz impure, from the root רָם to be lofty)—(1) *a lofty place*, 1 Sa. 22:6; especially



one consecrated to the worship of idols, Eze. 16:24, 25, 39. Compare רמָה.

(2) [Ramah], pr. n.—(a) of a town in the tribe of Benjamin, Jud. 19:13; with the art. Isa. 10:29; to the north of Jerusalem, Josh. 18:25; Jud. 4:5; Jer. 31:15; Hos. 5:8; 1 Ki. 15:17.—(b) of a town in Mount Ephraim, the birth-place and abode of Samuel, 1 Sa. 1:19; 2:11; 7:17; 15:34; 16:13; fully רמָה צופים 1 Sa. 1:1, Gr. Παράθῆμα, 1 Macc. 11:34.—(c) of a town of Naphtali, Josh. 19:36.—(d) רמת המצפה ("the high place of the watch-tower"), Josh. 13:26, a town in Gilead, otherwise called רמָה, רמָה, verse 9.—(e) רמת לחי, see לחי No. 3. Gentile noun רמתי 1 Ch. 27:27.

רָמָה, רָמָה Ch.—(1) to throw, to cast, Dan. 3:21, 24; 6:17.

(2) to put, to place, e. g. seats, Dan. 7:9. Compare Apoc. 4:2, θρόνος ἔκειτο, and ירה No. 2.

(3) to impose (tribute), Ezr. 7:24.

ITHPEAL, to be cast, thrown, Dan. 3:6, 15.

רָמָה f. a worm, Job 25:6; commonly collect. worms bred by putrefaction, Ex. 16:24; Job 7:5; 21:26, from the root רָמַם No. II. Arab. رَمَى putrefaction, worms thus bred.

רָמָן m.—(1) a pomegranate, Cant. 4:3; also an artificial one, Ex. 28:33, 34; 2 Ki. 25:17; a pomegranate tree, Joel 1:12. (Arabic رمان, id. The origin is doubtful. Some have supposed, very improbably, that pomegranates were so called from the worms (רָמָה) with which they are infested. I prefer explaining רָמָן marrowy, from רָמַם marrow of a bone, רָמַם, to be marrowy as a bone.)

From the abundance of pomegranates, several places take their names—(a) [Rimmon, Remmon], a town of the Simeonites, on the southern confines of Palestine, Josh. 15:32; 19:7; Zec. 14:10.—(b) a town of the Zebulonites, Josh. 19:13 (where רמון does not belong to the pr. n., see under the word רמון Pual), perhaps i. q. רמון 1 Ch. 6:62.—(c) of a rock near Gibeah, Jud. 20:45, 47, to which some also refer 1 Sam. 14:2 [prob. now called Rūmmōn, רמון, Rob. ii. 113].—(d) רמון פרץ [Rinmon-perez], a station of the Israelites, Nu. 33:19.

(2) pr. n. of an idol of the Syrians, 2 Ki. 5:18 (compare pr. n. רמון, perhaps high, from the root רָמַם No. 1. Hesych. Παράς, ὑψιστος θεός. Hence pr. n. of a man, 2 Sa. 4:2.

רָמוֹת ("heights"), [Ramoth], pr. n.—(1) of a town in Gilead, elsewhere called רמֹת, Jos. 21:36; 1 Ki. 4:13.—(2) רמֹת נֶגֶב, see רמֹת נֶגֶב 1 Sam. 30:27.

רָמוֹת f. a heap, pile (of dead bodies), Eze. 32:5. But I prefer, with J. D. Michaëlis, to read רמֹתֶיךָ thy worms, although this pl. does not occur elsewhere.

רָמָה, an unused root, perhaps i. q. רָמָה to cast, throw (compare under the word רָמָה); whence—

רָמָה m. pl. רָמָהים, a lance, a spear (of heavy armed troops), Nu. 25:7; Jud. 5:8; Jer. 46:4. (Aram. and Arab. رَمَح, id.)

רָמָי pl. הָרָמָיִים 2 Chr. 22:5, i. q. הָרָמָיִים Syrians compare 2 Ki. 8:28. As to the syncope of the letter א, see page I, A.

רָמִיָה ("whom Jehovah set", comp. רָמָה No. 2), [Ramiah], pr. n. m. Ezr. 10:25.

רָמִיָה f. (from the root רָמָה Pi.)—(1) a letting down or relaxing of the hands, indolence. (This notion of the root nearly approaches to the cogn. רָפָה. Arab. رَمِيَ VIII. to be slack, and remiss, spoken of any affair.) Pro. 12:24. רָפָה רָמִיָה a remiss hand, idle, Pro. 10:4. Adv. negligently, Jer. 48:10.

(2) deception, fraud, Job 13:7. רָמִיָה a fraudulent tongue, Ps. 120:2, 3. רָמִיָה קֶשֶׁת רָמִיָה a deceitful bow, one which shoots untruly, Hos. 7:16; poet. deceptive archers, who deceive by a false flight, Psa. 78:57.

רָמַן an unused root, Arab. رَمَكَ Conj. IX. to be slender, small in the waist [not given in Thes.] Hence—

רָמָה fem. [plur. רָמָהים] a mare, once found, Est. 8:10. (Arab. رَمَكَة, id.)

רָמַל an unused root, Arab. رَمَلَ, to deck with gems, to stain with blood, whence—

רָמַלִיָה ("whom Jehovah adorned"), [Kemaliah], pr. n. of the father of Pekah, king of Israel, a private and ignoble person, and on this account his son is called contemptuously קְדִירְמַלִיָה (Isa. 7:4, 5; 8:6), 2 Ki. 15:25.

I. רָמוֹם i. q. רוֹם TO BE HIGH, LOFTY. Pret. רָמַם (where, however, many MSS. and printed editions

have) Job 22:12; and רמז (where other copies have רופז) 24:24. Part. רומקה exalted, Ps. 118:16.

NIPHAL, imp. plur. רמז Nu. 17:10; and fut. רמז Ezek. 10:15, 17, 19 (in these examples a few copies omit Dagesh); to exalt oneself, to rise up.

II. רמם Arabic رَمَمَ to become putrid, whence רמזה, and according to some רמון.

רומקתי-עזר ("whose help I have exalted"), [Romamti-ezer], pr. n. m. 1 Ch. 25:4, 31.

[רממות see רוממות].

רמם fut. ירמם (cogn. to רפם) — (1) TO TREAD with the feet, as a potter does clay, followed by an acc., Isa. 41:25; followed by נ Nah. 3:14, to tread upon, walk over any thing, Ps. 91:13.

(2) to tread down, 2 Ki. 7:17, 20; Dan. 8:7, 10; Isaiah 63:3; 1:12, רמם הצרי "to tread down my courts," i.e. to profane them, compare Apoc. 11:2; 1 Macc. 3:45. Part. רמם a treader down, an oppressor, Isa. 16:4.

NIPHAL, pass. of No. 2, Isa. 28:3.

Derivative, מרמס.

רמש fut. ירמש — (1) TO CREEP, TO CRAWL, the proper term for the motion of smaller animals which creep upon the ground, both those which have four or more feet, as mice, lizards, crabs, etc. (and this is the proper signification, comp. רמס), and those which have no feet, and trail their bodies on the ground, as serpents, worms, etc. Gen. 1:26, after both domestic and wild quadrupeds have been mentioned, as well as birds and fishes, רמש על הארץ "all the creeping things which creep upon the earth;" verses 28, 30; 7:8, 14; 8:17, 19; Leviticus 11:44. The earth is sometimes said to creep with creeping things, with an acc. (comp. הלך No. 4). Gen. 9:2, רמש הארץ "in all the things with which the earth creeps," i.e. which creep in abundance on the earth.

(2) In a wider signification it is used of aquatic (amphibious) reptiles. Gen. 1:21, רמשות אשר "creeping living creatures with which the waters abound;" Lev. 11:46; Ps. 69:35; used of all land animals whatever, Gen. 7:21, init. Psalm 104:20, "(by night) all the beasts of the forest creep (out of their dens)." Hence —

רמש m. a reptile, collect. reptiles, Gen. 1:26; 6:7; 7:14, 23; often רמש הארץ whatever creeps upon the ground, Gen. 1:25; 6:20; Hos. 2:20; comp.

Deut. 4:18. Once used of aquatic animals, Psalm 104:25. Of all land animals whatever, Gen. 9:3.

רמת ("a high place," i. q. רמה), [Remeth], pr. n. of a town in the tribe of Issachar, Josh. 19:21.

רן (prop. inf. of the root רנן), shouting for joy. Pl. רנן shouts of deliverance, Ps. 32:7.

רנה i. q. רנן TO GIVE FORTH A TREMULOUS OR TINKLING SOUND, TO RATTLE, once used, Job 39:23, either of the arrows as rattling when the quiver is struck, or of the stridulous noise of an arrow when shot (Arab. رن), where رن is used for arrows. See Bochart, Hieroz. i, page 134; and Alb. Schultens, on Hariri Cons. i. page 11.

רנה fem. (from the root רנן) — (1) shouting for joy, Psalm 30:6; 42:5; 47:2. 1 Ki. 22:36, ויעברו וירננו "and there went through the camp a joyful cry: Home!"

(2) a mournful cry, wailing (Bimmern), Psalm 17:1; 61:2, and frequently.

(3) [Rinnah], pr. n. m. 1 Ch. 4:20.

רנן fut. ירנן (once ירנן as if from the root רנן Pro. 29:6), pr. TO EMIT A TREMULOUS AND STRIDULOUS SOUND. Specially used —

(1) of the tremulous sound of a mast or tall pole shaken by the wind; hence רנן, רנן; also used of the sound of a torrent (see רנן).

(2) as a verb it is, to vibrate the voice (trillern); hence — (a) to shout for joy, to lift up joyful outcries (but not with an articulate voice), Lev. 9:24; Job 38:7; Isa. 12:6; 35:6; 54:1. It is also used of inanimate things, Isa. 44:23; 49:13. — (b) used of a mournful outcry, to wail (wimmern), Lam. 2:19.

PIEL רנן i. q. Kal No. 2, to shout for joy, Psalm 98:8; 132:16; followed by נ concerning anything, Ps. 33:1; 89:13; 92:5; followed by אל (at the destruction of any one), Jer. 51:48. But followed by an acc. of person or thing, to celebrate with shouting, Psa. 51:16; 59:17; followed by אל Psa. 84:3; ל Ps. 95:1.

PUAL, pass. Isa. 16:10.

HIPHAL רנן — (1) trans. to cause to shout for joy, Ps. 65:9; Job 29:13.

(2) to shout for joy, to rejoice, Deut. 32:43; followed by ל Ps. 81:2.

Derivatives, see Kal No. 1; also, רנן, רנן, and —

רננה f. — (1) shouting for joy, Job 3:7; 90:5 Pl. רננה Ps. 63:6.



(2) plur. רָנִינִים Job 39:13, seqq. *ostriches*, poet. for the common יַעֲנָה בְּנוֹת, called either from the stridulous sound of their wings (see Job loc. cit. verse 12, compare רָנָה), or from their wailing noise (see רָנוֹ Lam. 2:19); compare Arab. زمار the female ostrich, so called from its song. Vulg. *struthio*. See Bochart, Hieroz. ii. page 24.

רָסָה ("dew," "fall of dew"), [Rissah], pr. n. of a station of the Israelites in the desert, Num. 33:21, 22.

רָסִיסִים m. plur.—(I) *drops of dew*, Cant. 5:2; from the root רָסַס No. I.

(II) *ruins*, Am. 6:11; from the root רָסַס No. II.

רָסַן an unused root; Arabic رَسَن to bind, with a cord or muzzle. Hence—

רָסַן m.—(1) *a curb or halter*, which goes over a horse's nose, Isa. 30:28; gener. *a bridle*, Psalm 32:9. Job 30:11, שָׁלַחוּ בְּרָסָן מִפְּנֵי יַעֲלֹהוּ "they cast off the bridle before me," i.e. they use unbridled license; compare the Arabic phrase طَلَعَ زِمَامَهُ to loose his halter, of an unbridled person. Hence—

(2) *the inner part of the mouth*, where the bit (bas Gebiß) is put, like the Greek χαλινός, *teeth*, Job 41:5, שָׁפַל רָסָן used of the double row of teeth (of the crocodile).

(3) [Resen], pr. name of a very ancient city in Assyria, Gen. 10:12.

רָסַם—(I) TO MOISTEN, TO SPRINKLE, Ezek. 46:14. Hence רָסִיסִים drops of dew, and pr. n. רָסָה.

(Chaldee רָסַם, Arabic رَش id. To this answers the Sanscr. *rasah*, dew; Gr. ῥεση, ῥεση, and ῥόσος; Lat. *ros*.)

(II) i. q. רָצַץ to break; whence רָסִיסִים No. II.

רָע with a distinct. accent. רָע, pl. רָעִים (from the root רָעַע).

(A) fem. רָעָה adj. *evil, bad*—(a) physically as of an animal, *bad cattle*, Lev. 27:10; Deut. 17:1; *bad waters*, 2 Ki. 2:19, etc.—(b) ἡθικῶς, *wicked, evil*, of the manner of thinking and acting, Gen. 6:5; 8:21; 1 Sa. 25:3. רָע לֵב an evil heart, Jer. 3:17; 7:24. רָע בְּעֵינֵי פ' i.e. what is displeasing to any one, Gen. 38:7; often in this connection, רָע בְּעֵינֵי יְהוָה what was displeasing to Jehovah, 1 Ki. 11:6; 14:22; more rarely followed by עַל Ecc. 2:17; followed by לְפָנַי Neh. 2:1. Specially—(aa) *noxious, hurtful*. רָעָה הָיָה an evil beast, Gen. 37:33. רָעָה

an evil, i.e. a hurtful thing, 2 Kings 4:41.—(bb) רָעָה envious, malignant, Prov. 23:6; 28:22.

(2) *evil in appearance, deformed*, especially when followed by מְרָאָה Gen. 41:3.

(3) *unhappy, unfortunate*, of a person, Isaiah 3:11; compare verse 10. Jer. 7:6, לָעֵי לָכֶם "that it may go ill with you," for לָהִיוֹת רָע לָכֶם (compare מוֹב No. 1), Jer. 25:7.

(4) *sad*, of the heart or mind, Pro. 25:20; of the countenance, Gen. 40:7; Neh. 2:2.

(B) subst. *evil, badness*, especially in an ethical sense, τὸ κακόν, Gen. 2:9; Deut. 22:22; רָעָה evil counsel, Ezek. 11:2; רָע אֲנָשִׁי evil men, Prov. 28:5; also *wickedness, malice*, Genesis 6:5. In this sense there is more frequently used the fem. רָעָה, which see.

I. רָע (from the root רָעַע, *noise, outcry* (ferm), Ex. 32:17; Mic. 4:9. *The noise of God* is thunder, Job 36:33, יָגִיד עָלָיו הָעוֹ "he declares to him (to man or to his enemy) his thunder."

II. רָע (from the root רָעָה No. 3) for the more full רָעָה, with suff. רָעִי, רָעִיךָ, Jerem. 6:21; but much more in use is רָעָה, plur. רָעִים; with suff. רָעִיךָ; רָעִיךָ (for רָעִיךָ Job 42:10; 1 Sa. 30:26); רָעִיךָ m. *a companion, a friend*, with whom one has intercourse, Job 2:11; 19:21; Prov. 25:17; implying less than אָהָב Prov. 18:24. Followed by dat. (like the Greek ὁ ἐμοὶ φίλος), Job 30:29, רָע לְבִנוֹת יַעֲנָה "a companion (i.e. like) to ostriches." Prov. 19:6. Friend or companion is also said of—(a) *a lover, one beloved* of a woman. Cant. 5:16; Jer. 3:1, 20; Hos. 3:1; compare רָעִיךָ.—(b) *any other person*, any other of the human race, ὁ πλησίον (πλησίον, Mitmenschen), Ex. 20:17, seqq.; 22:25. Hence when preceded by אִישׁ, alter, alter, one, another. Judges 6:29, וַיֹּאמְרוּ אִישׁ אֶל־רֵעֵהוּ "they said one to another." Genesis 11:3; 1 Sa. 10:11; 20:41. Also used of inanimate things, Gen. 15:10. Compare אִשׁ No. 6. More rarely when not preceded by אִישׁ Isai. 34:14, שָׂעִיר אֶל־רֵעֵהוּ יִקְרָא "satyr shall cry to satyr."

(2) *thought, will*, i. q. Ch. רָעָהוּ Ps. 139:2, 17. Root רָעָה Ch. to will, and רָעָה Ethpa. to think.

רָע m. rarely רָעָה (from the root רָעַע)—(1) *an evil condition*, Jerem. 24:2, 3, 8; especially in an ethical sense, *evil, wickedness*, Jer. 4:4; 21:12; 23:2; 26:3.

(2) *deformity*, Gen. 41:19.

(3) *sadness* of heart, of appearance, Neh. 9:6; Ecc. 7:3.

רָעָה fut. יָרָעב TO HUNGER (Arab. رَغِبَ. The

primary idea appears to lie in that of an ample, i. e. empty stomach; compare the kindred חָבֵה and *Æth.* ḤḤ(|: to hunger). Used of individual men [or other beings], Ps. 34:11; 50:12; of a whole region, Gen. 41:55. Followed by לְ to hunger *for* any thing, Jer. 42:14.

HIRHIL, *to cause to hunger*, Deu. 8:3; *to suffer to hunger*, Prov. 10:3.

Derivatives, the three following nouns.

**רָעָב** m. *hunger, famine*, whether of individuals, Lam. 5:10; or of entire provinces, *scarcity of grain*, Gen. 12:10; 41:30, seq.

רָעַב f. רָעָב verbal adj. *hungry*, 2 Sam. 17:29;  
Job 5:5; *stricken with hunger*, Job 18:12.

רעבון *m. famine*, Ps. 37:19; Gen. 42:19.

**רָעַד** TO TREMBLE, TO SHAKE (of the earth), Ps. 104:32. (Arab. **عَد**, Conj. IV. VIII., id. As to the roots beginning with **רע** see under **רָעַע**).

HIRPHIL, intrans. *to tremble*, used of men, Dan. 10:11; Ezr. 10:9. Hence—

רעד m. Ex. 15:15, and רעדָה f. Ps 2:11; 48:7;  
trembling.

רָעָה fut. apoc. יָרַע (Job 20:26).—(1) TO FEED a flock, TO PASTURE, TO TEND. (Arabic رعى id., and figuratively to guard, to care for, to rule. As to the origin I suspect it to be of the same stock as the verbs רָצָה, רָעָה, רָאָה and properly to have the sense of looking upon; whence רָצָה and רָעָה Nō. 3, to look upon with pleasure, gern *sehen*, רָעָה No. 1. to pasture a flock; prop. to look after, רָאָה to behold, to see.) Const. absol. Gen. 37:13; Nu. 14:33; Cant. 1:7; followed by an acc. Gen. 30:31; followed by ׀ (prop. to look upon), Gen. 37:2; 1 Sam. 16:11; 17:34. Part. רֹעֶה subst. a shepherd, Gen. 13:7; 22:20; fem. רֹעִיָּה Gen. 29:9. Figuratively *to pasture*, is used—(a) for *to govern, to rule*, of a prince (compare Hom. ποιμὴν ἑλᾶων), 2 Sa. 5:2; 7:7; Jer. 23:2, seqq.; followed by ׀ Ps. 78:71; of God, Ps. 23:1, “Jehovah is my shepherd, I shall not want;” 28:9; 80:2; of a teacher of virtue, Pro. 10:21, שִׁפְתֵי צַדִּיקִים יִרְעוּ רַבִּים “the lips of the righteous feed many,” i. e. lead to virtue. So part. רֹעֶה a shepherd, metaph. used of God, Ps. 23:1; of kings and princes, Jer. 2:8; 3:15; Žec. 10:2; ׀ a teacher of virtue and wisdom, Ecc. 12:11.—(b) *to nourish, to feed*. Hos. 9:2, “the floor and wine-press shall not feed them.”

(2) *to feed* (intrans.) as a flock, Isa. 5:17; 11:7;

65:25. Followed by an acc. of place, in which a flock feeds, Jer. 50:19; Eze. 34:14, 18, 19; Micah 7:14. Figuratively, to *depasture*, to consume. Mic. 5:5, "they shall eat up (waste) the land of Assyria with the sword." Job 20:26, יָרַע שָׂדֵי בְּאֵהָלוֹ "the (fire) devours that is left in his tent." Jer. 22:22; 2:16, יָעֲדוּ קְרוֹן, "they devour the crown of thy head." Job 24:21, רָעָה עֲקֵרָה, "who oppressed the barren woman" (Chald. *confringens*).

(3) to *delight in* any person or thing (compare Lat. *pasci aliqua re*, i. e. to delight in). Chald. ܩܬܐ id.: compare Hebr. ִרְצָה; Arab. رَضِيَ. Constr.—(a) followed by an acc. of pers. to delight in any one, to be his companion, Prov. 13:20; 28:7; 29:3.—(b) followed by an acc. of thing, Prov. 15:14, “the mouth of fools יִרְצֶה אֹמְרֵה delights in folly,” follows after folly. Ps. 37:3, יִרְצֶה אַחֲרֵהָ “seek after truth.” יִרְצֶה רֵיחַ to seek after the wind, i. e. folly, Hos. 12:2; compare Isa. 44:20. Compare רָעוּת and רֵיחַ.

PIEL רָעָה i. q. Kal No. 3 (or rather denom. from רָעָה), to join oneself as a companion to any one, Jud. 14:20.

HIPHIL, i. q. Kal No. 1, Ps. 78:72.

HITHPAEL, *to hold intercourse*; followed by נָא with any one, Prov. 22:24.

Derivatives, רָעַה, רְעִי No. II. רָעֵי, רְעִית, מְרַעֶת, מְרַעֲוּל, רְעִיון.  
[and perhaps רוּח.]

רָעָה—(1) fem. adj. רָע *evil, bad* (see רָע).

(2) subst.—(a) *evil* which any one does, Job 20:12; Psa 35:12; or which happens to any one, *calamity*, Gen. 19:19; 44:4. עָשָׂה רָעָה עָלַי to bring evil upon any one. Gen. 26:29; 1 Kings 2:44, דָּרַשׁ רָעָה under the word דָּרַשׁ.—(b) *evil, wickedness*. Hosea 10:15, רָעַת רַעְתְּכֶם, “your very wicked wickedness.”

**רעה** constr. רעה, with suff. רעיד Proverbs 6:3 (like מִקְנֵה, (מִקְנֵה), m., a companion, a friend, i. q. רע, which is more in use, 2 Sam. 15:37; 16:16; 1 Ki. 4:5. Root רעה No. 3. The feminine is —

רֵעָה plur. רֵעוֹת companions, fem. Psa. 45:15;  
Jud. 11:38.

רָעָה inf. f., from the root, רָעַע, a *breakage*, Prov. 25:19; Isa. 24:19.

רֵעַ ("friend (sc.) of God"), [*Reu*] pr. n. m., Gen. 11:18; Gr. *Payaū*, Luke 3:35.

רַעוּיָל ("friend of God"), [*Reuel, Raguel*]  
pr. n. m.—(1) of a son of Esau, Gen. 36:4, 10.



(2) of the father of Jethro, *Exod.* 2:18; *Num.* 10:29.

(3) *Ch.* 9:8. But—

(4) *Num.* 2:14; for this we should read רענאל compare *Num.* 1:14; 7:42; 10:20.

רעות (f. of the word רע i. q. רע, of the form רע = קח a man; from the root רעה No. 3).

(1) a female companion, friend, *Esth.* 1:19; *Exod.* 11:2; preceded by אשה altera, altera, one, another, *Isa.* 34:15, 16; *Jer.* 9:19.

(2) desire, study of any thing. רעות רוח a vain pursuit, *Eccl.* 1:14; 2:11, 17, 26; 4:4, 6; 6:9; compare רעה *Hos.* 12:2, and Chald. רעה.

רעות Chald. will, *Ezr.* 5:17; 7:18; from the root רעה No. 3.

רעי m., pasture, 1 *Kings* 5:3; from the root רעה No. I.

רעי ("companionable," denom. from רע), [*Rei*], pr. n. m., 1 *Ki.* 1:8.

רעי adj. denom. from רעה, of or belonging to a shepherd, *Isa.* 38:12; subst. shepherd, pr. pastoral sc. man, *Zech.* 11:17.

רעי f., a female friend, *Jud.* 11:37 (where the verb has רעי); a beloved female, *Cant.* 1:9, 15; 2:2, 10, 13; 4:7. Compare רע No. 1, a.

רעיון m. i. q. רעות No. 2, desire, study, striving. *Eccl.* 2:22, רעיון לבו "the striving of his heart." רעיון striving after wind, vain desire, *Eccl.* 1:17; 4:16. Root רעה No. 3.

רעיון m. Chald. thought, *Daniel* 4:16; 5:6, 10; 7:28; used of night visions, *Dan.* 2:29, 30. Root רעה to think.

רעל TO BE STRUCK, TO TREMBLE; kindred to the root רע (Chald. and Syr. id.). Only found in—  
HOPHAL, id. *Nah.* 2:4.

Derivatives, רעל, רעל, and pr. n. רעל.

רעל m.—(1) reeling (from drunkenness), *Zec.* 12:2.

(2) pl. רעלות a woman's vails, so called from their tremulous motion, Arab. رعل. *Isa.* 3:19.

רעליה ("whom Jehovah makes to tremble," i. e. who fears Jehovah). [*Reeliah*], pr. n. m. *Ezr.* 3:2; for which there is in *Neh.* 7:7, רעמיה [*Raamiah*].

רעם—(1) TO RAGE, TO ROAR—(a) as the sea, *Psa.* 96:11; 98 7; 1 *Chron.* 16:32.—(b) as thunder

(Syr. רעם; to thunder), compare Hiph. and רעם.—  
(c) as any one with rage, to be angry, see Hiph (Syr. Ethp. id. Arab. رعم, III. V. to be angry.)

(2) to tremble, *Eze.* 27:35.

HIPHIL—(1) to thunder (of Jehovah), *Psa.* 29:3; *Job* 40:9; 1 *Sa.* 2:10.

(2) to provoke to anger, 1 *Sa.* 1:6. Hence—

רעם m.—(1) raging, tumult, noise, *Job* 39:25.

(2) thunder, *Psalms* 77:19; 81:8. Metaph. *Job* 26:14, רעם נבחרתו מי יתבונן "the thunder of his power, who perceives it?" i. e. the whole circuit of the divine power, all the mighty deeds which can be declared of God.

רעמה f.—(1) trembling, poet. for the mane of a horse, which in horses of a nobler breed appears to tremble from the fatness of the neck; *Job* 39:19, רעמה תלביש צוארו "hast thou clothed his neck with trembling?" i. e. with a trembling, quivering mane; compare Gr. φόβη mane, from φόβος. The interpretations of others are given and discussed by Bochart, Hieroz. i. p. 118, seqq. and Alb. Schult. ad h. l.

(2) *Gen.* 10:7; *Eze.* 27:22 [*Raamah*], pr. n. of a city of the Cushites, i. e. of Æthiopic origin. LXX. in *Gen.* renders it Πέγμα, i. e. a town on the Persian Gulf, mentioned by Ptolemy and Steph. Byzant. See Bochart, Phaleg. iv. 5; Michaëlis Spicileg. i. 193.

רעםם [*Rameses*], *Gen.* 47:11; *Exod.* 12:37; *Nu.* 33:3, 5; and רעםםם [*Raamses*], *Exod.* 1:11; pr. n. of an Egyptian city, prob. the metropolis of the land of Goshen, built or else fortified by the labour of the Israelites; this city appears to have given its name to the whole province (see *Gen.* loc. cit.). The name accords with that of several kings of Egypt, *Rameses*, *Rameses* (i. e. "son of the sun"), one of whom apparently built this city, and called it by his own name. See Jablonskii Opusc. ed. de Water, tom. i. p. 136.

רען not used in Kal. Syr. رعن denotes the mallow.

רען TO PUT FORTH LEAVES, TO BE GREEN, *Job* 15:32; *Cant.* 1:16 (although both of these examples may be referred to the adj.). Hence—

רען m. adj. green, of a leaf, *Jer.* 17:8; of trees growing and flourishing, *Deut.* 12:2; 2 *Kings* 16:4. A green tree, metaph. of happiness, *Psalms* 37:35, 52:10; 92:15. Green (i. e. fresh) oil, *Psa.* 92:1

**רענן** Chald. id., metaph. of a man flourishing in favourable circumstances, Dan. 4:1.

**רעע**—(1) imp. רעו Isa. 8:9, fut. ירע TO MAKE A LOUD NOISE (termen). (This primary signification variously modified, is found in all the roots beginning with the letters רע especially רעם compare *fremo*, רער, רעש; compare *ποιζος, ρόθος, ράθαιος*; Germ. *rauschen*, *rasen*, *raffen*; Engl. *to rush*; also in the syllable רנ, רה; see under the root רנן. The special sense of *breaking, crushing* is found in the roots רעע רעע; compare רעץ; the sense of *trembling*, which arises from being struck, in רעד, רעל, רעם). Specially to *break* (as in Aram.), Psalm 2:9; Job. 34:24; Jer. 15:12; and intrans., *to be broken*, Jer. 11:16.

(2) *to be evil* (from the idea of raging, being tumultuous, which is referred to an evil disposition; see רשע, as on the other hand, meekness, a placid and lowly mind is referred to goodness of disposition and mind; see ענו); only in pret. רע, fem. רעה, fut. ירע (the examples of which I have referred to the root ערע p. CCCLIX, B). רע to displease any one, Num. 11:10. Farther, *to be evil*, is, i. q. *to be noxious, hurtful*; followed by ל 2 Sam. 19:8; of the eye, *to be envious*; followed by ב Deut. 15:9; of the face, *to be sad*, Eccl. 7:3.

HIPHAL הרהע and הרע, inf. הרע.—(1) *to make evil*, e. g. הרעו מעללהם “they make their actions evil,” Mic. 3:4; also *to do evil, to do ill*, Gen. 44:5; הרעתם אשתי “ye have done ill that which ye have done,” das habt ihr übel gemacht. Followed by לעשות *to do ill, to act wickedly, to live wickedly*, 1 Ki. 14:9; and with this omitted, id.; Isa. 1:16; 11:9; Ps. 37:8; Prov. 4:16. Part. הרע Prov. 17:4; pl. מרעים, *an evil doer*, Isa. 1:4; Ps. 22:17; 37:9.

(2) *to do evil* to any one, followed by a dat. Ex. 5:23; Nu. 11:11; acc. Nu. 16:15; Ps. 74:3 (compare the same construction in the opp. הטיב). על 1 Ki. 17:20; עם Gen. 31:7; ב 1 Ch. 16:22. Sometimes used of God as bringing calamities, followed by a dat. Jer. 25:6; Ruth 1:21; followed by an acc. Ps. 44:3.

HITHPOEL הרתוע *to be broken in pieces* (as by a blow), Isa. 24:19; hence *to perish*, Pro. 18:24.

[Derivatives, רע, רעה, רע.]

**רעע** Ch. *to break, to break in pieces*, fut. ירע (of the form ירע), Dan. 2:40.

PAEL, id., ibid.

**רעף** fut. ירעף i. q. שרף No. I. TO DROP DOWN,

followed by an acc. Prov. 3:20, “the clouds drop down dew;” Ps. 65:12, 13. (Arab. رعى id.)

HIPHL, *to let drop down* (said of the sky), followed by an acc. Isa. 45:8.

**רעץ** i. q. רעע and רעץ TO BREAK IN PIECES, Exod. 15:6; metaph. *to oppress* a people, Jud. 10:8.

**רעש** [“TO SHAKE, TO TREMBLE”] TO BE MOVED, TO BE SHAKEN; hence *to tremble*, as the earth, Jud. 5:4; Isa. 13:13, “the earth shall be moved from its place,” shall tremble (compare Job 9:6); the heaven, Joel 2:10; 4:16; the mountains, Jer. 4:24; Nah. 1:5; the sea-coast, Eze. 26:15. (Arab. رعس and رعش, *to tremble*; but the origin of the Hebrew word and the primary notion lies in *noise* and *crashing*, which takes place from concussion, see the subst. רעש, and under the root רעע). Used of the rustling (Rauschen) of grain moved by the wind, Ps. 72:16.

NIPHAL, i. q. Kal, *to be moved, shaken* (said of the earth), Jer. 50:46.

HIPHL—(1) *to move, to shake, cause to tremble*, the heaven and earth, Ps. 60:4; Hag. 2:6, 7; kingdoms, Isa. 14:16; hence *to terrify* the nations, Eze. 31:16. Specially—

(2) *to make a horse leap* (as verbs of trembling are applied to leaping, compare הניגל, הניג, and the kindred verb to this, רכש No. II.), Job 39:20, החרעשני פארבה “dost thou make (i. e. teach) him to leap like a locust?” lehrtst du es hüpfen (galoppiren), wie die Heuschrecke? Hence—

**רעש** m.—(1) *noise, tumult* (Rauschen, Raffen), e. g. of chariots (Gerassel), Nah. 3:2; Jer. 47:3; of horses running, Job 39:24; of battle (Geräusch), Isa. 9:4; Jer. 10:22; but especially *crashing* in an earthquake; hence *an earthquake*, 1 Ki. 19:11; Am. 1:1; Zec. 14:5.

(2) *trembling*, Eze. 12:18; *brandishing of* spear, Job 41:21.

**רפא**—(1) prop. TO SÖW TOGETHER, TO MEND.

(Arab. رفا, Æth. ረፈ: id. To this answers the Gr. ῥάπτω. These roots spring from the primary and onomatopoeic stock רף, which has the sense of seizing and plucking, *rapiendi* and *carpendi*, Germ. *raffen*, *rupfen* (kindred רוב *raufen*, *rauben*, compare פרה, הרף, פרה. This root imitates the sound of a person sewing rapidly.) See Niphal and Piel No. 1. Hence—



(2) *to heal*, pr. a wound, a wounded person (which is done by sewing up the wound), Isa. 19:22; 30:26; Job 5:18; Ecc. 3:3; compare Ps. 60:4; hence a sick person (compare Gr. *ἀκείσθαι*, i. e. *sarcire* and *sanare*, and Luther's joke, who calls the physicians, unfers *φερν* Gottes *Stüder*, the cobblers of our Lord God); with an acc. of pers. Gen. 20:17; Ps. 60:4; with a dat. of pers. Num. 12:13; 2 Ki. 20:5. Part. רפא a doctor, Gen. 50:2; 2 Ch. 16:12. Impers. Isa. 6:10, וְרָפָא לוֹ "and (lest) there be healing done to them," lest they recover.

Metaph. — (a) God is said *to heal* a person, a people, a land, i. e. to restore to pristine felicity, 2 Ch. 7:14; Hosea 7:1; 11:3; Ps. 30:3; as, on the contrary, he is said *to inflict* calamities, see Deut. 32:39; Jer. 17:14; 30:17. Inasmuch as restoration to pristine felicity depends on remission of sins (see Matt. 9:2, seqq.; Mark 4:12; compare Isaiah 6:10; 53:5), *to heal* — (b) is i. q. *to pardon*, 2 Ch. 30:20; Jer. 3:22; Hos. 14:5. Compare Ps. 41:5; 103:3. Also, *to heal* is used — (c) *for to comfort*. Job 13:4, רפא אֵלַי "vain comforters," compare Ps. 147:3; Jer. 6:14; 8:11. (Also, the verb *solor, consolator*, has pr. the sense of healing, restoring, ganz machen, from *solus, ὅλος*; also Arab. أَسَا to cure, to console.)

NIPHAL — (1) pass. of No. 1, Jer. 19:11.

(2) *to be healed*, whether a disease, Levit. 13:37; or a sick person, Deut. 28:27. Followed by a dat. Isa. 53:5, לָנוּ נִרְפָּא "there was healing to us," i. e. God pardoned us. Water (when bitter and hurtful) is said *to be healed*, when it is rendered salubrious, 2 Ki. 2:22; Eze. 47:8, 9.

PIEL — (1) *to mend, to repair* (a broken altar), 1 Ki. 18:30.

(2) *to heal, as a wound*, Jer. 6:14; the sick, Eze. 34:4; *to render* (hurtful water) *salubrious*, 2 Ki. 2:21; metaph. *to comfort*, Jer. 8:11.

(3) *trans. to cause to be healed*, to take the charge of healing, Exodus 21:19. Inf. pleon. רפוא Ex. loc. cit.

HITHPAEL, *to cause oneself to be healed*, 2 Ki. 8:29.

Derivatives, רפאה, רפאות, רפא, and pr. n. רפאל, רפיה, רפואל, רפוא.

Note. Sometimes רפא borrows a signification from the cogn. רפה *to let down, to relax* (and vice versa); part. Piel רפא weakening, Jer. 38:4, and the derivatives, רפא, רפא No. II.

רפא — (1) i. q. רפה *flaccid, feeble, weak*, only in pl. רפאים, i. e. *manes, shades* living in Hades, according to the opinions of the ancient Hebrews, void

of blood and animal life (נפש), therefore weak and languid like a sick person (Isa. 14:10), but not devoid of powers of mind, such as memory (Isa. 14:9, seqq.), Ps. 88:11; Pro. 2:18; 9:18; 21:16; Isaiah 26:14, 19.

(2) [Rapha], pr. n. borne by — (a) the ancestor of the Canaanitish nation of the Rephaim (רפאים, which see), 1 Chr. 20:4, seq. Compare also רפה. — (b) 1 Ch. 8:2. — (c) 1 Ch. 4:12. [בית רפא.]

רפא f. only in pl. *medicines*, Jer. 30:13; 46:11; Eze. 30:21.

רפאות f. *healing*, Pro. 3:8, from the root רפא.

רפאים, only pl. רפאים [Rephaim], gentile noun, *Rephaites*, i. q. יְלִדֵי הָרְפָה 2 Sam. 21:16, 18, a very ancient nation of the Canaanites beyond Jordan, famous on account of their gigantic stature, Genesis 14:5; 15:20; Isaiah 17:5; compare Deuter. 3:11; the remains of which continued even to the age of David, 2 Sam. loc. cit. In a wider sense, this name appears to have comprehended the gigantic nations of Canaan (see גִּזְרִים, מְזִמִּים, אֲמִיִּים, Deut. 2:11, 20.

רפאל ("whom God healed"). [Raphael], pr. n. 1 Ch. 26:7, compare Παφάη, Tob. 9:5.

רפד fut. ירפד TO STREW, TO SPREAD OUT, Job 41:22 (cogn. רבד).

PIEL — (1) *to spread out* a bed, Job 17:13.

(2) *to support*, i. e. *to refresh* a wearied person, Cant. 2:5. Compare קצר No. 2.

Derivatives, רפידה and the geogr. names רפידים, ארפד.

I. רפה fut. apoc. ירה — (1) pr. TO CAST, TO THROW, i. q. רפה, πίπτω, whence pr. n. רפה (casting forth, throwing down), specially —

(2) *to cast down, to let fall*, especially the hand, ביעַ פָּאֵד וְיִפֹּט לָשֶׁת, see Piel, Hiphil. In Kal intrans. *to decline* as the day, i. e. to draw to a close, Judges 19:9; used of hay in the fire, i. e. to sink down, Isai. 5:24; followed by לוֹ *to relax, to desist* from any person or thing, Ex. 4:26; Jud. 8:3; Neh. 6:9.

(3) *to be let down*, especially of the hand, 2 Ch. 15:7, וְיִרְפוּ יְדֵיכֶם "let not your hands hang down," i. e. be not lazy in the work. *Relaxed hands* are very often ascribed to those who have lost their courage. 2 Sa. 4:1, וְיִרְפוּ יְדָיו "and his hands were let down," his courage was gone, Isa. 13:7; Jer. 6:24; 50:43; Eze. 7:17; 21:12; Zeph. 3:16. Used also of a person himself Jer. 49:24, רָפְתָה רַמְשָׁה

"Damascus (i. e. its inhabitants) has become faint-hearted."

NIPHAL, *to be slack, remiss, idle*, Ex. 5:8, 17.

PIEL, *to let down*, e. g. wings, Eze. 1:24, 25; a girdle (i. e. to loosen), Job 12:21. Specially *to let down any one's hands*, i. q. to destroy his courage (compare Kal No. 2), Jer. 38:4; Eze. 4:4.

HIPHAL, הרפה, imp. and fut. apoc. ירף and ירף — (1) *to let down the hand*. 2 Sam. 24:16, ירף ירד, "let down thy hand," i. e. stop from inflicting plagues. Followed by מן for, to desert, to forsake any one, Josh. 10:6. Without יר, to let down (the hand), i. e. to desist, followed by מן from any person or thing, Jud. 11:37; Deu. 9:14.

(2) *to leave off any thing*, e. g. a work begun, Neh. 6:3; instruction, Prov. 4:13; any person, i. e. to desert him, i. q. עזב Neh. 6:3; Deuteron. 4:31; 31:6, 8; Josh. 1:5; Ps. 138:8. Absol. Ps. 46:11, "leave off (your own attempts) and know." 1 Sa. 15:16.

(3) *to let any one go* (opp. to, to lay hold of, to detain); followed by an acc. Cant. 3:4; Job 7:19; 27:6.

HITHPAEL, *to shew oneself remiss*—(a) to be lazy, Jos. 18:3; Prov. 18:9.—(b) to lose one's courage, Prov. 24:10.

Derivatives, רפה, רפיון.

II. רפה stands not unfrequently for רפא to heal, (compare קרא No. II. = קרה). In this sense there occurs imp. רפה (for רפא) Ps. 60:4; fut. הרפיה Job 5:18.

NIPHAL, נרפה Jer. 51:9; inf. הרפה Jer. 19:11; fut. ירף 2 Ki. 2:22.

PIEL, ירפו Jer. 8:11.

רפה ("casting down," "throwing down," i. e. a hero, a champion, a giant) [Raphah], pr. n.—(1) of an ancient giant, whose descendants, who were also giants, were called ילדי הרפה and רפאים; see that word.—(2) 1 Ch. 8:37; for which there is 1 Ch. 9:43, רפה [Rephaiah], ("whom Jehovah healed").

רפה m.—(1) *slack, remiss*; especially with ידים added, 2 Sam. 17:2. ידים רפות slack hands, Job 4:3; Isa. 35:3; as indicating faint-heartedness.

(2) *infirm, feeble*, Num. 13:18.

רפוא ("healed"), [Raphu], pr. name, m. Num. 13:9.

רפה an unused root; Arabic رفح to be rich; whence—

רפה [Rephah] pr. n. m. ("riches"), 1 Ch. 7:25.

רפיה f. *support, prop* of a litter. LXX ἀνακλιτρον. Vulg. reclinatorium. Cant. 3:10. Roa: יפר Piel No. 2.

רפידים ("props," "supports"), [Rephidim], pr. n. of a station of the Israelites in Arabia Deserta Ex. 17:1; 19:2.

רפיה ("whom Jehovah healed"), [Rephaiah] pr. n. m.—(1) 1 Ch. 3:21.—(2) 1 Ch. 4:42.—(3) 1 Ch. 7:2.—(4) 1 Ch. 9:43; compare רפה No. 2 (5) Neh. 3:9.

רפיון m., *slackness, remissness*, with the addition of ידים of a faint heart, Jer. 47:3. See the root רפה No. 2.

רפס and רפש (which are used without distinction) fut. ירפש Eze. 34:18; 32:2, TO TREAD WITH THE FEET; especially to disturb water by treading; cogn. to רפס.

NIPHAL, Prov. 25:26, מפען נרפש "a troubled fountain."

HITHPAEL התרפס prop. to let oneself be trampled under feet, i. e. to prostrate oneself. Prov. 6:3; Ps. 68:31, מתרפס כסף "prostrating himself with fragments of silver," i. e. submissively offering (for tribute) pieces of silver.

Derivative רפוש.

רפס Chald., to trample down, Dan. 7:7.

רפסדות f. plur., *rafts*, 2 Ch. 2:15; apparently a word of the later Hebrew for דבורות 1 Kings 5:23; which appears to be compounded of רפש (Arab. ريش, Æth. ሲገሰ) a raft; and רפר to spread; according to others of רמש and Talmud. אסרה a raft.

רפה an unused root, which had, I suppose, the primary signification of to pluck off (see רפה); which connects many glosses which the Arabic lexicographers give very confusedly under the word رَف, as to suck breasts, to eat herbs, to sew up (compare רפה), to take hold of any one, as a fever. Hence is derived

رَف, fold, flock of sheep; to which, without doubt, answers the Mishnic ופת (רפת), of the form רפת from רפל, סלת from סלל an ox-stall; Baba Bathra, ii. § 3; vi. § 4 (prop. præsepe, manger, out of which they pull down the hay; Germ. Raufe; comp. אריה and אבוס); and the Biblical word רפתים ox-stalls; which see. רופה Job 26:11; see under the root רוף.



**רַפָּן** HITHPAEL, TO LEAN ONESELF, TO REST UPON; followed by על Cant. 8:5 (Arab. رَفَى VIII. id.).

**רַפֵּשׁ** see רָפַם.

**רַפַּשׁ** an unused root (cogn. to רָפַשׁ and רָפַח); to trample with the feet, as if to break something to pieces, to disturb water; whence—

**רָפַשׁ** m., mud, mire, Isaiah 57:20 (with the Talmudists id.; compare transp. פָּרַשׁ excrement).

**רָפַת** only in plur. רָפָתִים Hab. 3:17, ox-stalls, as the Hebrew interpreters rightly give it. See as to the etymology and talmudic use, under the root רָפַח in ה. In this word, although servile, is retained in the plur.; compare קָשָׁת, קָשָׁתוֹת, קָשָׁתוֹת. Besides the roots mentioned under the root, the following words might be compared, Arabic رَف, رَفَة, رَفْت, and even رَفْت straw, fodder for cattle; also so called from the idea of plucking. LXX. Vulg. *præsepia*.

**רֶצֶן** m. (from the root רָצַץ, a fragment (of silver), Ps. 68:31.

**רָץ** m., a runner; see רָץ.

**רָצָה** (I) i. q. רָץ TO RUN. Inf. absol. רָצָה. Eze. 1:14.

(II) i. q. רָצָה; whence at least רָצָה־י for רָצִיתִי Eze. 43:27.

**רָצָה** not used in Kal. Arab. رَضَد to observe; especially in order to lie in wait, to lie in wait.

PIEL, to observe insidiously, Ps. 68:17.

**רָצָה** (Arab. رَضَى, رَضَا—(1) TO BE DELIGHTED with any person or thing (prop., I believe, to delight in the appearance; Germ. gern sehen; see under רָצָה No. 1, 3), followed by בְּ Ps. 49:14; 147:10; 149:4; Isa 42:1 (where, from the preceding context, we must supply לוֹ); followed by an acc. of pers. and thing, Ps. 102:15; Job 14:6; Jer. 14:10. Specially to receive graciously anyone bringing gifts, Gen. 33:10; Mal. 1:8; God, the sacrifices and prayers of men, Ps. 51:18; Job 33:26; Eze. 20:40; compare Ps. 77:8; Am. 5:22 (where an accus. must be supplied). Followed by לְ of pers.; pregn. to delight in the association of any one, Ps. 50:18; Job 34:9 (comp. רָצָה No. 3). Followed by an inf., Psalm 40:14, רָצָה לְהַצִּילִי “be pleased to deliver me.” Part. pass. רָצִי pleasant, agreeable to any one, Deut. 33:24; Esth. 10:3.

(2) i. q. Hiphil, to satisfy, to pay off, Lev. 26 34, 41; 2 Ch. 36:21.

NIPHAL—(1) to be graciously accepted, as a sacrifice (see Kal No. 1), Lev. 7:18; 19:7; 22:23, 27; also 1:4; 22:25, in which passages there is added a dative of benefit, לוֹ, לָכֶם. Of the same meaning is הָיָה לְרָצוֹן Lev. 22:20.

(2) pass. of Kal No. 2 and Hiphil, to be paid off Isa. 40:2.

PIEL, to make any one well pleased, i. e. to ask or seek his favour, Job 20:10, “his children shall seek the favour of the poor,” or, what comes much to the same thing, “shall conciliate (or reconcile themselves to) the poor,” by restoring the goods taken from them, compare Arab. رَضَا II. to conciliate.

HIPHIL, to pay, to pay off, i. q. Talmud הִרְצָה (pr. to appease a creditor, compare the Germ. befriedigen, and the obsolete vergnügen, for to pay), Lev. 26:34, “then the land shall lie waste, and shall pay the sabbaths (she owes).” Compare Kal No. 2 and Niphal.

HITHPAEL, to make oneself pleasing, to obtain any one's favour, followed by אֵל 1 Sa. 29:4.

Derivatives, pr. n. הִרְצָה [רָצִיָּה], and—

**רָצוֹן** m.—(1) delight, satisfaction (Böhlje fallen), Pro. 14:35; הָיָה לְרָצוֹן Isa. 56:7; Jer. 6:20; and עָלֶי-רָצוֹן Isa. 60:7, to be pleasing, acceptable (to God), to be approved.—Ex. 28:38, לָפָנֶי יְהוָה, “to (conciliate) favour for them before Jehovah,” i. e. that they may be accepted of Jehovah, comp. Lev. 22; 20, 21; 19:5, לְרָצוֹנְכֶם “that ye may be accepted,” or, that your sacrifice may be accepted; Lev. 22 19, 29; 23:11.

(2) a delight, that with which any one is delighted, Prov. 11:1, 20; 12:22; 15:8; 16:13; specially what is pleasing to God, Pro. 10:32; Mal. 2:13.

(3) will, pleasure, i. q. Ch. רָעוּת, pr. that which pleases any one, like the French *tel est mon plaisir*, Ps. 40:9; 103:21. עָשָׂה כְּרָצוֹנוֹ to do according to one's will, Est. 1:8; Dan. 8:4; 11:3, 16; followed by בְּ of pers. to treat any one as one pleases, Neh. 9:24, 37; Est. 9:5. Used of wicked pleasure and wantonness, Gen. 49:6.

(4) goodwill, favour, as of a king, Pro. 16:15, 19:12; especially of God, Ps. 5:13; 30:8; Isa. 49:8. בָּעֵת רָצוֹן in the time in which one may be received to favour. Meton. benefits, Psa. 145:16; Deut. 33:23.

**רָצַח**—(1) TO BREAK, OR DASH IN PIECES. (Arab. رَضَحَ and رَضَحَ.) See Piel No. 1, and the noun رَضَح.

(2) *to kill, with an acc.* Num. 35:6, seqq.; more fully רָצַח בִּי נֶפֶשׁ Deut. 22:26, compare רָצַח בִּי נֶפֶשׁ under the word רָצַח No. 2, c.

NIPHAL, pass. of Kal No. 2, Jud. 20:4.

PIEL—(1) *to dash in pieces*, Ps. 62:4.

(2) i. q. Kal No. 2, but iteratively (like קָטַל), *to kill many, to act the homicide*, 2 Ki. 6:32; Isa. 1:21; Hos. 6:9.

רָצַח m.—(1) *a breaking in pieces*, Ps. 42:11, “with a breaking in my bones,” i. e. with my extreme grief.

(2) *outerly*, into which any one breaks (compare רָצַח, Eze. 21:27, where it is joined with מְרוּעָה).

רָצִיָּה (“delight”), [Reziah], pr. n. m. 1 Chr. 7:39.

רָצִין (Arab. رَصِين, “firm,” “stable,” or i. q. רוֹחַ “a prince”), [Rezin], pr. n.—(1) of a king of Damascus, Isa. 7:1.—(2) Ezr. 2:48; Neh. 7:50.

רָצַע TO PIERCE THROUGH, TO TRANSFIX, Ex. 21:6. (Arab. رَضَعَ, Conj. IV. id.)

Derivative, מְרַצֵּעַ.

רָצַף TO ARRANGE STONES together for a pavement, TO TESSELATE, Cant. 3:10. (Arabic رَضَف idem).

Derivatives, מְרַצֵּף, רָצֵף, רָצֵף.

רָצַף m.—(1) *a stone* on a hearth, on which meat was roasted or bread baked. 1 Ki. 19:6, עֲנַת רָצֵפִים “a cake cooked upon the stones.” The Rabbins understand hot coal, compare רָצַף.

(2) [Rezeph], pr. name of a city subdued by the Assyrians, Isa. 37:12; perhaps Ρησαφα of Ptolemy (page 350, ed. Basil), situated in Palmyrene; Arabic رَضَافَة.

רָצֵפה f.—(1) i. q. רָצַף *a baking stone*, Isa. 6:6. Vulg. calculus. LXX. and Rabbins render it *hot coal*.

(2) *a tessellated pavement*, Est. 1:6; 2 Ch. 7:3; Eze. 40:17, 18.

(3) [Rizpah], pr. n. of a concubine of Saul, 2 Sa. 3:7; 21:8.

רָצִין fut. רָצַן, רָצַן (for רָצַן), Isaiah 42:4; Ecc. 12:6, compare אֲרִיצִים Jer. 50:44 (Arab. رَضَى) cogn. to רָצַע and רָצַן.

(1) TO BREAK, TO BREAK IN OR DOWN. Isaiah 42:3, קָנַח רָצִין “a crushed reed,” das eingeknickte Rohr (Vulg. quassata). Isa. 36:6; 2 Ki. 18:21. It differs from שָׁבַר *to break off*, see Isa. 42:3.—Intrans. *to be broken*, Ecc. loc. cit.

(2) figuratively, *to oppress, to treat violently*, often joined with עָשָׂק 1 Sam. 12:3, 4; Amos 4:1; Isaiah 58:6; Deu. 28:33.

NIPHAL רָצִין pass. of Kal No. 1, Ecc. 12:6; Ezek 29:7.

PIEL רָצִין—(1) i. q. Kal No. 1, but more forcible *to break in pieces*, Ps. 74:14.

(2) i. q. Kal No. 2, Job 20:19; 2 Ch. 16:10.

POEL רָצִין i. q. Kal and Piel No. 2, Jud. 10:8. But רָצַח Nah. 2:5, belongs to the root רָצַח *to run*.

HIPHAL, fut. conv. וְרָצַן (so as to differ from רָצַן *to make to run*), Jud. 9:53, *to break in pieces*.

HITHPOLEL, *to dash one another, to struggle together*, Gen. 25:22.

Derivatives, רָצַן, compare מְרוּעָה No. II.

רָק (from רָקַע No. I)—(1) adj. *thin, lean* (used of cows), Gen. 41:19, 20, 27.

(2) it becomes an adv. of limitation, restriction, *only, alone*. Job 1:15, רָק אֲנִי לְבַדִּי “only I alone.” Gen. 47:22, “only the land of the priests he bought not.” 1 Sa. 1:13; Jud. 14:16; Am. 3:2; 2 Chron. 28:10; 33:17, and frequently. Also of exception, *only, except, provided*, Isa. 4:1, “we will eat our own bread,...only let us bear thy name.” Specially—(a) when a negation precedes, it is, *only, besides, save that, except*. 2 Ch. 5:10, “there was nothing in the ark שְׁנֵי הַלְחָוֹת רָק except the two tables.” 2 Ki. 17:18. Joshua 11:22, “there were not left of the nation of the Anakim רָק except in Gaza.” 1 Ki. 15:5.—(b) it is prefixed to adjectives (equally with אֵלֶּה No. 2, a—c), as רָק רָע *nothing except evil*, nur böse, eitel böse. 1 Ki. 14:8, רָק הַיָּשָׁר “only what is right,” weiter nichts als was recht ist. Deut. 4:6. Hence—(c) it has a kind of confirming sense. Gen. 20:11, הֲנֵּה הָיָה בְּמָקוֹם הַזֶּה “surely the fear of God is not in this place,” prop. it cannot be otherwise than—i. e. no doubt, surely.

Note. Sometimes this particle, when placed at the beginning of a sentence, must be referred not to the next but to some more remote word. Isaiah 28:19, רָק יִשְׁמָעֵה הַדָּבָר הַזֶּה “to have heard only the rumour causes terror.” Ps. 32:6, רָק יִשְׁמָעֵה הַדָּבָר הַזֶּה “(as to) the flood of great waters, to him only (the righteous) they shall not approach.” The same is the case with the particles וְ Gen. 16:13, וְ Isa 34:14.



רק see ריק

רק m. with suff. רָקָה (from רָקַח No. II), *spittle*, Job 7:19; 30:13; Isa. 50:6.

רָקַב fut. יִרְקַב TO ROT, TO DECAY (used of wood), Isa. 40:20. Metaph. Pro. 10:7; comp. the Rabbinic phrase, "rottenness comes up upon his name." Hence—

רָקַב masc. *decay* of bones, Prov. 12:4; 14:30 (metaph. used of fear pervading the bones, Hab. 3:16); of wood, *rotten wood*, Job 13:28; Hos. 5:12.

רָקַב m. id., Job 41:19.

רָקַד TO LEAP, TO SKIP, Ecc. 3:4. Figuratively, the phrase is used to *skip* for fear (compare Hiph. רָקַד Piel), Ps. 114:4, 6. (Syr., Pa., id. The primary idea appears to be that of trampling the ground with one's feet, see רָקַד).

PIEL, to *spring*, to *dance*, 1 Ch. 15:29; Isaiah 13:21; Job 21:11; used figuratively, of a chariot driven rapidly over rough ways, Nah. 3:2; Joel 2:5.

HIPHIL, prop. to *cause to leap*, i. e. to tremble, used of the mountains, Ps. 29:6. Comp. Kal, also נָתַר and נָתַר.

רָקַח f. (from the root רָקַח No. I), properly, *something thin*. Hence—

(1) the temple (שְׂכֵלֶת), part of the head, Jud. 4:21, 22; 5:26.

(2) poet. for *cheek*, Cant. 4:3; 6:7. Compare *tempora*, Prop., ii. 24, 3.

רָקִין ("thinness"), [Rakkon], pr. n. of a maritime town of the Danites, Josh. 19:46.

רָקַח TO SPICE, TO SEASON oil for making ointments, Ex. 30:33. (The primary idea appears to be in *making* the spices *small*, which are mixed with the oil, comp. under רָקַח, and רָקַח Cant. 3:6.) Part. רָקִיחַ an *ointment maker*, 30:35; Ecc. 10:1.

PUAL, pass., 2 Ch. 16:14.

HIPHIL, to *season* (flesh), Eze. 24:10.

Derivatives, מְרַקֵּחַ, מְרַקֵּחַ, מְרַקֵּחַ, מְרַקֵּחַ.

רָקַח m. *spice*. רָקִיחַ מִן הַיָּדֵשׁ spiced wine, i. q. מְרַקֵּחַ Cant. 8:2.

רָקִיחַ m. *ointment*, Ex. 30:25.

רָקִיחַ m. an *ointment maker*, *perfumer*, Neh. 3:8. Fem. רָקִיחָה 1 Sa. 8:13.

רָקִיחִים m. pl. *ointments*, Isa. 57:9.

רָקִיעַ m. Gen. 1:6, 7, 8; Psalm 19:2; fully רָקִיעַ הַשָּׁמַיִם Gen. 1:14, 15, 17, 20, etc. *the firmament of heaven*, spread out like a hemisphere above the earth (from the root רָקַע), like a splendid and pellucid sapphire (Ex. 24:10, compare Dan. 12:3), to which the stars were supposed to be fixed, and over which the Hebrews believed there was a heavenly ocean (Gen. 1:7; 7:11; Ps. 104:3; 148:4; compare, however, Gen. 2:6). LXX. στερέωμα. Vulg. firmamentum. Luth. Befte.

רָקִיק m. (from the root רָקַח No. I.) a *thin cake*, a *wafer*, Ex. 29:2, 23; Lev. 8:26.

רָקַם prop. i. q. רָקַם No. 3, TO ADORN WITH COLOURS, TO VARIEGATE (Arab. to mark with points, Conj. II. to draw lines, to write). Hence רָקְמָה. Specially to *variegate* a garment, to weave it of variously coloured threads. Part. רָקֵם the weaver of such texture, Ex. 26:36; 27:16; 28:39; 38:18 (it differs from הַשָּׂבַע a worker in colours). In Spanish and Italian the verb *recamar*, *ricamar* (borrowed from the Arabic) is applied to the art of needlework, a signification which was formerly ascribed also to the Hebrew word; but see, on the other hand, Ps. 139:15, compare Job 10:11, and A. Theod. Hartmann, Hebräerin, vol. iii. p. 138, seqq.

PUAL, pass. to *be wrought*, used of the formation of the embryo in the womb [of the formation of the members of Christ's mystical body], Ps. 139:15. Hence—

רָקַם (i. q. رَمَامَة, "flower garden," prop. "variegated"), [Rakem], pr. n.—(1) of a town of the Benjamites, Josh. 18:27.—(2) m.—(a) of a king of the Midianites, Nu. 31:8; Josh. 13:21.—(b) 1 Ch. 2:43.—(c) 1 Ch. 7:16. And—

רָקְמָה fem.—(1) *something versicoloured*, *variegated* (בֶּשֶׂת בִּזְנוּת), of the pinions of the eagle, Ezek. 17:3; of stones of various colours, 1 Ch. 29:2. Comp. מְרַקֵּחַ. Specially—

(2) a *variegated garment*, Eze. 16:13, 18; 27:16. Plur., Ps. 45:15. Dual רָקְמָתַי Jud. 5:30.

רָקַע (cogn. to רָקַח)—(1) TO BEAT, TO STRIKE the earth with the feet, as in indignation, Eze. 6:11; in exultation, 25:6.

(2) to spread out by beating, (see Piel), and simply to *spread out*, e. g. God the earth, Ps. 136:6; Isa. 42:5; 44:24. (Syr. to make firm, to found.)

(3) to *tread down*, 2 Sa. 22:43.

PIEL, to *spread out* by beating, as a thin plate,

Ex. 39:3; Nu. 17:4; hence *to overlay* with a thin plate, Isa. 40:19.

Pual, part. *spread out* (with the hammer), Jer. 10:9.

Hiphil, i. q. Kal No. 2, *to spread out* (heaven), Job 37:18.

Derivatives, רָקַע and —

רָקַע m. plur. *thin plates*, Nu. 17:3.

I. רָקַק prop. *TO BEAT, TO POUND*, specially, *to spread out by beating, to make thin*. Arabic

intrans. رَق, *to be thin*. (Cognate roots are رָקַע, רָקַק, which have the primary sense of pounding, and רָקַב, רָקַח, which have that of making small.)

Derivatives, רָקַב, רָקַח, and pr.n. רָקַת.

II. רָקַק i. q. יָרַק *TO SPIT, TO SPIT OUT*. (An onomatopoeic root, like the cogn. רוּק, compare Lat. *scree*.) Followed by ק *to spit upon* any one, Lev. 15:8 (fut. יָרַק).

Derivative, רָקַק.

רָקַת (i. q. Chald. רָקַת, Arab. رَجَّة, “a shore”),

[*Rakkath*], pr.n. of a town in the tribe of Naphtali, standing, according to the Rabbins, where afterwards Tiberias was built, Josh. 19:35.

רָשׁ poor, see רוש.

רָשָׁה an unused root, Chald. רָשָׁה *to have leave, to be permitted* [“to be able”], רָשָׁה leave, power, whence—

רָשִׁיו m. *permission, power* of doing any thing, Ezr. 3:7.

רָשִׁית see רָאשִׁית beginning.

רָשַׁם *TO WRITE, TO COMMIT TO WRITING*, Dan. 10:21. Arab. رَشَم, id.

רָשַׁם Chaldee id. Fut. יָרַשַׁם Dan. 6:9.

Penl, רָשַׁם pass. 5:24, 25.

רָשַׁע fut. יָרַשַׁע.—(1) prop. *TO MAKE A NOISE, or TUMULT*, see adj. רָשַׁע Job 3:17; Isaiah 57:20; and Hiphil, Job 34:29. (Syr. رَاش Aph. *to agitate*; زَلْزَل commotion, disturbance; also رَاش to be disturbed; kindred roots are رָעַשׁ, רָעַע and others, which have been treated of under رָעַע.) Hence—

(2) *to be unrighteous, wicked* (compare the same transition of meaning in the root רָעַע), 1 Ki. 8:47;

Dan. 9:15; Eccl. 7:17; opp *to* רָקַק. Pregn. followed by כִּי *wickedly to dep. rt from* (God), Psa. 18:22.

(3) *to have an unrighteous cause, to be guilty* (opp. to רָקַק), Job 9:29; 10:7, 15.

Hiphil—(1) *to declare guilty, or unrighteous, i. e. to condemn* any one, used of a judge (opp. to רָקַק), Ex. 22:8; Deu. 25:1; Job 32:3; Isa. 50:9; used of the person who gains his cause, Isa. 54:17. Hence simply, *to overcome*. 1 Sa. 14:47, of Saul, “and whithersoever he turned himself יָרַשַׁע his cause overcame,” i. e. he was the victor: this arises from victory being regarded as the reward of a righteous cause, defeat, the punishment of wickedness, compare יָרַקַח No. 4, זָקַח *to be innocent*,

Syr. رَاش to conquer. LXX. ἐσώζετο. Vulg. *superabat*. But it may also be taken in the primary signification, and rendered *to cause perturbation, terror*.

(2) intrans. *to act unrighteously, wickedly*, 2 Ch. 20:35 (with רָשָׁעוֹת, 22:3; Job 34:12; Dan. 12:10. Pregn. 11:32, כִּי־יָרַשְׁוּ בְרִית “those who wickedly desert the covenant.”

Derivatives, רָשַׁע, רָשָׁע, רָשָׁע.

רָשָׁע adj.—(1) *wicked, unrighteous*, Genesis 18:23; Job 9:24; 15:20; 20:29; Ps. 1:1, 4, 5, 6; 3:8; 7:10; 9:18; 11:6; and very frequently. Opposed to צַדִּיק. Sometimes (but however, rarely) used of the Gentiles (גִּוִּים) as oppressing the Israelites (עַמִּים), Isa. 14:5; Ps. 9:6; compare רָשָׁע Psalm 84:11; 125:3; and Greek ἄνομοι of the Gentiles, 1 Macc. 2:44; 3:5; Act. 2:23.

(2) *having an unrighteous cause* (in a forensic sense), Ex. 23:7; Deu. 25:1.

(3) *guilty, liable to punishment*, Gen. 18:23, 25. רָשָׁע guilty of death, Nu. 35:31.

רָשָׁע with suffix רָשָׁע masc. *wickedness, unrighteousness*, Psalm 5:5; 45:8; and frequently. Opp. to צַדִּיק. רָשָׁע אֲצִירוֹת wealth wickedly acquired, Mic. 6:10. כֹּאזִי רָשָׁע wicked, i. e. deceitful, fraudulent balances, Mic. 6:11. Specially, used for *fraud, falsehood*, Prov. 8:7 (opp. to אֱמֶת). Plur. רָשָׁעִים things done wickedly, Job 34:26.

רָשָׁע f.—(1) *wickedness, unrighteousness*, Isaiah 9:17; Mal. 3:15; specially, *fraud, falsehood* (compare רָקַק No. 2). Pro. 13:6

(2) *something done wickedly*, Deu. 25:2.

רָשָׁעִים see רָשָׁעִים.



**רשף** an unused root, to inflame, to burn, to kindle, cognate to **שָׂרַב**, **שָׂרַב**. Sam. id.

**רשף** m. — (1) a flame, Cant. 8:6; comp. Chald., Ps. 78:48. Targum.

(2) lightning, Ps. 78:48. Hence poet., 76:4, **רשפי קשת** "lightnings of the bow," i. e. arrows, and Job 5:7, **בני רשף** "sons of lightning," i. e. ravenous birds flying with the rapidity of lightning.

(3) a burning fever, a plague, by which the body is inflamed (compare **חֶמֶה** heat and poison). Deu. 32:24: **לָחַם רָשָׁף** "consumed with pestilence," Hab. 3:5 (where there is in the other hemistich **דָּבַר** plague).

(4) [*Resheph*], pr. n. 1 Ch. 7:25.

**רשש** (cogn. to **רָצַץ**) TO BREAK, TO BREAK IN PIECES, not used in Kal.

POEL, id. Jer. 5:17.

PUAL, pass. Mal. 1:4.

Derivative, pr. n. **רִשְׁשִׁישׁ**.

**רשת** with suff. **רִשְׁתִּי** pr. inf. of the verb **רָשַׁת** in the sense of taking, and seizing, f. a net, Ps. 57:7; 9:16; 31:5; Lam. 1:13. **פָּרַשׁ רֶשֶׁת עַל** to spread, or cast a net upon something. Eze. 12:13; 17:20; 32:3. **פַּעֲמֵה רֶשֶׁת** "net-work," Ex. 27:4.

**רֶתֶק** m. a chain, Ez. 7:23. Plur. **רֶתְקוֹת** 1 Ki. 6:21; from the root **רָתַק**.

**רתח** TO BOIL, TO BUBBLE UP, not used in Kal. (Syr. and Ch. id.)

PIEL, to make to boil, Eze. 24:5.

PUAL, to be hot, of the bowels, metaph. of an emotion of the mind, Job 30:27.

HIPHIL, i. q. PIEL, Job 41:23. Hence —

**רָתַח** m. boiling, only pl. Eze. 24:5.

**רָתַם** TO BIND horses TO a chariot, Mic. 1:13. (Compare **אָרַם** No. 4.) Arab. **رَم** IV. to bind a thread round the finger. Hence —

**רָתֵם** m. (1 Ki. 19:4 כחִיב, f.) pl. **רֶתְמִים** 1 Kings 19:4, 5; Job 30:4; Psalm 120:4; according to the Hebrews, and Jerome, *juniper*; more correctly, i. q. Arab. **رَمَة**, *genista, broom* (spartium junceum, Linn.), a shrub growing in the deserts of Arabia, with yellowish flowers, and a bitter root, which the poor were accustomed to eat (Job loc. cit.). It is so called from binding, like *juncus a jungendo*, *Winfen* from the verb *binden*. See Cels. Hierobot. tom. i. p. 246. Oedmann, Vermischte Sammlungen aus der Naturkunde, fasc. 2, chap. 8.

**רֶתֶמָה** ("genista"), [*Rithmah*], pr. n. of a station of the Israelites in the desert, Nu. 33:18, 19.

**רָתַק** not used in Kal, TO TIE, TO BIND. Arab. **رَتَقَ**, to close, to sew together.

NIPHAL, Ecc. 12:6 קרי (in a contrary signification), to be unbound, loosed. **יָרַחַק** has **כָּחִיב** to be removed.

PUAL, to be bound, Nah. 3:10; whence **רֶתֶק** and —

**רֶתְקוֹת** f. pl. chains, Isa. 40:19.

**רָתַת** an unused root, i. q. **רָטַט** and Aram. **רָתַת** **לִי** to be terrified; whence —

**רֶתַח** m. terror, Hos. 13:1. Aram. **רֶתִיחָא** id.

## ש

The letter ש was used anciently without distinction, before the invention of diacritic marks, to designate both the simple sound of s and the thicker sound, which in German is expressed by *sch*, in English by *sh*. The same is still the case with s in the Irish language, as *sold*, solace; and *se* (pron. *she*), he; *si* (pron. *she*), she. After these grammatical distinctions were introduced, the lighter sound was marked by a point on the left horn, the thicker by one on the right.

For the Hebrew ש the Chaldeans often, and the Syrians always (as not having the letter Sin), substituted ס, as **שָׂכַר**, **שָׂכַר**; **שָׂכַר**, but the Arabs, by a

peculiar property of their language, in almost all

these roots have **שָׂכַר**, **שָׂכַר**; **שָׂכַר**, **שָׂכַר**; **שָׂכַר**, etc. (just as the people of Wirtemberg pronounce the German s with a stronger sibilant, *ist*, as if *istst*); the Arabs rarely retain **س**, as **سَلَى**, **سَلَى**. In the Hebrew language itself kindred letters are — (a) the other sibilants, as ש, ז, צ, ס, see page DLXXV, A; also, **שָׂפַן**, **שָׂפַן**, **שָׂפַן**, **שָׂפַן**, **שָׂפַן**, **שָׂפַן** to strain; **שָׂאָר** and **שָׂאָר** to ferment. — (b) sometimes the aspirates, just like Greek *σ*, *sus*; *σ*λη, *silva*; compare **שָׂדֶה** i. q. **הָרָה** to spread out; **שָׂלַךְ**, **שָׂלַךְ** i. q. **הָלַךְ** to go; **שָׂאָר** = **אָרַן** to intertwine, to weave,

very often also in the formation of roots a sibilant is prefixed to a biliteral stock, as שָׁנַב i. e. נָבַב to be high; שָׁנָה i. q. נָהָה, etc.; compare γράφω, scribo; γλύφω, sculpo; τριζω, strideo; tego, στέγω; fallo, σφαλλω, and many others.

[שָׁנָה an unused root. Derivative, שָׁנָה.]

שָׂאָר an unused root, cognate to the verbs סִיר (which see), נָפַח to boil, to boil up, to ferment, compare בָּרַח to boil up, to break forth (an ulcer). (In the western languages of the same stock is German fuar, in Ottfr.; Anglo-Sax. sur; Germ. fauer.) Hence—

שָׂאָר m. fermentation, leaven, Ex. 12:15, 19. (Ch. סָאָר id.).

שָׂאָה pr. inf. fem. of the verb נָשָׂא (for נָשָׂה), with suff. שָׂאָתִי, once contr. שָׂתוּ Job 41:17 (where other copies have שָׂתוּ).

(1) raising up, Job 41:17; lifting up, sc. of countenance, Genesis 4:7. See the root נָשָׂא No. 1, letter c.

(2) eminence, a place rising up in the skin; hence any spot, Levit. 13:2, 10, 19; and even one where the skin is deeper. Compare verse 2 and 3, 4.

(3) excellency, majesty, Genesis 49:3; Job 13:11.

(4) a sentence, decree of a judge (compare נִשְׂאָה No. 4, and נָשָׂא No. 1, letter f), Hab. 1:7. Others take it here to be pride.

שָׁבַךְ TO INTERTWINE, i. q. סָבַךְ; whence—

שָׁבַךְ m. pl. שְׁבָרִים lattice work, 1 Ki. 7:17.

שְׁבָכָה f.—(1) a net, Job 18:8.

(2) lattice work, with which the capitals of columns were surrounded, 2 Ki. 1:2; 1 Ki. 7:18, 20, 41.

שְׁבָכָה sambuca; see סְבָכָה.

שָׁבַם an unused root and of doubtful meaning.

Arab. شَم to be cold. Jo. Simonis ascribes to it the sense of the verb בָּשַׂם to be sweet-scented. Hence—

שָׁבַם ("coolness," or "sweet smell"), [Shebam], Num. 32:3; and שְׁבָמָה [Shibmah, Sibmah], ibid., verse 38; Josh. 13:19; Isaiah 16:8, 9; pr. n. of a town of the Reubenites, which abounded in vines.

שָׁבַע and שָׁבַע (:) TO BE OR BECOME SATISFIED OR SATIATED (Arab. شبع id. I place the pri-

mary idea in abundance of drink; compare סָבַךְ although in the common use of the language this verb is more employed as to food than as to drink). Frequently used of one satisfied with food, Deut. 31:20; Ruth 2:14; Isa. 44:16, etc.; more rarely of one who is so with drink, i. q. רָוָה Am. 4:8; hence used of a well-watered land, Pro. 30:16; Ps. 104:16. It is ascribed to the soul (see נָפַשׁ No. 2), Eccl. 6:3; and metaph. to the eye which is satisfied with seeing, Eccl. 1:8; compare Isa. 53:11; Ps. 17:15. Constr. absol. Hos. 4:10; Ps. 37:19; followed by an acc. of the thing, as שָׁבַע לֶחֶם to be satisfied with bread, Ex. 16:14; Job 27:14; Eccl. 5:9; followed by כֵּן Pro. 14:14; 18:20; Job 31:31; followed by פֶּה Ps. 65:5; 88:4; followed by לְ before an inf., Eccl. 1:8. Metaph. it is said, to be satisfied with money, Eccl. 5:9; with shame, Lam. 3:30; Hab. 2:16; with contempt, Ps. 123:4; with calamity, Ps. 88:4.

(2) Sometimes the notion of weariness and loathing is added, Isa. 1:11; Job 7:4; Pro. 25:17. שָׁבַע יָמִים to be full of days, 1 Chron. 23:1; 2 Chron. 24:15.

PIEL, to satisfy, Eze. 7:19; followed by two acc. of pers. and thing, Ps. 90:14.

HIPHL, to satisfy; followed by an acc. of pers. Ps. 107:9; followed by two acc. of pers. and thing, Ps. 132:15; followed by כֵּן of the thing, Eze. 32:4; Ps. 81:17; followed by פֶּה of thing, Ps. 103:5. Once followed by לְ of pers. and acc. of thing, Ps. 145:16. Metaph. Ps. 91:16.

Derivatives, the five following nouns—

שָׁבַע m. plenty, abundance of food, Gen. 41:29, seqq.; Prov. 3:10.

שָׁבַע m. adj. satisfied, satiated, Prov. 27:7; 1 Sam. 2:5. Metaph.—(a) in a good sense, abounding in any thing, e. g. שָׁבַע רְצוֹן abounding in (divine) favour, Deut. 33:23.—(b) in a bad sense, satiated with troubles, i. e. abounding in them, Job 14:1; 10:15. Hence, with the additional idea of weariness, שָׁבַע יָמִים satisfied with life, Gen. 35:29; Job 42:17; and simply שָׁבַע Gen. 25:8.

שָׁבַע m.—(1) satiety, fulness. לְשָׁבַע to the full, Ex. 16:3.

(2) abundance, Ps. 16:11.

שְׁבָעָה f. Eze. 16:49, and—

שְׁבָעָה f. satiety, fulness. לְשְׁבָעָה to the full, Isa. 23:18; Eze. 39:19.

שָׁבַר TO LOOK AT, TO VIEW, followed by פֶּה Neh.



2:13, 15. (Ch. קבר, which see. Arab. سبر to examine, e.g. a wound.) The primary idea appears to be that of digging out and exploring, which is proper to the stock בר, בר, compare בָּרַר, בָּרַר; also קָבַר and קָבַר.

PIEL—(1) *to expect, wait for* (prop. to look for, compare פָּקַח Piel No. 2), Ruth 1:13.

(2) *to hope*, Est. 9:1; followed by אֵל and לְ of pers. Ps. 104:27; 119:166; Isa. 38:18 (where others, by comparison with the Syr. سحر, render, to celebrate; Aram. Peal and Pael id.; comp. Lat. spero). Hence—

שָׁבַר always with suff. שְׁבָרִי *hope*, Ps. 119:116; 46:5.

שָׁנָא not used in Kal, i. q. Aram. סָנָא TO BE OR BECOME GREAT, TO INCREASE. (Cognate is נָאָה, with a prefixed sibilant, see under שׁ p. DCCLXXXIII, A.) Only found in—

HIPHAL—(1) *to make great*, followed by לְ Job 12:23.

(2) *to magnify, to extol with praise*, Job 36:24.

Derivative, שְׁנִיא.

שָׁנָא Ch. id.; fut. Dan. 3:31, שְׁלִמְכוֹן יִשְׁנָא “your peace be multiplied,” a form of salutation; Dan. 6:26; Ezr. 4:22.

שָׁנַב i. q. רָוַם, but (except Deut. 2:36) only found in poetry.—(1) *TO LIFT ONESELF UP* (cogn. to the root נָבַב, compare שְׁנָא i. q. נָאָה), Job 5:11.

(2) *to be lofty*, of an inaccessible city, Deu. 2:36.

NIFHAL, *to be high*, Prov. 18:11. Figuratively—(a) *to be most high*, of God, Ps. 148:13; Isa. 2:11.—(b) *to be set in a high place*; hence *to be safely protected*, Prov. 18:10, compare מִיִּשְׁנָב.—(c) *to be hard to be understood*, Ps. 139:6.

PIEL, *to set on high, to exalt* any one; always metaph.—(a) *to make powerful*, Isa. 9:10.—(b) *to protect safely*, Ps. 20:2; 69:30; 91:14; followed by מִן from an enemy (compare מִן No. 3, a), Ps. 59:2; 107:41.

PUAL, pass. of Piel, letter b, Pro. 29:25.

HIPHAL, *to exalt oneself, to shew oneself exalted*, Job 36:22.

Derivatives, מִשְׁנָב, and pr. n. שְׁנוֹב.

שָׁנַג a root of uncertain authority, see שָׁנַג No. II. [“a spurious root”].

שָׁנָה i. q. שָׁנָא TO BECOME GREAT, TO INCREASE, Job 8:7, 11; Ps. 92:12.

HIPHAL, *to cause to increase, to increase*, Psa. 73:12.

שָׁנוֹב (“elevated”), [Segub], pr. n. m.—(1) 1 Ch. 2:21, 22.—(2) 1 Ki. 16:34 כְּחִיב, for which there is שְׁנוֹב קָרִי.

שְׁנִיא m. *great*, Job 36:26; 37:23, from the root שָׁנָא.

שָׁנָא Ch.—(1) *great*, Dan. 2:31.

(2) *much, many*, Dan. 2:48; 4:9.

(3) adv. *very, greatly*, Dan. 2:12; 5:9, from the root שָׁנָא.

שָׁר or שָׁרָה see שָׁרִים.

שָׁרָד not used in Kal, prob. TO BE STRAIGHT,

LEVEL; compare the kindred שָׁרָה. Arab. سَد Conj. I. IV. to tend straight to the mark; II. to lead straight. Conj. X. to be straight; سَدِيد one who goes straight to the mark.

PIEL, *to harrow*, i. e. *to level* [smooth down the furrows of] a field, Isa. 28:24; Job 39:10; Hosea 10:11.

Derivative, pr. n. שָׁרִים.

שָׁרָה an unused root, prob. i. q. שָׁרָד TO LEVEL intrans. to be level. Arab. سَدَا to spread out (compare הָרָה). Hence—

שָׁרָה const. שָׁרָה with suff. שְׁרָהוּ, plur. absol. שְׁרוֹת Ex. 8:9, const. שְׁרֵי Isa. 32:12, and שְׁרוֹת Neh. 12:29; with suff. שְׁרוֹתֵיהֶם, שְׁרוֹתֵיהֶם m.—(1) *a plain* (pr. level, tract); hence שְׁרָה אֶרֶץ the plain, or plain country of Syria, i. e. Mesopotamia, i. q. שְׁרָה אֶרֶץ Hos. 12:13. Also used of the main land as opposed to the sea, Eze. 26:6, 8.

(2) *a field*—(a) *a meadow*, which is ploughed and sown (Stüd Saatefeld), Gen. 23:17; 47:20, 24; opp. to vineyards and gardens, Ex. 9:25; 22:4; Nu. 20:17; Ruth 2:2.—(b) collect. *fields, country* (feld, land), opp. to the city, villages, or camps, hence שְׁרָה אִישׁ אִישׁ שָׁרָה a man of the field (living in the fields, not in tents), said of Esau a hunter, Gen. 25:27, שְׁרָה הֵיטֵב הַחַיָּה beasts of the field, wild beasts, Gen. 2:20; 3:14; בְּהֵמַת הַשָּׂדֶה 1 Sa. 17:44, id.—(c) *field of a city*, Neh. 12:29; also the *borders* of a people; שְׁרָה הַעֲמֻלִּי the field or borders of the Amalekites, Genesis 14:7; 32:4; שְׁרָה מוֹאָב the borders of the Moabites, Gen. 36:35. Once used of the *countries, empire* of a king, and meton. of his subjects. Ecc. 5:8, “a king לְשָׁרָה נֶעֱבָר who is served (honoured by his people.”

**שָׂדֶה** i. q. **שָׂדֶה** *plain, field*, but only poet. Psalm 8:8; 50:11; 80:14; Deut. 32:13, etc. **שָׂדֶה** is the proper and primitive Arabian form, in common use in Arabic for **سَدَہ**, as I have shewn in Heb. Gramm. p. 56, 147, 181; Lehrs. p. 158; Jo. Simonis took **שָׂדֶה** incorrectly for pl. i. q. **שָׂדֶה**, but see Ps. 96:12.

**שָׂדֶה** plur. (from the sing. **שָׂדֶה**, a plain, a field, from the root **שָׂדֶה**); hence [*Siddim*], pr. n. **עֵמֶק הַשָּׂדִים** (valley of the plains) the plain of the cities of Sodom and Gomorrha, from the sinking of which, the Dead Sea has come into existence, Gen. 14:3, 8, 10.

**שָׂדֶה** i. q. **סָדֶה** to set in a row, to arrange. Hence—

**שָׂדֶה** f. *order, rank* of soldiers, 2 Ki. 11:8, 15; of planks, 1 Ki. 6:9.

**שָׂה** (for **שָׂה** or **שָׂה** ["for **שָׂה**"]) const. **שָׂה**, with suff. **שָׂהוּ** Deut. 22:1, and **שָׂהוּ** 1 Sa. 14:34 (both from **שָׂה**). Arab. **شَاة** and **شَاة** comm. *a sheep or goat*, a noun of unity, to which answers the collect. **צֶאֱן** (which see) a flock of sheep or goats, Gen. 22:7, 8; 30:32; Ex. 12:3, seq. Where the particular species are to be distinguished more accurately, it is said, Deut. 14:4, **שָׂה קְשִׁיִּים וְשָׂה עִזִּים** "one of the flock of sheep and one of the flock of goats," i. e. a sheep, a goat. Compare **שָׂה** and **שָׂה**.

**שָׂה** an unused root, i. q. **שָׂה**, **שָׂה**, Arab. **شَهِد** to bear witness, to be an eye-witness, compare **שָׂה** to be present. Conj. III. to behold something before one. Hence—

**שָׂה** (with Kametz impure, like participles Peal in the Aramaean dialects) m. *a witness*, once found, Job 16:19. Whence—

**שָׂהוּתָא** f. a Chald. (and Syr.) word (used by Laban, an Aramean), in its emphat. state, *witness, testimony*, Gen. 31:47.

**שָׂה** an unused root, i. q. **שָׂה**, **שָׂה** to be round (of the same family as **שָׂה**, **שָׂה**), whence **שָׂה** the moon. The derivative of this noun is—

**שָׂהִים** m. plur., *little moons*, ornaments worn on the necks of men, women, and camels, Jud. 8:21, 26; Isa. 3:18. LXX. *μηνίσκοι*. Vulg. *lunulae*.

**שָׂה** to be grey-headed; see **שָׂה**.

**שָׂה** i. q. **שָׂה** *entangled branches*, 2 Sam. 18:9; see **שָׂה**.

I. **שָׂה** i. q. **שָׂה** No. I., TO GO BACK, 2 Sam. 1:22; where, however, several MSS. and printed editions read **שָׂה**.

II. **שָׂה** i. q. **שָׂה** No. II., TO HEDGE ABOUT, TO FENCE. In Kal not used.

**שָׂה** to hedge about (a vineyard). Isa. 17:11, **בַּיּוֹם נִמְעַד תִּשְׁבְּעֵנִי** "in the day that thou plantedst (it) thou didst hedge (it) about." Kimchi and Aben Ezra render **תִּגְדֵּלִי** thou didst make it great, *cause it to grow*; as if from **שָׂה** the same as **שָׂה**, **שָׂה**; but the previous explanation is preferable.

**שָׂה** see **שָׂה** to plaster with lime.

**שָׂה** once found Gen. 24:63, "Isaac had gone out **שָׂה** בְּשָׂדֶה;" Vulg. *ad meditandum in agro*; so that **שָׂה** would be the same as **שָׂה** No. 4. But LXX. Aqu. Symm., express, *ad colloquendum*, sc. with his friends, or with his servants tending herds in the field; compare **שָׂה** No. 1; and this appears to be preferable. Aben Ezra and Syr., *ad deambulandum, to take a walk*; compare Arabic **سَاح** Med. Ye, to wander; especially on account of religion; but this signification appears to be secondary, derived from that of chaunting and pious meditation.

**שָׂה** i. q. **שָׂה** TO GO OR TURN ASIDE to any thing, Ps. 40:5.

Derivatives, **שָׂה**, **שָׂה**.

**שָׂה** TO FENCE ABOUT, TO HEDGE IN (Arab. **شَاك** Med. Waw, to fence with thorns; **شوك**, **شوك** a thorn. See the kindred verbs **שָׂה** No. 2; **שָׂה** and **שָׂה**; also **שָׂה** and **שָׂה**, which appear to be from **שָׂה** with the middle radical hardened. To this also answer Sanscr. *sākhā*; Persian **شاخ** foliage, branch). Metaph. Job 1:10, **שָׂה בְּעֵרְוִי** "thou fencest round him," i. e. thou guardest him. But the same phrase is also used in a bad sense, for, *to stop up the way before any one*, Hos. 2:8 (compare Job 3:23).

**שָׂה** to intertwine, to weave. Job 10:11, **בְּעֵצְמוֹת וְיִדְדִים תִּשְׁכַּבְנִי** "thou hast interwoven me with bones and sinews;" compare Ps. 139:13.

Derivatives **שָׂה** and **שָׂה**; also—

**שָׂה** m., Jud. 9:49; and **שָׂה** f., ver. 48, *a branch* (Chald. **שָׂה** and **שָׂה**; Syr. **شَاك** id.).



**שוכה** ("a hedge" = ה, ח) [*Socoh, Shochoh, Sochoh*], pr. n. of a town in the plain country of Judah, Josh. 15:35. [Prob. there were two towns of this name; the one in the mountains, Josh. 15:48; the other in the plain, Josh. 15:35. Both of these appear now to bear the same name, Shuweikeh الشوكه, Rob. 195, 343.]

**שוכתי** [*Suchathites*], Gent. n. of an unknown town שוכה 1 Ch. 2:55.

**שום** and **שום** fut. ישים apoc. ישים, once שום Ex. 4:11; imp. שים; inf. absol. שום constr. שום; more rarely שים Job 20:4; gener. TO PUT, TO SET, TO PLACE; τίθεται (Syr. ܡܡܝܬ; Æth. ሠለፍ; ሠለፍ: id.; less frequent is ሠላፍ Med. Ye, to set, to constitute, e. g. a price.) Specially—

(1) *to put, i. q. to set, to place* (setzen, stellen), when referring to persons and things which stand upright, or are rather regarded as standing than as lying prostrate. Gen. 2:8 וַיִּשֶׁם אֶת-הָאָדָם "and there (in the garden) he placed man." שום בֵּית פֶּלֶה to put any one in prison, 2 Ch. 18:26. Hence—(a) *to place a plant, for, to plant*; like the Lat. *ponere arborem*; Arab. نصب Isa. 28:25.—(b) *to set, i. e. to beget children* (Germ. Kinder in die Welt setzen), Ezr. 10:44; compare τίθεται παῖδα ὑπὸ ζώῃ, Hymn. Ven. 256, 283.—(c) *to construct a nest or habitation (in a rock)*, Num. 24:21.—(d) *to dispose an army, to set in array* (מַחֲנֶה), Josh. 8:2, 13; bands of soldiers (רָאשִׁים), Job 1:17; and without an accus. id., 1 Ki. 20:12; Eze. 23:24 (compare Hiphil 21:21). In like manner intrans., 1 Sa. 15:2, שָׁם לוֹ בַּדְרֶךְ "he set himself in the way." There is the same ellipsis in the verbs עָרַךְ No. 1, a, and נִשִּׁית.—(e) *to constitute* (τίθεται, Acts 20:28); e. g. a king, Deu. 17:15; a prince, Hos. 2:2; judges, 1 Sa. 8:1; followed by two acc., 1 Sam. loc. cit.; followed by an acc. and ? Gen. 45:9; Ex. 2:14; followed by an acc. and לֵא to be set over, put in charge of any thing, Ex. 1:11; 5:14; 1 Sam. 18:5.—(f) *to found* (as if to place a foundation), as the world, Job 34:13; a people, Isa. 44:7; divine right, Isa. 42:4. To this belongs the phrase in which God is said שָׁם לְשֵׁמוֹ *to place his name* (anywhere), i. e. to set his seat anywhere (to occupy the temple or holy place), Deut. 12:5, 21; 14:24; 1 Ki. 9:3; 11:36; 2 Ki. 21:4; i. q. שָׁם לְשֵׁמוֹ Deu. 12:11; 26:2.—(g) *to set (to constitute) a statute*, Gen. 47:26; a place (to determine it), Exod. 21:13.

(2) *to put, to place, to lay*, inanimate things, so

that they lie down; Germ. legen, followed by אָ in any place (hineinlegen), Gen. 31:34; 44:1; Deut. 10:2 Job 13:27, חָשַׁם בְּפֶדֶר רִגְלִי "thou hast put my feet in the stocks;" followed by לַ upon any place, *to set on* (darauf legen), Gen. 9:23; 22:6; שָׁם יָד עַל פִּה to put the hand on the mouth, as done by a person imposing silence on himself, Job 21:5; 29:9; followed by אָ id. 1 Sa. 19:13. שָׁם אֵשׁ to set fire to, to set on fire, 1 Ki. 18:23, 25. Specially—(a) *to put garments on oneself* (die Kleider anlegen), Ruth 3:3; compare לַע No. 1, a.—(b) *absol. to put, lay down*, sc. a pledge (ein Pfand einlegen, setzen), Job 17:3. Compare Arab. وضع, Conj. III, i. q. وضع, Gr. τίθεσθαι, Passow, letter A, 8.—(c) *to put, to impose on some one anything to be done*, followed by לַ of pers. Ex. 5:8, 14; 22:24; or to be suffered, followed by אָ Deu. 7:15; also, *to attribute to any one* (guilt, eine Schuld zur Last legen), followed by לַ Jud. 9:24; לַ Deu. 22:14, 17; אָ 1 Sa. 22:15; Job 4:18.—(d) *to put or impose a name on any one* (ὄνομα θεῖναι τινι, Od. xix. 403; ὄνομα θέσθαι, xix. 406), Dan. 1:7; and with a somewhat different construction, Jud. 8:31, אֶת-שְׁמוֹ אָבִימֶלֶךְ "and he set his name Abimelech." Neh. 9:7, and Chald. Dan. 5:12.—(e) *to put before one's own eyes*, used of things which we regard highly, Psalm 54:5; 86:14.—(f) *followed by אָל to propound, to explain anything to any one*, Job 5:8; in like manner, followed by בְּאֵינִי פ' to declare, to signify, Exod. 17:14.—(g) *to lay up as in a treasury*. Job 36:13, "the wicked אָשְׁמוּ לֵא lay up (in their heart) wrath;" i. e. they keep it with them, they retain wrath, they indulge in anger and envy, they do not piously turn to God. So rightly Umbreit. Commonly, "they heap up (as it were) the (divine) wrath," θησαυρίζουσιν ἑαυτοῖς θυμὸν (Romans 2:5). Similar to this is the phrase—(h) *שָׁם עַל לֵב to lay up on the heart*; Germ. etwas zu Herzen nehmen [Engl. to lay to heart], to let anything remain in the heart and mind, Isa. 57:1, 11 (Gr. θέσθαι ἐν καρδίᾳ); also, שָׁם אֵל 2 Sam. 13:33; שָׁם לֵב 1 Sa. 21:13, to be moved, to be anxious. Followed by a gerund, Mal. 2:2, and אֲשֶׁר לֹא (lest, that not) Dan. 1:8, to take care lest anything be done. Ellipt. Ps. 50:23, שָׁם דְּרֶךְ "who takes care of the way," i. e. his manner of life.

(3) *to put, to place, to set, i. e. to direct, to turn in any direction*, as—(a) *שָׁם עֵין עַל to set the eye on*, see לַע No. 1, e.—(b) *שָׁם פָּנִים to set the face on or towards, in various senses*, see פָּנִים No. 1, letter c—e.—(c) *שָׁם לֵב to set the heart upon, to attend*, Isaiah

41:22; Hag. 2:15, 18, and without לֹא Isa. 41:20; Job 34:23; 37:15; Jud. 19:30. Compare הֵבִין לֹא and הֵבִין id. Followed by עַל of the thing (to or towards anything), Job 1:8; אֵלָּא Exod. 9:21; לֹא Deut. 32:46; Ere. 40:4; followed by בְּ (without לֹא), Job 23:6; but לֹא Sam. 9:20, לֹא שָׁמַע is to set the heart and mind on, i. q. שָׁמַע עַל לֹא. — From the signification of *constituting* (see above, No. 1, letter c) arises —

(4) *to make or render* any one so or so, *ῥαίνειν* i. q. *ποιεῖσθαι* (see Passow, h. v. letter B), Ex. 4:11, אָרַם מִי יַשׁוּם “who maketh the dumb?” Followed by two acc. Ps. 39:9, “make me not the reproach (object of reproach) of the wicked;” Ps. 40:5; 91:9; 105:21; Job 31:24; followed by an acc. and ? Gen. 21:13, 18; Job 24:25; Isa. 5:20; 23:13; followed by an acc. and פֶּ (to make any one like such a one), Gen. 32:13, “I will make thy seed as the sand of the sea;” 1 Ki. 19:2; Isa. 14:17. There seems to be a blending of two constructions in Isa. 25:2, שָׁמַח לְפָנַי מַעֲשֵׂה “thou hast made of a city ruins,” for עֲשֵׂה לְפָנַי or מַעֲשֵׂה לְפָנַי, unless it be deemed better to supply שָׁמַח (עֲשֵׂה) מַעֲשֵׂה.—More rarely absol. *to make, to do* i. q. עָשָׂה (compare examples, No. 1, letter f), Gen. 6:16, “and thou shalt make the door of the ark in the side of it.” שׁוּם אֹתוֹת *to do signs*, i. e. miracles, Ex. 10:2; Ps. 78:43. Hence—

(5) followed by a dat. *to make, to prepare* for any one, is often i. q. *to give*, as שׁוֹם נְשׁוֹם to give peace to any one, Num. 6:26; שׁוֹם קְבוֹרָה to give honour to any one, Josh. 7:19; Isa. 42:12, compare Ps. 66:2; שׁוֹ רַחֲמִים to give compassion to any one, Isa. 47:6. Compare Gr. *θεῖναι τιμι ἀλγεια, πένθος, φόωε*, see examples, Passow, B, No. 2.

HIPHIL i. q. Kal. Imp. הָשִׁיבִי, either *attend*, see Kal No. 3, *c*, or *range*, sc. the battle, see Kal No. 1, *d*, Eze. 21:21; and part. מְשִׁיב (attending) Job 4:20.

HOPHAL, once, Gen. 24:33 קרי. (See יִשָּׁם.)

Derivatives, תְּשׁוּמָה, אָסֶם [not so placed in Thes.],  
and pr. n. יְשׁוּמָה.

שׁוּם Ch. *to put, to place, to set*, specially—(a) *to constitute* any one, to prefer (to an office), Ezr. 5:14.—(b) *to put*, i.e. to give, to promulgate an edict, Dan. 3:10, 29; 4:3; Ezr. 4:19, seq. Compare Gr. *νομοθέτης*, Lat. *ponere legem*, Syr. ܠܡܫܢܐ ܕܡܠܟܐ.—(c) שׁוּם יָם יִשׂרָאֵל *to impose a name on any one, to give a name*, Dan. 3:12.—(d) שׁוּם לֵב לֵּל *to endeavour towards something (prop. to direct the heart or mind unto)*, Dan. 6:15.—(e) שׁוּם מַחְשָׁבָה לֵּל *to regard (set the mind to) any thing*, Dan. 5:12.

I. שׁוּר fut. וַיִּשָּׂר i. q. שָׂרָה, שָׂרָה (which see).

(1) TO CONTEND, Hos. 12:5.

(2) *to hold dominion*, Jud. 9:22.

HIPHIL הִשִּׁיר *to constitute princes*, Hos. 8:4.

II. שׁוּר an onomatop. root, i. q. נָשַׁר TO SAW.  
fut. וַיִּשַׁר 1 Ch. 20:3.

III. שׁוּר i. q. סָר TO GO BACK, Hos. 9:12.

שורה f. *series, row, order*, from the root שרה

No. 1. Arab. <sup>5-</sup>سورة series, row of stones. Isa. 28: 25, <sup>3</sup>וַיִּשֶׂם חֹמֶה שֹׂדֶה "and he places (plants) the wheat in rows," שֹׂדֶה in acc. put adverbially, *reihenweise* Jerome, *per ordinem*.

שׁוֹרֵק see שִׁרָק

שׂוֹשׂ and שׂוֹשׂ fut. יִשְׂשׁוּ once יִשְׂשׁוּ Isa. 35:1, imp. יִשְׂשׁוּ, inf. absol. שׂוֹשׂ, constr. שׂוֹשׂ TO REJOICE, TO BE GLAD (prop. to leap, to spring, see רָדַם), Job 3:22, followed by עַל Deut. 28:63; 30:9; followed by בְּ in any thing, Isa. 65:19; Ps. 119:14; specially בְּיִהְיֶה שׂוֹשׂ Ps. 40:17; 70:5; followed by suff. Isa. 35:1, יִשְׂשׁוּם, "they shall rejoice for these things" (which are spoken of in the preceding chapter).

Derivatives, מְשֻׁן, מְשֻׁשׁ.

שֵׁת m. a thought, Amos 4:13. Root שֵׁת to meditate.

שָׁחָה TO SWIM, Isa. 25:11.

HIPHIL, *to inundate*, Ps. 6:7. Hence —

שָׁחוּ f. (Milel, Segolate form, for שָׁחוּ) *a swimming*,  
Eze. 47:5.

שחוק see pñq.

**שחט** TO SQUEEZE OUT grapes, Genesis 40:11  
(Chald. סחט id.)

שִׂחַק i. q. צַחֵץ (which see. [Compare Æthiop. ሠሐቀ: ሠሐቀ: and Zab. ضحك]), but more used in the later Hebrew—(1) TO LAUGH, Ecc. 3:4. Followed by צַחֵץ to smile upon, Job 29:24; followed by צַחֵץ to deride, to laugh at any thing, Ps. 52:8; Job 30:1; followed by צַחֵץ id., but specially in contempt, to laugh at in contempt, especially, a person threatening to do much, but able to do nothing, Job 5:22; 39:7, 18, 22; 41:21; Pro. 31:25.

(2) i. q. Pi. No. 3, Jud. 16:27.

PIEL שָׂחַ, fut. שִׂחַ;—(1) *to joke, to jest* (prop to laugh repeatedly), Jer. 15:17.



(2) *to play, to sport*, e.g. as children, Zec. 8:5; as marine animals, Ps. 104:26; compare Job 40:20, 29; also used of the play of arms and skirmishes, (Σκαρμύζει), 2 Sa. 2:14.

(3) *to dance* to music vocal and instrumental (just as we speak of *playing* on an instrument), Jud. 16:25; 1 Sam. 18:7; 2 Sam. 6:5, 21; 1 Chr. 13:8; 15:29; Jerem. 30:19, קול משחקים "the voice of dancers" (and singers), Jer. 31:4, במחול משחקים "in the chorus of dancers," Pro. 8:30, 31.

HIPHIL, *to laugh at in scorn, to deride*, followed by ל 2 Chr. 30:10.

Derivatives משחק, pr. n. יִשְׁחַק i. q. יִצְחַק, and — שִׁחוק & שִׁחוק m. — (1) *laughter*, Ecc. 2:2; 7:3, 6; Job 8:21.

(2) *derision, scorn*, meton. of its object, Job 12:4; Jer. 20:7.

(3) *jest*, Pro. 10:23.

שָׁט, plur. שְׁטִים *deviations* from what is right, sins, Hosea 5:2, i. q. כְּטִים Ps. 101:3; from the root שָׁט [in Thes. from שָׁט].

שָׁטָה fut. apoc. יִשָּׁט TO DECLINE, TO TURN ASIDE. (Aram. כָּטָא, id.) Followed by מַעַל 7:25. Specially used of adulterous wives, Nu. 5:12; with the addition of הָאִשָּׁה 5:19, 20, 29. Compare יָנָה No. 1.

שָׁטַם fut. יִשָּׁטֵם (cogn. to שָׁטָן) TO LAY SNARES for any one, TO FOLLOW hostilely, Genesis 27:41; 50:15; Job 16:9; 30:21. Specially, to lay a noose or trap, whence the derivative מִשְׁטָמָה.

שָׁטָן i. q. שָׁטָם, Syr. ܫܬܢ, Arab. شطن id., Ps. 38:21; 109:4. Part. שָׁטָן *liar in wait, adversary*, 71:13; 109:20, 29. Hence —

שָׁטָן — (1) *adversary* (Arabic شيطان), as in war, an enemy, 1 Ki. 5:18; 11:14, 23, 25; 1 Sam. 29:4; in a court of justice, Ps. 109:6 (compare Zec. 3:1, 2); and also whoever opposes himself to another, 2 Sam. 19:23; Nu. 22:22, "the angel of Jehovah stood in the way לִפְנֵי לֹא לְרַשֵּׁם to resist him;" verse 32.

(2) With the art. הַשָּׁטָן (*adversary*, kar' éξοχλή) it assumes the nature of a pr. n. (see Hebr. Gramm., § 107, 2), and is *Satan, the devil*, the evil genius in the later theology of the Jews [rather, in the true revelation of God from the beginning], who seduces men (1 Chron. 21:1; in which place only it is without the article, compare 2 Samuel 24:1), and then accuses and calumniates them before God,

Zech. 3:1, 2; Job 1:7; 7:2, seq.; compare Apoc. 12:10, ὁ κατήγων τῶν ἀδελφῶν ἡμῶν, ὁ σατάνᾶς αὐτῶν ἐνὸς τοῦ θεοῦ ἡμῶν ἡμέρας καὶ νεκρός. But it is a groundless opinion of Alb. Schultens, Herder, and Eichhorn, that Satan, in the book of Job, is different from the Satan of the other books, and is a good angel employed to examine into the manners of men; and on this account, whenever in the early part of this book he is mentioned, they would read, הַשָּׁטָן i. e. περιδεύτης (from the root שָׁט); this notion has now been rejected by all interpreters. And —

שָׁטָה f. — (1) *accusation, letter of accusation*, Ezr. 4:6.

(2) [*Sitnah*], pr. n. of a well, so called on account of the contention which Isaac had with the Philistines, Gen. 26:21.

שִׂיא m. (for נִשְׂיָה) *elevation, height*, Job 20:6; i. q. שִׂיָּה, from the root נִשָּׂא.

שִׂיאוֹן (for נִשְׂיָאוֹן "lifted up"), [*Sion*], pr. n. of a mountain which more commonly bears the name of Hermon, Deu. 4:48.

שִׁיב TO BE HOARY (hoary-haired), 1 Samuel 12:2. (Syr. ܫܒ and Arab. شاب Med. Ye, id.) Part. שֹׁב *hoary, old*, Job 15:10. Hence —

שִׁיב m. 1 Ki. 14:4; and שִׁיבָה f. — (1) *hoary hair* (of an old man), Genesis 42:38; 44:29, 31. שִׁיבָה a hoary-headed man, Deu. 32:25.

(2) *old age*, Gen. 15:15; 25:8. Meton. *an old person*, Ruth 4:15.

שִׁיג m. *withdrawing, going away*, 1 Ki. 18:27; from the roots שָׁג, שָׁנ to go away.

שִׁיד TO COVER WITH LIME (Arab. شان id.) Deu. 27:2, 4. Hence —

שִׁיד m. *lime*, Deu. 27:2, 4; Isa. 33:12; Am. 2:1 (as to this passage, compare Isa. 33:12).

שִׁיָּה i. q. שָׂה (which see), a sheep or goat.

שִׁיָּה — (1) pr. TO PRODUCE, TO BRING FORTH, TO PUT FORTH (comp. Syr. ܫܒ to germinate, to flourish; APHEL ܫܒ to put forth shoots, buds, and Med. quiesc. ܫܒ to dare, pr. to lift oneself up, ܫܒ bushes, and Heb. שִׁיָּה No. 1). In Hebrew —

(2) *to speak*, pr. to utter with the mouth, comp. אָמַר No. 1. Followed by ל to speak to any one, Job 12:8; with suff. Prov. 6:22, תִּשְׁחָק "he shall

“speak with thee.” Followed by  $\text{פ}$  to speak of any one, Ps. 69:13.

(3) to sing, Jud. 5:10; Ps. 145:5. Followed by  $\text{פ}$  to celebrate anything in song, Ps. 105:2, and in a bad sense, to lament, to complain, Ps. 55:18; Job 7:11.

(4) to talk with oneself, i.e. to meditate, especially on divine things, Ps. 77:4, 7; followed by  $\text{פ}$  of the thing, Ps. 119:15, 23, 27, 48, 78, 148; 77:13. Compare syn.  $\text{הנה}$ .

PIEL  $\text{שוחה}$  to meditate, Psalm 143:5; to think upon anything, Isa. 53:8.

Hence  $\text{שח}$ ,  $\text{שחה}$ , and—

$\text{שיח}$  m.—(1) a shrub, bush, see the root No. 1 [in Thes. this first signification is taken as a distinct root], Gen. 2:5. Pl. Gen. 21:15; Job 30:4, 7.

(2) speech, discourse, 2 Ki. 9:11.

(3) quarrel, Job 7:13; 9:27; 21:4; 23:2; Ps. 142:3; 1 Sa. 1:16.

(4) meditation, 1 Ki. 18:27; in mockery of Baal, as not answering the supplications of his priests, it is said  $\text{שיח לו}$  “he has a meditation,” i.e. he is so entirely taken up with meditating that he cannot hear; or, from signif. No. 2, “he has a discourse” (conversation) with some. LXX.  $\acute{\alpha}\delta\omicron\lambda\epsilon\sigma\chi\acute{\iota}\alpha$   $\alpha\upsilon\tau\omicron\upsilon$   $\acute{\epsilon}\sigma\tau\iota$ , the Greek word denoting both meditation and conversation.

$\text{שיחה}$  f. meditation, especially pious, relating to divine things, Ps. 119:97, 99. Job 15:4,  $\text{שיחה לפני}$  “meditation before God.” Germ.  $\text{Andacht}$ .

$\text{שים}$  to put, see שום.

$\text{שך}$  pl.  $\text{שכים}$  m. (from the root  $\text{שכך}$  No. 1), thorns, Nu. 33:55. (Arabic  $\text{شاك}$  a thorn.) From the same root is—

$\text{שך}$  (read  $\text{soch}$ ), m. a hedge, Lam. 2:6. [In Thes. from  $\text{שכך}$ .]

$\text{שקה}$  f. a sharp weapon, pr. a goad, a thorn, so called from the resemblance, Job 40:31. (Arab.  $\text{شوك}$  goad, sharp weapon.)

I.  $\text{שכה}$  an unused root, i. q. Ch.  $\text{שכא}$  to look at, to contemplate; Syr. and Sam.  $\text{سكح}$ ,  $\text{سكا}$  to expect, to long for; Sam.  $\text{סכו}$  an eye. Nearly related to this among the Hebrew roots are,  $\text{שנה}$ ,  $\text{שנה}$ ,  $\text{שנה}$  No. II, and transp.  $\text{חנה}$ ; also, in the Indo-Germanic languages, Gr.  $\text{θαλά}$ , Lat.  $\text{scio}$ , Ital.  $\text{saggio}$  ( $\text{præsagio}$ ),  $\text{sagus}$ ,  $\text{sagax}$ , Goth.  $\text{saighan}$ , Germ.  $\text{schauen}$ ,  $\text{sehen}$ ).

Derivatives,  $\text{שכו}$  —  $\text{שכיה}$ ,  $\text{שכיה}$ .

II.  $\text{שכה}$  also appears to have had the sense of cutting; whence  $\text{שכין}$  a knife, which see.

$\text{שכו}$  (“hill,” “watchtower,” like the Samarit.  $\text{סכיה}$ ), [ $\text{Sechu}$ ], pr. name of a region near Ramah, 1 Sa. 19:22.

$\text{שכוי}$  m. i. q.  $\text{משכית}$  intellect, understanding, and its seat, the heart, the mind, Job 38:36. Compare as to this passage  $\text{סחית}$ , page cccxxi, A. Others take it to be  $\text{phenomenon}$ ,  $\text{meteor}$ , but this does not accord with the context.

$\text{שכיה}$  f. image, form, appearance. Isa. 2:16,  $\text{כל שכיות החמד}$ , well rendered in the Vulg.  $\text{omne quod visu pulchrum est}$ ; in which phrase all the things which, verse 13—16, had been separately enumerated, are again summed up. [“flag of a ship, standard; compare Samarit.  $\text{סכא}$ .”]

$\text{שכין}$  m. a knife, Pro. 23:2; verbal of Piel from the root  $\text{שקה}$ . (Ch.  $\text{סכין}$ , and Arab.  $\text{سكين}$  id. Of the same family apparently are  $\text{ζάγκλη}$ ,  $\text{ζάγκλον}$ ,  $\text{σάγκλον}$ , sickle,  $\text{Σιδή}$ ).

$\text{שכיר}$  m. a hireling, Exod. 22:14; Lev. 19:13. Isa. 16:14, “in three years  $\text{שכיר}$  according to the years of a hireling;” i.e. this shall come to pass at this very time, the event shall no longer be deferred, just as a hireling does not protract his daily work beyond the agreed hour. Root  $\text{שכר}$ .

$\text{שכירה}$  f. a hiring. Isa. 7:20,  $\text{תשר השכירה}$ , “a razor of hiring,” i.e. hired.

$\text{שכך}$  i. q.  $\text{סכך}$  — (1) TO WEAVE, TO FENCE. (2) to cover, Exod. 33:22. — Hence  $\text{שך}$ ,  $\text{שך}$ , and  $\text{משכנה}$ .

$\text{שכל}$  — (1) prop. TO LOOK AT, TO BEHOLD, i. q. Chald.  $\text{שכל}$  Peal and Ithpaël; compare Arab.  $\text{شکل}$  figure, likeness; see Hiphil No. 1. More often figuratively—

(2) to be prudent, to act prudently, 1 Sa. 18:30; compare Germ.  $\text{flug}$ ; formerly  $\text{glau}$ ; from the verb  $\text{tugen}$ ; Engl. to look; pr. provident, circumspect.

PIEL, causat. of Kal No. 2. Genesis 48:14,  $\text{שכל ידיו}$  “he (so) placed his hands prudently,” i.e. of set purpose. But all the ancient versions render, he put his hands across. LXX.  $\text{ἐναλλάξ τὰς χεῖρας}$ . Vulg.  $\text{commutans manus}$ , which is defensible; comp.

Arab.  $\text{شکل}$  to bind; Conj. II, to plait the hair;  $\text{שכל}$  and  $\text{שכל}$  to be intertwined.



HIPHIL—(1) *to look at*. Gen. 3:6, וַיִּהְיֶה הָעֵץ לְהִשְׁכִּיל “and the tree was desirable to look at.” Vulg. *aspectu delectabile*.

(2) *to attend, to turn the mind to*; followed by an acc., Deut. 32:29; Psalm 64:10; followed by על Prov. 16:20; מְשִׁילֵי אֶל Neh. 8:13; Ps. 41:2, מְשִׁילֵי “who attends to (cares for) the poor;” followed by אֶל Dan. 9:13.

(3) *to be or become understanding, prudent*, Ps. 2:10; 94:8; followed by אֶל Dan. 1:4; comp. verse 17; *to act prudently*, Jer. 20:11; 23:5. Part. מְשִׁילֵי prudent, intelligent, Job 22:2; Prov. 10:5; also upright, pious, Psalm 14:2; Dan. 11:33, 35; 12:3, 10 (comp. חָכָם, הַחֲכָמָה). Inf. הִשְׁכִּיל Jer. 3:15; and הִשְׁכִּיל Prov. 1:3; 21:16; subst. *intelligence, prudence*.

(4) i. q. הִצְלִיחַ *to be successful* (in carrying anything on), *to act prosperously*, Josh. 1:7, 8; 2 Ki. 18:7; Isa. 52:13; Jer. 10:21; Pro. 17:8. Also causat.—

(5) *to make prudent, to teach*, Psalm 32:8; followed by two acc., Dan. 9:22; followed by אֶל of pers. Prov. 21:11.

(6) *to give success*, 1 Ki. 2:3.

Part. מְשִׁילֵי subst., *a song, poem*, Ps. 47:8; and in the titles of Psalms, 32, 42, 44, 45, 52, 53, 54, 55, 74, 78, 88, 89, 142. The origin of this signification is doubtful. The easiest explanation appears to be that of those who render מְשִׁילֵי prop. *a didactic poem*, but so that this special word became applied to other kinds of poems; since the authors of Psalms which are not didactic, sometimes also take the place of teachers (see Psalm 45:11); and Arabic شعر *doctrine*, is used of poetry of every kind. Others take it to be, *oratio ligata*; from שָׁכַל; See Piel.

Derivatives, שָׁכַל, שָׁכַל.

שָׁכַל Chald. ITHPAEL, followed by אֶל *to attend to* any thing, Dan. 7:8.

שָׁכַל and שָׁכַל; with suff. שָׁכְלוֹ m.—(1) *understanding, intelligence, prudence*, 1 Ch. 22:12; 26:14. שָׁכַל טוב good understanding, Prov. 13:15; Ps. 111:10; 2 Ch. 30:22. שָׁכַל שֵׁם שָׁכַל *to give understanding* (of any thing); das Verständniß geben (eröffnen), Neh. 8:8.

(2) in a bad sense, *cunning*, Dan. 8:25.

(3) *happiness*, Prov. 3:4.

שָׁכְלוֹ f., Eccl. 1:17; i. q. סְכָלוֹת (which is found in many MSS. and editions) *folly*.

שָׁכְלוֹתוֹ Ch. f., *understanding*, Dan. 5:11, 12.

שָׁכַר fut. יִשְׁכֹּר (Arab. شَكَر) *to hire*, Ger. 30 16 e. g. soldiers, 2 Sa. 10:6; 2 Ki. 7:6 Especially, *to bribe*, Neh. 6:12, 13; 13:2.

NIPHAL, *to be hired*, 1 Sa. 2:5.

HITHPAEL, id. Hag. 1:6.

Derivatives, שָׁכַר, שָׁכַר, שָׁכַר, שָׁכַר, pr. n. יִשְׁכָּר, and —

שָׁכַר m.—(1) *wages* (of a hireling), Gen. 29:28, 32; Deu. 15:18; price, for which anything is hired, Ex. 22:14, gener. any kind of *reward*, Gen. 15:1.

(2) [*Sacar*], pr. n. m.—(a) 1 Chron. 26:4.—(b) 1 Ch. 11:35; for which in the similar place 2 Sam. 23:33 there is שָׂכָר.

שָׂכָר m. id. Prov. 11:18; Isaiah 19:10, שָׂכָר עֲשֵׂי “those who make wages,” comp. עֲשֵׂה No. 2, d.

שָׁלָה an unused root, pr. *to be quiet*, i. q. שָׁלָה, hence *to be fat*, i. q. Arab. سَلَى, whence —

שָׁלוּ in pause שָׁלוּ (in שָׁלוּ קָרִי), *a quail*, so called from its fatness (compare Arab. سَمَانِي), always collect. *quails*, Exod. 16:13 (and there with a fem. in the manner of collectives), Nu. 11:32; Ps. 105:40. Plur. שָׁלוֹם Nu. 11:32, from the sing. שָׁלוֹה, comp.

Arab. سَلَى, and Sam. שָׁלוּ, which is also in the Hebræo-Sam. copy. LXX. ὀρνυχομίττα. Vulg. *coturnix*. See Bochart, Hieroz. ii. p. 92. J. E. Faber on Harmer's Observations, vol. ii. p. 441. Niebuhr's Besch. von Arabien, p. 176.

שָׁלוּ see שָׁלוּ.

שָׁלְמָה with the letters transposed for שְׁמָלָה f.—(1) *a garment*, Ex. 22:8; Mic. 2:8.

(2) [*Salmah, Salmon*], pr. n. m. borne by—(a) the father of Boaz, Ruth 4:20; 1 Ch. 2:11; for which there is שְׁלֹמֹה Ruth 4:21.—(b) 1 Chron. 2:51, 54 [שְׁלֹמֹה].

שְׁלֹמֹה (“clothed”), [*Salmon*], pr. n. m. see the preceding, 2, a.

שְׁלָמִי [*Shalmay*], pr. n. m. Neh. 7:48; for which there is in Ezr. 2:46, שְׁלָמִי.

שְׁמָלָה not used in Kal.

HIPHIL, הִשְׁמָלָה, הִשְׁמָלָה (1 Ch. 12:2), and הִשְׁמָלָה 2 Sa. 14:19, denom. from שְׁמָלָה.

(1) *to turn oneself to the left*, Gen. 13:9; Isa 30:21.

(2) *to use the left hand*, 1 Ch. 12:2.

שְׂמַמִּית quadrilit. — (1) *the left side*.

(Arab. شمال, the north, compare No. 3. Jo. Simonis supposes the left hand and side to have been so called from *being covered*; because of its being wrapped up in the outer garment thrown over the left shoulder; and that the right hand on the contrary was called יָמִין from יָמִין i. q. אֵפוֹ because it was given as the pledge of faithfulness in promises; if this etymology were adopted, the signif. No. 2, would be primary.) שְׂמַמִּית on the left, 1 Ki. 7:49; followed by a gen. or dat. to any one's left, Genesis 48:13; 2 Sa. 16:6; 1 Ki. 22:19; 2 Ch. 4:8. שְׂמַמִּית (accus.) Gen. 13:9; Num. 20:17, and עַל שְׂמַמִּית Gen. 24:49; 2 Sam. 2:19, to the left. — יָד שְׂמַמִּית the left hand, pr. the hand of the left side, Jud. 3:21; Eze. 39:3.

(2) without יָד, *the left hand*, Gen. 48:14; Cant. 2:6; 8:3.

(3) *the north, the north quarter*, Job 23:9. Genesis 14:15, מִשְׂמַמִּית לְפָנֶיךָ "to the north of Damascus." As to the Arab. شمال see above.

שְׂמַמִּית & שְׂמַלִּית fem. -ית adj. *left, what is on the left side*, 1 Ki. 7:21; 2 Ki. 11:11.

שְׂמֵחָ and שְׂמֵחָ fut. יִשְׂמַח TO REJOICE, TO BE GLAD. (The primary idea appears to be that of a *joyful and cheerful* countenance, Prov. 13:9, compare Arab. سَمِيح to be clement, liberal, mild, see Schult. on Har. Cons. ii. p. 100; iii. p. 146; but its use is more widely extended, and it is even used for louder expressions of joy, as of those who make merry with wine, 1 Ki. 4:20; Ecc. 8:15; and who utter merry cries, see שְׂמֵחָ No. 2, 3. The primary idea is similar of the verb נָהַר No. II. Other verbs of rejoicing prop. designate *merry voices*, as עָלָן, עָלָם, ἀλαλάω, or have the force of *leaping for joy*, as זָלַל. And this latter is stronger than שְׂמַח, see Job 3:22.) Ecc. 3:12. It is often applied to the heart, Ps. 16:9; 33:21; Prov. 23:15; once to a light (see above, as to the primary idea), Pro. 13:9, "the light of the righteous" יִשְׁמַח i. e. shall shine, as it were, with joyful brightness. Constr. followed by 3 1 Sam. 2:1; Ps. 122:1; על Isa. 9:16; 39:2; Jon. 4:6; מִן Prov. 5:18 (where several MSS. have 3), with any thing; followed by 3 Neh. 12:43; but followed by 3 specially to rejoice at another's misfortune, or destruction, Ps. 35:19, 24; 38:17; Isa. 14:8; Mic. 7:8. There is often said, שְׂמַח בַּיהוָה to rejoice concerning Jehovah, because of aid to be expected from him, and because of his protection, Ps.

9:3; 32:11; 97:12; 104:34; שְׂמַח לִפְנֵי יְהוָה to rejoice before Jehovah, said of those who held sacred feasts in the courts of the sanctuary, Lev. 23:40; Deut. 12:7, 12, 18; 14:26 (compare Isa. 9:2).

PIEL, שְׂמַח to gladden, to make joyful, Deut. 24:5; Prov. 27:11; used of joy felt at the ills of others, followed by 3 Ps. 30:2; followed by על Lam. 2:17; מִן 2 Chr. 20:27.

HIPHIŁ, i. q. Piel, Ps. 89:43.

[Derivatives, the two following words.]

שְׂמִיחָ fem. שְׂמֵחָ verbal adj. *rejoicing, joyful*, Deut. 16:15; followed by מִן concerning any thing, Ecc. 2:10; followed by a gerund. Pro. 2:14, שְׂמֵחִים לַעֲשׂוֹת רָע "those who rejoice to do evil." Pl. constr. once שְׂמֵחִי Ps. 35:26; elsewhere שְׂמֵחִי Isa. 24:7, etc.

שְׂמֵחָ fem. *joy, gladness*, Ps. 4:8; 45:16, etc. שְׂמַח שְׂמֵחָ נְדוּלָּה to be very joyful, 1 Ki. 1:40; Jon. 4:6. Specially — (a) joyful voices, joyful cries, Gen. 31:27; Nehem. 12:43; 2 Chron. 23:18; 29:30. — (b) joyful banquets, pleasures (Vergnügungen Lustbarkeiten). Pro. 21:17, אָהֵב שְׂמֵחָ loving pleasures. עָשָׂה שְׂמֵחָ Neh. 8:12; 12:27; 2 Chron. 30:23.

שְׂמֵכָה fem. *a quilt, coverlet*, Jud. 4:18 (where some copies have סְמִיכָה); from the root סָמַךְ, comp.

סִמְכָה bed, couch.

שְׂמַל an unused root, Arabic شَمَلَ to gird, to surround. Conj. IV. to wrap oneself in a garment, whence שְׂמֵלָה a garment.

HIPHIŁ הִשְׂמִיל see שְׂמֵלָה.

[Derivatives, the two following words.]

שְׂמֵלָה f. *a garment*, whether of men or women (Deu. 22:5); especially a large outer garment, Gen. 9:23; Deu. 10:18; 1 Sa. 21:10; Isa. 3:6, 7; with which, at night, persons wrapped themselves, Deuter. 22:17. From this primitive form, by transposition, comes שְׂמֵלָה which see.

שְׂמֵלָה ("garment"), [Samlah], pr. n. of a king of Edom, Gen. 36:36; 1 Ch. 1:47.

שְׂמֵלִי see שְׂמֵלָה.

שְׂמִיָּה an unused root, Arab. سَم to poison, سُموم Samúm, i. e. a poisonous wind. Hence —

שְׂמִיָּיתָ (several MSS. ["incorrectly"] read שְׂמִיָּיתָ) a species of poisonous lizard, Prov. 30:28.

LXX. καλαβώτης. Vulgate stellio. Arab. سام is a



poisonous lizard, with spots like leprosy. See Bochart, Hieroz. t. ii. p. 1084.

**שנא** fut. **יִשְׁנֶה** inf. abs. **יִשְׁנֶה**, constr. **שִׁנְאָה** and **שִׁנְאָה** (Syr. **ܫܢܐ**, Arab. **شَنَأَ**) TO HATE, whether persons, Ps. 5:6; 31:7; Deu. 22:13; 2 Sa. 13:15, 22; or things, Isa. 1:14; Ps. 11:5; Prov. 1:22. Part. **שֹׁנֵא** subst. *a hater, an enemy*, Ps. 35:19; 38:20; with suff. **שֹׁנֵא** one who hates him, Deu. 7:10; also **לֹא שִׁנְאָה** Deut. 4:42; 19:4, 6, 11; Josh. 20:5. Fem. plur. **שִׁנְאוֹת** female enemies, Eze. 16:27.

NIPHAL, pass. Pro. 14:17.

PIEL, part. **מִשְׁנֵא** *hater, enemy*, Psalm 18:41; 55:13; 68:2, etc.

Derivatives, **שִׁנְאָה**, **שִׁנְיָה**.

**שִׁנְיָה** Chald. i. q. Hebr. Part. **שִׁנְיָה** *enemy*, Dan. 4:16.

**שִׁנְאָה** fem.—(1) prop. inf. of the root **שִׁנְאָה** Deu. 1:27.

(2) *hatred*. **שִׁנְיָה שִׁנְאָה** **נְדוּלָה** to have in great hatred, 2 Sa. 13:15; compare Ps. 25:19; 139:22.

**שִׁנְיָה** f. **שִׁנְיָה**, verbal adj. *hated*, Deu. 21:15.

**שִׁנְיָה** ("coat of mail," i. q. **שִׁנְיָה** the name by which the same mountain was known by the Sidonians, see the root **שִׁנְיָה**; unless it be better to render **שִׁנְיָה** "cataract," i. q. **שִׁנְיָה** from the noise of water), [*Senir*], pr. n. of Mount Hermon, so called among the Ammonites, Deu. 3:9; in a narrower sense, part of Hermon, Cant. 4:8; 1 Chr. 5:23, compare Ezek. 27:5. Arabic **سنيرو**, according to Abulfeda (see Syria, ed. Köhler, p. 164), a ridge of mountains situated to the north of Damascus.

**שִׁנְיָה** an unused root, prob. i. q. **שִׁנְיָה** to clatter, to make a noise (used of the din of arms); whence **שִׁנְיָה** armour, coat of mail, see pr. n. **שִׁנְיָה**.

**שִׁעִיר** m.—(1) *hairy, rough*, Gen. 27:11, 23.

(2) *a he-goat, hircus* (which Latin word is the same as *hirtus, hirsutus*), Levit. 4:24; 16:9; more fully **שִׁעִיר עִזִּים** (*Ziegenbock*), Gen. 37:31; Lev. 4:24; 16:5 (since the name of goat seems to have belonged, in a wider sense, to other animals also). As to the [idolatrous] worship of the he-goat among the Hebrews (following the example of the Egyptians), see Lev. 17:7; 2 Ch. 11:15. Fem. **שִׁעִירָה** a she-goat, which see.

(3) pl. *wood demons, satyrs*, resembling he-goats, inhabiting deserts, Isa. 13:21; 34:14; see as

to these superstitions [?] Bochart, Hieroz. ii. 844, and my Comment. on Isa. locc. cit. LXX. *δαίμόνια*.

(4) pl. *shower* (*Regenschauer*), Deu. 32:2, compare **שִׁעִר** to shudder.

**שִׁעִיר** ("hairy," "rough"), [*Seir*], pr. n.—(1) of a leader of the Horites, Gen. 36:20, 30.—(2) of a mountainous region of the Edomites, extending from the Dead Sea to the Elanitic gulf, the northern part of which is now called *Jebel* (see **יֶבֶל**), the southern *el-Shera* (**الشراة**), see Burckhardt's *Travels in Syria*, ed. Weimar, p. 674, 688, 1067. Originally the Horites (**חֹרִי**) dwelt in this region, Gen. 14:6; Deut. 2:12; afterwards Esau, Gen. 32:4; 33:14, 16, and his descendants, Deut. 2:4, seqq.; 2 Chron. 20:10. This mountain may have taken its name from that Horite (No. 1); but I prefer rendering **שִׁעִיר** as an appellation, *the rough mountain*, i. e. clothed, and, as it were, bristled with trees and thick woods; compare Gr. *λάσιος*.—(3) of a mountain in the tribe of Judah, Josh. 15:10.

**שִׁעִירָה** f.—(1) *a female goat* (prop. rough, hairy), Lev. 4:28; 5:6.

(2) [*Seirath*], pr. n. of a region in Mount Ephraim, Jud. 3:26.

**שִׁעִרִים** plur. i. q. **כְּפִים** *thoughts*, which divide and distract the mind, and, as it were, agitate it, Job 20:2; 4:13, "in the thoughts of night visions," i. e. in the nocturnal dreams themselves, compare Dan. 2:29, 30.

**שִׁעִר** i. q. **שִׁעִר**, **שִׁעִר**—(1) TO SHUDDER, TO QUIVER, Gr. *φρίσσω, φρίττω*, Germ. *schauern, schauern* (Engl. *to shudder, to shiver*), prop. used of the motion and creeping of the skin of a person terror-stricken, Eze. 27:35; Jer. 2:12; followed by **עַל** of the cause, Eze. 32:10; followed by an acc. like Gr. *φρίσσω τινά*, *to shudder at*, i. e. to feel a sacred awe, Deut. 32:17. Also used of the hair standing on end (see **שִׁעִר**, **שִׁעִרָה**, **שִׁעִר**).

(2) used of the commotion of a storm or tempest, see Piel. Followed by an acc. *to sweep away in a storm* (*wegstürmen*), Ps. 58:10.

NIPHAL, impers. *to be fierce as a tempest* (*stürmt*), Ps. 50:3.

PIEL, *to sweep away in a storm*, Job 27:21.

HITHPAEL, *to rush like a tempest*, Dan. 11:40. compare **שִׁעִר** Hab. 3:14.

Derivatives, see in Kal No. 1.

**שִׁעִר** m.—(1) *horror*, Job 18:20; Eze. 27:35.

(2) i. q. פש *a storm*, Isa. 28:2.—Once it is constr. of the subst. שער, which see.

שער const. שער, once שער Isaiah 7:20; with suff. שער m. *a hair*, collect. *hair, hairs*; Arab. شعر Lev. 13:3, seqq.; so called from bristling up. (See the root No. 1, the various significations of which are also found in the Indo-Germanic languages. Compare *xip, her, heres*, i. e. a hedgehog; *hirtus, hirsutus, horreo, hordeum* (שער); Germ. *haar*.) אִישׁ בַּעַל שֵׁער *a rough hairy man*, i. e. wearing a hairy mantle, 2 Ki. 1:8. See שער.

שער Ch. id. Dan. 3:27; 7:9.

שער f. i. q. פש *a storm*, Job 9:17; Nah. 1:3.

שער f. i. q. שער *a hair* (Arab. شعرة one hair). Jud. 20:16, אֶל־הַשֵּׁער "at a hair," proverb. q. d. *ad unguem*, used of slingers not missing the mark by a hair's breadth, 1 Sa. 14:45. Collect. Job 4:15. Pl. *hairs*, Ps. 40:13; 69:5.

שער fem. *barley*, so called from its hairy ears, like the Lat. *hordeum a horrendo*, and on the contrary בַּשֵּׁמַת spelt (which see), from its shorn ears. In sing. it is used of barley growing, Job 31:40; Joel 1:11; but pl. שְׁעִירִים of the grain (see חטה) a homer of barley, Lev. 27:16, אֵיפַת שְׁעִירִים an ephah of barley, Ru. 2:17; also קְצִיר שְׁעִירִים barley harvest, Ru. 1:22, since the harvest is on account of the grain.

שְׁעִירִים ("barley"), [*Seorim*], pr. n. m. 1 Chr. 24:8.

שפה an unused root, which appears to have had the sense of devouring, licking up, sucking up, like the cogn. כבא, which see; which idea is expressed in other families of languages with *r* or *l* inserted by the root *slab, svad*; compare שרב, שרב to drink; Lat. *sorbere*, Vulgar Germ. *slappen*. The *l* being cast away forms *sapio*, to taste; on the other hand, the sibilant being omitted, gives the Persic لب, Lat. *labium*.

שפה dual שְׁפָתִים, const. שְׁפָתִי; with suff. שְׁפָתִי pl. const. שְׁפָתוֹת (from שָׁפַת, f.

(1) *a lip* (Arab. شفة, as to the origin, see the verb), Ps. 22:8; 1 Sam. 1:13. *To open the lips*, i. e. to begin to talk, Job 11:5; 32:20; *to open any one's lips*, Psa. 51:17, to enable to speak: *to restrain the lips*, Pro. 10:19. אִישׁ שְׁפָתִים *a man of lips*, used in a bad sense of a loquacious, garrulous person, Job 11:2. דְּבַר שְׁפָתִים futile, foolish words, 2 Ki. 18:20;

Pro. 14:23; compare Pro. 10:8; Levit. 5:4; Psalm. 106:33. Meton.—(a) *speech*, words, as שְׁפָתֵי־יֹשֶׁר fraudulent lips, and even used of a fraudulent man, Pro. 10:18; Ps. 120:2. שְׁפָתִים דֹּלָקִים *burning lips*, i. e. words feigning most ardent love, Prov. 26:23; Ps. 81:6, שָׁפַת לֹא־דַעַתִּי אֲשַׁמֵּעַ "I heard words of an unknown (nation)." Eze. 36:3.—(b) *tongue, dialect*, Gen. 11:1, seqq.; Isa. 19:18; 33:19, עֲמֻלִּי שִׁפְהָ "men of deep language," i. e. difficult to be understood, barbarous.

(2) *the lip, edge, border*, as of a vessel, 1 Ki. 7:26; of a garment, Ex. 28:32; of a river or the sea, Gen. 22:17; 41:3; Ex. 14:30; 1 Ki. 5:9; of the land, i. q. *boundary*, Jud. 7:22.

שִׁפָּה prop. i. q. כָּפַה No. II, TO POUR.

PIEL שִׁפָּה *to make fall off*, used of the hair, by disease, or scab; hence *to make bald*, Isaiah 3:17. Compare סִפְחָה.

שִׁפָּם an unused root, perhaps i. q. שָׁפַן, שָׁפַן to cover [not given in Thes.].

שִׁפָּם m. *the beard* (perhaps so called because it covers, and, as it were, clothes the chin; others derive it from שִׁפָּה lip, and שִׁפָּה i. q. שִׁפָּה). 2 Sa. 19:25, לֹא־עָשָׂה שִׁפָּמוֹ "he had not put his beard in order." אֶת־הַשִּׁפָּם עָטָה *to cover over the beard*, as done by mourners, Levit. 13:45; Ezek. 24:17, 24; Mic. 3:7.

שִׁפְמוֹת *Siphmoth*, pr. n. 1 Sa. 30:28.]

שִׁפֹּן TO COVER, TO HIDE, i. q. שָׁפַן and שִׁפֹּן. Deu. 33:19, שִׁפֹּן נִי־טִמְנִים well given by the Vulg. *thesauri absconditi, hidden treasures*.

I. שִׁפַּק i. q. כָּפַק No. I, TO STRIKE (see שָׁפַק), specially, *to clap the hands*, Job 27:23; according to several MSS. (others כָּפַק).

HIPHIL, *to strike a covenant, to make an agreement*, either because it was customary to strike the hands together and join them in making a covenant or from the primary signification of striking (comp. פָּנַע No. 2). Isa. 2:6, בְּיָלְדֵי נָכָרִים יִשְׁפָּקוּ "they make leagues with the children of strangers."

Derivative, שִׁפְקָה.

II. שִׁפַּק i. q. כָּפַק No. II (which see), TO BE REDUNDANT, TO ABOUND. Syr. سَحَف, 1 Ki. 20:10; see כָּפַק.

שִׁפַּק masc. *smiting, chastening* (of God), Job 36:18; see the root No. I. Compare כָּפַק 24:26.



**שק** m. with suff. — שקו, plur. שקים (1) *sack-cloth*, thick cloth, especially made of hair, like strainers (see the root שקץ), used also for corn sacks and mourning garments. (Compare Æthiop. ሠቅ: sack-cloth, hence the clothing of monks and holy pilgrims, ሠቅሠቅ: lattice, Gr. σάκος, σάκκος, sack-cloth, Lat. *saccus*, which Jerome also used for the garment of a pilgrim; also, σάγος, *sagum*, i. e. a thick cloak used by soldiers.) Isaiah 3:24, מִחֻנֶּתֶת שֵׁק a girdle of sackcloth. Hence —

(2) a corn *sack*, Gen. 42:25, 27, 35; Lev. 11:32.

(3) *the dress of mourners*, Gen. 37:34; 2 Sa. 3:31; Est. 4:1; Joel 1:8; Jon. 3:6; of devotees and prophets, Isa. 20:2.

**שקר**, once found, Lam. 1:14; in NIPHAL. According to the Hebrew interpreters, TO BE BOUND, TIED TO (used of a yoke). The verbs עָשָׂר, אָבַר, appear to be cognates, the aspirates being related to the sibilants, see ש p. DCCXXXII. The Targ. has *made heavy*. Several MSS. have נִשְׁקַר, which is expressed by the LXX., Vulg., Syr., but it is contrary to the sense.

**שקק** an unused root, prob. i. q. שָׁקַק which see σακκίζω, TO STRAIN. Hence שָׁקַק.

**שקר** not used in Kal, i. q. Chald. קַסַר to look.

PIEL, prop. *to make* (the eyes) *look around*, as done by wanton and impudent women, Isaiah 3:16. LXX. ἐν νεύμασιν ὀφθαλμῶν. Others render it *with painted eyes*, comp. קָסַר to paint, which does not suit the context.

**שר** pl. שָׂרִים (from the root שָׂרַר) m. — (1) *leader, commander*, especially of soldiers, Gen. 21:22; Job 39:25; of a royal body-guard, Gen. 37:36; of cup-bearers, 40:9; of a city, 1 Ki. 22:26; of a prison, Gen. 39:21, 22; but שָׂרֵי מִקְנֵה שָׂרֵי rulers over cattle, Gen. 47:6.

(2) *prince*, Ex. 2:14; Isaiah 23:8; plur. nobles, courtiers, Gen. 12:15. Poet. שָׂרֵי קֹדֶשׁ used of the priests, Isa. 43:28; שָׂרֵי שֵׁם of God [Christ], Dan. 8:25; in the book of Daniel (10:13, 20), *the princes of angels*, i. e. the archangels interceding with God [?] for particular nations, οἱ ἐπὶ ἄγγελοι, οἱ ἐνώπιον τοῦ θεοῦ ἰστήκασι [?], Apoc. 8:2. Fem. is שָׂרָה, which see.

**שרר** TO BRAID (flechten), TO INTERWEAVE (Ch. and Syr. שָׂרַר, id.). Kindred roots are שָׂרַר, שָׂרַר, and as I judge, שָׂרַר to weave; comp. under letter ש. Also with the middle radical softened into a vowel, שָׂרַר, שָׂרַר.

PUAL, *to be woven together*, Job 40:17.

HITHPAEL, *to interweave oneself*, Lam. 1:14.

Derivatives, שָׂרַרִים and pr. שָׂרַר.

I. **שָׂרַר** an unused root — (1) prop. as I judge *to make an incision, a fissure*, רִתֵּן (cogn. roots, שָׂרַר, שָׂרַר), whence שָׂרַר an awl, Hebr. שָׂרַר *stylus*.

(2) i. q. Arab. سَرَد *to sew together*, especially hard things, as leather with wire and an awl, hence *to interweave*, like a coat of mail; whence سَرَد a coat of mail woven of iron threads, see שָׂרַר.

II. **שָׂרַר** TO FLEE, TO ESCAPE, Josh. 10:20

(Arab. شَرَد; Syr. سَرَد id.)

Derivative, שָׂרַר.

**שָׂרַר** m., *a coat of mail*; and thence *a kind of cloth or stuff*, like a coat of mail, made of threads by means of needles (Germ. *Sticht*). Of this the curtains of the tabernacle were made (compare שָׂרַר); whence שָׂרַר בְּנֵי Exod. 31:10; 35:19; 39:1, 41. Compare Chald. שָׂרַר *curtains*; so called from the kind of cloth of which they were made; שָׂרַר sieve; Sam. שָׂרַר according to Castell, i. q. شِشِي, a variegated garment. Incorrectly rendered by LXX. στολαὶ λειουργικαί, as if it had been שָׂרַר שָׂרַר; but garments are not intended, but curtains, hangings.

**שָׂרַר** m., Isaiah 44:13; according to Kimchi, *red chalk*; but more correctly, i. q. Arab. سَرَاد *an awl*, or rather *stylus*; with which the artist sketches out the figure to be sculptured.

**שָׂרַר** — (1) TO PLACE IN A ROW, TO SET IN ORDER; Arab. سَار Med. Waw, רִתֵּן, ordnen. Hence שָׂרַר series, order, row; which see.

(2) *to be leader, commander, prince*, i. q. שָׂרַר No. I. 2, and שָׂרַר; from setting in order, arranging soldiers. Arab. سَرَد to be noble, liberal; سَرِي a prince, a noble.

(3) *to fight* (prop. *to wage war*) *with any one*, followed by עִם Genesis 32:29; followed by אֶת Hos. 12:4 (Arab. شَرَا Conj. III. id.). Fut. is taken from שָׂרַר No. I.

Derivatives, שָׂרַר, שָׂרַר and pr. names שָׂרַר, שָׂרַר.

**שָׂרַר** f. of the noun שָׂרַר — (1) *a princess a noble lady*, Jud. 5:29; Esth. 1:18; Isa. 49:23; specially

of the wives of a king of noble birth, 1 Kings 11:3; who differed from the concubines; comp. Cant. 6:8. Metaph. Lam. 1:1, שָׂרָה בְּפָרִיזוֹת "princess of the provinces."

(2) pr. n. Sarah; see שָׂרָה.

שָׂרוּג ("shoot"), [Serug], pr. n. m., Gen. 11:20.

שָׂרוֹף m., *latchet* of a shoe; so called from its binding and fastening together, Isa. 5:27. Proverb. of anything of little value, Gen. 14:23; from the root שָׂרַף.

שָׂרוּקִים m., pl. *tendrils* (of the vine), Isa. 16:8. See שָׂרַף.

שָׂרָה ("abundance," i. q. פָּרָה), [Serah, Sarah], pr. n. m., Gen. 46:17; 1 Ch. 7:30.

שָׂרַט i. q. سَرَط and سَرَط to CUT the body, TO MAKE CUTS in the body, which mourners used to do, Lev. 21:5.

NIPHAL, *to be lacerated*, i. e. *hurt* by lifting too heavy a burden, Zech. 12:3. Hence—

שָׂרַט m., Lev. 19:28; and—

שָׂרַטָה f., Lev. 21:5, *a cutting, incision*.

שָׂרִי ("my princes?" "nobility," i. q. שָׂרָה?), [Sarai], pr. n. of the wife of Abraham, for which, however, afterwards (Gen. 17:15), another name שָׂרָה (princess) was substituted. The LXX. write the former name Σάρα (in the manner of the Arabs, pronouncing *a*; comp. סַרָּה סַרָּה); the latter Σάρρα; because, in fact, שָׂרָה is שָׂרָה. But see what has been said about this two-fold name (of which the former is obscure), by Conr. Iken, in Dissert. Philol. Theol., p. 17, seqq.; J. D. Michaëlis, Orient. Bibl. IX. p. 188; Stange, Theol. Symmiktā, I. p. 48, seqq.

שָׂרִיגִים m., plur. (with Kametz impure) *shoots, tendrils* of a vine, Gen. 40:10, 12; Joel 1:7; from the root שָׂרַף to intertwine.

שָׂרִיד m. [pl. שָׂרִידִים], *a survivor, one escaped* from a great slaughter, i. q. פָּלִיט Nu. 21:35; 24:19; Deut. 3:3; Josh. 8:22. Collect., Jud. 5:13. Used of things, Job 20:21. Root שָׂרַף.

[Sarid, pr. n., Josh. 19:10, 12.]

שָׂרִיָּה and שָׂרִיָּהוּ ("soldier of Jehovah"), [Seraiah], pr. n.—(1) of the secretary of David, 2 Sam. 8:17, a name, the reading of which is corrupted [contracted] in other places into שָׂרָה, 2 Sam. 20:25; שָׂרָה 1 Ki. 4:2; שָׂרָה 1 Ch. 18:16.—(2) of the father of Ezra the priest, Ezr. 7:1.—(3) of

other men, see 2 Ki. 25:18, 23; Jer. 36:26; 40:8, 51:59, 61; 1 Chr. 4:13, 14, 35; 5:40; Ezra 2:2; Neh. 10:3; 11:11; 12:1, 12.

[שָׂרִי pr. n. Deu. 3:9, see שָׂרִי.]

שָׂרַף i. q. שָׂרַף not used in Kal, TO INTERWEAVE, TO ENTANGLE.

PIEL, Jer. 2:23, "a camel מְשַׂרֶּבֶת דְּרָבָה entangling her ways," i. e. running about hither and thither in her heat.

Derivative, שָׂרַף.

שָׂרְסָכִים [Sarseechim], pr. n. of a chief of the eunuchs in the army of Nebuchadnezzar, Jer. 39:3.

שָׂרַע TO EXTEND, TO STRETCH OUT, Arabic

شرع. Part. pass. שָׂרַע stretched out, i. e. one who has a member (especially the ear) too long, compare Syr. ܫܪܥ large-eared, Lev. 21:18; 22:23.

HITHPAEL, *to stretch oneself out*, Isa. 28:20.

שָׂרַעִים m. pl. *thoughts*, Ps. 94:19; 139:23, i. q. שָׂרַע, with the letter ר inserted, see p. DCCXLVIII, A.

I. שָׂרַף fut. יִשְׂרַף.—(1) prop. TO SUCK IN, TO ABSORB, TO DRINK IN (schlürfen), TO SWALLOW DOWN, i. q. Ch. שָׂרַף, and Syr. ܫܪܦ, see Middeldorpf, Curæ Hexapl. in Job., p. 15; compare under the root שָׂרַף. Hence—

(2) to absorb with fire, i. e. *to burn, to consume*, as towns, houses, altars, Lev. 4:21; 8:17; 9:11; often with the addition of בָּאֵשׁ Josh. 11:9, 11; Jud. 18:27; 2 Ki. 23:11; 25:9. Used of the burning of a corpse at the funeral, Jer. 34:5; also *to burn, and to bake* (bricks) *by burning*, Gen. 11:3.

NIPHAL, Lev. 4:12, and—

PUAL, pass. of No. 2, Lev. 10:16.

Derivatives, מְשַׂרֶּבֶת, שָׂרַף, and perhaps שָׂרַף.

II. שָׂרַף i. q. Arab. سرو and شريف to be noble, to be born of a noble race; whence شريف a noble, a prince. Hence שָׂרַף No. II.

שָׂרַף m.—(I.) a species of venomous serpents, Nu. 21:6. שָׂרַף מְעֹפֵף a flying dragon, Isa. 14:29; 30:6. It is supposed to be the Gr. φάσις καὶ αἰσώ, so called from its inflamed bite. If the derivation is to be sought in the Phœnicio-Shemitic languages, I should prefer regarding it as so called from *swallowing down*, see שָׂרַף No. 1; but it corresponds to the Sanscr. sarpa, serpent; sarpin, reptile, from the root



**שר**, *ḥrpeiv, serpere*. Compare Bochart, Hieroz. t. iii. p. 221, ed. Lips.

(II.) pl. **שָׂרָפִים** Isa. 6:2, 6, an order of angels attending upon God, and appearing with him, having six wings. The Hebrews, as Abulwalid and Kimchi, render the word *bright*, or *shining angels* (compare Eze. 1:13; 2 Ki. 2:11; 6:17; Matt. 28:3); but the verb **שָׂרַף** has the sense of burning, not of shining, and it is better, comparing **شريف**, to understand *princes, nobles* of heaven, who elsewhere are also called **שָׂרִים**, see **שָׂר** No. 2. If any one wishes to follow the Hebrew usage of language (in which **שָׂרָף** is a serpent), he may render it *winged serpents*, since the serpent, amongst the ancient Hebrews (Nu. 21:8; 2 Ki. 18:4), and amongst the Egyptians (Herod. ii. 74; Ælian. Var. Hist. xi. 17, 22), was the symbol both of wisdom and of healing power (see more in my Comment. on Isa. loc. cit.); but I prefer the previous explanation, since the Hebr. **שָׂרָף** is elsewhere used of a *poisonous* serpent. [The idea of winged serpents surrounding the throne of God is in itself wildly incongruous, and it is not to be borne that such a notion should be supported by a connection with Jewish superstition, supposed or real; so Gesenius in Thes.]

(III.) [*Saraph*], pr. n. m. 1 Ch. 4:22.

**שָׂרָפָה** f. (with Tzere impure) *a burning* with fire, Gen. 11:3; *burning, conflagration, setting on fire*, Lev. 10:6; Am. 4:11; especially the solemn burning of dead bodies, 2 Chronicles 16:14; 21:19. **הַר שָׂרָפָה** a mountain burned up, Jerem. 51:25. **הָיָה לְשָׂרָפָה** to be delivered to burning, i. e. to be burned, Isa. 9:4; 64:10.

I. **שָׂרַק** — (1) i. q. **שָׂרַף**, **שָׂרַף** TO INTERTWINE, TO PLAIT, whence **שָׂרָקָה**, **שָׂרָקָה**, **שָׂרָקָה**, shoots, tendrils, pr. n. **מִשְׂרָקָה**.

(2) i. q. Syr. **ܫܪܩ**, **ܫܪܩ** to comb, to clean out flax by combing, Isa. 19:9. This signification may be so connected with the former, that it may pr. be to *disentangle* any thing tangled or entwined; comp. as to the power of some verbs, Gramm. § 51, 2.

Derivatives, **שָׂרַק**, **שָׂרָקָה** and pr. n. **מִשְׂרָקָה**.

II. **שָׂרַק** to be reddish, tawny, whence —

**שָׂרַק** m. pl. **שָׂרָקִים** reddish, tawny, used of horses, bay, Zec. 1:8. (Arab. with the letters transposed **أشقر** a bay horse, also one with the tail and mane bay, Germ. *gudf.*)

**שָׂרַק** m. Isa. 5:2; Jer. 2:21. **שָׂרָקָה** f. Genesis 49:11 — (1) *a shoot, a tendril* (from the root **שָׂרַק** No. I; compare **שָׂרָקִים**); specially *a nobler kind of vine*, according to Abulwalid, growing in Syria, Arab. **سريق** and **سوريقي**, now called in Morocco *Serki*, Pers. **كشمش** Kishmish, with small berries, roundish, and of a dark colour; with soft and hardly perceptible stones. See Niebuhr's Reisebeschr. vol. ii. p. 169; of his Descr. of Arabia, p. 147; and more in Oedmann, Verm. Sammlungen aus der Naturkunde, vi. p. 98, seqq.

(2) [*Sorek*], pr. n. of a valley, between Ashkelon and Gaza, probably so called from this kind of vine, Jud. 16:4.

**שָׂרַר** i. q. **שָׂרָה** No. 2, and **שָׂר** No. I, TO BE PRINCE, TO HOLD DOMINION. Part. **שָׂרָר** Esth. 1:22. Fut. **יִשְׂרַר** Isa. 32:1; Prov. 8:16.

HITHPAEL, to make oneself a prince, followed by **עַל** Nu. 16:13.

Derivatives, **שָׂרָה**, **שָׂר**.

[**שִׂישָׁה**, an unused root, i. q. **שִׂישׁ**, from which the following word would be regularly formed.]

**שִׂשׂוֹן** m. const. **שִׂשׂוֹן** (Kametz being unusually rejected, for the root is **שִׂישׁ**) joy, gladness, often coupled with **שִׂמְחָה** Isaiah 22:13; 35:10; 51:3, 11. **שִׂשׂוֹן** oil of gladness, used of the ointments which they used at banquets, Ps. 45:8; Isa. 61:3.

**שִׂת** see **שִׂתָּה**.

[**שִׂתָּה** an unused and doubtful root, whence some derive **מִשְׂתָּה**.]

**שָׂתַם** i. q. **שָׂתַם** TO STOP, TO OBSTRUCT. Lam. 3:8, **שָׂתַם תְּפִלָּתִי** "he obstructeth my prayers," that they do not come to God. Comp. Lam. 3:44.

**שָׂתַר** TO CLEAVE, Arab. **شتر**.

NIPHAL, to burst forth, to break out (used of hemorrhoids), 1 Sa. 5:9; compare **פָּטַר**.

## ש

*Shin*, together with *Sin*, the twenty-first letter of the Hebrew alphabet; when used as a numeral it is i. q. *three hundred*. The name of this letter **שָׁן**

i. q. **שָׁן** denotes *a tooth*, and refers to its figure, which is almost the same in all the Phœnicio-Shemitic alphabets. This letter is pronounced like the





שאלה see שאלה.

שאלה Pro. 1:27; שאלה i.q. שאלה a wasting tempest.

שאלה, שאלה, com. (m. Job 26:6; f. Isa. 5:14; 14:9); *arcus, hades*, a subterranean place, full of thick darkness (Job 10:21, 22), in which the shades of the dead are gathered together (רפאים which see), and to which are attributed both valleys [rather depths] (Pro. 9:18) and gates (Isa. 38:10); Gen. 37:35; Num. 16:30, seqq., Psa. 6:6; Isa. 14:9, seqq., 38:18; Eze. 31:16, seqq., 32:21, seqq. (Syr. *ܡܢܬܐ* f. and *Æth.* *ሰለፈ*: hell, purgatory, *limbus Patrum*). I think that I have lighted on the true etymology of the word. For I have no doubt that שאלה is for שאלה a hollow, a hollow and subterranean place, just as the Germ. *Hölle* is of the same origin as *Hölle*, and Lat. *cavum* is from the Gr. *κοῖλος*, *koîlos*, hollow. It is commonly derived from the idea of asking, from its asking for, demanding all, without distinction; hence *orcus rapax*, Catull. ii. 28, 29.)

שאלה ("asked for," compare 1 Sam. 8:4, seq.) Saul, [*Shaul*], pr. n.—(1) of the first Israelite king, of the tribe of Benjamin, 1 Sa. 9:2, seq.—(2) of a king of the Edomites, Gen. 36:37.—(3) of a son of Simeon, 46:10.—(4) 1 Ch. 6:9. From 3 is patron. שאלה [*Shaulites*], Nu. 26:13.

שאלה m. (from the root שאלה—(1) noise, tumult, as of waters, Ps. 65:8; of a great crowd of men, Isa. 5:14; 13:4; 24:8; of war, Am. 2:2; Hos. 10:14; of clamour, Ps. 74:23; Jer. 25:31. Jer. 48:45, שאלה "the sons of noise," i.e. tumultuous soldiers.

(2) devastation, destruction. Psalm 40:3, שאלה "the pit of destruction;" Jer. 46:17.

[“שאלה an unused root, i. q. שאלה No. II, to loathe, Hence—”]

שאלה m. (with Kametz impure) with suff. שאלה Ezek. 25:6, contempt, hence pride, arrogance, 36:5; compare 25:15. Root שאלה [שאלה in Thes.].

שאלה f. ruins, Isa. 24:12; from the root שאלה.

I. שאלה & שאלה fut. שאלה (Syr. *ܫܐܠܐ*, Arab. *سأل*).

(1) TO ASK, TO DEMAND, followed by an acc. of the thing, 1 Sa. 12:13; and מן Ps. 2:8; מאת 1 Sa. 8:10, of the person from whom any thing is asked, also followed by two acc. (*αἰτεῖν τινά τι*, to ask any one any thing), Psa. 137:3; Deu. 14:26; Isaiah 45:11. Jol. 31:30, שאלה נפשו "by asking with a curse his (an enemy's) life," i. e. for his death, comp.

Jon. 4:8, וישאל את־נפשו למות, "and he desired death for himself;" 1 Ki. 19:4.

(2) to ask, to request any thing from any one, Isaiah 7:11 (see שאל Hiphil), שאל שאלה see שאלה. Followed by an acc. of thing, Jud. 5:25; 1 Kings 3:10; מן of the person from whom it is asked, Psa. 21:5; also מאת 1 Ki. 2:20; מעים Deu. 18:16; שאל to ask any thing for any one, 1 Ki. 2:22.

Specially—(a) to ask a loan, to borrow from any one, Ex. 3:22; 11:2; 12:35. Part. שאל lent, 1 Sa. 1:28; 2 Ki. 6:5. Followed by ? prob. to lend, i. q. Hiphil, 1 Sa. 2:20.—(b) to ask alms, to beg, i. q. Piel No. 1, Prov. 20:4. (Arab. Conj. V. id., *سأل*, a beggar.)

(3) to inquire of, to interrogate, Jud. 4:20, seq.; followed by an acc. of pers., Gen. 24:47; Job 40:7; Josh. 9:14, "but they inquired not at the mouth of Jehovah" (which they ought to have done); compare Isa. 30:2; Gen. 24:57; followed by ? of pers., Job 8:8. The person or thing asked about, has ? before it, Jud. 13:18; Gen. 32:30; על Neh. 1:2; acc., Hag. 2:11; Isa. 45:11. Specially it is—(a) to consult; followed by ב (פח befragen bey), as שאל ביהוה to consult the oracle of Jehovah, Jud. 1:1; 18:5; 20:18; שאל בתרפים to consult Teraphim, Eze. 21:26; Followed by ? for any one, for his benefit, 1 Sam. 22:10, 13, 15; Num. 27:21.—(b) לשלום to ask of any one's health; hence to salute, Gen. 43:27; 1 Sam. 10:4; 17:22; 30:21; Ex. 18:7.

NIPHAL, to ask for oneself, to ask leave (like the Gr. *αἰτοῦμαι σε τοῦτο*; Germ. *ſich etwās außbitten*; followed by מן of pers. and a gerund of the thing, to do which one asks for leave, 1 Sa. 20:6, 28 (where the verb is omitted); followed by a finite verb, Neh. 13:6. Comp. Gram. § 50, 2. Others take it, to obtain by prayers, leave or liberty from a master; Germ. *ſich frey-loſbitten*.

PIEL שאל—(1) to beg, to be a beggar, i. q. Kal No. 2, b; Ps. 109:10.

(2) to question, 2 Sam. 20:18.

HIPIL, to lend, Ex. 12:36; 1 Sam. 1:28; compare Kal No. 2, a.

Derivatives, שאלה, שאלה, and the pr. n. שאל, שאלה, שאלה, שאלה.

II. שאל i. q. שאל to be hollow; hence שאל hades, as if a subterranean cave. [In Thes. I. and II. are joined; to dig, to excavate, is taken as the primary meaning.]

שאל ("prayer"), [*Sheal*], pr. n. m. Eze. 10:29.

שאל Ch.—(1) to ask, to demand, Dan. 2:10, 11; followed by two acc. Eze. 7:21.

(2) *to ask, to interrogate*, followed by ל of pers. Ezr. 5:9, and acc. of the thing about which one is asked, verse 10.

**שאלא** Ch. emphat. state שאלתא prop. *question, petition*; hence *anything inquired for, matter, affair*, compare שאלה No. 4, Arab. مسألة *question, matter, affair*, see A. Schult., Animadverss. Philol., on this place. Dan. 4:14, מאמר קדושין שאלתא "and this thing is by the command of the holy ones."

**שאלה** f. with suff. שאלתי Ps. 106:15; and contr. שאלת 1 Sa. 1:17.

(1) *request, petition, prayer*. There is said, שאלה *to ask a petition*, i. e. ask something from any one, and to pour out prayer, Jud. 8:24; 1 Ki. 2:16; שאלה *to grant a petition*, Est. 5:6, 8; שאלה the petition is granted, Job 6:8.

(2) *loan, thing lent*, 1 Sa. 2:20. Compare the root No. 2, a.

**שאלתיאל** ("whom I asked for from God"), [Shealtiel, Salathiel], pr. n. m. 1 Ch. 3:17; Ezr. 7:2; Neh. 12:1; called שאלתיאל Hag. 1:12, 14; 2:2.

**שאל** TO BE QUIET, not used in Kal, cognate to the verb שאל to lean upon any thing, to take rest. Only found in—

PILAL שאלן *to be tranquil, to live in tranquillity*, Jer. 30:10; Job 3:18. Hence—

**שאלן** pl. שאלנים adj.—(1) *tranquil*, said of a habitation, Isaiah 33:20; *living tranquilly, securely*, Job 1:9:5 (compare שאלן 21:23).

(2) in a bad sense, *living at ease, careless, proud*, (secundis rebus, ferox, Sallust, Jug. 94), Ps. 123:4; Am. 6:1; Isa. 32:9, 11, 18. Compare בטח No. 2, b, שאל, and Schultens, Animadv. on Job 26:5. Subst. *pride, arrogance*, Isa. 37:29; 2 Ki. 19:28.

**שאלם** see שאלם.

**שארה**—(1) TO BREATHE HARD, TO PANT (schnauben), spoken of an enraged person, Isa. 42:14; of one in haste; hence *to hasten*, Ecc. 1:5. Compare שאלה No. 4. Roots of the same stock are שאלה, שאלה, שאלה No. I.; and kindred to these is the syllable שאל, which has the sense both of blowing and desiring. In the Indo-Germanic languages it is found with a sibilant, schnauben, schnappen, *to snap*, with an aspirate, happen (jappen), etc.

(2) *to pant after* (schnappen), *to catch at with open mouth*, as the air, Jer. 2:24; 14:6; a shadow,

Job 7:2; the night (i. e. death), Job 36:20. Poet it is ascribed to a noose or trap lying in wait for any one, Job 5:5 (see צפנים). Followed by על Am. 2:7, "who pant after the dust of the earth on the head of the poor," they are urgent that dust may be on the head of the poor, as a mark of oppression or mourning. Elsewhere *to pant after any one* is i. q. to thirst for his blood, a metaphor taken from wild beasts, Ps. 56:2, 3; 57:4; Am. 8:4; Ezek. 36:3.

I. **שארה** TO BE LEFT, TO REMAIN, 1 Sa. 16:11.

Arab. سائر. [In Thes. one meaning given is, *to be turgid, to swell up*.]

NIPHAL, pass. of Hiphil—(1) *to be let remain, to be left over*, Gen. 7:23; 42:38; 47:18; followed by a dat. to be left over to any one, Zec. 9:7. Part. *a survivor*, Eze. 6:12.

(2) *to remain* any where, Exo. 8:5, 7; Num. 11:26; *to remain*, Job 21:34, משאר מעל "your answers remain perfidy," i. e. perfidious.

HIPHIL—(1) *to leave, to let remain*, Ex. 10:12; *to leave behind*, Joel 2:14; followed by a dat. to any one, Deu. 28:51.

(2) *to have left, to retain*, Nu. 21:35; Deu. 3:3. Derivatives, שארה, שארה.

II. **שארה** i. q. שאר to ferment, whence משארת kneading trough (which see).

**שארה** (with Kametz impure) m. *rest, residue, remnant*, Isa. 10:20, 21, 22; 11:11; Zeph. 1:4.

**שארה** m. Chald. id. Dan. 7:7, 19; const. שארה Ezra 4:7, 9, 10, 17; and שארה Ezr. 7:18.

**שארה ישוב** ("a remnant shall return," i. e. be converted), [Shear-jashub], pr. n. of a son of Isaiah, Isa. 7:3; compare Isa. 10:21.

**שארה** m.—(1) *flesh*, i. q. בשר, but mostly poet. (As to its origin I say nothing [in Thes. from the idea of *turgidity*], Ps. 73:26; 78:20, 27. Jer. 51:35, חסדי ושאר על בשר "my outrage and my flesh (sc. devoured by the Chaldeans, as if my blood shed by the Chaldeans) come upon Babylon" (compare אכל No. 1, letter g). Meton.—

(2) *a relation by blood, relations by blood*, i. q. בשר No. 3, Lev. 18:6, 12, 13; fully שארה בשר Lev. 25:49.

(3) *any food, or aliment*, Ex. 21:10.

**שארה** f. *consanguinity*, concr. *female relations by blood*, Lev. 18:17



**שֶׁאֲרָה** ("consanguinity," i.e. female relation by blood), [*Sherah*], pr. n. f. 1 Ch. 7:24.

**שְׂאֵרִית** f. once contr. שְׂרִית 1 Ch. 12:38, *remaining part, survivors*, especially after a slaughter, Jer. 11:23; 44:14; Mic. 7:18; Zeph. 2:7. Comp. פְּלִיטָה, שְׂרִיד Ps. 76:11, שְׂאֵרִית חַמּוֹת the remainder of wrath, i.e. extreme wrath, retained in extremity.

**שָׂאת** f. (for שָׂאת, from the root שָׂא) *destruction*, Lam. 3:47. Hence contr. שֵׁת No. II.

**שֶׁבָּא** (compare Æth. ሱባ: man), [*Sheba*],—(1) *Sabæans, Sabæa*, a nation and region of Arabia Felix, rich in frankincense, spices, gold and gems, 1 Ki. 10:1, seq.; Isai. 60:6; Jer. 6:20; Ezek. 27:22; Ps. 72:15; carrying on a celebrated traffic, Eze. loc. cit.; Ps. 72:10; Joel 4:8; Job 6:19; but Job 1:15, carrying on depredations in the neighbourhood of Ausitis. The genealogies in Genesis mention three men of this name—(a) the grandson of Cush, and son of Raamah, Gen. 10:7;—(b) a son of Joktan, Genesis 10:28 (which accords with the Arabic traditions);—(c) a grandson of Ketura, Gen. 25:3; and in two of the places (a, c), *Shebah* is coupled with Dedan his brother; this I would thus account for, by supposing that there were two Arabian tribes of this name, the one descended from Joktan in southern Arabia (letter *b*), the other dwelling by the northern desert of Arabia, near the Persian gulf and the mouth of the Euphrates (letters *a*, *c*, and Job loc. cit. [But *a* and *c* were of different ancestry]).

**שֶׁבַב** an unused root—(1) i. q. שָׁב to *kindle* (pr. I judge, to blow upon, to excite a flame by blowing, compare שָׁבַב, נִשָּׂא, נִשָּׂא, whence שָׁבַב a flame.

(2) i. q. Ch. שֶׁבַב to break, whence שֶׁבַב fragment. Hence—

**שֶׁבֶבִים** m. pl. *fragments*, Hos. 8:6.

**שֶׁבַח** fut. apoc. יִשָּׁבַח TO TAKE, OR LEAD AWAY

**CAPTIVE** (Arab. سبأ, Syr. ܫܒܐ id.), whether persons, Gen. 34:29; 1 Ki. 8:48; Ps. 137:3; or flocks, 1 Ch. 5:21; or else wealth, 2 Ch. 21:17.—Genesis 31:26, שְׁבוּיֹת חֶרֶב "captives of the sword" (in Greek, αἰχμαλώται, δορναλωται), i.e. taken in war; compare 2 Ki. 6:22.

NIPHAL, pass. of Kal, Gen. 14:14; Ex. 22:9.

Derivatives, שְׁבוּחַ, שְׁבִי, שְׁבִיָּה, שְׁבִיָּת, and pr. n. מִשְׁבָּח, שְׁבִי, שְׁבִיָּה.

**שֶׁבֶט** m. a kind of precious stone, LXX. V. ἄγαρῆς, *agate*. Ex. 28:19; 39:12.

**שְׁבוּאָל** ("captive of God"), [*Shebuel*], pr. n. m.—(1) 1 Ch. 23:16; 26:24; called 1 Ch. 24:29 שְׁבוּאָל.—(2) 1 Ch. 25:4; called 1 Ch. 25:20, שְׁבוּאָל.

**שְׁבוּל** Jer. 18:15 כְּתִיב for שְׁבִיל, which see.

**שְׁבִיעַ** m. (Dan. 9:27, שְׁבִיעַ זֹאת Gen. 29:27, should be rendered *the week of this woman*), const. שְׁבִיעַ Gen. 29:27, 28; dual שְׁבִיעִים Levit. 12:5; pl. שְׁבִיעִים m. (Dan. 9:25; 10:2, 3), and שְׁבִיעוֹת, const. שְׁבִיעוֹת, with suff. שְׁבִיעוֹתֶיכֶם Nu. 28:26, a *hebdomad*, ἑβδομάς, *septenary number* (denom. from שָׁבַע seven compare עֶשְׂוֹר a decad).

(1) of days, a *week*, Gen. 29:27, 28. Dan. 10:2, שְׁלֹשָׁה שְׁבִיעִים יָמִים "through three weeks" (where יָמִים is not a genit., see יָמִים No. 2, b, page CCCXLI, A). הַגַּן שְׁבִיעוֹת the *feast of (seven) weeks, pentecost*, so called from the seven weeks which were counted from the passover to this festival, Deu. 16:9. Fully, Tob. 2:1, ἁγία ἑπτά ἑβδομάδων. But, Eze. 45:21, הַגַּן שְׁבִיעוֹת יָמִים the *feast of hebdomads of days* is the passover, which was celebrated through the whole of seven days.

(2) a *hebdomad of years*, Dan. 9:24, seqq. Compare Hebdomas annorum, Gell. N. A. iii. 10.

**שְׁבִיעָה & שְׁבוּעָה** fem. (from the verb שָׁבַע), an *oath*, Gen. 26:3; 24:8. שְׁבִיעַת יְהוָה an oath by Jehovah, Exod. 22:10; Ecc. 8:2; also, followed by a genit. of the swearer, Ps. 105:9; and of the person sworn to, שְׁבִיעָתִי the oath sworn to me, Gen. 24:8. שְׁבִיעָה to swear an oath, Gen. 26:3; Josh. 9:20. Specially—(a) of an oath sworn in making a covenant, a covenant confirmed by an oath, 2 Sa. 21:7. בָּעָלִי שְׁבוּעָה joined in league with any one. LXX. ἐροποι, Neh. 6:18.—(b) an oath of execration, *execration, imprecation*; fully הָאֵלָה שְׁבוּעַת הָאֵלָה Num. 5:21; Dan. 9:11; Isa. 65:15.

**שְׁבִיָּת & שְׁבוּת** f. (the first form very often in קרי, the last in כְּתִיב, and vice versa), f. *captivity* (from the root שָׁבַח), Nu. 21:29, and *captives*. שְׁבוּת שְׁבוּת to bring back the captives (of the people), Deu. 30:3; Jer. 29:14; 30:3; Eze. 29:14; 39:25; Am. 9:14; Zeph. 3:20; Psalm 147:7; 53:7; 126:4; and trop. to restore any one to his former welfare and happiness. Job 42:10, וַיְהִי שֶׁבַח אֶת־יְהוָה אֱלֹהֵי יוֹב "and Jehovah restored Job to his prosperity." Eze. 16:53; compare verse 55; Hos. 6:11.

**שְׁבַח** not used in Kal; prop. to SOOTHE, TO STROKE; Arabic سبَح to swim, which is done by stroking the water; hence—

PIEL — (1) *to still* the waves, Ps. 89:10 (*mulcere fluctus*, Virg. *Æn.* i. 70); anger, Prov. 29:11. Compare *הלה*.

(2) *to praise*, pr. to soothe with praises (Arabic *سبح*, *Æth.* ሰብሐ: id.), Ecc. 8:15; especially God, Ps. 63:4; 117:1; 147:12.

(3) *to pronounce happy*, Ecc. 4:2 (where *שפח* stands for *משפח*). Compare Chald.

HIPHIL, i. q. Piel No. 1, *to still* (waves), Ps. 65:8.

HITHPAEL, followed by *א* *to boast* in anything, Ps. 106:47; 1 Ch. 16:35.

*שבח* Chald. PAEL *שפח* *to praise*, Dan. 2:23; 4:31, 34.

*שבת* an unused root, which had, I suppose, the sense of *to prop, to support*, like the Gr. *σκήπτω*; whence —

*שבת* & *שבת* with suff. *שְׁבֵטִי*, pl. *שְׁבֵטִים*, constr. *שְׁבֵטִי* m. (once f. Eze. 21:15), *a staff, stick, rod*, so called from supporting: (to this answer, *σκήπτων, σκῆπτρον, σκηπίων, scipio, scapus*, Germ. *Stoß*); specially — (1) used for beating or striking, Isa. 10:15; 14:5; and chastening (*virga*), Prov. 10:13; 13:24; 22:8; hence *שְׁבֵט אֱלֹהִים* the rod with which God corrects (used of calamities sent by God), Job 9:34; 21:9; 37:13; Isa. 10:5. — Isa. 11:4, *שְׁבֵט פִּי* "the rod of his mouth," i. e. severe sentences. [But see 2 Thess. 2:8.]

(2) a shepherd's rod, *a crook*, Levit. 27:32; Psal. 23:4.

(3) *the sceptre* of a king, Gen. 49:10 [this belongs to No. 4]; Num. 24:17; Ps. 45:7; Isa. 14:5; Am. 1:5, 8; and of a leader, Jud. 5:14; whence —

(4) *a tribe* of the Israelites (so called from the sceptre of the leader or prince of the tribe, see *מטה* No. 3), Ex. 28:21; Jud. 20:2; sometimes also i. q. *משפחה* *family*, Num. 4:18; Jud. 20:12; 1 Sa. 9:21.

(5) *a measuring rod*, and meton. *a portion measured off*, Ps. 74:2; Jer. 10:16; 51:19.

(6) *a spear* (which consists of a staff or rod, with a spear-head put at the top), 2 Sa. 18:14. Compare *מטה* No. 2.

*שבט* Chald. *a tribe*, Ezr. 6:17.

*שבט* [*Shebat*] the eleventh month of the Hebrew year, from the new moon of February to that of March, Zec. 1:7. Syr. *ܫܒܬܐ*, Arab. *سباط* and *شباط* id.

*שבתי* in pause *שְׁבֵטִי* with suff. *שְׁבֵטִיךָ*, *שְׁבֵטִיךָ* (from

the root *שָׁבַח* m. *captivity*, Deu. 21:13; *הָלַךְ בְּשָׁבִי* to go, to be led into captivity, Jer. 22:22; 30:16; Lam. 1:5; used of beasts, Am. 4:10. Concr — (1) *captives*, *שָׁבִי* to lead away captives, Num. 21:1; Ps. 68:19.

(2) sing. *a captive* (compare *פָּתִי*) Exod. 12:29. Fem. *שְׁבִיָּה* Isa. 52:2.

*שְׁבִי* (= *שָׁבַח* who leads away captive) [*Shobai*] pr. n. Ezr. 2:42; Neh. 7:45.

*שְׁבִי* (id.) [*Shobi*] pr. n. m. 2 Sam. 17:27.

*שְׁבִיב* m. *flame*, Job 18:5; from the root *שָׁבַב* No. 1.

*שְׁבִיב* Chald. id. Dan. 3:22; Pl. Dan. 7:9.

*שְׁבִיָּה* (from *שָׁבַח*) *captivity*, Neh. 3:36; meton. *captives*, Deu. 21:11; 32:42.

*שְׁבִיל* m. *a way*, Psalm 77:20; Jer. 18:15; but the *כְּחִיב* in each place has *שְׁבִיל*. Arabic *سَبِيل* way. Root *שָׁבַל* No. 1.

*שְׁבִיכִים* m. *net works, reticula* (Varro, *De Ling. Lat.* iv. 19), used of the head ornament of Hebrew women, Isa. 3:18. LXX. *τὰ ἐμπλόκια*. Root *שָׁבַכ* which see. N. Guil. Schröder (*De Vest. Mul. Hebr. cap.* 2), compares the Arabic *شبيبة* (diminut. from *شمس* sun, by interchange of the letters *م* and *ب*) and understands *little suns*, or studs resembling suns worn on the neck, and this would seem to be supported by there following immediately *שְׁבִירִים* little moons; but I prefer the former interpretation.

*שְׁבִיעִי* m. *יְתִי* f. adj. ordin. (from *שָׁבַע*) *seventh*, Gen. 2:2; Ex. 21:2.

*שְׁבִית* f. i. q. *שְׁבִיָּה* (which see) *captivity*.

*שָׁבַךְ* an unused root, Arab. *سبك* *to pour*, i. q. Hebr. *שָׁפַךְ*. Hence pr. n. *שְׁבִירָה*.

*שָׁבַל* Arab. *سبل* almost i. q. Hebr. *יָבַל*, a root not used as a verb. — (1) *to go*, whence *שְׁבִיל* way.

(2) *to go up, to grow* (Arab. Conj. IV. and quadril. *سَبَلَ* to produce ears of corn). See *שְׁבִילָה*, *שְׁבִילָה* No. 2.

(3) *to flow*, especially plentifully. Arabic Conj IV. Hence *سبل* showers. Compare *שָׁבַל*, *שְׁבִילָה*. There is a similar connection of significations in the verbs *הָלַךְ*, *יָרַד*, *עָלָה*.

Derivatives, see No. 1, 2, 3.



**שבל** m. *train* of a robe, Isa. 47:2 (Arabic سبله id.), from the root שבל No. 3.

**שבלול** a *snail*, especially one without a shell, so called from its moisture and sliminess (like the Gr. λαίμαξ from λείβω), from the conj. Shaph. of the verb שבל No. 1, Ps. 58:9, it is said of the wicked, "let them melt away... יִהְיֶה כְּמֹ שְׂבָלִיל תִּמָּס יִהְיֶה" as a snail, which melts as it goes," i. e. which emits slime, moistening its way; so that the longer it goes the more is it dissolved, and at length wastes away and dies.

**שבלת** f. a *branch*, from the root No. 2 (comp. שבל a leaf, from the root שבלה Plur. constr., Zec. 4:12, שְׁתֵּי שְׂבָלֵי הַזַּיִתִּים "two olive branches." Some write it שְׂבָלִי, but this contradicts the Masorah.

**שבלת** plur. שְׂבָלִים f. — (1) *an ear of corn* (from the root שבל No. 2), Job 24:24; Gen. 41:5, seq.; Isa. 17:5. (Arab. سنبلة Dagesh resolved into Nun).

(2) *a stream* (see the root No. 3), Ps. 69:3, 16; Isa. 27:12.

**שבן** an unused root. Arab. شبن to be tender delicate (as a youth).

**שבנא** **שְׂבָנָה** ("tender youth" ["perhaps, youth"]), [Shebna], pr. n. of the prefect of the palace, Isa. 22:15, seq.; afterwards (this office being given to Eliakim), the royal secretary of Hezekiah, 36:3; 2 Ki. 18:18, 26, 37; 19:2.

**שְׂבָנִיָּה** [and יְהוֹיָה] ("whom Jehovah made tender?" ["whom Jehovah caused to grow up"]), [Shebaniak], pr. n. masc. — (1) 1 Ch. 15:24. — (2) Neh. 9:4, 5. — (3) 10:11, 13. — (4) Neh. 10:5; 12:14; for which there is 12:3, שְׂבָנִיָּה; and 1 Chron. 24:11 שְׂבָנִיָּה; who appears to be the same.

**שבס** an unused verb, i. q. שָׁבַשׁ and שָׁבַן to mingle, to interweave. Hence שְׂבִיכִים.

**שבע** to *swear* (denom. from שבע seven; inasmuch as the septenary number was sacred, and oaths were confirmed either by seven sacrifices, Gen. 21:28, seqq.; or by seven witnesses and pledges. See Herodot., iii. 8; Il. xix. 243. In the Æthiopic language, ሙሽጽጽጽ are *enchanters*, Hen. MS., c. 8; as this number was also reckoned sacred in magical rites). In Kal only found in part. pass. Eze. 21:28, שְׂבָעִי "those who have sworn oaths."

NIPHAL to *swear*, constr. — (a) absol., Gen. 21:24; Ps. 24:4. — (b) followed by ש of the person by whom one swears, Genesis 21:23; 22:16. To

*swear, by God, by idols*, is sometimes the same as to worship God, or idols, Deut. 6:13; 10:20; Isaiah 19:18; Am. 8:14; but he who swears by one in misfortune, says this, "May I bear the like if I break my faith." Ps. 102:9; compare Isai. 65:16. — (c) followed by ל of person, to *swear to any one*, Gen. 24:7; 21:23; and also with an acc. of the thing, to *promise any thing by an oath* to any one (cinem etwas zuschwören), Gen. 50:24; Exodus 13:5; 33:1. הִשָּׁבַע לַאלֹהִים is, to *swear allegiance to God*. 2 Ch. 15:14; compare Isa. 19:18; Zeph. 1:5 (where once it is constr. followed by שָׁ).

HIPHIL — (1) to *cause to swear, to bind by an oath*, Nu. 5:19; Gen. 50:5.

(2) to *adjure, to charge solemnly*, Cant. 2:7; 3:5; 5:9; 1 Ki. 22:16.

Derivative, שְׂבִיעָה.

**שבעה** f. & **שבע** m. constr. שְׂבָעָה f. שְׂבָעָה m. cardinal numeral, SEVEN. (Syriac ܫܒܥ, Arabic, also, Sanscrit, sapta, Zend. hapta, Pers. هفت, Egypt. 𓆎𓅓𓏏𓏏, Gr., Lat., septem, in all of which, the letter t appears, which does not appear in this word in the Phœnicio-Shemitic languages, or in the Germanic; see the Gothic, sibum, Engl. seven, Germ. sieben). The absolute form commonly precedes a noun, as שְׂבָעָה שָׁנִים Genesis 5:7; 41:18; שְׂבָעָה פָּרִים Num. 23:1, 29; more rarely it follows it, especially in the later Hebrew, שְׂבָעָה Eze. 40:22; 2 Ch. 13:9; 29:21. (Num. 29:32.) If a noun precedes in the construct state, it expresses the Ordinal, as שְׁנַת שְׂבָעָה seventh year, 2 Ki. 12:1. The construct form always precedes the noun, but it is only found in certain phrases, as שְׂבָעַת יָמִים (ein Tagfünftel), Gen. 8:10, 12; 31:23, and very often; and שְׂבָעָה מֵאוֹת seven hundred, Gen. 5:26. שְׂבָעָה שְׂבָעָה by sevens, 7:2. With suffix שְׂבָעָתִּים those seven, 2 Sa. 21:9. Seventeen is שְׂבָעָה עָשָׂר masc., and שְׂבָעָה f. Gen. 37:2; 1 Ch. 7:11. Farther, a septenary number was used amongst the Hebrews —

(1) as a smaller round number (as in modern languages ten [Eng. a dozen]), Gen. 29:18; 41:2, seqq., 1 Sam. 2:5; Isaiah 4:1; Ruth 4:15; Prov. 26:25; Job 1:2, 3; 2:13. [This appears, in most of these instances, to be the exact number.]

(2) as a holy number, as amongst the Egyptians, Arabians, Persians; see Gen. 21:28; Exod. 37:23; Lev. 4:6, 17, etc. Compare the observations on this subject by Fr. Gedicke, Verm. Schriften, p. 32—60; v. Hammer, Encyclopädische Uebersicht d. Wissenschaften des Orients, p. 322.

The form שבע is also — (a) adv. *seven times*, Ps. 119:164; Prov. 24:16; Lev. 26:18, 21.

(b) pr. n. of a town of the Simeonites, Josh. 19:2.

(c) [Sheba] pr. n. masc. — (a) 2 Sam. 20:1. — (β) 1 Ch. 5:13. On the other hand שבעה [Shebah] is pr. n. of a well, Gen. 26:33.

Dual שבעתים *seven-fold*, Gen. 4:15, 24; Psalm 12:7; 2 Sam. 21:9 כתיב.

Plur שבעים *seventy* (commonly for a round number), Gen. 50:3; Isa. 23:15; Jer. 25:11; compare Kor. 9:81. שבעים ושבע *seventy and seven-fold*, Gen. 4:24.

Derivatives, שבע (שבעה), שבע, שביעי, שביעי; compare pr. n. שבע, אשבע.

[שבעה Ch., *seven*, m., Dan. 4:13, 20, 22, 29; constr. שבעת Ezr. 7:14.]

שבעה m. i. q. שבעה *seven*; ἑπτά. Job 42:13. As to the termination נה see Lehrs. p. 612.

שבץ not used in Kal; Syr. TO MINGLE, TO INTERWEAVE; Arab. شمس Conj. V., to be intertwined (as a tree). Cogn. to שבש, שבש.

PIEL, to weave together, Ex. 28:39; specially to make chequer-work, net-work; see as to this texture, Braun, De Vest. Sacerd., p. 294 (and Maiorides there cited); Salmas. ad Scriptt. Hist. Aug., p. 507, 512.

PUAL, to be inclosed, set (as if inwoven), as a gem in gold, Ex. 28:20.

Derivatives, משבץ, משבץ.

שבץ m., once found, 2 Sam. 1:9 (with the art.); vertigo, gid. d. n. e. s.; der Schwinbel (prop. confusion of the senses).

שבק Chald., TO LEAVE, Daniel 4:12, 20, 23. (Syr. id.)

ITHPEAL, to be left, Dan. 2:44.

Hence pr. n. Heb. שבק, שבק.

שבר fut. ישבר. — (1) TO BREAK, TO BREAK TO PIECES (Aram. and Arab. شبر, id.; comp. פרר), Gen. 19:9; Jer. 2:20; 19:10; Isa. 42:3; Am. 1:5; used of ships broken by the wind, Eze. 27:26. Part. שבור broken, i. e. having a member broken, Levit. 22:22. See several phrases under the words שבור, שבת, שבת. Pregn., Hos. 2:20, ומהלחמה אשבר, וקשת מטה, וקשת וחרב ומלחמה אשבר, "and the bow, and sword, and weapons of war I will break (and cast) out of the land." Metaph. — (a) to break (quench) thirst, Ps. 104:11. — (b) to break any one's mind, i. e. to affect with sadness, Ps. 69:21; 147:3.

(2) to tear any one, as a wild beast, 1 Ki. 13:26; 28.

(3) to break down, to destroy, Dan. 11:26; Eze. 30:21; See Niphal No. 3, and שבר.

(4) to measure off, to define (from the idea of cutting; compare שבר). Job 38:10, ויאשר עליו חצי, "when I set a boundary to it" (the sea).

(5) denom. from שבר No. 5. — (a) to buy corn with the addition of שבר Gen. 47:14; שר Gen. 42:3; and absol. Gen. 42:5; Isaiah 55:1 (where it is also applied to wine and milk). — (b) to sell corn, Gen. 41:56; compare Hiphil No. 2.

NIPHAL, pass. — (1) to be broken, Isa. 14:29; used of ships which are wrecked, Eze. 27:34; Jon. 1:4; also to break one's limbs, Isa. 8:15; 28:13. Metaph. of a mind broken, i. e. afflicted, sad, Ps. 34:19; Isa. 61:1; contrite with penitence, Ps. 51:19. It once appears to be put transitively for Kal, to break any one's mind, or heart, Eze. 6:9.

(2) to be torn to pieces, Psalm 124:7. Used of cattle hurt or wounded, Ex. 22:9, 13; Eze. 34:4, 16; Zech. 11:16, הנשברה "wounded cattle."

(3) to be broken down (as an army), Dan. 11:22; 2 Ch. 14:12; to be destroyed, to perish (as a kingdom, a city, a people), Isa. 8:15; 24:10; 28:13; Jer. 48:4; Dan. 8:25; 11:4; Eze. 30:8.

PIEL שבר i. q. Kal, but stronger, to break altogether, thoroughly, to break in pieces, as any one's teeth, Ps. 3:8; statues, altars, 2 Ki. 18:4; 23:14; ships, Ps. 48:8.

HIPHAL — (1) to cause to break through (the womb), i. e. that the child shall appear, Isa. 66:9, הלאי אשבר ולא אוקיר "shall I cause to break open (the womb), and not cause to bring forth?" Compare Hos. 13:13; Isa. 37:3; and n. משבר.

(2) denom. from שבר to sell corn, Gen. 42:6; Am. 8:5, 6.

HOPHAL, to be broken (of the mind), Jer. 8:21.

Derivatives, שבר, שברון, שבר, משבר, משבר.

שבר more often שבר with suff. שברי m. — (1) a breaking, breach, fracture, of a wall, Isa. 30:13, 14; of a member, Lev. 21:19; 24:20; metaph. used of the breaches and wounds of a state, Ps. 60:4; of the mind (i. e. of sorrow), Isa. 65:14.

(2) the breaking, i. e. the solution, interpretation, of a dream, Jud. 7:15.

(3) destruction, as of a kingdom, Lam. 2:11; 3:47; of individual men, Prov. 16:18; Isa. 1:28 ויהיה השברים even to destruction, Josh. 7:5.

(4) terror (from the mind being broken, see שבת), pl. שברים terrors, Job 41:17.

(5) corn, grain (which is broken in a mill),



Gen. 42:1, seq.; Am. 8:5. Hence denom. שָׁבַר No. 5, and Hiphil, No. 2. [pr. n. m. 1 Ch. 2:48.]

שָׁבַר m.—(1) *a breaking*, Eze. 21:11, שָׁבַר "broken loins," used of the bitterest sorrow, compare Isa. 21:3; Nah 2:11.

(2) *destruction*, Jer. 17:18.

[שְׁבָרִים pr. n. Josh. 7:5, *Shebarim*.]

שָׁבַשׁ Chald. verb, not used in Kal, cognate to שָׁבַשׁ, שָׁבַשׁ.

PAEL, TO PERPLEX, TO DISTURB.

ITHPAEL, pass. Dan. 5:9.

שָׁבַת fut. יִשְׁבֹּת and יִשְׁבֹּת Lev. 26:34.—(1) TO REST, TO KEEP AS A DAY OF REST. (Arab. سَبَّ).

IV. to take rest. The primary idea appears to be that of *to sit down*, *to sit still*; cognate on the one hand to שָׁבַת, inf. שָׁבַת, on the other to שָׁוַת and שָׁבַת. It is used of men (opp. to labour), Ex. 23:12; 34:21; of land which is not tilled, Lev. 26:34, 35, compare 25:2. Followed by מִן to rest from labour, Gen. 2:2, 3; Ex. 31:17.—Isa. 33:8, שָׁבַת עֶבֶר, "the traveller rests," abstains from journeying; Isa. 14:4; Lam. 5:14, "the elders rest from the gate," i. e. do not go to the forum.

(2) *to cease*, *to desist*, *leave off*, followed by מִן with an inf. (prop. to desist from doing any thing), Job 32:1; Jer. 31:36; Hos. 7:4; absol. *to cease to be*, *to have an end*, Gen. 8:22; Isa. 24:8; Lam. 5:15.

(3) *to celebrate the sabbath*, followed by שָׁבַת Lev. 23:32.

NIPHAL, i. q. Kal No. 2, prop. pass. of Hiphil, *to have an end*, Isa. 17:3; Eze. 6:6; 30:18; 33:28.

HIPHIL—(1) *to cause to rest*, followed by מִן from work, Ex. 5:5, or *to cause a work to cease*, i. e. *to interrupt*, 2 Ch. 16:5; to make an enemy to rest, i. e. *to restrain*, to still, Ps. 8:3.

(2) *to cause to cease*—(a) any person, followed by מִן before an inf. Eze. 34:10; followed by לְבַלְתִּי Josh. 22:25.—(b) any thing, i. e. *to put an end to*, e. g. war, Ps. 46:10; contention, Prov. 18:18; exultation, Isa. 16:10. Followed by לְ Jer. 48:35; Am. 8:4; Ruth 4:14, אִשָּׁר לֹא הָשִׁבִית לָהּ זֹאֵל "who hath not left thee without a redeemer;" Lev. 2:13.

(3) *to remove*, *to take away*, followed by מִן from any person or thing, i. q. הִסִּיר, Exod. 12:15; Levit. 26:6; Eze. 34:25; 23:27, 48; 30:13; Isa. 30:11; Jer. 7:34; Ps. 119:119.

Derivatives, שָׁבַת No. I, שָׁבַת, שָׁבַת, שָׁבַת, מִשְׁבָּת, מִשְׁבָּת, שָׁבַת, שָׁבַת, שָׁבַת.

I. שָׁבַת with suff. שָׁבַתִּי (from the root שָׁבַת), *cessation*, *a ceasing*, Prov. 20:3 (compare 18:18-22:10); hence *idleness*, *inactivity*, Isa. 30:7.

(2) *interruption of work*, time lost, Ex. 21:19.

II. שָׁבַת f. inf. from the root שָׁבַת to dwell, which see. ["Used as a subst. *sitting*, *seat*, 1 Ki. 10:19; Am. 6:3; also *place*, 2 Sa. 23:7."]

שָׁבַת const. state שָׁבַת, with suff. שָׁבַתוֹ, pl. שָׁבַתוֹת, const. state שָׁבַתוֹת, common (Exod. 31:14, compared with Lev. 25:4)—(1) *sabbath*, the seventh day of the week, Exod. 16:25, שָׁבַת הַיּוֹם לַיהוָה, "to-day is the sabbath of Jehovah." שָׁבַת שָׁבַת every sabbath, 1 Ch. 9:32. שָׁבַת שָׁבַת the sabbatical year, every seventh year, in which the land was not tilled, Lev. 25:4, seqq.

(2) perhaps *a week*, like the Syr. and Gr. (Matt. 28:1) Lev. 23:15; compare Deu. 16:9.

שָׁבַתוֹ m. id. but intensitively, *a great sabbath*, *a solemn sabbath*, Ex. 16:23; Levit. 23:24; especially in this connexion, שָׁבַת שָׁבַתוֹ Exod. 31:15; 35:2; Lev. 16:31.

שָׁבַתִּי ("born on the sabbath," comp. Paschalis, i. e. *paschate natus*, Numenius), [Shabbethai], pr. n. m. Ezr. 10:15; Neh. 8:7; 11:16.

שָׁנָה i. q. שָׁנָה, whence שָׁנָה, and—

שָׁנָה ("wandering"), [Shege], pr. n. m. 1 Chr. 11:34.

שָׁנָה i. q. שָׁנָה and שָׁנָה—(1) TO WANDER, TO GO ASTRAY, hence—

(2) *to err*, by error and imprudence, [to be ignorant,] *to commit a fault*, Ps. 119:67; Nu. 15:28. שָׁנָה Lev. 5:18. Here also belongs Gen. 6:3, בְּשָׁנָה "because of their erring," where שָׁנָה is an inf. of the form שָׁנָה Jer. 5:26.—שָׁנָה וּמִשְׁנָה Job 12:16, "erring (led astray) and leading astray," a proverbial phrase, denoting men of every kind; compare similar phrases, Mal. 2:13; Deu. 32:36. Hence—

שָׁנָה f. *error*, *fault*, committed through inadvertence, Ecc. 5:5. חָטָא בְּשָׁנָה Lev. 4:2, 27; Nu. 15:27.

I. שָׁנָה (compare שָׁנָה)—(1) TO WANDER, TO GO ASTRAY, Eze. 34:6. (Syr. سَلَ id.) Followed by מִן to wander from a way, and metaph. from the divine commands, Prov. 19:27; Ps. 119:21, 118.

(2) *to reel through wine* (compare תָּעָה) Isaiah 28:7; Prov. 20:1; used of a man intoxicated with

love, Prov. 5:21, "why dost thou reel, my son, with a strange woman," i. e. intoxicated with her love; Prov. 5:19.

(3) *to err, to transgress*, through inadvertence, 1 Sa. 26:21.

HIPHIL, *to cause to wander* (the blind in their way), Deu. 27:18. Metaph. *to cause to go astray* (from the divine commands), followed by מן Psalm 119:10; *to lead astray*, Job 12:16.

Derivatives, מְשַׁנֶּה, compare also מְשַׁנֶּה.

II. שָׁנָה perhaps i. q. שָׁנָה, שָׁנָה *to be great*, the letters ש and ש being interchanged; compare שָׁנָה and שָׁנָה. Hence—

PIEL (unused), *to magnify, to extol with praises*, i. q. Syr. صَفَّحَ to celebrate, to praise, صَفْحَانِ a hymn, and the noun of Piel, שְׁנִיִּין a hymn, which see.

שָׁח not used in Kal, *TO SEE, TO LOOK AT*, i. q. לָּהּ; as to the kindredship of the verbs שָׁח (which see), and לָּהּ see under לָּהּ p. DCCXXXII, B.

HIPHIL, *to behold, to look at*, followed by מן, any thing, Isaiah 14:16; followed by מן from any place, Ps. 33:14; but Cant. 2:9, מִן הַחַלּוֹנוֹת, (he is) looking in at the windows. (Chald. metaph. to provide, הַשְׁנִיחַ providence.)

שָׁנָה f. a sin committed through inadvertence and error, Ps. 19:13; from the root שָׁנָה i. q. שָׁנָה.

שְׁנִיִּין m. Psalm 7:1; and pl. שְׁנִיִּינוֹת Hab. 3:1, a hymn, i. q. שְׁנִיִּין. As to the etymology, see שָׁנָה No. II.

שָׁחַל *TO LIE with a woman*, followed by an acc. Deu. 28:30. (Arab. سَجَلَ pr. is to pour out water, to draw water with buckets, quod ad rem veneream translatum est, v. Diss. Lugdd. p. 168.)

NIPHAL, *to be lain with, ravished* (of a woman), Isa. 13:16; Zec. 14:2.

PUAL, id. Jer. 3:2. The Masorites have in every instance substituted for this verb, which they regarded as obscene, the קָרַי. Hence—

שָׁחַל f. king's wife, queen, Ps. 45:10; Neh. 2:6.

שָׁחַל Ch. f. id. plur. used of the king's wives, Dan. 5:2, 3, 23; distinguished from whom are לְחָן concubines.

שָׁחַל not used in Kal; Arab. شَجَعَ to be brave

vigorous; شَجَعَ vigorous, brave; also, fierce (used of camels), Kam. The primary idea appears to be that of any impetuous excitement.

PUAL, part. מְשַׁנֶּע—(1) *one wrought on by a divine fury* (Begeisteter); in a bad sense, a fanatic (Schwärmer), used of false prophets, Jer. 29:25; Hos. 9:7; also, in contempt used of true prophets, 2 Ki. 9:11.

(2) *a madman*, 1 Sa. 21:16; Deu. 28:34.

HITHPAEL, *to be mad*, 1 Sa. 21:15, 16. Hence—

שְׁנִיעוֹן m. madness, Deu. 28:28; 2 Ki. 9:20.

שָׁחַל an unused root. Chald. PAEL, *to eject, to cast forth*. Hence—

שָׁחַל m. Ex. 13:12, const. שָׁחַל Deut. 7:13; 28:4, fetus, which comes forth at birth, (as it were is cast forth, see נָפַל No. 1, a).

שָׁחַל Lam. 4:3, dual שְׁחַל, const. שְׁחַל m. (Hosea 9:14; Cant. 4:5), breast, teat, both of human beings, Cant. 4:5; 8:1; and of beasts, Gen. 49:25. Comp.

שָׁחַל (Aram. שָׁחַל, Arab. شَدَى, Gr. τῆθος, tírth, id. perhaps from the root שָׁחַל.)

שָׁחַל only in plur. שְׁחַל idols, pr. lords (compare שָׁחַל), Deu. 32:17; Ps. 106:37; from the root שָׁחַל to rule; whence سَيِّد, سَيِّد lord, master; Syriac ܫܝܕܐ demon. LXX., Vulg., daemonia, daemonia; since the Jews [rightly] regarded idols to be demons, who allowed themselves to be worshipped by men.

I. שָׁחַל i. q. שָׁחַל m. breast, teat, Job 24:9; Isa. 60:16; perhaps from the root שָׁחַל which see.

II. שָׁחַל, once fully שָׁחַל Job 5:21 (from the root שָׁחַל)—(1) *violence, oppression* of the weak, act., Pro. 21:7; 24:2; pass., Ps. 12:6, שָׁחַל "the oppression of the poor." Meton. wealth obtained by violence, Am. 3:10.

(2) *desolation, destruction*, Job 5:22; Isaiah 51:19; 59:7; Jer. 48:3; Hab. 2:17, שָׁחַל "the devastation of wild beasts." Specially, a devastating tempest. Isa. 13:6, כָּשַׁל יְבוֹא "like a tempest shall it (suddenly) come from the Almighty." Used in an imprecation. Hos. 7:13, שָׁחַל "destruction (light) on them!"

שָׁחַל (cognate to שָׁחַל)—(1) *TO BE STRONG, POWERFUL*, gewaltig seyn (Arab. شديد strong, vehement, hard), whence Hebr. שָׁחַל, שָׁחַל; but used as a verb only in a bad sense.



(2) *to act violently* (gewaltthätig feyn, andeln) with any one, *to oppress, to destroy* him; Psalm 17:9; Pro. 11:3; Isa. 33:1; e.g. a people, Jer. 5:6; 47:4; 48:18; 49:28; especially by hostile invasion, Isa. 15:1; 33:1. Part. שׁוּבִי לַיָּלָה thieves by night, Obad. 5. Part. pass. שׁוּבִי destroyed, slain, Jud.

5:27. (Arab. *šad* to bind fast, to make firm, to strengthen, also to rush on an enemy. V. to be strengthened, to be strong).

(3) *to lay waste*, as a country, cities, Ps. 137:8; Jer. 25:36; 48:8, 18; 51:55, 56.

It is sometimes inflected with the forms uncontracted, sometimes contractedly, as pret. שׁוּבִי, with suff. שׁוּבִי, fut. שׁוּבִי, Jer. 5:6; and שׁוּבִי Pro. 11:3.

NIPHAL, *to be laid waste*, Mic. 2:4.

PIEL, i. q. Kal No. 2. Pro. 19:26; 24:15.

PUAL, שׁוּבִי (Nah. 3:7), *to be laid waste*, Isa. 15:1; 23:1; Jer. 4:13.

POEL, i. q. Piel, Hos. 10:2.

HOPHAL, הוּשַׁב pass. of Kal No. 2. Isa. 33:1; Hos. 10:14.

Derivatives, שׁוּב No. 2, שׁוּבָה, שׁוּבִי, and pr. n. שׁוּבִי.

שׁוּבָה an unused root. Chald. שׁוּבָה to cast forth, to shoot, to pour out, Arab. *šad* and *šad* to irrigate, whence some derive שׁוּב and שׁוּב No. 1, *teat*. Also שׁוּבִי.

שׁוּבָה f. pr. *mistress, lady*, hence wife, fem. of the noun שׁוּב lord, master, but inflected in the manner of verbs עָלָה, since there is in the verb שׁוּב the notion of strength and rule. See that verb No. 1, and subst.

שׁוּבָה. To this answers the Arab. سَيِّدَة lady, mistress,

compare the root سَاد Conj. V. to marry. No attention need be paid to those who have thought the appellation of lady to be unsuitable to the marriage

of Orientals, for the Arabs also call a wife بَعْلَة i. e.

lady, mistress. It occurs once in Ecc. 2:8; "I procured for myself...the delights (תַּעֲנוּנוֹת) of men, שׁוּבָה a wife and wives." The singular here refers to the queen, the plural to the other wives and the concubines of the king. In the Talmud שׁוּבָה, שׁוּבָה denotes a woman's seat (placed on a camel), *pilentum*, as on the contrary, in German Grauenzimmer (pr. gynæceum) is used of a woman, and with the Arabian poets *pilenta* are women (Hamâsa ed. Schultens. p. 332). Other conjectures and fancies of interpreters (LXX. Syr. *pocillatores et pocillatrices*. Targ. *therma et balnea*. Vulg. *scyphi et urcei*) have no ground either

in the etymology or in the context. The opinion of Aben Ezra is preferable to that of others, who suppose *woman* to be so called from *teat* (שׁוּב); compare רחם.

שׁוּבִי m., *most powerful, Almighty*, an epith. of Jehovah; sometimes with אֵל prefixed, Gen. 17:1; 28:3; Ex. 6:3; sometimes simply, Job 5:17; 6:4; 8:3; 13:3; and often in that book; Genesis 49:25; Ruth 1:20, 21, etc. It is the plur. excellentiæ, from the sing. שׁוּב powerful (compare Arab. شَدِيد powerful,

strong; root שׁוּב No. 1); with the plur. termination (Lehrg. p. 523). This has indeed been called in question by Verbrugg. (de Nominum Hebræorum, pl. Numero, ed. 2, Erlang. 1752) and Ewald (Hebr. Gram., p. 298, 423); but without good grounds. LXX. often παντοκράτωρ. Vulg. in Pentat. *Omnipotens*.

שׁוּבִי ("casting forth of fire"), [*Shedeur*], pr. n. m., Num. 1:5; 2:10.

שׁוּבִי Job 19:29, is not to be taken as a simple word; but for a comp. from שׁ prefix and בִּין, *that* (there is) *a judgment*. שׁוּבִי id.

שׁוּבָה an unused root of doubtful signification; whence—

שׁוּבָה f.—(I) Isa. 37:27, i. q. שׁוּבָה 2 Ki. 19:26; the letters מ and פ being interchanged; see under the letter ב.

(II) pl. שׁוּבָה constr. שׁוּבָה *fields*, Jer. 31:40; 2 Ki. 23:4, either planted with corn, Hab. 3:17, or with vines, *vineyards*, Deut. 32:32. Twice, Isaiah 16:8; Hab. 3:17, joined with a sing. verb. This signification, although there is no trace of it in the cognate languages, is sufficiently confirmed both by the context of the passages and the authority of the ancient versions. Some have sometimes unsuitably rendered it *vines*.

שׁוּבָה TO BLAST, TO SCORCH (as the east wind grain), Gen. 41:23, 27 (Chald. שׁוּבָה to burn.) Arab.

سَدَف black; سَدَف Conj. IV. to darken. Hence—

שׁוּבָה f., 2 Ki. 19:26; and—

שׁוּבָה m. *blasting* of grain, as done by the east wind (Gen. 41:6, seq.), 1 Ki. 8:37; Am. 4:9; Deut. 28:22.

שׁוּבָה Ch. ITHPAEL, TO ENDEAVOUR, TO SEEK to do something, followed by לְ Dan. 6:15. Ir (the

places, in Ch. and Rabbin., it is written שָׂרָל (the letter *r* being softened).

שָׂרָךְ [Shadrach], pr. n. Ch. given to Hananiah, a companion of Daniel, in the court of Babylon (according to Lorschach שֶׁדֶרַח little friend of the king; according to Bohlen שֶׁדֶרַח rejoicing in the way; and this latter explanation is the better), Dan. 1:7; 2:49; 3:12.

שָׂהָם an unused root, Arab. سَهَم to be pale, سَهْم arrow.

שָׂהָם m.—(1) a species of gem; according to many sardonyx or onyx, so called from its resemblance to a human nail, Gen. 2:12; Ex. 28:9, 20; 35:9, 27; Job 28:16; Ezek. 28:13. See Braun, De Vestitu Sacerd. Hebr. ii. 18. J. D. Michaëlis (Supplem. p. 2289) supposes it to be the onyx with whitish lines, comparing the Arab. سَهْم a striped garment.

(2) [Shoham], pr. n. m. 1 Ch. 24:27.

שָׂוָה Job 15:31; כתוב, i. q. שָׂוָה.

שָׂוָה —(1) i. q. שָׂעָה TO MAKE A NOISE, TO CRASH; also to be laid waste, destroyed; whence תִּשְׁאוֹת, תִּשְׁאוֹת, שָׂוָה, שָׂוָה.

(2) i. q. Arab. شَاءَ Med. Waw, to be evil. (Both these significations are also found joined in the verbs רָשַׁע, רָשַׁע, which see.) Hence שָׂוָה.

שָׂוָה m. pl. [with suff. שָׂוָה], destruction, ruin, Ps. 35:17. Root שָׂוָה No. 1. See שָׂוָה.

שָׂוָה m. (shaw', subst. of a form prop. segolate; but with the furtive Segol neglected, as in קִשָּׁשׁ, from the root שָׂוָה No. 2, Arab. سَوَّ (سَوَّ) —(1) evil—(a) which is committed, wickedness, iniquity. קִשָּׁשׁ wicked men, Job 11:11; Isa. 5:18, קִשָּׁשׁ "cords of wickedness."—(b) which any one suffers, calamity, destruction, Job 7:3; Isa. 30:28, נִפְתַּח שָׂוָה "fan of destruction." Both significations (a, b) are found in the following example, Job 15:31, "let him not trust in evil (wickedness): he is deceived, for evil (calamity) will be his reward."

(2) spec. falsehood, a lie (as on the other hand יָצַד also denotes what is true) Ps. 12:3; 41:7; Job 31:5; עַד שָׂוָה a false report, Ex. 23:1; עַד שָׂוָה false witness, Deu. 5:17; Ex. 20:7; אֶת־שֵׁם יְהוָה לֹא תִשָּׂא "utter not the name of Jehovah upon a

falsehood," do not swear falsely, compare Psalm 24:4; Isa. 1:13; מִנְחַת שָׂוָה "a lying sacrifice," i. e. offered by a hypocrite without pious feeling. Hence—

(3) emptiness, vanity, nothingness, (used of any thing which disappoints the hope reposed upon it) Job 15:31; קִשָּׁשׁ vain idols, Ps. 31:7; Mal. 3:14; שָׂוָה עֲבָרָה "it is a vain (or useless) thing to serve God." Hence לְשָׂוָה in vain, Jer. 2:90; 4:30; 6:29.

שָׂוָה [Sheva] pr. n. see שָׂוָה.

שָׂוָה f. (from the root שָׂוָה No. 1)—(1) a storm, tempest, so called from noise and crashing, Pro. 1:27 (שָׂוָה כְּתִיב); Eze. 38:9.

(2) desolation, often coupled by paronom. with the syn. מִשְׁוָה Zeph. 1:15. Hence desolate regions, ruins, Job 30:3, 14; 38:27.

(3) destruction, especially sudden, ruin, Psalm 63:10; לְשָׂוָה יִבְקֹשׁוּ נַפְשִׁי "they lay wait for my life that they may destroy it," Isa. 10:3; 47:11; Ps. 35:8.

שָׂוָה inf. absol. שָׂוָה fut. שָׂוָה, apoc. and convers. וַיִּשָּׂב, וַיִּשָּׂב.

(1) to turn about, to return (Syr. and Chald.

سَوَّ id. Arab. تَاب metaph. to be converted, as a sinner.) Constr. absol. Jud. 14:8; 19:7; 2 Sa. 6:20; followed by מִן out of (or from) any place, Ruth 1:22; followed by מֵאִתִּי from a person (whom one has followed or pursued, Ruth 1:15; 2 Sa. 2:26, 30); followed by אֶל to any one, Gen. 8:12; 22:19; 37:30; or to a place, Gen. 37:29; although שָׂוָה is more frequently used of place, Gen. 18:33; 32:1; 33:16; Num. 24:25; also followed by an acc. of place, either with מִן Gen. 50:14; Ex. 4:20; or simply, Isa. 52:8; וַיִּשָּׂב יְיָ צִיּוֹן "when Jehovah shall return to Zion" (others take it "when Jehovah brings back Zion"), עָבַר וַיִּשָּׂב passing on and returning, i. e. passing hither and thither, Eze. 35:7; Zec. 7:14; 9:8.

Followed by another verb, to return and do, or to return to do (any thing) is the same as to do again. The latter verb is then put—(a) in a finite tense with ו prefixed, 2 Ki. 1:11, 13; וַיִּשָּׂב וַיִּשְׁלַח "and he sent again," 2 Ki. 20:5; Gen. 26:18. Different from this is the usage in Hos. 2:11; אֲשִׁיב וְלִקְחָתִי "I will return and take away," (I will take away again what I had given).—(b) without the copula, Gen. 30:31; אֲשִׁיבָה אֶרְעָה "I will feed again."—(c) followed by a gerund, Job 7:7.

Figuratively used—(a) to turn oneself to any person or thing, e. g. to Jehovah, followed by אֶל and



1 Ki. 8:33; Ps. 22:28; followed by עָל 2 Chr. 30:9; עָל Isa. 19:22; Joel 2:12; Amos 4:6; followed by קָ Hos. 12:7; Absol. *to turn oneself*, Jer. 3:12, 14, 22; 2 Chr. 6:24; Isa. 1:27; שָׁבָה "her (Zion's) returned citizens," שָׂאָר יְשׁוּבָה a remnant shall return, Isa. 10:21.—(b) followed by מִן *to cease from*, *to leave off* any thing, as *to turn from an evil way*, 1 Ki. 13:33; Zec. 1:4; from sin, evil, Eze. 3:19; 14:6; 33:14; Job 36:10; from anger, Ex. 3:12; from justice, Eze. 18:24.—(c) followed by מִן *to turn oneself away from* any one, especially from Jehovah, Jos. 22:16, 23, 29; 1 Sam. 15:11 (simply Jos. 23:12); מִן הַזִּלְזוּלִים from the worship of idols, Eze. 14:6.—(d) *to return* into the possession of any thing, i. e. *to recover it*, followed by אֶל Eze. 7:13; Lev. 25:10; ? Isa. 23:17.—(e) generally *to turn oneself any where*, where one was not before, Ps. 73:10.

(2) It is often applied to inanimate things, and would be rendered in Latin—(a) *reddi* [*to return*, *be restored*] (to a former owner); followed by ? Lev. 27:24; Deu. 28:31; 1 Sa. 7:14; 1 Ki. 12:26.—(b) *restitui, instaurari* [*to be restored, renewed*], Hos. 14:8; of cities, Eze. 35:9 קָרִי; 1 Sa. 7:14; compare Eze. 16:55; of an ailing limb, 1 Ki. 13:6; 2 Ki. 5:10, 14; Ex. 4:7, and—(c) in a bad sense. שׁוּבָה אֶל *to be again turned into* earth, Gen. 3:19; Ecc. 3:20, compare Isa. 29:17.—(d) *irritum fieri* [*to become void*], (used of a command, a prophecy, opp. to בּוֹא). Isa. 45:23; 55:11; Eze. 7:13.—(e) *Anger* is said *to return* when it is appeased, Gen. 27:44; Isa. 5:25; followed by מִן when it is turned away from any one, Gen. 27:45; 2 Ch. 12:12.

(3) causat. i. q. Hiphil—(a) *to bring back, to restore*, Num. 10:36; Ps. 85:5; especially in the phrase, *to bring back captives*, see שְׁבוּתָה. —(b) *to restore, renew*, Nah. 2:3. Sometimes in שׁוּבָה is taken causatively, where the Masorites have needlessly substituted Hiphil, Job 39:12; Ps. 54:7; Pro. 12:14; Jer. 33:26; 49:39; Joel 4:1.

PILEL שׁוּבָה causat. of Kal, in various senses.—(1) *to bring back*, Jer. 50:19; metaph. *to convert* to God, Isa. 49:5. See Kal No. 1, a.

(2) *to restore*, Isa. 58:12; followed by לְ Psalms 60:3; with נָפֶשׁ *to refresh*, Ps. 23:3; comp. הָשִׁיב.

(3) *to turn away*, Micah 2:4; metaph. any one (from Jehovah), Isa. 47:10.

PULAL שׁוּבָה, part. מְשׁוּבָרִי *brought back*, i. e. rescued, delivered (from the power of enemies), Eze. 38:8.

HIPHIL הָשִׁיב, fut. יָשִׁיב, apoc. יָשִׁיב, convers. וַיָּשִׁיב—(1) *to cause to return*; hence *to bring back*, as

captives, Jer. 44:44; 33:11; 49:6, 39; *to withdraw* (the hand), Ps. 74:11; Lam. 2:3; also, *to repulse* Isa. 28:6; מְשִׁיב מִלְחָמָה "who repel the wars," i. e. enemies. Isaiah 36:9; 14:27. מִי יִשְׁכְּנוּ "who shall repulse (i. e. hinder) him?" Job 9:12; 11:10; 23:13; Isa. 43:13. Specially—(a) הָשִׁיב פָּנָיו *to repulse the face* of any one, i. e. *to deny him access*, *to refuse his petition* (opp. to נָשָׂא פָנִים), 1 Ki. 2:16, 17, 20; 2 Chr. 6:42.—(b) הָשִׁיב נַפְשׁ *to bring back* any one's *life*, i. e. *to refresh him*, Ruth 4:15; Lam. 1:11, 16, 19; since the life of a wearied person has as it were vanished, while that of a person refreshed is restored, 1 Sam. 30:12 [Kal]; Jud. 15:19 [Kal]. Trop. Ps. 19:8. But הָשִׁיב רֵחוֹ is *to draw the breath*, Job 9:18.—(c) הָשִׁיב חֵמָה *to bring back*, i. e. *to appease anger*, Job 9:13; Ps. 78:38; 106:23 (followed by מִן from any one, Pro. 24:18). הָשִׁיב יָהוָה מִן *to repel the anger* of Jehovah, i. e. *to turn it away from any one*, Nu. 25:11; Ezra 10:14. But Isa. 66:15, is used of anger which is appeased because it is altogether poured out.

(2) *to restore* anything to any one (see Kal No. 2, a); followed by an acc. of anything, and dat. of pers. Ex. 22:25; Deu. 22:2; as anything purloined, Lev. 5:23; Num. 5:7. Hence—(a) *to reward, to recompense*, Prov. 17:13; followed by a dat. of pers. Ps. 18:21; 116:12; עָל of pers. Ps. 94:23; followed by an acc. of thing and dat. of pers. Gen. 50:15.—(b) הָשִׁיב דְּבָר *to return word, to answer*; followed by an accus. of person (like אָנָה), 1 Ki. 12:6, 9, 16; also, *to bring back word*, as a messenger (Antwort zurückbringen), Num. 22:8; 13:26; 2 Sa. 24:13. In the sense of answering there is also said, הָשִׁיב ה' מִלִּי Job 35:4; simply הָשִׁיב Job 33:5; 20:2; שְׁעָפִי יִשְׁבֹּנִי "my thoughts answer me," i. e. they suggest what I shall answer.

(3) *to restore, to renew*, Ps. 80:4, 8, 20; Isaiah 1:26; Dan. 9:25. Compare Kal No. 2, b.

(4) *to revoke, to make void*, as an edict, Esther 8:5, 8; a decree, Amos 1:3, "because of the many transgressions of Damascus לֹא אֲשַׁכְּנִי I will not revoke the things (which I have decreed)" (compare verse 4, 5, and Nu. 23:20); a blessing, Nu. 23:20.

(5) *to return* is sometimes used in the same sense as, *to bring again and again, to render*, as tribute, 2 Ki. 3:4; 17:3; 2 Ch. 27:5; Ps. 72:10; a sacrifice, Nu. 18:9. So in Lat. *sacra referre*, Virg. Georg. i. 339; Æn. v. 598, 603.

(6) followed by מִן and מַעַל *to cause to return is*, i. q. *to avert, to turn away* from any thing, e. g. מִן פָּנָיו מַעַל ה' *to turn his face from idols*, Eze. 14:6; and without פָּנִים *ibid.*, and Eze. 18:30, 32.

(7) followed by **אֶל, עַל** to *turn to, towards* any one, as—(a) **הָשִׁיב יָדוֹ עָלַי** to turn one's hand against any one, Isa. 1:25; Am. 1:8; Psa. 81:15; followed by **בְּ** id.; 2 Sa. 8:3.—(b) **הָשִׁיב פָּנָיו לִי** to turn one's face to any one, Dan. 11:18, 19.—(c) **הָשִׁיב אֶל־לִבְּךָ** to recall (any thing) to mind, Deut. 4:39; 30:1; **עַל לִבְּךָ** Isa. 46:8; hence *to repent*, 1 Ki. 8:47.

HOPHAL, הִפִּיל — (1) *to be brought back*, Exod. 10:8.

(2) *to be restored*, Gen. 42:28; 43:12; Num. 5:8.

Derivatives, מְשׁוּבָּה, מְשׁוּבָּה, מְשׁוּבָּה, מְשׁוּבָּה, and pr. n. מְשׁוּבָּה, מְשׁוּבָּה, מְשׁוּבָּה, מְשׁוּבָּה.

שׁוּבְאֵל [Shubael] see שׁוּבְאֵל

**שׁוֹבֵב** m.—(1) adj., *falling away, rebellious*,  
Jer. 3: 14, 22; Isa. 57: 17.

(2) [*Shobab*], pr. n. m.—(a) of a son of David, 2 Sam. 5:14; 1 Ch. 3:5; 14:4.—(b) 1 Ch. 2:18.

שובב m., apostate, rebel, Jer. 31:22; 49:4.

שׁוּבָה f., *return*; metaph. *conversion*, Isaiah 30:15.

**שׁוֹבַךְ** (from the root **שׁוּבַךְ**, [*Shobach*], pr. n. of a captain of Hadadezer, king of Zobah, 2 Sa. 10:16, 18; called in 1 Ch. 19:16, 18, **שׁוֹבָךְ**).

שׁוֹבֵל (perhaps "flowing," or "a shoot;" see שׁוֹבֵל, [Shobal], pr. n.—(1) of a son of Seir, Gen. 36:20, 23, 29.—(2) m., 1 Ch. 2:50; 4:1.

שׁוֹבֵק ("forsaking"), [*Shobek*], pr. n. m., Neh. 10:25.

i. q. שָׁנָה and שָׁנָה; whence מְשֻׁנָּה.

שִׁוּר see שָׁר *desolation*.

**יָשַׁר** pr. i. q **יָשַׁר** TO BE STRONG, TO BE POWERFUL; hence—

(1) *to act with violence, to lay waste.* Fut.  
 נָשַׁר Ps. 91:6.

(2) i. q. Arabic **سَاد** *to rule*. Hence **נָדָר** lord, master.

I. שָׁוָה ["pr. kindred with שָׁוָה TO SET, TO PLACE; see Piel No. 2. Thes."]—(1) TO BE EVEN, LEVEL; see Piel. Hence—

(2) *to be equal* (in value), *to be equivalent* to any thing; followed by  $\text{ל}$  Pro. 3:15; 8:11; also, *to counterveil* any thing. Esth. 7:4, אֵין הָצָר שָׁמָּה בְּנֶקֶד "the enemy could not counterveil the king's damage," could not compensate it. Esth. 5:13, בְּלֹא

"all these things do not suffice me." Impers. לִי שָׂהָה it is made even to me, i. e. made to satisfy, Job 33:27.

(3) *to be fit, suitable* for any one; followed by Esth. 3:8.

(4) *to be like, to resemble*; followed by } Prov.  
26:4; Isa. 40:25.

PIEL—(1) *to make level*, e. g. a field, Isa. 28:25; metaph. the mind, e. g. to compose, to calm the mind.

Ps. 131:2; and ellipt., Isaiah 38:13, **נִשְׁתִּיתִי עַד בֹּקֶר** "I calmed (my mind) until morning." Vulg. and Jerome, *sperabam usque ad mane*. (In taking the sentence thus, **נִפְאֵר** is referred to the following member; but others take from signif. No. 2, "I compared (myself) to a lion," sc. in roaring. Targ., I roared as a lion).

(2) *to put, to set*, i. q. שָׁם, יָשַׁת, as often in Targ., Psa. 16:8; 119:30. יָשַׁת פְּרִי to yield fruit (Frucht ansetzen), Hos. 10:1. Followed by עַל to bestow on any one (honour, help), Ps. 21:6; 89:20. Followed by an acc. and בָּ to make one like any thing, Ps. 18:34. HIFHIL, *to liken, to compare*, Lam. 2:13.

Derivatives, יָשׁוּב, יָשׁוּבָה, יָשׁוּבָה

II. שָׁחַ Chald. Ithpacl, to FEAR. To this root two occurrences in the Old Testament seem to belong. One in—

PIEL, Job 30:22, בחיב, תמוגני תשוה (read תשנה) "thou makest me to melt, and frightenest me" (תנישנה קרי). The other in—

NITHPAEL (a conjugation often used by the Rabbins, see Lehrs. p. 249). Prov. 27:15, "a dropping in the time of rain נִשְׁתַּחֲמִית מְדוֹנִים and a contentious woman are to be feared." Others comparing נִשְׁתַּחֲמִית No. I. 4, render נִשְׁתַּחֲמִית are alike. Vulg. *comparantur*. Gr. Venet. *ισούται*, but things to be compared are never in the Proverbs joined together by so frigid a term of comparison.—Targ. a contentious woman *who brawls*, which may be defended by comparing חֹף winter, storm, and Greek χεῖμασθῆναι ἀπειλαῖς, κεχειμᾶνται φρένες, pr. therefore, wintry, stormy. But the former explanation is the one which I prefer.

שְׁוָה or שָׁוָא Ch. i. q. Heb.

PAEL, i. q. Heb. No. 2, *to put, to set*, followed by עץ to make equal or like to any thing (see עץ No. 1, f), Dan. 5:21.

ITHPAEL, *to be made, rendered*, Dan. 3:29.

שָׁוֶה ("plain"), [*Shaveh*], pr. n. of a valley to the north of Jerusalem, which was also called *the King's dale*. Genesis 14:17; 2 Sam. 18:18. But



שֵׁנָה קִרְיָתַיִם [Shaveh Kiriathaim], Gen. 14:5, is the plain near the city of Kiriathaim (in the tribe of Reuben), see קִרְיָה letter g.

שָׁחַ (1) TO SINK DOWN, TO SUBSIDE (Arab. سَاَح Med. Waw, to be sunk into mire, compare שָׁחַח Prov. 2:18, שָׁחָה אֶלְמִנָּת בֵּיתָהּ "her house i.e. that of the strange woman) sinks down into Hades." So the Vulg. But as בֵּית is constantly elsewhere masc., Aben Ezra applies שָׁחָה to the woman herself, "she sinks down to death (i.e. to Hades, which is to be) her house."

(2) Metaph. to be bowed down, of the soul. Ps. 44:26, שָׁחָה לְעָפָר נַפְשֵׁנוּ "our soul is bowed down to the dust." Lam. 3:20, קָרִי.

Hiphil, i. q. Kal No. 2. Lam. 3:20, כָּחִיב.

Derivatives, שִׁחָה, שִׁחָה, שִׁחָה No. II.; and pr. n. שִׁחָה, שִׁחָה, שִׁחָה.

שֹׁחַ ("pit"), [Shuah], pr. n. of a son of Abraham and Keturah, and of an Arabian tribe sprung from him, Genesis 25:2; whence patron. and gent. שְׁחִי Shulhite, Job 2:11; 8:1; 25:1. The province of the Shuhites I suppose to be the same as Σακκα of Ptolemy, v. 15, to the east of Batanæa.

שֹׁחָה f. — (1) pit, Jer. 2:6; 18:20; Pro. 22:14.

(2) [Shuah] pr. n. m. 1 Chr. 4:11; called v. 4, חֹשֶׁה.

שֹׁחֵם (perhaps, "pit-digger"), [Shuham], pr. n. of a son of Dan, Num. 26:42; called, Gen. 46:23; חֹשֶׁה. [Patron. מִי Num. 26:42.]

שֹׁט — (1) pr. to WHIP, TO LASH, i. q. Arab. سَاط. (Cogn. is the root שָׁבַט). Hence שֹׁט, שֹׁט, שֹׁט a scourge.

(2) to row (as if to lash the sea with oars). Part. שֹׁטִים rowers, Eze. 27:8, 26.

Derivatives, שֹׁט No. 2, שֹׁט.

(3) to run quickly, to run up and down, to run about (which many men do, as if they lashed the air with their arms, as oars; compare Lat. remi, used of a person's arms and feet, Ovid. Heroid. 18 fin. and yet more frequently used of the wings of birds), Num. 11:8; שָׁטָה לְעָרֶץ to go over a land, especially to inspect it, Job 1:7; 2:2; 2 Sam. 24:2, 8.

PILEL, שֹׁטֵם i. q. Kal No. 3, Jer. 5:1; Am. 8:12; Zec. 4:10, "the eyes of God שֹׁטֵם בְּכָל־הָאָרֶץ running through all the earth," 2 Chr. 16:9. Metaph. to run through a book, i.e. to examine thoroughly, Dan. 12:4.

HIITHPALEL, i. q. Pilel, Jer. 49:3.

II. שָׁט, Aram. שָׁט i. q. שָׁט to despise. Part. שָׁט Eze. 16:57; 28:24, 26; see שָׁט.

שֹׁט Arab. سَوْط masc. a whip, a scourge, Prov. 26:3; 1 Ki. 12:11, שֹׁט לְשֹׁן the scourge of a (calumniating) tongue, Job 5:21. Especially of the scourge of God, i.e. of calamities and misfortunes sent upon men by God, Isa. 10:26; Job 9:23. שֹׁט an overflowing scourge, Isa. 28:15, 18; used of an overwhelming calamity (specially, a hostile host); compare Kor. Sur. lxxxviii. 12; lxxxix. 33.

שָׁל an unused root; Arab. سَال Med. Waw, to be loose, pendulous (specially, the belly); compare שָׁל to drag the train of one's robe (used of a woman). Hence—

שָׁל m. — (1) the train, flowing skirt of a robe, i. q. שָׁל Isa. 6:1. שָׁלָה שְׁלִים to uncover the skirt, i.e. to expose to the greatest shame, Jer. 13:22, 26; Nah. 3:5.

(2) hem of a garment, Ex. 28:33, 34.

שָׁל m. (from the root שָׁל), divested, either of garments, i.e. naked, or of shoes, unshod (according to LXX., Syr.), Mic. 1:8 קָרִי. Compare שָׁל No. 1, to put off the shoe.

(2) a prisoner, a captive, Job 12:17—19.

שְׁלָמִית Shulamith, pr. n. of the maiden who is celebrated in the Song of Solomon, Cant. 7:1. (Vulg. pacifica) But שְׁלָמִית may be taken for the gentile noun, i. q. שְׁנָמִית Shunamite (for the town of Shunem is by Eusebius called Sulam) [Engl. Trans. "the Shulamite"]; and this, on account of the article, seems preferable. [This may be taken as the fem. form of Solomon.]

שֹׁם masc. garlic, Num. 11:5. Compare Celsii Hierobot. t. ii. page 53. (Arab. سَوْم, Syr. سَوْم id.) It appears to be so called from the powerful odour which it emits; compare שֹׁם to smell, שֹׁם some thing giving forth a smell.

שֹׁמֶר Shomer, pr. n. m. 2 Ki. 12:22; 1 Chron. 7:32.]

שָׁן an unused root, perhaps i. q. שָׁן to be quiet; whence—

שְׁנִי ("quiet"), [Shuni], m. pr. n. of a son of Gad, Gen. 46:16. Also, patron. of the same (for שְׁנִי, Nu. 26:15

שֹׁנֶם (perhaps "two resting-places," for שְׁנֵי מְנוּחִים, compare שְׁנֵי עֲנָם [Shunem], pr. n. of a town in the tribe of Issachar, Josh. 19:18; 1 Sam. 28:4; 2 Ki. 4:8; prob. *Sulem* of Eusebius (see σουλήμ), five miles south of Tabor: [prob. now Sólam, Rob. iii. 169]. Gentile noun שְׁנֵימָה, f. n. — 1 Ki. 1:3; 2:17; 2 Ki. 4:12.

שָׁוַע and שָׁוַע not used in Kal, i. q. יָשַׁע — (1) TO BE AMPLE, BROAD; hence —

(2) to be rich, wealthy (see שָׁוַע, שָׁוַע No. 1).

(3) to be freed from danger and distress (compare יָשַׁע).

PIEL שָׁוַע to ask for aid, to implore help, Psal. 18:42; Job 35:9; 36:13; followed by אֶל Ps. 30:3; 38:14; 72:12.

Derivatives, שָׁוַע — שָׁוַע.

שָׁוַע m. outcry, cry for help, Ps. 5:3.

שָׁוַע — (1) rich, opulent, Job 34:19; Ezek. 23:23.

(2) liberal, noble (compare Arab. وَجَح Conj. VIII, X, to be liberal, noble), Isa. 32:5.

(3) i. q. שָׁוַע cry for help, Isa. 22:5.

שָׁוַע — (1) wealth, riches, Job 36:19.

(2) cry for help, Job 30:24.

(3) [Shua], pr. n. of a man, Gen. 38:2.

שָׁוַע ("wealth"), [Shua], pr. n. m. 1 Chron. 7:32.

שָׁוַע f. i. q. שָׁוַע Ps. 18:7; 39:13; 102:2.

שָׁוַע m. — (1) a fox, Cant. 2:15; Lam. 5:18; Eze. 13:4; Neh. 3:35. (Arab. شَعْلَة, but more frequently شَعْلَب, with the addition of the letter ב, compare pr. n. שְׁעָלִים, also שְׁעָלִים. As to the origin, Bochart, loc. cit., supposes the fox to be so called from a word, signifying to cough, which he refers to its yelping, comparing שָׁעַל to cough. However, I have little doubt that a fox has this name from the pit and underground hole where it dwells, from the root שָׁעַל, and that שָׁוַע prop. denotes excavator, burrower, compare שָׁעַל No. II.) The name of foxes appears to have been commonly used as also including jackals (Pers. شغال Shagal), by the Hebrews, like the other orientals (compare Niebuhr's Beschreib. von Arabien, page 166); and these are apparently the animals intended, Jud. 15:4 (as

foxes are not easily caught alive) and Psal. 63:11 (since foxes do not devour dead bodies, which jackals do). See Bochart, Hieroz. t. ii. p. 190, seq. ed. Lips.; Faber on Harmer's Observations, vol. ii. p. 270. Also his Archæol. t. i. p. 140; Rosenm. Alterthumsk. iv. 2, 154.

(2) [Shual], pr. n. — (a) אֶרֶץ שְׁוָעֵל a district in the tribe of Benjamin, 1 Sa. 13:17. — (b) m. 1 Chr. 7:36.

שָׁוַע m. (denom. from שָׁוַע) a door-keeper, 2 Ki. 7:10, 11; 2 Ch. 31:14.

שָׁוַע — (1) pr. (as was first seen by Umbreit on Job 9:17), i. q. שָׁוַע TO GAPE UPON [see note], hence to lie in wait for any thing, Gen. 3:15, הוּא יִשְׁוָעָה "he (the seed of the woman, man) shall lie in wait for thy head, and thou shalt lie in wait for his heel," he shall endeavour to crush thy head, and thou shalt endeavour to crush his heel. Hence —

(2) to attack, to fall upon any one, Job 9:17, "who falls upon me in a tempest." Metaph. Psal. 139:11, חֹשֶׁךְ יִשְׁוָעָה "darkness shall fall upon me," shall overwhelm me.

[Note. The above explanation of Gen. 3:15, is purely neologian; the passage applies not to man generally, but to Christ the seed of the woman; bruise is the simple meaning in each part of the verse.]

שָׁוַח [Shophach], see שָׁוַח.

שָׁוַח [Shuphamites], patronymic from שָׁוַח which see; Nu. 26:39.

שָׁוַח m. pl. שָׁוַח a trumpet, norn, iituu, Arab. سَوْر (different from שָׁוַח) so called from its clear and sharp sound (see שָׁוַח No. 2), either made of horn, or else resembling a horn, i. q. קָרָן (Joshua 6:5; compare Josh. 6:4, 6, 8, 13), Ex. 19:16; Lev. 25:9; Job 39:25. Jerome on Hos. 5:8, "buccina pastoralis est et cornu recurvo efficitur, unde et proprie Hebraice Sophar, Græce κερatῖν appellatur." LXX. σάλπιγξ, κερatῖν. To blow a trumpet is שָׁוַח which see.

שָׁוַח not used in Kal. — (1) TO RUN. like the kindred שָׁוַח; whence שָׁוַח leg, and שָׁוַח street.

(2) to run after, to desire, to long for any thing; whence שָׁוַח desire, longing. Arabic شاق to excite desire; V. to manifest desire; שָׁוַח desire HIPHIL, to run over, to overflow (überlaufen),



followed by an acc. of thing (with any thing), Joel 2:24, הַשִּׁקוּ הַיְקָבִים תִּירֹשׁ "the vats overflow with must."

PILPEL שִׁקַּק causat. to cause to overflow, or abound (used of the earth), Ps. 65:10.

Derivatives, see under Kal No. 1, 2.

שִׁק f.—(1) *the leg*, the part of the body, from the knee to the foot, with which one walks or runs; see the root No. 1 (Arab. ساق; Chald. שִׁק id.); both of persons, Isa. 47:2; Cant. 5:15, and of animals (when, perhaps, it includes the thigh), Ex. 29:22, 27; Lev. 7:32, 33; Num. 6:20; 1 Sam. 9:24. Poet. used of foot-soldiers, Psalm 147:10, לֹא-בְשׁוּקֵי הָאִישׁ יִרְצֶה "he taketh not pleasure in the legs of a man," i. e. in infantry, as opp. to cavalry. There is a proverbial phrase, Jud. 15:8, וַיִּךְ אֹתָם שִׁקוֹ עַל-יָרֵךְ "and (Samson) smote them legs upon thighs," he cut them in pieces, so that their severed members, legs and thighs, lay upon each other in heaps; i. e. he smote them even to utter destruction. A similar hyperbole is used in German, er hieb den Feind in die Pfanne, i. e. he cut them into bits of flesh, such as are cooked in a pot; and, er tieb ihn in Kochtöpfen.

Dual, שִׁקִּים Prov. 26:7.

שִׁק m., a street, Prov. 7:8; Eccl. 12:4, 5. Plur. שִׁקִּים (compare דְּרֹדִים from דָּרַךְ), Cant. 3:2.

שִׁק an unused root; Chald. and Syr. Peal and Pael, to leap, to leap forward, to leap upon any thing; also to be strong; Arab. سار to leap upon, to attack.

שִׁק m. epic. plur. שִׁקִּים Hosea 12:12, an ox, so called from its strength and boldness, compare פָּר. (Arab. شاة a bull, Chald. תִּקְרָא Syr. ܬܝܩܪܐ id., whence Gr., Latin, tauros, taurus, Germ. Stier, see Grimm, Gramm., iii. p. 325). This is a general word for one of the ox tribe (in Stüd Hindvieh), without distinction of age or sex (compare Lev. 22:27; where a calf is meant, and Job 21:10, where a cow is intended, although joined, ἐτακοίνως, with a masculine verb), Ex. 21:37; Levit. 22:23, 28; 27:26; Num. 18:17; Deu. 14:4. Its collective is שִׁקֵּי oxen, a herd of oxen, which see. Once (Genesis 32:6) also שִׁק is used collectively, like the other nouns of unity in this verse שִׁקֵּי, שִׁקֵּה, עֶבֶד צֶאֱן except חֶמֶד.

I. שִׁק fut. יִשָּׁק.—(1) i. q. הָרַח TO GO ROUND, TO GO ABOUT, TO JOURNEY, specially for the pur- of traffic, Ezek. 27:25; compare Chaldee.

Once followed by שִׁק to go with any thing, i. e. to offer the thing, Isaiah 57:9. (Arab. سار Med. Ye to go a journey, Chald. שִׁקָּא a company of journeyers, of merchants, also on the Palmyr. Monument; see Tychsen, Element. Syr., p. 76.)

(2) to look around, or about (the same verb often having the power both of looking and going, see הִשְׁקִיף, הִפְקִיף)—(a) used of one looking forth from a height, followed by שִׁק Cant. 4:8.—(b) used of one lying in wait, to lie in wait, Jer. 5:26; Hos. 13:7; with an acc., Nu. 23:9.—(c) used of one who regards and cares for any thing, followed by an acc., like *circumspicere aliquid* (שִׁק נֹחַ עִתְּוֹס אִמְפֵּשֶׁן). Job 24:15, לֹא הִשְׁקִיף עָלַי "no eye will now care for me," niemand sieht sich jetzt nach mir um. Job 35:5, שִׁק שָׁמַיִם "look round about upon the clouds." Job 35:13, שִׁקֵּי לֹא יִשְׁקִיף "the Almighty will not regard it." Simply—(d) to behold, Job 7:8

PILPEL שִׁק see שִׁק.

Derivatives, שִׁק No. I, תִּשְׁקֶה.

II. שִׁק i. q. שִׁק to sing, which see.

III. שִׁק i. q. שִׁק to range, to put (stones) in order, hence שִׁק a wall, compare שִׁקֵּה.

I. שִׁק a *lie in wait*, an enemy, Ps. 92:12; compare שִׁק and the root I, 2, b.

II. שִׁק—(1) i. q. Arab. سور a wall, Gen. 49:22; Ps. 18:30. Plur. שִׁקֹּת. Job 24:11, שִׁקֹּתָם "within their walls" (those of the rich), i. e. their houses.

(2) [Shur], pr. n. of a city on the borders of Egypt and Palestine, Gen. 16:7; 20:1; 25:18; 1 Sa. 15:7; 27:8. According to Josephus (Archæol., vi. 7, § 3; compare 1 Sam. 15:7), it is *Pelusium*, but this, in Hebrew, is called שִׁק. More correctly שִׁק is placed where Suez now stands. The desert extending from the borders of Palestine to Shûr, is called, Ex. 15:22, מִדְּבַר שִׁק; Nu. 33:8, מִדְּבַר אֵיתָם; now *Jofar*.

שִׁק Chald. a wall, Ezr. 4:13, 16.

שִׁש an unused root, which appears to have had the signification of *whiteness*, hence שִׁש byssus and white marble, also שִׁש id.; and שִׁשָּׁן the lily. Kindred is שִׁש to be hoary.

שִׁשָּׁה [Shavsha], see שִׁשָּׁה.

שִׁש m.—(1) *the lily*, prop. what is white, from the root שִׁש work or ornament resembling lilies, 1 Ki. 7:19. (Arab. and Syr. سوسن, سوسن)

id.; comp. Diosc. iii. 106, al. 116; Athen. xii. 1. Compare Celsii Hierobot., i. p. 383, seq.)

(2) שמשן *Psa.* 60:1, an instrument of music, prop. so called from its resembling a lily. Various rings of trumpets and pipes are like the common lily, while the cymbal resembles the martagon lily, the name of which instrument has indeed been applied to this flower. Comp. שמשן *No.* 2. שמשן *עדרה* may be rendered *pipes of song*, as it were lyric, see שמשן *No.* 3.

(3) [*Shushan*], pr. n. *Susa*, the chief city of Susiana (and of all Persia), in which the kings of Persia used to pass the winter, *Dan.* 8:2; *Neh.* 1:1; *Est.* 1:2. It was situated on the Eulæus, or Choaspes, where there is now the village of *Shush* (see Kinneir, *Memoir*, p. 99; Ker Porter, *Travels*, vol. ii. p. 411; compare Hoeck, *Vet. Mediæ et Persiæ Monum.* p. 93); according to others at the village of *Suster* (see Josh. de Hammer in *Opp. Soc. Geogr.*, Paris, vol. ii. p. 320—28; 333—41).

שמשן id.—(1) *a lily*. Pl. שמשן *Cant.* 2:16; 4:5; 5:13; 6:2, 3; 7:3. Used of artificial lilies, 1 Ki. 7:22, 26.

(2) an instrument of music, resembling a lily, see שמשן *No.* 2. Pl. שמשן *Ps.* 45:1; 69:1; 80:1.

שמשנה *f. a lily*, 2 Ch. 4:5; *Hos.* 14:6; *Cant.* 2:1, 2.

שמשנא *Gentile noun*, Chald. pl. *the Susæans* [*Susanchites*], inhabitants of the city of *Susa*, see שמשן *No.* 3, *Ezr.* 4:9.

שמשק 1 Ki. 14:25 כחב, where קרי reads שמשק, which see.

שמת to put, see שמת.

שמתלה (for שמתלה "crashing of rending"), [*Shuthelah*], pr. n. m.—(1) a son of Ephraim, *Nu.* 26:35.—(2) 1 Ch. 7:21. From the former is the patron. שמתלה *ibid.*

שוב *Ch.* only found in—

PEEL, or PEIL שׁוּב, TO SET FREE, TO LIBERATE. Fut. שׁוּב, inf. שׁוּבָה *Dan.* 3:15, 17, 28; 6:17, 28. In *Targg.* very frequently. Syr. ܫܘܒ *ibid.*

Derivative, pr. n. ܫܘܒܝܬܐ.

שחר prop. i. q. שחר, Chald. שַׁרַּח to SCORCH, TO BURN, especially as the sun, *Cant.* 1:6, שַׁרַּחְתִּי הַשֶּׁשֶׁשׁ "for the sun hath burned me." Poet. ap-

plied to the eye (which is often compared to the sun, and *vice versa*, see עֵצְעֵפִים), as casting its glances on any thing, i. e. to look upon, *Job* 20:9; 28:7.

שחר i. q. Arab. شَرَّ to twist a thread from right to left, or back-handed (zwirnen), to twist together several threads.

HOPHAL, שַׁחַר שֵׁשׁ כִּשְׁוֹן byssus, twisted (of many threads), *Ex.* 26:1, 31, 36; 27:9, 18; 28:6, 8, 15, seq.

שח m. (from the root שַׁחַח) depressed, cast down, *Job* 22:29; שַׁח עֵינַי "cast down of eyes," one depressed.

שחר TO GIVE, TO BESTOW A GIFT, especially to free from punishment, *Job* 6:22. Followed by an acc. of pers. *Eze.* 16:33 (Syr. ܫܚܐ to give, once). Pa. often, used both in a good and in a bad sense) Hence—

שחר m. *a present, a gift*, 1 Ki. 15:19; especially one to free from punishment, 2 Ki. 16:8; *Pro.* 6:35 (compare *Job* 6:22); or to corrupt a judge, *Ex.* 23:8; *Deu.* 10:17; שַׁח לָקַח to take a reward, *Psalm* 15:5; 26:10; 1 Sam. 8:3.—*Prov.* 17:8, אֶבֶן עֵינַי הַשַּׁחַר בְּעֵינִי בְּעֵלֵי "a precious stone is a gift in the eyes of its lord," i. e. to him who receives it (compare *בַּעַל* *No.* 4).

שָׁחָה (compare שָׁחַ and שָׁחַח)—(1) TO BOW ONESELF DOWN, *Isa.* 51:23 (Chald. id. and more frequent).

(2) to sink down, to be depressed. Compare derivatives שָׁחַח, שָׁחַח.

HIPHAL, הִשְׁחָה to depress, metaph. the heart, *Pro.* 12:25.

HITHPALEL, הִשְׁתַּחֲוָה (with the third radical doubled, like נִתְחַוָּה from the root נָחָה) fut. apoc. יִשְׁתַּחֲוֶה, in pause יִשְׁתַּחֲוֶה.

(1) to prostrate oneself before any one out of honour, προσκυνεῖν, followed by ֶל of pers. *Gen.* 23:7; 37:7, 9, 10; more rarely לִפְנֵי *Gen.* 23:12; על *Lev.* 26:1. Those who used this mode of salutation fell on their knees and touched the ground with the forehead (whence there is often added אֶרְצָה *Gen.* 19:1; 42:6; 48:12), and this honour was not only shown to superiors, such as kings and princes, 2 Sam. 9:8; but also to equals; *Gen.* 23:7; 37:7, 9, 10 [?]; but especially—

(2) in worshipping a deity; hence to honour God with prayers, *Gen.* 22:5; 1 Sa. 1:3; even without prostration of body, *Gen.* 47:31; 1 Ki. 1:47.

(3) to do homage, to submit oneself. *Ps.* 45:12,



"(the king) is thy lord, **לֹא יִשְׁתַּחֲוֶה לְהִי** render homage to him" [this king is Christ, who is to be worshipped as being God over all]. Inf. Ch. **הַשְׁתַּחֲוִיָּה** 2 Ki. 5: 18. As to **מִשְׁתַּחֲוִיָּה**, see Analyt. Ind.

Derivatives, see under Kal No. 2.

**שְׁחֹר** see **שָׁחֹר**.

**שָׁחֹר** m. *blackness*, Lam. 4:8. Root **שָׁחַר**.

**שָׁחֹת** f. a *pit*, Prov. 28:10; from the root **שָׁחַח**.  
No. 2. Compare **שָׁחַח**.

**שָׁחַח** i. q. **שָׁחַח** and **שָׁחַח** (compare **שָׁבַח**), pret. **שָׁחַחְתִּי**, plur. **שָׁחַחוּ** and **שָׁחַחוּ**, fut. **שָׁחַח**.

(1) TO SINK DOWN, Hab. 3:6; used of beasts of prey couching down and lying in wait in their lairs, Job 38:40.

(2) to be bowed down, cast down, Ps. 10:10; 107:39; Isa. 2:11, 17; specially with sickness, Ps. 35:14; 38:7; Lam. 3:20; also, to submit oneself. Isa. 60:14, **וְהָלְכוּ אֵלָיו** "they shall come to thee bowing down." Job 9:13; Prov. 14:19.

NIPHAL, to be bowed down, Isa. 2:9; 5:15. Used of a depressed and attenuated voice, Ecc. 12:4. Pregn. Isa. 29:4, **וַיִּמְעַפֵּר שִׁשָּׁח אֶמְרוֹתָהּ** "and thy depressed (slender) voice shall be heard from the dust."

HIPHAL, to bring down, to humble, Isaiah 25:12; 26:5.

HITHPOEL, to be cast down (the soul), Ps. 42:7, 12; 43:5.

Derivative, **שָׁחַח**.

**שָׁחַט** Arab. **سَاحَط**—(1) TO SLAY animals, Gen. 37:31; Isa. 22:13; especially a victim, Levit. 1:5, 11; and even a human victim, Gen. 22:10; Isa. 57:5. Hos. 5:2, **שָׁחַטוּ שְׂמִימִים הַעֲמִיקוּ** "in slaughtering (victims) they make deep their transgression."

(2) to kill (persons), 2 Ki. 25:7; Jerem. 39:6. **חֵץ שָׁחַט** Jer. 9:7, a deadly arrow. In **קָרִי** there is **שָׁחַט**, the sense not being different, prop. made to kill.

(3) **זָהָב שָׁחַט** 1 Ki. 10:16, 17; 2 Chr. 9:15, 16, prob. *mixed gold*, alloyed with another metal, comp. Arab. **سَاحَط** to dilute wine with water; see more in Comment. on Isaiah 1:22. The LXX. understood gold beaten out, compare **שָׁחַח** to spread out, the letters being transposed.

NIPHAL, pass. of No. 1, Levit. 6:18; Num. 11:22. Hence—

**שְׁחִיטָה** f. the slaying of victims, 2 Chr. 30:17.

**שָׁחִין** masc. an inflamed ulcer, a boil (see the root **שָׁחַח**) Ex. 9:9, 11; Lev. 12:18—20. **שָׁחִין מְעֵרִים**

the boil of Egypt, Deu. 28:27, 35; and **שָׁחִין רַע** Job 2:7; used of a kind of black leprosy endemic in Egypt, called by physicians *elephantiasis*, from the skin being covered with black scales, and the feet swelling up. Compare Plin. H. N., xxvi. § 5. Schilling, De Lepra, p. 184.

**שָׁחִים** m. Isa. 37:30, i. q. **שָׁחִים** which see. This would seem to be the primitive form, prop. denoting *sprout, shoot*, comp. the root **שָׁחַץ**, Arab. **شَجَسَ** to lift oneself up, to lift the eyes, perhaps Heb. *to sprout, to shoot forth*. We may also compare **שָׁחַץ** prop. offspring, progeny.

**שָׁחִיף** or **שָׁחִיף** masc. a board, as being thin, so called from its being pared, planed away (*bûnnges* *hobeltes* Bret), from the root **שָׁחַף**, Eze. 41:16.

**שָׁחִיתוֹת** f. a *pit*, plur. **שָׁחִיתוֹת** (compare Lehrgeb. p. 527) Ps. 107:20; Lam. 4:20; from the root **שָׁחַח** to sink down.

**שָׁחִיתָה** f. Chald. evil deed, see **שָׁחַח**.

I. **שָׁחַל** an unused root, Arab. **سَاحَلَ** to peel off, to shell, to scale, whence **שָׁחַלָת**. To this answer in the Indo-Germanic languages, **σκαλον**, Germ. **Schalē**, **schälēn**, Engl. *to scale*.

II. **שָׁחַל** perhaps, *to roar*, as a lion. Compare Arab. **سَاحَلَ** to bray, as an ass, **صَوَّاحِل** *vox in pectore reciprocata*, the braying of an ass. Jeuhari and Kam.; cognate roots are **הָלַל**, **זָלַל**, German, **hallen**, **gellen**, **schallen** (Notk. **stellen**). Hence—

**שָׁחַל** m. a lion, a poetic word, Job 4:10; 10:16; 28:8; Ps. 91:13; Prov. 26:13; Hos. 5:14; 13:7. Bochart (Hieroz.) understands the blackish lion of Syria (Plin. H. N., viii. 17). Compare **שָׁחַר**, the letters **ל** and **ר** being interchanged.

**שָׁחַלָת** f. Ex. 30:34; according to Hebrew interpreters, *unguis odoratus*, prop. the covering or shell of a kind of muscle found in the lakes of India, where the nard grows; which, when burning, emits an odour resembling musk: this is now called *blatta byzantina*, *Teufelstaure*. See Dioscorid., ii. 10; and the Arabian writers in Bochart (Hieroz. ii. p. 803, seq.). The root is **שָׁחַל** to peel off, compare **שָׁחַלָת** the pod of dates.

**שָׁחַח** an unused root, Arab. **سَحَحَ** to be hot, to be inflamed, Syriac **سَحَحَ** Pa. to ulcerate, whence **שָׁחַח** ulcer, which see.

**שחם** an unused root, see **שחים**.

**שָׁחַף**—(1) i. q. **שָׁחַף**, and trans. **שָׁחַף**, **שָׁחַף** (which see), TO BARK, TO PEEL OFF, TO HEW OFF, see **שָׁחַף**.

(2) to become attenuated, hence *lean*, i. q. Arab. **سَحَف**. Hence **שָׁחַף** and—

**שָׁחַף** m. Lev. 11:16; Deut. 14:15; according to LXX. and Vulg. *larus* (Seemeve), gull, an aquatic bird, so called from its leanness; see Bochart, Hieroz. II. lib. ii. cap. 18.

**שָׁחַף** f., consumption, Lev. 26:16; Deut. 28:22.

**שָׁחַץ** an unused root; Arab. **شَحَض** to raise oneself up; compare **שָׁחַץ**. Hence—

**שָׁחַץ** m., elation, pride (Arab. **شَحِيح**; Talmud. **שָׁחַץ** id.), Job 28:8; 41:26; **בְּנֵי שָׁחַץ** Vulg. *filii superbie*, i. e. the larger ravenous beasts, as the lion; so called from the pride of walking. *Lions* is the rendering of the Chaldee intp., chap. 28; but the other passage demands the above wider signification. Compare Bochart, Hieroz. I, p. 718.

**שָׁחַץ** (“lofty places”), [*Shahazimah*], pr. n. of a town in the tribe of Issachar, Josh. 19:22; **קְרֵי שָׁחַץ**.

**שָׁחַק**—(1) TO RUB OR BEAT IN PIECES, i. q. Arab. **سَحَق**, Exod. 30:36. Figuratively applied to enemies, Ps. 18:43.

(2) to rub or wear away. Job 14:19; **אֲבָנִים שָׁחֲקִי**, **מֵיִם** “the waters wear away (hollow out), the stones.” Hence—

**שָׁחַק** m.—(1) *dust*; so called as being made small, Isa. 40:15.

(2) a cloud (Arab. **سَحَق** a thin cloud; prop. apparently a cloud of dust, as something similar). Plur. clouds, Job 38:37; to which are ascribed showers, Job 36:28; Ps. 78:23; Prov. 3:20; thunder (Psa. 77:18). Meton. used of the firmament of heaven, i. q. **שָׁמַיִם** and **רָקִיעַ**. Job 37:18, “hast thou, like him (God), spread out the sky (**שָׁחַקִים**) which is firm like a molten mirror?” Prov. 8:28; Job 37:21; Deut. 33:26; Job 35:5; Psa. 68:35 (where, in the other hemistich, there is **שָׁמַיִם**). So also the sing., Psalm 89:7, 38. (Sam. **שָׁחַקִים** for **שָׁחַקִים** Gen. 7:19.)

I. **שָׁחַר** TO BE OR BECOME BLACK (Aramaean **שָׁחַר** id.). Pregn., Job 30:30; **עוֹרִי שָׁחַר מֵעָלַי**, “my skin is black (and draws away) from off me.”

Derivatives, **שָׁחַר**, **שָׁחַר**, and pr. n. **שָׁחַר**.

II. **שָׁחַר**—(1) pr. apparently TO BREAK, TO BREAK FORTH, as light, the dawn, whence—

(2) to break in, to pry in, hence to seek, compare **בָּקַר** No. 3. In Kal once found, Proverbs 11:27; see Piel.

PIEL **שָׁחַר** to seek, a word altogether poetic. Followed by an acc. Job 7:21; Prov. 7:15; 8:17; and with an inf. Job 24:5; Proverbs 13:24; **אֲתָבֶה שָׁחַר** “he who loveth (his son) seeks (i. e. as it were carefully prepares) chastisement for him.” The suff. must be regarded as in the dative. To seek God is—(a) to long after him, Ps. 63:2; Isa. 26:9. —(b) to turn oneself to him, Hos. 5:15; Ps. 78:34. Followed by **אֵל** Job 8:5.

Derivatives, **שָׁחַר**, pr. n. **שָׁחַר** and—

**שָׁחַר** m. dawn, morning (Arab. **سَاحِرَة** id.), Gen. 19:15; Josh. 6:15. Poet. there are ascribed to it eyebrows (see **עַצְמֵי**); wings, Ps. 139:9; **בֶּן־שָׁחַר** “son of the morning,” used of Lucifer [i. e. the morning star] (see **הִילָל**), Isa. 14:12. Hos. 6:3; **בְּשָׁחַר נִכְּחוּ מַצָּאוֹ** “his going forth (is) established like the morning,” i. e. Jehovah’s advent, but Hos. 10:15, “like the morning (quickly) shall he be cut off.” Adv. *mane*, at or in the morning. Psalm 57:9; 108:3. Metaph. used of felicity again dawning after misery, Isaiah 8:20 (see **אֶשֶׁר** B, No. 8); Isai. 47:11; 58:8. The same figurative use is made of the word **בָּקַר** Job 11:17; **נֶשֶׁף** Jer. 13:16; and Arab. **صبح**. Enwari Soheil: “in calamity there is hope, for the end of a dark night is the dawn.”

**שָׁחַר** & **שָׁחַר** m. adj. *black*, used of hair, Levit. 13:31, 37; a horse, Zec. 6:2, 6; blackish colour of the face, Cant. 1:5.

**שָׁחַר** see **שָׁחַר**.

**שָׁחַר** f. the time of dawn, metaph. used of youth, Ecc. 11:10.

**שָׁחַר** f. **שָׁחַרְחַת** *blackish*, used of the colour of the skin, Cant. 1:6. As to diminutive adjectives of the form **אֲדָמָם**, **יִרְקָק**, see Lehrs. p. 497, and Heb. Gramm. § 54, 3, § 83, No. 23.

**שָׁחַר** (“whom Jehovah seeks for”), [*Shahariah*], pr. n. m., 1 Ch. 8:26.

**שָׁחַרִים** (“two dawns;” compare **עֶרְבִים**) [*Shaharaim*], pr. n. m., 1 Ch. 8:8.

**שָׁחַת** not used in Kal. Arabic **سَحَت** to destroy.



PIEL שָׁחַת (1) trans., *to destroy, to ruin*, either by laying waste, as a country, a region, a field, Gen. 9:11; 19:13; Joshua 22:33; 2 Sam. 24:16; Jer. 12:10, or by pulling down, as walls, a city, Genesis 13:10; Eze. 26:4; or by wounding, Ex. 21:26; or by killing, both individuals, 2 Sam. 1:14, and whole peoples, Gen. 6:17; 9:15; Num. 32:15; Isa. 14:20. Metaph., Am. 1:11, שָׁחַת רַחֲמָיו "he destroyed (i. e. suppressed) his mercy." Ezek. 28:17, שָׁחַת הַכְּמָתָהּ "thou hast destroyed thy wisdom, because of thy beauty;" thou art so taken with the latter, that thou hast neglected the former.

(2) *to act wickedly*, for the more full דָּרְכָיו שָׁחַת Ex. 32:7; Deut. 9:12; 32:5. Comp. Hiph. No. 2.

HIPHI — (1) i. q. Piel No. 1, *to destroy*, either by laying waste and destroying, as a land, a kingdom, Jer. 36:29; 51:20; a city, Gen. 19:14; 2 Ki. 18:25; or by killing, as a man, 1 Sa. 26:15; enemies, 2 Sa. 11:1; or by harming in any manner whatever, Pro. 11:9. הַמַּלְאָךְ הַמְּשַׁחֵת the destroying angel, 2 Sam. 24:16; and simply הַמְּשַׁחֵת Ex. 12:23, is the angel of God who inflicts calamities and death upon men. אֵל מְשַׁחֵת (destroy not) in the titles of Ps. 57, 58, 59, 75, seems to be the beginning of a song, to the tune of which those Psalms were to be sung.

(2) הַמְּשַׁחֵת דָּרְכָו Gen. 6:12; זֶפְחָהּ עָלֵינוּ Zeph. 3:7; *to act wickedly*, and without the acc. id., Deu. 4:16; 31:29; Jud. 2:19; Isa. 1:4. Compare הָרַע. In the words אִישׁ מְשַׁחֵת Prov. 28:24, and בָּעַל מְשַׁחֵת Prov. 18:9, מְשַׁחֵת appears to be a subst. (see מְשַׁחֵת No. 1), *a man of destruction*, i. e. in chap. 28, act., *a destroyer, a waster*; but in chap. 18, pass., one who brings destruction on himself, one who wastes his own goods, *a prodigal*.

HOPHAL הִשְׁחַת *to be corrupted*, Pro. 25:26; Mal. 1:14.

NIPHAL — (1) *to be corrupted*, e. g. by putridity, Jer. 13:7; in a moral sense, Gen. 6:11, 12.

(2) *to be laid waste*, Ex. 8:20.

Derivatives, מְשַׁחֵת, מְשַׁחֵת, מְשַׁחֵת.

שָׁחַת Ch. *to destroy*. Part. pass. Dan. 2:9, מְשַׁחֵת "a lying and corrupt word." Neutr. שְׁחִיתָה *something done wickedly, a crime*, Dan. 6:5.

שָׁחַת f. with suff. שְׁחָתָם Ezek. 19:4, 8 (from the root שָׁחַת, like בָּחַת, from the root שָׁחַת, *a pit*—(a) in which snares are laid for wild beasts, and metaph. used of snares, Ps. 7:16; 9:16; 35:7; 94:13; Pro. 26:27; Eze. loc. cit.—(b) a cistern, in which there is mud, Job 9:31.—(c) an underground prison, Isa. 51:14.—(d) especially the sepulchre, Ps. 30:10; Job 17:14 [?]; 33:18, 30. יָרַד שָׁחַת *to go down into*

the grave, Job 33:24; Psalm 55:24; עָבַר בְּשָׁחַת *to perish in the grave*, Job 33:28. רָאָה שָׁחַת see (i. e. to experience) the sepulchre, Ps. 16:10 [see below]; 49:10.—LXX. often render שָׁחַת by διαφθορά (as if it were from שָׁחַת διαφθείρω), but not with the signification of *corruption* but of *destruction* (see the instances in Kircher and Trommius) [see below]. The Greek word has been taken in the signification of *corruption* by Luke [i. e. by the Holy Ghost, who inspired him], Acts 2:27; 13:35, seqq.; but it would be difficult to prove that the Hebrew word שָׁחַת should be taken in the sense of *corruption*, from שָׁחַת, even in a single passage [?]. Some may cite Job 17:14, where in the other hemistich there is רָמָה, and שָׁחַת is called *pater*, which may seem to be only suitable to a masculine noun; but the sacred writers are not accustomed to regard the etymology or sex of nouns in such cases, comp. אִישׁוֹן בַּת עֵין Ps. 17:8.

[Note. It is clear from the authority of the New Test. that there is a שָׁחַת m. signifying *corruption*, from שָׁחַת; perhaps it is only found in the cited places, Ps. 16:10, and Job 17:14.]

שִׁטָּה fem. (for שִׁטָּה, Arab. سَطَا), *acacia, spina Aegyptiaca* of the ancients (*Mimosa nilotica*, Linn. Schottborn), a large tree growing in Egypt and Arabia, having the bark covered with black thorns (from which gum Arabic exudes); it has blackish pods (whence Germ. Schottborn), the wood is very hard, and when it grows old it resembles ebony, Isa. 41:19; Celsii Hierobot. t. i. page 499; Jablonskii Opusc. ed. te Water, t. i. page 260.

PL. שִׁטִּים (1) *acacias*, whence עֵצֵי שִׁטִּים *acacia wood*, Ex. 25:5, 10, 13; 26:26; 27:1, 6.

(2) [Shittim], pr. n. of a valley in the land of the Moabites on the borders of Palestine, Nu. 25:1; Josh. 2:1; 3:1; Mic. 6:5; fully נַחַל הַשִּׁטִּים (valley of Acacias), Joel 4:18.

שָׁטַח TO SPREAD OUT, TO EXPAND (Syr. مَدَح, Arab. مَدَح, Ethiop. ሰጥሐ: id.).

Job 12:23, שָׁטַח "he spreads out the peoples," i. e. gives them ample territories; especially, to spread out something on the ground, e. g. bones, Jer. 8:2; quails, Num. 11:32; polenta, 2 Sa. 17:19.

PIEL, *to spread out* (one's arms), Ps. 88:10.

Derivatives, מְשַׁטָּח, מְשַׁטָּח.

שִׁטָּה m. (taken from Piel), *a whip, a scourge*, Josh. 23:13, i. q. שִׁטָּה.

שָׁטַח fut. שָׁטַח. (1) TO GUSH OUT, TO FLOW

OUT ABUNDANTLY, Ps. 78:20. **שֶׁטֶף** an overflowing shower, Eze. 13:13; 38:22.

(2) *to inundate, to overwhelm*; used of a river, Isa. 30:28; 66:12; metaph. of an army, Dan. 11:10, 26, 40. Followed by an acc.—(a) *to overwhelm* any thing, Jer. 47:2; and more strongly *to overwhelm and swallow up with water*. Ps. 69:3, **שֶׁבַלְתָּ שֶׁטְפָה־נִי** "the flood has swallowed me up;" verse 16; 124:4; Isaiah 43 7; Cant. 8:7.—(b) *to sweep away with a flood*, Isa. 28:17; Job 14:19, "the flood sweepeth away the dust of the earth;" Eze. 16:9; and on the contrary—(c) *to bring in as with a flood*. Isa. 10:22, **בְּלִיַן הָרוּץ שֶׁטֶף צָדִיקָה** "the destruction is decreed, bringing in justice as with a flood," i. e. overwhelming the wicked with deserved punishment. **צָדִיקָה** is accus. governed by the verb **שֶׁטֶף**.—(d) *to wash* any thing, Lev. 15:11; 1 Kings 22:38.

(3) Metaph. *to rush swiftly* (as a horse), Jer. 5:6. Compare No. 1.

NIPHAL.—(1) *to be overwhelmed* (with a hostile force), Dan. 11:22.

(2) *to be washed*, Lev. 15:12.

PUAL, i. q. Niph. No. 2. Lev. 6:21. Hence—

**שֶׁטֶף** and **שֶׁטְפָה** m. (1) *effusion, outpouring*, e. g. of rain, Job 38:25; of a torrent, whence metaph. Prov. 27:4; **שֶׁטֶף אַף** "an outpouring, i. e. a torrent (like a rapid torrent) is anger."

(2) *inundation, flood*, Ps. 32:6; Nah. 1:8; Dan. 9:26; **קֶצֶוֹ בְּשֶׁטֶף** "his end (cometh) as a flood," i. e. suddenly (compare **בְּשֶׁטֶף** Hos. 10:15.) Metaph. used of an overflowing army, Dan. 11:22.

**שֶׁטַר** Arab. **سَطَر** TO WRITE, whence Part. **שֶׁטַר** pr. **שֶׁטַר** a scribe. (LXX. **γραμματεὺς, γραμματισταί, γραμματεὺς**. Syr. **ܫܬܪܐ**), hence from the art of writing **ܫܬܪܐ** in very ancient times been especially used forensically (compare **פֶּתַח** letter **d**, **كاتب** a scribe and **قاضي**, Gr. **γραφειν, γραφεσθαι**), a magistrate, *prefect of the people* (comp. Arab. **سيطر** to excel in any thing followed by **على** a prefect. Targ. **סִטְרָא, סִטְרָא, סִטְרָא**, Vulg. **magister, dux, exactor**. Specially, **שֶׁטַר** is used of—(a) the prefects of the people of Israel in Egypt, Ex. 5:6—19; and in the desert, Nu. 11:16 (used of the seventy elders); Deuter. 20:9; 29:9; 31:28; Josh. 1:10; 3:2; 8:33; 23:2; 24:1. —(b) magistrates in the towns of Palestine, Deut. 16:18; 1 Chr. 23:4; 26:29; 2 Chr. 19:11; 34:13. Used of the superior magistrates, Prov. 6:7; and

2 Ch. 26:11 (where there is no need to understand a military officer, as a census of soldiers might be taken by a civil magistrate).

**שֶׁטַר** (or rather **שֶׁטַר**, as twenty-six MSS. and editions read, which are also supported by 11 others, which read **סֶטַר**) Ch. Dan. 7:5, *a side*. (In Targ.

**שֶׁטַר**, Syr. **ܫܬܪܐ** id., Arab. **شطر** side of any thing.)

**שֶׁטַר** (**γραμματικός**), [**Shitrai**], pr. n. m. 1 Ch. 27:29 **בְּחַיֵּי קְרִי**.

**שִׁי** m. (for **שִׁי**, like **נִי** valley, for **נִי** for **שִׁי**), *a gift, present*, so called from its being brought (see the root **שִׁי**), in this phrase **שִׁי הַזֶּה** to bring gifts, Ps. 68:30; 76:12; Isa. 18:7.

**שִׁי** or **שִׁי** an unused root, Arabic **شي** to will, Conj. II. *to bring, to impel*. Hence apparently **שִׁי**, for **שִׁי**.

[**שִׁי**] pr. n. m. *Sheva*, 2 Sam. 20:25 **בְּחַיֵּי שֶׁבַע**, see [**שֶׁבַע**].

**שִׁיחָה** ("overturning," from the root **שִׁח**), [**Shihon**], pr. n. of a town of Issachar, Josh. 19:19.

I. **שִׁיבָה** f. (from the root **שׁוּב**) *return*, and concr. *those who return*, Ps. 126:1.

II. **שִׁיבָה** (for **שִׁיבָה**, from the root **שׁוּב**) f. *dwelling*, 2 Sa. 19:33.

**שִׁיחָה** an uncertain root, to which apparently may be referred fut. apoc. **שִׁיחָה** (of the form **שִׁיחָה**), Deut. 32:18. LXX. **ἐγκατέλιπες**. Vulg. **dereliquisti**; in the other hemistich **וַתִּשְׁכַּח** (hast forgotten). Apparently **שִׁיחָה** signifies the same as **שָׁחָה**, *to forget, to neglect*; whence **שִׁיחָה** want of care, **שִׁיחָה** between two vowels being changed into **י**, as is often done, compare **שִׁיחָה** and **שִׁיחָה**, **שִׁיחָה** and **שִׁיחָה** to adorn, **שִׁיחָה** and **שִׁיחָה** to be raw (flesh); also **שִׁיחָה** for **שִׁיחָה**; and also compare the same change of the letter **ס** in **שִׁיחָה** (vulture), **שִׁיחָה**; unless **שִׁיחָה** be rather taken from the verb **שִׁיחָה** itself, as if contracted from **שִׁיחָה** (for **שִׁיחָה**, compare **שִׁיחָה** Jer. 18:23, for **שִׁיחָה**), compare **שִׁיחָה** for **שִׁיחָה**. Others have less appropriately compared Arab. **سوى** IV. to omit (prop. to lay aside; *ben Seite legen*); for the root **سوى** answers to the Heb. **שָׁחָה**.





*sing* of any one, Isaiah 5:1.—(c) followed by *to sing concerning* any one, Ps. 138:5 (compare *דָּבַר*).—(d) followed by *עַל* of the person to whom any one speaks as it were in song, before whom one sings. Job 33:27, *יִשַׁר עַל אֲנָשִׁים* "he sings before men," cries out among men. Pro. 25:20, *יִשַׁר בְּשָׂרִים עַל לִבָּדָע* "singing songs to a heavy heart," i. e. singing joyful songs to a person afflicted. *To sing* is also sometimes used for *to declaim with a loud voice* (compare *עָנָה* No. 1), see the examples above cited, Isa. 5:1; Job 33:27.

PIEL, **שֹׁרֵר** to sing. Zeph. 2:14; Job 36:24, **שֹׁרֵר**  
**שֹׁרֵר** "which men celebrate." Part. **שֹׁרֵר**  
*a singer*, 1 Ch. 9:33; 15:16; Nehem. 12:28, seq.;  
 13:5.

HOPHAL, pass. Isa. 26:1.—Hence—

שִׁיר m.—(1) *song, singing*. 2 Chr. 29:28; הָשִׁיר, “the song sang and the trumpets trumpeted,” i. e. the singing began, and the trumpets began to be blown; which is in verse 27, הָתַל שִׁיר “the song of Jehovah began.” Kimchi gives an incorrect explanation of שִׁיר in this place, as בָּעַל שִׁיר *a singer* (it would have been better שִׁיר בָּעַל chorus of singers); and still less tolerable is the conjecture of Winer (*Lex.*, p. 973), who thinks that “*lexi mutatione*,” we may put מִשְׁרָר מִשְׁרָר (?). Also used of instrumental music. שִׁיר בָּלִי instruments of music, 1 Chr. 16:42; 2 Chr. 7:6; 34:12; Am. 6:5; Neh. 12:27, בְּשִׁיר מְצֻלְמִים “with music of cymbals.”

(2) *a song*, both sacred, Ps. 33:3; 40:4 (and so frequently), and profane, Isa. 23:16; 24:9; Eccles. 7:5; Eze. 33:32; especially joyful, Am. 8:10 (opp. to מְנוּחָה Cant. 1:1; Vulg. *canticum canticorum*, i. e. most excellent song, comp. the phrases, עֲרֵי עֲדָיִים (most beautiful ornament) Eze. 16:7; שְׁמַי הַשְּׁמַיִם (the highest heaven) 1 Ki. 8:27; which, as title of a book (hardly proceeding from the author himself [?]) contains a commendation similar to שִׁיר יִירָדוֹת Ps. 45:1.

**שִׁירָה** f. i. q. שִׁיר *a song*, Deut. 31:19, seqq.; Ps. 18:1; Isa. 23:15; also used of a parable (written in rhythm), Isa. 5:1. Plur. שִׁירוֹת Am. 8:3.

שֵׁשׁ Syr. مِعْل *white marble*, 1 Chron. 29 : 2, from the root שָׁשׁ to be white; compare שֵׁשׁ No. 1.

שִׁשָּׁה [Shisha], see שְׁרִיָּה.

שִׁשָּׁק [Shishak], pr. n. of a king of Egypt in the time of Jeroboam, 1 Ki. 11:40; 14:25; 2 Chron.

12:5. This seems to be Sesocchis, the first of the two and twentieth dynasty of Manetho.

**פָּחַ** fut. **יִשֵּׁת**, apoc. **יִשֵּׁחַ**, inf. absol. **יָשַׁח**. Isa. 22:7, TO PUT, TO SET, TO PLACE, i. q. **καθίστα**, but less frequently used. (Allied roots in Hebrew are **שָׁפַח** and **שָׁחַח**, which see. It is altogether wanting in the kindred languages, but it is widely extended in the Indo-Germ. languages, both in the sense of placing and of sitting, see the Sanscr. *sad*, to sit; Gr. *ἵζομαι*, fut. *ἔδωμαι* (root *hed*); Lat. *sedere*: Goth. *satjan*, to place, to appoint; Anglo-Sax. *sattan*; Engl. *to set*; Germ. *setzen*, comp. Gr. With the vowel transposed there has hence, I suppose, arisen the cognate root *stá* in *στά-ω*, *ἵστημι*, *sta-re*.)

(1) *to put*, i. q. *to set*, *to place*, when applied to persons and things which stand upright (or, at least, sit, Ps. 132:11), or seem rather to stand than to lie down, e. g. to set a watch (watchmen), Psal. 141:3; any one on a throne (לְכִסֵּא), Ps. 132:11; to place a crown on a head (שִׁית עֲטוּתָא לְרֹאשׁ), Psal. 21:4; and metaph. Gen. 3:15, "I will put enmity between thee and the woman." Ps. 73:28, שִׁתִּי בְּאֲדֹנָי מַחֲסִי "I have put my trust in the Lord." Specially—(a) *to arrange, set in order*, an army, but always with the omission of the acc. מִסְתַּיֶּה (compare Josh. 8:2, 13); אִדּוּן *stellen, to set selves* (in array), Isa. 22:7. Ps. 3:7, יֵאָצֵר קִבְיֵי שָׁחוֹת "who have set their camp around against me."—(b) *to constitute, appoint* any one prince, followed by two acc. 1 Ki. 11:34; followed by an acc. and לְ Ps. 45:17; followed by לְ of thing, *to appoint* any one over anything, Gen. 41:33.—(c) i. q. *to found*, 1 Sa. 2:8, "and has placed upon them (the columns of the earth) the world."—(d) שִׁית מִקְשָׁיִם *to set snares, lay snares* (Schlingen, Sprengel aufstellen), i. e. to plot, Ps. 140:6.—(e) *to set or appoint* a bound, Ex. 23:31; used of a limit of time (חֶלֶק), Job 14:13. Ellipt. and impers. Job 38:11, בָּרַח הָיִת בְּגִזְאוֹן נָזִיד, "here shall one put (i. e. shall be put, sc. a bound) to the pride of thy waves."—(f) followed by an acc. of pers. and בְּ of place, *to put or set* any one in any place (wohin versetzen). Psal. 88:7, שִׁתִּי בְּבוֹר תַּחְתִּיּוֹת "thou hast placed (cast) me into the lowest pit." Once, followed by לְ of pers. and בְּ of place, Psal. 73:18, בְּחִלְקוֹת תַּשִּׁית לָמוֹ "thou hast set them in slippery places;" compare Psal. 12:6, אֶשִׁית בְּיָשׁוּעַ זַפִּיתָ לִּי "I will put in safety (ich versetze in Sicherheit) (i. e. I will make secure) the oppressed." A little different is בָּרַח *to put any one* in any number, i. e. *to reckon him* to that number. 2 Sam. 19:24, "thou hast put me amongst those who eat at thy table;" and Jer. 3:19, אֵיךְ אֶשִׁיתְךָ בְּכִנּוּסִים "how (i. e. in what



honour' shall I set thee amongst my children!"—(g) followed by עַל to collect, put together, Gen. 30:40.—(h) שֵׁת פ' עִם to set any one with another, to compare, to make equal, Job 30:1.

(2) to put any person or thing, so that it may lie down or recline, Germ. legen. Ps. 8:7, שָׁתָה תַחַת, "thou hast put all things under his feet," thou hast subjected them to him; Ruth 4:16, "and Naomi took the child, וַתִּשְׁתָּהּ בְּחִיקָה, and placed it in her bosom;" Ps. 84:4, "a nest where (the sparrow) may lay her young" (where it is hardly allowable with Winer, p. 962, to explain שֵׁת of birth). Specially—(a) שֵׁת יָד עַל to place one's hand on any one, Gen. 48:17; which is done in protecting, Ps. 139:5; or as an arbiter who lays his hand on the disputants, Job 9:33; the eyes of the dead (in filial piety towards parents), Gen. 46:4. On the other hand, שֵׁת יָד עִם to put the hand with any one i. e. to join with any one in doing any thing, Ex. 23:1.—Ellipt. Job 10:20; שֵׁת כַּמְנִי sc. יָדָה "take from me," sc. the hand.—(b) followed by לְ to put in any place, Job 38:36; "who hath put wisdom in thy reins?" Ps. 13:3; "how long shall I put cares (shall I leave them as put) in my heart?" Pro. 26:24; שֵׁת בְּקִרְבוֹ, "he puts (holds, cherishes) fraud in his breast."—(c) שֵׁת עָלָיו עֲדִי to put on ornaments (ben Schemud anlegen), Ex. 33:4. Compare the noun שֵׁת.—(d) followed by an acc. of thing, and עַל of pers. to lay something on any one, either something to be endured, Isa. 15:9 (followed by לְ of pers. Ps. 9:21); or to be performed, Ex. 21:22; also to attribute, to impute blame to any one, Num. 12:11.—(e) שֵׁת לְנִדְרוֹ to put any thing before one's self, for which one cares or takes heed, Ps. 90:8; 101:3. Sometimes from the nature of the case it is—(f) to pour out (as corn into the bosom of a garment), Ruth 3:15; to cast forth, Job 22:24; שֵׁת עַל עֶפְרָה, "cast upon the ground the brass" (brazen treasures).

(3) to put, i. q. to direct, to turn, in any direction, as—(a) שֵׁת פָּנִים אֵל to turn one's face in any direction, Num. 24:1.—(b) שֵׁת עֵינָיו followed by a gerund, to turn one's eyes to do any thing, to attempt any thing, Ps. 17:11.—(c) שֵׁת לֵב to turn the mind or heart to regard, 1 Sam. 4:20; Ps. 62:11; Pro. 24:32; followed by אֵל to any thing, to regard any thing, Job 7:17; Pro. 27:23; Ex. 7:23; 2 Sam. 13:20; Ps. 48:14; Pro. 22:17; Jer. 31:21.—From the sense of constituting (No. 1, b) arises—

(4) to make, or render any thing so or so (in einen Zustand versetzen=wozu machen), followed by two acc. Isa. 5:5; 26:1; Jer. 22:6; Ps. 21:7; 84:7; 88:9; 110:1; followed by an acc. and לְ Jer. 2:15; 13:16;

followed by an acc. and לְ (to make any one like any one), Isa. 16:3; Hos. 2:5; Ps. 21:10; 83:12, 14. More rarely absol. to make, to do, i. q. עָשָׂה, as שֵׁת אֹתוֹ to do or perform miracles, Ex. 10:1 Hence—

(5) followed by a dat. ["to make, or prepare for any one, i. q."] to give, Gen. 4:25; imper. Hos. 6:11; וְהוֹדָה שֵׁת קָצִיר לָךְ, "also for thee, O Judah, a harvest of (evils) is prepared."

HOPHAL, pass. followed by עַל to be laid upon, Ex. 21:30.

Derivatives, שֵׁת, שֵׁת, pr. n. שֵׁת.

שֵׁת m. with suff. שֵׁתוֹ a thorn, coll. thorns. Isaiah 5:6; 7:23–25; 9:17; 10:17; 27:4. The etymology is doubtful. To me it seems probable that שֵׁת is for שֵׁת the Medial Nun being softened, like פִּית for פִּנֵּת, εἰς for ἐνς, εἰς for ἐνς, from the root שָׁן, whence שָׁן fem. שֹׁנֶת, compare שָׁן דָּלֶת from דָּלֶל, שָׁן רָפָה. Others understand a thorn-hedge, as being so called from being set round gardens and vineyards (from שֵׁת); but this word does not denote a hedge made of thorns, but thorns growing spontaneously in fields and ruins.

שֵׁת m. attire, dress, Prov. 7:10; Psalm 73:6 Compare the root No. 2, c.

שָׁן see שָׁן.

שָׁבָב fut. יִשָּׁבֵב, inf. יִשָּׁבֵב with suff. שָׁבָבָה Genesis 19:33, and שָׁבָבָה (from שָׁבָב), Deu. 6:7; imp. שָׁבֵב, with הּ parag. שָׁבָבָה to lie, to lie down. (Syr. Ch., and Æth. ሰበ: id., but Arab. سكب to pour out, which is done by inclining a vessel. The primary stock is כָּב, כָּפָה, which has the power of bending, inclining oneself, compare under שָׁפָה, Gr. Lat. κύβω, cubo, cumbo. As to a sibilant prefixed to a biliteral stock to form triliterals, see p. DCCCLXXXIII, A.) Ps. 68:14, "would that ye lay amongst the stalls" (shepherds to take rest). Isa. 50:11, "ye shall lie down in sorrow." 1 Ki. 3:19, "(the woman) had lain upon it" (the child), and had smothered it; also to lay one's self down (sich legen), Ezekiel 4:6, "lie on thy right side," lege dich auf die rechte Seite. Specially used—(a) of those who are going to sleep, to lay oneself down to sleep, Gen. 19:4; 28:11; 1 Sa. 3:5, 6, 9; Ps. 3:6; 4:9; 1 Ki. 19:5; Job 7:4; Prov. 3:24; and as being asleep, 1 Sa. 3:2; 2 Sa. 11:9; 1 Sa. 26:7; 1 Ki. 21:27; also as taking rest, Ps. 68:14; hence to rest, Ecc. 2:23, "even at night his heart doth not rest." Job 30:17, "my gnawing (pains) take no rest."—(b) used of those who are sick, 2 Sam. 13:6; 2 Ki. 9:16.—(c) of acurmers,

1 Sa. 12:16. — (d) of those who are dying (*to lay oneself down*), very often in speaking of the death of kings in the phrase, וַיִּשְׁכַּב עִם אֲבוֹתָיו 1 Ki. 2:10; 11:43; 14:20, 31; 15:8, 24; 16:6, 28; and of the dead, Isaiah 14:8; מָצָא שְׁכֵבָתָה "since thou wast laid down," hast died [wast destroyed]. Isaiah 14:18; 43:17; Job 3:13; 20:11; 21:26. — (e) used of those who lie in the grave, Ps. 88:6. — (f) used of those who lie with a woman, followed by עִם Gen. 26:10; 30:15, 16; 34:2; 39:7, 12; Ex. 22:15; Deu. 22:23, seq.; 2 Sa. 12:11; and אִתָּה Gen. 35:22; 1 Sa. 2:22; with suff. אִתָּה, אִתָּה Gen. 34:2; Lev. 15:18, 24 (once used of a woman, Gen. 19:32); also with an acc. Deu. 28:30, in קרי (where in the text there is שָׁנִי). Hence —

NIPHAL, *to be lain with, ravished* (used of a woman), Isa. 13:16; Zec. 14:2; and —

PUAL, id. Jer. 3:2 קרי.

HIPHAL — (1) *to make any one lie down, to prostrate*, 2 Sa. 8:2; *to lay down*, 1 Ki. 17:19; *to cause to rest*, Hos. 2:20.

(2) *to pour out* a vessel (i. q. Arab. سكب to pour out, see above as to this meaning), Job 38:37.

HOPHAL הִשְׁכַּב, part. מִשְׁכָּב *to be prostrated, to lie*, 2 Ki. 4:32; Eze. 32:19, 32.

Derivatives, שְׁכָבָה, שְׁכָבָה, מִשְׁכָּב.

שְׁכָבָה f. effusion, pouring out (see the root Hiphil No. 2, compare etym. observ. under Kal) — (a) of dew, Ex. 16:13, 14. — (b) seminis in concubitu, Lev. 15:16, 17, 18, 32; 19:20; 22:4; Num. 5:13.

שְׁכָבָה f. i. q. the preceding, letter *b*; whence נָתַן אֶת-שְׁכָבָתָהּ בְּאִשָּׁה to lie with a woman, Lev. 18:23; 20:15; Num. 5:20; also נָתַן אֶת-שְׁכָבָתוֹ לְיָרֵעַ אֵל Lev. 18:20.

שָׁכָה a doubtful root, according to Jo. Simonis the same as שָׁנָה, Eth. ሰቀደ: TO WANDER. Hence —

HIPHAL, part. Jer. 5:8, "like well-fed (libidinous) horses מִשְׁכָּבִים הָיוּ wander" (compare Jer. 2:23; Pro. 7:11, and שָׁנָה No. 1). But perhaps it is better, with the Hebrew interpreters, to take מִשְׁכָּבִים in this passage as part. Hiphil of the verb שָׁכַם, put in the singular adverbially for מִשְׁכָּבִים; in this sense "they are like horses fed (inflamed with lust) in the morning" (compare Isa. 5:11).

Derivative, pr. n. שְׁכָה.

שָׁכַל (root שָׁכַל) m. — (1) *bereavement*, metaph. Isa. 47:8, 9.

(2) *the condition of a person left by all*, Ps. 35:9.

שָׁכַל m. — (1) *bereaved*, whether of children Jer. 18:21, or of young, used of a she-bear 2 Sa. 17:8; Hos. 13:8.

(2) *devoid of young*, Cant. 4:2; 6:6.

שָׁכַר m. *drunk, intoxicated*, 1 Sa. 25:36; 1 Ki. 16:9; 20:16. Fem. שָׁכָרָה 1 Sa. 1:13.

שָׁכַח and שָׁכַח (Isa. 49:14; Pro. 2:17), fut. יִשְׁכַּח TO FORGET (perhaps cognate to the verb שָׁכַח), Gen. 27:45; followed by an acc. Gen. 40:23; Psa. 9:13; followed by מִן with an inf. Ps. 102:5; *to leave something from forgetfulness*, Deu. 24:19. Men are often said to forget God, Deut. 6:12; 32:18; Jud. 3:7; of the law of God, Hos. 4:6; and, on the other hand, God is said to forget (not to care for) any one, Ps. 10:12; Isa. 49:14; his mercy (to be unmindful of it), Ps. 77:10.

NIPHAL, *to be forgotten*, Gen. 41:30; Ps. 31:13, Job 28:4, נִשְׁכָּחִים מִנִּי רֶגֶל "forgotten of the foot," i. e. void of aid of the feet. Pregn. Deut. 31:21, לֹא תִשְׁכַּח מִפִּי יִרְעוּ " (this song) shall not be forgotten (nor cease) out of the mouth of their seed."

PIEL, Lam. 2:6, and —

HIPHAL, Jer. 23:27, *to cause to forget*.

HITHPAEL, i. q. Niphal, Ecc. 8:10. Hence —

שָׁכַח m. *forgetting, forgetful*, Isa. 65:11. Pl. const. שָׁכְחִי Ps. 9:18.

שָׁכַח Ch. *to find*.

ITHPEAL הִשְׁתַּכַּח *to be found*, Dan. 2:35; Ezr. 6:2.

APHEL הִשְׁכַּח — (1) *to find*, Dan. 2:25; 6:6, 12.

(2) *to acquire, obtain*, Ezr. 7:16.

שָׁכַח (perhaps "wandering"), [Shachia], pr. n. m. 1 Ch. 8:10 [שָׁכַח is the reading of some copies].

שָׁכַח (kindred to the root שָׁחַח) inf. נָשָׁךְ — (1) TO INCLINE ONESELF, TO STOOP (as one who sets snares), Jer. 5:26.

(2) *to subside* as water, Gen. 8:1; *to be appeased* as anger, Esth. 2:1; 7:10.

HIPHAL, *to still* (a sedition), Nu. 17:20.

שָׁכַל fut. יִשְׁכַּל TO BE BEREAVED of children, *to be childless* (Arab. كَلَّ, Aram. תְּכַל, חָכַל), followed by an acc. Gen. 27:45, לָמָּה אֶשְׁכַּל גַּם שְׁנֵיהֶם "why should I be bereaved of both of them?" Gen. 43:14, וְאֲנִי פֹאשֵׁר שְׁכָלִי שְׁכָלִי "and I, if I be bereaved, I shall be bereaved," the expression of a person who calmly bears what appears inevitable (compare Esth. 4:16). 1 Sam. 15:33. Part. pass שְׁכֻלָּה bereaved of children, Isa. 49:21.



**PIEL שָׁבַל**—(1) *to bereave*, Gen. 42:36; 1 Sam. 5:33—(a) used of wild beasts devouring children, Lev. 26:22, "I will send among you wild beasts that shall bereave you." Eze. 5:17; 14:15; compare Hos. 9:12;—(b) of a sword as consuming the youths, Deut. 32:25, כְּחַיִּין חֶשֶׁל־לָרֶב "without (in battle) the sword bereaves" (i.e. consumes the youths), Lam. 1:20; Jer. 15:7; Eze. 36:12—14.

(2) *to cause abortion* (in women, flocks, etc.), used of an unhealthy soil, 2 Ki. 2:19, intrans. *to make abortion*, i.e. *to suffer it* (Plin. Ep. 8, 10), as a woman, Ex. 23:26; a sheep or she-goat, Gen. 31:38; hence *to be sterile*, as a vine, Mal. 3:11. Part. מְשַׁבֵּל subst. *abortion*, 2 Ki. 2:21.

**HIPHIŁ**—(1) like Piel, No. 1, *b*, to kill youths, Jer. 50:9 (where מְשַׁבֵּל should be read, not מְשַׁבֵּל).

(2) *to miscarry*, Hos. 9:14. See Piel No. 2.

**שָׁבָלִים** m. pl. *bereavement*, Isa. 49:20.

**שָׁבַל** see בָּלָל.

**שָׁבַם** not used in Kal.

**HIPHIŁ הִשְׁבִּים**—(1) *to rise early in the morning*, either with addition of בִּבְרֹךְ Genesis 19:27; 20:8; 28:18; 32:1; or without it, Gen. 19:2; Ex. 32:6; Josh. 8:14. (Pr. perhaps *to put a load on camels* and other beasts, which nomadic tribes do very early in the morning, denom. from שָׁבַם, *ἄθροισμα*, to put a load on the shoulders, Matt. 23:4; comp. Ch. נָשָׂא, καταλῶ.) Followed by לָ to *get up early to any place*, Cant. 7:13. When joined with another verb it is for the adv. *early*. Hos. 6:4, טַל מְשַׁבִּים "the dew disappearing early." Hos. 13:3. Hence inf. absol. הִשְׁבִּים adv. *early*. Prov. 27:14.

(2) *figuratively, to do earnestly, or urgently*. Jer. 7:13, אֲדַבֵּר אֲלֵיכֶם הִשְׁבֵּם וְדַבֵּר "I have spoken to you earnestly." Jer. 11:7, כִּי הָעַר הָעִירָתִי הִשְׁבֵּם "for I have most earnestly testified;" 7:25; 25:3; 26:5; 32:33; 35:14, 15; 44:4; 2 Chron. 36:15; Zeph. 3:7, הִשְׁבִּימוּ הַשְׁחִיתִי עֲלֵיהֶם "they earnestly acted wickedly." Once inf. in the Ch. form מְשַׁבֵּם for הִשְׁבֵּם Jer. 25:3. For Jer. 5:8, see under שָׁבָה.

**שָׁכָם** m. in pause שָׁכָם Ps. 21:13; with suffix שָׁכְמִי—(1) *THE SHOULDER*, or rather (as well remarked by Jo. Simonis) *the hinder part of both shoulder-blades, or the upper part of the back next below the neck*; a word, therefore, only used in the singular, differing from קָתַף. See Job 31:22, קָתַף מְשַׁכְמִי "let my shoulder fall from its shoulder-blade," i.e. from the back to which it

is joined. הִי is here, although it is written without Mappik, to be taken with the printed Masorah as a suffix, compare Num. 15:28; and there is no need to lay down a new feminine form שָׁכְמָה = שָׁכָם. (This word appears to be a primitive, like many nouns implying members of the body, and the verb הִשְׁבִּים appears to be derived hence). It is—

(a) *the member on which a load to be borne is laid*, Job 31:36. Isaiah 9:5, "the government shall be upon his shoulders," laid on him as a load for him to bear. Also, Isa. 22:22, "I will lay the key of the house of David upon his shoulder," i.e. I will give it to him to bear; compare the phrase עָלַי יָדִי, under the word יָד. Zeph. 3:9, "to serve God שָׁכָם with one back," i.e. with one mind, *ἑνοθυμαδόν*, a metaphor taken from those that bear either a burden or a yoke; compare Syr. *ܫܟܡܐܝܢܐ*, jointly.

(b) *the member on which blows are inflicted*. Isa. 9:3, מַטְרֵה שָׁכְמוֹ "the rod (which threatened) his shoulder." Used also—

(c) in the phrase, הִפְנֵה שָׁכָם *to turn the back*, used of one going away, 1 Sam. 10:9 (comp. פָּנָה עָרָף Josh. 7:12; Jer. 48:39); hence is illustrated the passage, Ps. 21:13, כִּי תִשְׁתַּמּוּ שָׁכָם Vulg. "*quoniam pones eos dorsum*," i.e. thou causeth them to turn their backs (compare עָרָף נָתַן Psalm 18:41). LXX. *ὁρῶντες αὐτοὺς νῶτον*.

(2) *metaph. a tract of land* (pr. elevated, as if a back), like the Arab. *مَنْكِب* a shoulder and a tract of land, Gen. 48:22.

(3) [*Shechem*], pr. n.—(a) of a city in Mount Ephraim, situated between Mounts Ebal and Gerizim, where afterwards stood Flavia Neapolis, whence it is now called نابلس *Nablis*, Gen. 12:6; 33:18; 34:2; Josh. 20:7; 21:20, 21; Psalm 60:8; 1 Ki. 12:25. LXX. *Συχεμ* (compare Acts 7:16). Vulg. *Sichem*. With ה parag. שָׁכְמָה to *Sichem*, Hos. 6:9. See Relandi Palestina, page 1004—10.—(b) a Canaanite, Gen. 33:19; 34:2, seqq.

**שָׁכָם** ("back"), [*Shechem*], pr. n. of a son of Gilead, Num. 26:31; Josh. 17:2.—(2) m. 1 Chr. 7:19. Patron. of No. 1, is שָׁכְמִי Num. loc. cit.

**שָׁכְמָה** according to some i.q. שָׁכָם Job 31:22; but see above שָׁכָם.

**שָׁכַן, שָׁכַן** fut. יִשְׁכֵּן.—(1) *TO LET ONESELF DOWN, to settle down*, e.g. the pillar of fire and cloud, Num. 9:17, 22; 10:12; Ex. 24:16.

(2) *to lie down*, especially to take rest, used of the lion, Deut. 33:20; of a nation lying in tents, en-

camped, Num. 24:2, of clouds overshadowing any day, followed by על Job 3:5. Hence to rest, Jud. 5:17; Prov. 7:11, יִשְׁכְּנֵה רַגְלָהּ "her feet rest not in her house."

(3) to dwell, to abide (Arab. سَكَن id.), followed by פ of place, Gen. 9:27; 14:13; 26:2; Jud. 8:11; followed by an acc. of place, Isa. 33:16; Ps. 68:7. Of frequent occurrence is the phrase יִשְׁכְּנוּ אֶרֶץ to dwell in, or inhabit the land, to possess it quietly, Prov. 2:21; 10:30; Ps. 37:29; and without אֶרֶץ Ps. 102:29 (compare a similar ellipsis, Isa. 57:15, "God, שֹׁכֵן who inhabits (the heavens) for ever"); 2 Sam. 7:10, וְיִשְׁכְּנוּ בְּהָבִיז "and (the people) shall inhabit in their own place;" Deut. 33:16, שֹׁכְנֵי סִנֵּה "the dweller in the bush," i.e. Jehovah, compare Ex. 3:2. With a dative pleon. Ps. 120:6, שֹׁכְנָה לִּי "to dwell for oneself."—Part. pass. שֹׁכֵן act. dwelling, like the French *logé*, Jud. 8:11.—Once metaph. to dwell in any thing is used for to be familiar with it (see כָּבַן and Arab. سَكَن to be familiar), Pro. 8:12, "I, wisdom, עִמָּה שֹׁכְנָה dwell in prudence," am altogether acquainted with her.

(4) pass. to be inhabited, as a place, i. q. יָשַׁב No. 4, Jer. 50:39; 33:16; 46:26; Isa. 13:20; used of a tent which is pitched, Josh. 22:19.

PIEL, to cause to dwell, Jer. 7:7; Num. 14:30. Jehovah is sometimes said שָׁמוּ שֹׁכֵן i.e. to fix his abode any where [cause his name to dwell], Deu. 12:11; 14:23; 16:6, 11; 26:2, i. q. שָׁמוּ שֹׁמֵר under No. 1, f. Hence may be explained Ps. 78:60, אֶהְיֶה לְשֹׁכֵן בְּאֶדְרָם "the tent (in which) he caused (his name) to dwell amongst men," unless it be preferred "the tent which he placed amongst men," compare Joshua 18:1; 22:19. Also from this phrase is taken the Talmudic שִׁכְיָה "presence of God."

HIPIL, to cause any one to dwell, Gen. 3:24; Job 11:14; to place a tent, Josh. 18:1 (compare Kal, Josh. 22:19); Ps. 7:6, בְּבוֹדִי לְעֹפֶר יִשְׁכֵּן "let him make me (my honour) to dwell in the dust," prostrate me on the dust.

Derivatives, מִשְׁכָּן, שִׁכְיָה—שָׁכַן.

שָׁכַן Chald. id., Dan. 4:18.

PAEL שִׁכְּנוּ to cause to dwell, Ezr. 6:12.

שִׁכְנָה constr. שָׁכַן Hos. 10:5; fem. with suff. שִׁכְנָתָה Ex. 3:22; plur. שִׁכְנוֹת Ruth 4:17.—(1) an inhabitant, Isa. 33:24; Hos. loc. cit.

(2) one dwelling near; used of nations, Psalm 44:14; 79:12; Jerem. 49:18; a neighbour, Prov. 27:10. Fem. see above.

שָׁכַן with suff. שִׁכְנִי m, a dwelling; once found, Deut. 12:5.

שִׁכְנִיה ("intimate with Jehovah," as if dwelling with him; compare the root No. 3, fin.), [Shechaniah], pr. n. m., 1 Ch. 3:21.—(2) Neh. 3:29.—(3) Neh. 6:18.—(4) Ezr. 10:2.—(5) Ezr. 8:3.—(6) Ezr. 8:5.—(7) Neh. 12:3; see שִׁכְנִיה.

שִׁכְיָה (id.) [Shechaniah], pr. n. m., 2 Chron. 31:15.

I. שָׁכַר fut. יִשְׁכַּר; Arab. سَكَر—(1) TO DRINK TO THE FULL (i. q. רָוַה), Hagg. 1:6; to drink to hilarity, Cant. 5:1; Gen. 43:34. It is very often—

(2) to make oneself drunken, Gen. 9:21; followed by an acc. of the drink, Isaiah 29:9; 49:26; followed by כֵּן Isa. 51:21. Metaph. in the prophets the wicked are said to be drunken, since they rush, by a kind of madness, upon their own destruction, Isa. 29:9; 51:21; Lam. 4:21; Nah. 3:11. Compare תַּרְעֵלָה, בּוֹם שֹׁכְרָה Part. pass. שֹׁכְרָה drunken, Isa. 51:21.

PIEL, to make drunken, 2 Sam. 11:13; metaph. (see Kal), Jer. 51:7; Isa. 63:6.

HIPIL, id., to make drunken—(a) arrows with blood, Deut. 32:42.—(b) nations (see Kal and Piel), Jer. 51:57.

HITHPAEL, to act as one drunk, 1 Sam. 1:14.

Derivatives, שִׁכְרוֹן—שָׁכַר, שֹׁכְרָה.

II. שָׁכַר (kindred to שָׁכַר) to hire, to reward, see אֶשְׁכֵּר.

שָׁכַר m. strong drink, intoxicating liquor, whether wine, Nu. 28:7, or intoxicating drink like wine, made from barley (Herod. ii. 77; Diod. i. 20, 34), or distilled from honey or dates (see Hieron.

Opp. ed. Martianay, t. iv. p. 354). Arab. سَكَر wine made from dry grapes or dates. It is often distinguished from wine, Levit. 10:9; Num. 6:3; Jud. 13:4, 7; in poetry there is often in one member שָׁכַר, in the other יַיִן Isa. 5:11; 24:9; 28:7; 29:9; 56:12; Prov. 20:1; 31:6; Mic. 2:11.—Isa. 5:22, wine mingled with spices appears to be intended, i. q. מִסְכָּר. כֵּן.

שִׁכְרוֹן m. drunkenness, Eze. 23:33; 39:19

שִׁכְרוֹן ("drunkenness"), [Shicron], pr. n. of a town on the northern border of Judah, Josh. 15:11.

שָׁל m. error, fault, 2 Sam. 6:7; from the root שָׁלַח No. II.



**שֶׁל** a particle of the later Hebrew, blended from the prefix **שֶׁ**, i. q. **שֶׁל** and **ל**. It is very frequent in the Rabbinic, and is prefixed to a genitive (compare **לְאִשְׁרָל** under **אִשְׁרָל** A, No. 3); in the O. T. it only occurs with prefix.

(1) **שֶׁל** on account of, i. q. **לְבִאִשְׁרָל** (p. xc, A), Jon. 1:7, **בְּשֶׁלִּי** "on account of whom," for which there is, verse 8, **בִּאִשְׁרָל לִי**. Verse 12, **בְּשֶׁלִּי** "on account of me." To this answers the Aram. **בְּרִיל** compound of **בְּ**, **רִיל** = **אִשְׁרָל** and **ל**.

(2) **שֶׁל** pr. in (omni) eo quod, in whatsoever. Ecc. 8:17, **בְּשֶׁלִּי אִשְׁרָל יַעֲמַל הָאָדָם וְלֹא יִמְצָא** "in whatsoever a man labours (i. e. how much soever he labours) yet he does not find." It answers to the Aramæan particle **ܐܠܝܢܐ**, which is however *propterea quod, quia, because that*. To give my own opinion, the context seems to be hardly sound, and perhaps we should read **בְּבִלְאִשְׁרָל**, which excellently suits the sense.

**שֶׁלֵּאֵן** m. adj. *tranquil*, Job 21:23, compounded of two synonyms, **שֶׁלֵּא** and **שֶׁלֵּאֵן**, or else formed wholly from the latter, by insertion of the letter **ל**, compare **שֶׁלֵּא** to be hot.

**שֶׁלֵּב** not used in KAL.—Arab. **ثَلَب** is i. q. **ثَلَم** to break (a vessel, a sword), so as to make notches (**Ḥārtan**) on the edge and margin; Chald. **שֶׁלֵּב** Pael, to join together, to connect; whence **שֶׁלֵּבִין**, **שֶׁלֵּבִין** steps or rounds of a ladder, so called from joining together (*bie Spalten*). In Hebrew this verb appears to have meant, TO JOIN PLANKS BY TENONS (*einsetzen, ansetzen*), from tenons resembling teeth or notches (compare architect. term, *Verzahnung*).

PUAL, part. Ex. 26:17, "two tenons (*zapfen*) (there shall be) to each board **מִשְׁלֹבֹת אֶחָדָה אֶל־אֶחָדָה** joined to one another" (perhaps by transverse pieces of wood under the sockets). But LXX. **ἀντιπαραπρὸς ἑκάστην τῶν ἑτέρας**, opposite one to another. Hence—

**שֶׁלֵּבִים** m. plur. pr. *joinings, joints at the corners* (of a pedestal); hence *ledges or borders*, covering joints, 1 Ki. 7:28, 29.

**שֶׁלֶג** m. SNOW, Job 24:19; Ps. 147:16. (Arab. **سَلْج**, Aram. **תְּלִגָּא**.) Hence is a denom. in—

HIPIL, in **הַשֶּׁלֶג** to be white like snow, to be of a snowy colour (compare, as to the use of the Conj. Hiphil, in denoting colours, under **אָדָם**, **לָבָן**), Ps. 68:15, "when the Almighty scattered kings in it (the earth), **תִּשְׁלַג בְּצִלְמֹהוּ** it was snowy" (with the bodies of the slain, compare *Æn.* v. 865; xii. 36,

*campi ossibus albert*), like snow "in Moun. Zalmon." Others take it differently, as Kimchi, "it shines as snow in darkness;" Schnurrer, "it will be refreshed in the shade," compare **تَلَج** IV. to make joyful (prop. refresh).

I. **שֶׁלֵּה** and **שָׁלוּ** TO BE SAFE, SECURE, especially used of one who securely enjoys prosperity, Job 3:26; 12:6; Ps. 122:6. Pret. **שָׁלוּהָ** Job loc cit., fut. **יִשְׁלִי**. (Arab. **سَلَا** to be tranquil and secure in mind. Kindred roots are **סָלַה** and **שָׁלַה**, and branches from the same stock are found in the Indo-Germanic languages, both in the sense of quiet and silence, and in that of welfare, as *σχαλην*, quiet, ease, Lat. *sileo*=**סָלַה**, and *salvus*, *salu-s*.)

Derivatives, **שָׁלוּ**, **שָׁלִי**, **שָׁלִי**, **שָׁלִי**.

II. **שָׁלַה** i. q. Ch. TO WANDER, to sin from ignorance or inadvertence.

NIPHAL, id. 2 Ch. 29:11.

HIPIL, to lead astray, to deceive, 2 Ki. 4:28.

Derivatives, **שָׁל**, **שָׁלִי**, and **שָׁלִי**.

III. **שָׁלַה** i. q. **שָׁלַל**, **שָׁלַל** TO DRAW OUT. Hence many derive fut. apoc. **יִשְׁלַל** (for **יִשְׁלַה**), Job 27:8, **כִּי יִשְׁלַל אֱלֹהִים נַפְשִׁי** "when God draws out his soul," sc. from his body, as if from the sheath of his soul (comp. **נִדְרָה**). So Chald. and Syr.; and this opinion may be acceded to. We should not, however, reject Schnurrer's conjecture, who supposes **יִשְׁלַל** to be contracted for **יִשְׁאַל** *he asks*, compare Arab. **يسأل** for **يسأل**, although, if this were adopted, we should apparently read **יִשְׁלַל**.

Derivative, **שָׁלִי**.

**שָׁלַה** Ch. to be safe, secure, Dan. 4:1.

**שָׁלַה** Ch. error, Dan. 3:29 **כַּחַב**, i. q. **שָׁלִי**, **שָׁלוּ**.

**שָׁלַה** (i. q. **שָׁאַלָה** "prayer," compare 1 Sa. 1:17), [*Shelah*], pr. n. of a son of Judah, Gen. 38:5; 46:12. Patron. **שָׁלִי** Num. 26:20.

**שָׁלַה** pr. n. of a town, see **שָׁלַה** No. 2.

**שָׁלַהֲבַת** f. *flame*, from the root **לָהַב**; whence the Chald. and Syriac **שָׁלַהֲבַת**. Job 15:30; Ezek. 21:3; Cant. 8:6, **שָׁלַהֲבַת־יְהוָה** (in other copies conjointly **שָׁלַהֲבַת־יְהוָה**, and without **מַפְּקִי**, without change of sense) "the flame of Jehovah," i. e. lightning.

**שָׁלוּ** once **שָׁלִי** Job 21:23, and **שָׁלִי** Jer. 49:31

תִּשְׁלַח Isaiah 58:9.—(1) TO SEND (LXX. ἀποστέλλω, ἐξαποστέλλω). Const.—(a) absol. Genesis 38:17.—(b) followed by an acc. of pers. Genesis 43:8; 45:5; Isa. 6:8 (with a dat. pleon. לְיָהוָה send, Nu. 13:2); once in the later Hebrew followed by לְ of pers. 2 Ch.



7:7.—(c) followed by ל of the person to whom one sends, Gen. 37:13; Exodus 3:10; 7:16; rarely like the Ch. על Neh. 6:3; Jer. 29:31; also followed by ל with an inf. to send (any one) to do any thing, Nu. 14:36; Isa. 61:1.—(d) followed by an acc. of thing and ל of pers. to send any thing to any one, as letters, Jer. 29:25; Esth. 9:20, 30; followed by ל of pers. Gen. 45:23.—(e) The accus. of the person sent is often omitted, Gen. 31:4, "he sent and called Rachel," i.e. he sent (some one) who brought Rachel. Gen. 41:8, 14; or the person sent is put with the prefix בִּיד 1 Kings 2:25, וַיִּשְׁלַח הַמֶּלֶךְ בִּיד בְּנִיָּהוּ "and the king sent by Benaiah," i.e. he deputed Benaiah. Exod. 4:13, שְׁלַח־נָא בְּיַד־יְהוֹשֻׁעַ "send by whom thou wilt send."—(f) A singular use is in 2 Sa. 15:12, וַיִּשְׁלַח אֲבִישֶׁלֹם אֶת־אֶחֱיָהוּ־הַכֹּהֵן מִעִירוֹ "and Absalom sent (and brought) Ahitophel from Gilo his city."

Specially—(aa) any one is said to send words to another, i.e. to inform by a messenger (fagen lassen, entbieten). Prov. 26:6, שְׁלַח דְּבָרִים בִּיד פֶּסֶל "he who sends words by a fool," who uses a foolish messenger to carry a mandate. Gen. 38:25, שְׁלַחָהּ אֵלֶּי חֲמִיָּה "she sent these words to her father-in-law" (sic tibi ipm fagen). 1 Ki. 20:5; 2 Ki. 5:8; without לֵאמֹר 1 Sa. 20:21. Followed by an acc. of the message, 1 Ki. 5:23, עֲדֵיהֶן־שְׁלַח אֵלַי "unto the place which thou wilt shew me." 1 Kings 20:9; 21:11; Jer. 42:5, 21; 43:1; followed by two acc. to command any thing to any one, 2 Sam. 11:22, " (and he) told David אֶת־כָּל־אֲשֶׁר שָׁמָּה יֹאבָב all things which Joab had charged him." 1 Ki. 14:6; Isai. 55:11.—(bb) God is said to send either calamities and plagues, Josh. 24:12; or aid, Ps. 20:3; or oracles, Isa. 9:7; Ps. 107:20; but see Piel.

(2) to dismiss, to let go, i. q. Piel, No. 2. Psal. 50:19, פִּיד שְׁלַחַת בְּרָעָה "thou lettest thy mouth go (as if unbridled) to evil." Pregn. יָד מִן שְׁלַח to let one's hand go (and withdraw it) from any thing, 1 Ki. 13:4; Cant. 5:4.

(3) to send out, to stretch out, as a finger (as done in derision), Isa. 58:9; a rod, Ps. 110:2; 1 Sa. 14:27; a sickle (to put it into the corn), Joel 4:13; compare Apoc. 14:15, 18; especially the hand (Hom. χείρας ἰάλλω, Od. ix. 388; x. 376), Genesis 3:22; 8:9; 19:10; 48:14; Job 1:11.—(a) followed by ל to any thing, 1 Kings 13:4 (in a hostile sense). 1 Ch. 13:10.—(b) followed by ל to put the hand to any thing, Job 28:9; also to put the hand or force on any thing (sich an jem. vergreifen), Genesis 37:22; 1 Sa. 26:9; Esth. 8:7; and to put the hand to any thing, i.e. to purloin it (sich an etwas vergreifen), Ex. 22:7; Esth. 9:10; Ps. 125:3; Daniel 11:42.—(c)

שְׁלַח יָד אֵל to lay hands upon any one, Gen. 22:12; Ex. 24:11.—Sometimes יָד is omitted. Psal. 18:17, וַיִּשְׁלַח מִמְּרוֹם to stretch (the hand) from on high, followed by ל 2 Sa. 6:6; followed by ל Obad. 13.—Part. pass. שְׁלֹחַ stretched out, i.e. slender (of a hind), Gen. 49:21; compare Piel No. 4.

NIPHAL, to be sent, inf. absol. שְׁלֹחַ Est. 3:13.

PIEL שְׁלַח—(1) i. q. Kal No. 1, to send, to depute, Isa. 43:14; followed by an acc. of pers. Gen. 19:13; 28:6; Isa. 10:6; and of the thing sent, 1 Sam. 6:3; followed by ל of the person to whom one sends, 2 Ch. 32:31. But Kal is used far more frequently in this signification; in Piel, on the other hand, it is to send (as God) on any one plague and calamity (see Kal No. 1, bb); followed by ל Deu. 7:20; 32:24; 2 Ki. 17:25; Ps. 78:45; followed by ל Eze. 14:19; Ezek. 5:17. שְׁלַח מִדֶּן is, to send, i.e. to excite strife, Pro. 6:14, 19; 16:28.

(2) i. q. Kal No. 2, to dismiss, to let go, one who departs (opp. to, to return), Gen. 32:27; Ex. 8:28; Lev. 14:7; a captive, Zech. 9:11; 1 Kings 20:42; compare 1 Samuel 20:22; to manumit a slave (see תַּפְּשִׁי, to set out a daughter, give in marriage; more fully שְׁלַח הַנָּזֶה Jud. 12:9; also to accompany one departing, to send him on his way (προπέμπειν), Gen. 18:16; 31:27; followed by ל and בִּיד to deliver up to any one's power, Job 8:4; Ps. 81:13. Also to let any one down into a dungeon, Jerem. 38:6, 11; to let (the hair) hang down, Eze. 44:20.

(3) in a stronger sense, to cast, to throw—(a) things, as arrows, 1 Sa. 20:20; fire (into a city), Am. 1:4, seqq.; Hos. 8:14 (which is also expressed by שְׁלַח דָּ קָאֵשׁ to cast any thing on the fire; French, mettre à feu, Jud. 1:8; 20:48; 2 Ki. 8:12; Psalm 74:7).—(b) to cast forth, to cast down. Eccl. 11:1; Job 30:11, "they cast down the bridle before me," they act unbridledly. Job 39:3, "they cast down their sorrows," i.e. they bear their young with pain.—(c) to expel, to cast out some one, Gen. 3:23; 1 Ki. 9:7; Isa. 50:1; specially to divorce a wife, Deut. 21:14; 22:19, 29; Jer. 3:8; compare שְׁלַח־יָד Job 30:12, רָגְלִי שְׁלַח־יָד "they push away my feet."

(4) i. q. Kal No. 3, to stretch out, to extend the hand, Pro. 31:19, 20; branches as a tree, Jer. 17:8; Eze. 17:6, 7; 31:5; Ps. 80:12; God a people, Ps. 44:3.

PUAL—(1) to be sent, deputed, Jud. 5:15; Pro. 17:11.

(2) to be dismissed, Gen. 44:3; Isa. 50:1; to be forsaken, Isaiah 27:10; Prov. 29:15, נֶשֶׁר מִשְׁלַח "a child left to himself," or dismissed, i.e. given up to its own will.

(3) *to be cast out, expelled*. Isa. 16:2, **לְכַלּוֹת** "a bird cast out from the nest;" *to be cast anywhere, to be fallen anywhere* (followed by **לְ**), Job 18:8.

HIPHIL, i. q. Piel No. 1, *to send* a plague, a calamity; followed by **לְ** Lev. 26:22; Am. 8:11.

Derivatives, **שִׁלַּח**—**שִׁלַּח**—**שִׁלַּח**, **שִׁלַּח**, **שִׁלַּח**, **שִׁלַּח**, **שִׁלַּח**.

**שִׁלַּח** fut. **יִשְׁלַח**. Cnald.—(1) *to send*, Dan. 3:2; followed by an acc. of thing, Ezra 4:17; followed by **עַל** of the person to whom one is sent, Ezr. 4:11, 18; 5:7, 17.

(2) followed by **לְ** *to extend the hand*, Dan. 5:24; followed by **לְ** *to attempt* any thing, Ezr. 6:12.

**שִׁלַּח** m. with suff. **שִׁלַּחִי**—(1) *a weapon, missile*, as sent against an enemy; Arab. **سِلَاح** and **سِلَاح** coll.

arms; specially a sword; **سَالِح** armed; **سَالِح** Conj. V., to arm oneself, 2 Ch. 32:5; 23:10; Joel 2:8. **עָבַר** **שִׁלַּח** **בְּשִׁלַּח** to perish by the weapon (of death), Job 33:18; 36:12.

(2) *a shoot, a sprout*, Cant. 4:13; compare the root Piel No. 4.

(3) [*Selah, Shelah*], pr. name—(a) of a son of Arphaxad, Gen. 10:24; 11:12.—(b) of an aqueduct and pool near Jerusalem, which appears to be the same as **שִׁלַּח** (which see) Neh. 3:15. Vulg. *Siloe*.

**שִׁלַּח** (for **שִׁלַּח**; as this noun is written in Chaldee, of the form **שִׁלַּח** **בְּיַשׁוּר** *a sending of water*, i. e. aqueduct; compare the root; Psa. 104:10; and Gr. *ἵεσαι πόον*, Il. xii. 25) with the art. **הַשִּׁלַּח** [*Siloah*], pr. n. of an aqueduct at the foot of Zion, on the west of Jerusalem (see Joseph. Bell. Jud. v. 12, § 2; vi. 7, § 2; viii. § 5) [rather to the east of Jerusalem, through part of Ophel; see Robinson], Isaiah 8:6; called also **שִׁלַּח** Neh. 3:15, and **גִּיחֹן** (which see) [this is a different stream]; which latter the Chald. and Syr., 1 Ki. 1:33, 38, render **שִׁלַּח**; although these two names are thus to be distinguished, that Gihon (breaking forth) prop. denotes the fountain; Siloah (sending) is properly the aqueduct. Some, from the words of 2 Ch. 32:30, have incorrectly supposed the fountains to have been to the east of the city; the words should be rendered, "(Hezekiah) brought (the waters of Gihon) down to the west of the city" (the fountain being on the south-west); nor does the authority of modern tradition avail anything against that of Josephus, loc. cit., although it has been followed on most maps. [Gihon and Siloah should not be con-

founded; the former is west of Jerusalem, the latter runs through the hill Ophel to the south-east; it is the confounding of the two which occasions all the difficulty.] LXX. and Josephus, loc. cit. write the name **Σιλωάμ**; and so, Joh. 9:7 (where this name is rendered *ὁ ἀπεσταλμένος*; abstr. for concr.). See Relandi Palæstina, p. 858; my Comment. on Isaiah 7:3; also Tholuck, Beytr. z. Erkl. des N. T., p. 123, seqq. [and especially Robinson.]

**שִׁלַּחוֹת** fem. plur. *shoots, sprouts*, Isa. 16:8; see the root No. 3.

**שִׁלְחִי** (perhaps, "armed"), [*Shilhi*], pr. n. m., 1 Ki. 22:42; 2 Ch. 20:31.

**שִׁלְחִים** ("armed men"), [*Shilhim*], pr. n. of a city situated in the tribe of Judah, Josh. 15:32.

**שִׁלְחָן** plur. **שִׁלְחָנוֹת** m. *a table*, so called from its being extended, spread out (see the root No. 3, and Gr. *ταρβύειν τράπεζαν*, Od. x. 370), Ex. 25:23, seqq. **שִׁלְחָן** **עָרַד** to spread a table, Psal. 23:5; Prov. 9:2. **שִׁלְחָן** **הַפָּנִים** Nu. 4:7; and in the later Hebrew, **שִׁלְחָן** **הַפִּנְיָנוֹת** 1 Chr. 28:16; 2 Chron. 29:18, the table of shew bread, see **לֶחֶם** No. 2. **שִׁלְחָן** **יְהוָה** the table of Jehovah, i. e. the altar, Mal. 1:7. **אֲכָלוּ שִׁלְחָן** those who eat at thy table, 2 Sam. 19:29; 1 Ki. 2:7, for **אֲכָלוּ שִׁלְחָן** 2 Sa. 9:11.

**שָׁלַט** fut. **יִשְׁלַט** a word of the later Hebrew—(1) *to rule* over any one, followed by **לְ** Ecc. 2:19; 8:9; and **עַל** Neh. 5:15.

(2) *to obtain power, get the mastery*, followed by **לְ** Est. 9:1. (Arab. **سَلَطَ** to be hard, vehement, whence **سُلْطَان** No. 1, **שָׁלַט**, the power of ruling appears only in the derivative nouns, as **سُلْطَان** power, hence the concr. Sultan. To this appears to answer Germ. *schalten*).

HIPHIL—(1) *to cause to rule*, Ps. 119:133. (2) *to give power* over any thing, Eccles. 5:18; 6:2. Compare **שָׁלַט** Ex. 21:8.

Derivatives, **שָׁלִיט**, **שָׁלִיטָן**—**שָׁלַט**.

**שָׁלַט** fut. **יִשְׁלַט**. Chald.—(1) *to rule, to have dominion*, followed by **לְ** over any thing, Dan. 2:39; 5:7, 16; to have power over any thing, Dan. 3:27. (2) followed by **לְ** *to rush* upon any thing *ibid.*, 6:25.

APHEL, *to cause to rule, to make ruler*, followed by **לְ** over any thing, Dan. 2:38, 48.

**שָׁלַטָן**, only plur. **שָׁלִיטִים** constr. **שָׁלִיטִי** m. *a shield*



apparently so called from its *hardness* (see the signification of the Arabic root, and the n. שָׁלֵם), 2 Sam. 8:7; שָׁלֵם הַזָּהָב “shields of gold;” 2 Ki. 11:10; 2 Ch. 23:9; Cant. 4:4; Ezek. 27:11 (in which passages, shields are mentioned as hung for ornament on the walls). Jer. 51:11, “sharpen the weapons מִלְחָמָה fill the shields,” i.e. cover the body with the shield. Interpreters long doubted as to the meaning of this word, some rendered it *quivers* (as after Jarchi, Jo. Jahn, Archæol., ii. 2, page 428), or *darts*, compare שֵׁלֵט an arrow. The signification which I have given is that, which, from Kimchi onwards, has been most approved, and it is confirmed by the probable etymology, by the context of the cited passages, and by the authority of ancient versions. Thus the Targum and Syriac often retain the same word as being used in Aramæan. The Targum on the Chron. in two places (1 Chr. 18:7; 2 Chr. 23:9) render *shields*, that on Jeremiah (13:23) uses the words שָׁלֵם רִקְמָתָהּ in speaking of the leopard with spots in form resembling a shield. In the later Syriac this word appears to have fallen into disuse, for Bar Bahlûl in Lex. Oxon. MS., under the word מְחַלְחֵל fluctuates himself between the various opinions of Syriac interpreters (most of whom render it *quivers*).

שָׁלֵטִין masc. *powerful*, Ecc. 8:4; followed by אֵל *having power*, over any one, verse 8.

שָׁלֵטִין Chald. *lord, magistrate*, Dan. 3:2.

שָׁלֵטִין constr. שָׁלֵטִין Chald. *dominion, rule*. Dan. 3:33; 4:19; 7:6, 14; 6:27; מְלָכֹותֵי שָׁלֵטִין “in all my dominion.” Plur. *kingdoms*, 7:27. Arab.

سَلْطَان fem. *dominion*, and concr. *lord, king, sultan*.

שָׁלֵטָה f. see שָׁלֵט No. 1.

שָׁלֵם in pause שָׁלֵם masc. (from שָׁלָה No. I), *tranquillity, silence*. 2 Sam. 3:27; בְּשָׁלֵם *tranquilly*, i.e. privately.

שָׁלֵה f. *afterbirth*, which comes from the womb after the birth, from the root שָׁלָה No. III. Arabic سَلَى membrane, in which the fœtus is enveloped, Conj. II, to extract this membrane. Deut. 28:57. Talmud. שָׁלֵה, שָׁלֵה afterbirth.

שָׁלֵו & שָׁלֵו i. q. שָׁלֵו, which see.

שָׁלֵם m. שָׁלֵטָה f. (for שָׁלֵטָה, for י is lost in inflexion)—

(1) *hard, vehement*, i. q. سَلِيطٌ, and fem. سَلِيطَةٌ Arabic سَلِيطَةٌ an imperious and impudent woman, Ezek. 16:30.

(2) *having power over anything*, Ecc. 8:8, and subst. *powerful one, ruler*, Ecc. 7:19; 10:5; Gen. 42:6.

שָׁלֵטִין Chald.—(1) *powerful*, Dan. 2:10; 4:23; *having power over any thing*, followed by אֵל of thing, Dan. 4:14, 22, 29; 5:21; subst. *a prince*, Dan. 2:15; 5:29; Ezr. 4:20.

(2) followed by אֵל with an inf. (there is, there is given) *power* to do anything, Ezr. 7:24.

שָׁלֵשׁ & שָׁלֵשׁ (with Kametz impure), m.—(1) *triens, triental, a third*, a measure of corn, prob. the third part of an ephah (see אֵיפָה), i. q. μέτρον, whence the LXX. commonly renders אֵיפָה τρία μέτρα (comp. Gr. ἡ τετάρτη, Germ. ein Quart [Engl. quart], Isa. 40:12. Used generally of a measure, Ps. 80:6; וַתִּשְׁקֹמוּ בְדִמְעוֹת שָׁלֵשׁ “thou waterest them with tears with a measure,” i.e. abundantly. LXX. ἐν μέτρῳ, Vulg. in mensura.

(2) *a triangle*, an instrument of music, struck in concert with drums, as is now the case with military music. Pl. 1 Sa. 18:6.

(3) *tristata* (Gr. τριστάτης), *a third man*, a noble rank of soldiers who fought from chariots, ἀναβάται, παραβάται (Exod. 14:7, “he took all the chariots of Egypt וְשָׁלִישִׁים עַל־בָּלֹו and warriors in every one of them.” Ex. 15:4; 1 Ki. 9:22; compare 2 Ki. 9:25); used of the body-guard of kings, 1 Ki. 9:22; 2 Ki. 10:25; 1 Ch. 11:11; 12:18. LXX. τριστάται, i.e. according to Origen, in Catenis (although contrary to the Greek Glossographers, see Schleusner, Thes. v. page 338), soldiers fighting in chariots, of which each one contained three soldiers, one who drove the horses, and two who fought; comp. τριστάτης, one of three men who formed a row in a tragic chorus.—Their captain is called שָׁלֵשׁ הָרֵאשִׁי 2 Sam. 23:8; and 1 Ch. 12:18, in a fuller form, שָׁלֵשׁ הָרֵאשִׁי, the same person appears also to be the שָׁלֵשׁ קַרְיָה, who was one of the king's nearest attendants, 2 Ki. 7:2, 17, 19; 9:25; 15:25. Hence pl. שָׁלִישִׁים Pro. 22:20 קרי, perhaps *principalia*, i.e. noble things, compare Pro. 8:6.

שָׁלִישִׁי m. שָׁלִישִׁיָה, שָׁלִישִׁיָה f. pl. שָׁלִישִׁים (from שָׁלֵשׁ), *third*, Gen. 2:14; Nu. 2:24; Isa. 19:24; Job 42:14, and so frequently. Pl. שָׁלִישִׁים subst. *chambers* of the third story, Gen. 6:16.—Fem. specially is—  
(a) *a third part*, Nu. 15:6, 7; 2 Sam. 18:2 —(b)

with ה parag. שְׁלֵשָׁה adv. *the third time*, Eze. 21:19.—(c) *the third day, on the third day.* 1 Sam. 20:12, פַּעַם מָחָר הַשְּׁלִישִׁית “at this time to-morrow (or) the third day.”—(d) *the third year*, Isaiah 15:5; Jer. 48:34; see עֵלָה page DCV, A.

שֶׁלַח not used in Kal (cognate to שָׁלַח).

HIPIHIL—(1) TO CAST, TO THROW, Gen. 21:15; Num. 35:20, 22; *to cast away*, 2 Ki. 7:15; Ezek. 20:8; Ecc. 3:6 (opp. to שָׁמַר to retain); *to cast about*, as stones, Ecc. 3:5 (opp. to כָּנַס to collect). Const. followed by אֵל of the place into which anything is cast (into a pit, into water, into fire), Gen. 37:22; Num. 19:6; Deut. 9:21; Jer. 26:23; also, followed by בְּ Gen. 37:20; Ex. 32:24; Mic. 7:19; followed by עַל of the person at whom anything is cast (auf jem. werfen), Jud. 9:53. Job 27:22, יִשְׁלַח “he will cast upon him,” sc. arrows, he will shoot at him; followed by לְ to cast anything (to a dog), Exod. 22:30; followed by מִן of place, *to cast* (any person or thing) out of a place, Neh. 13:8; Deu. 29:27; *to pluck*, Job 29:17, מִשְׁנֵי אֶשְׁלִי בָרָק “from his teeth I plucked the prey;” followed by מִמֶּנּוּ to cast away, throw off (von fid. werfen), Ps. 2:3; Ezek. 18:31.—The following phrases are figuratively used—(a) הַשְּׁלִיךְ נַפְשׁוֹ מִבְּנֵי נֶפֶשׁ to expose one's life to the greatest danger; Gr. παραβάλλεσθαι τῇ ψυχῇ, II. ix. 322 (whence the Lat. *parabolanus*).—(b) הַשְּׁלִיךְ אַחֲרָיו Psalm 50:17, and אַחֲרֵי נֶפֶשׁ to cast (anything) behind one, behind one's back, i.e. to neglect, to despise, 1 Ki. 14:9; Neh. 9:26; Isa. 38:17; Eze. 23:35. (As to the same phrase in Arabic, see my Comment. on Isa. loc. cit.)—(c) הַשְּׁלִיךְ עָלַי to cast anything upon God, i.e. to commit to his care, Ps. 55:23 (compare 37:5).—(d) הַשְּׁלִיךְ מִן הַמַּלְאָכִים פָּנָיו God has rejected or expelled any one from his presence, i.e. he has rejected him, cast him off, 2 Ki. 13:23; 17:20; 24:20; 2 Ch. 7:20; Jer. 7:15.

(2) *to cast down, to overthrow*, as a house, Jer. 9:18. Metaph. Job 18:7, וְתִשְׁלִיכֵהוּ עֲצָתוֹ “and his own counsel shall cast him down.”

HOPHAL הִשְׁלַח and הִשְׁלַח—(1) *to be cast, to be thrown, to be cast out*, Isa. 14:19 (where we must not join, “thou art cast out from thy sepulchre,” but, “thou art cast out without thy sepulchre,” i.e. which was thy due); followed by בְּ and אֵל of place 2 Sa. 20:21; Jer. 14:16; Eze. 16:5; followed by לְ to be cast forth (delivered) to any one, Jer. 36:30. Metaph. Ps. 22:11, עָלִיד הַשְּׁלִיכֵתִי מִרָחֵם “I was cast upon thee from the womb,” i.e. I committed my affairs to thee.

(2) pass. of Hiphil No. 2, Dan. 8:11. Hence—

שֶׁלַח m. Lev. 11:17; Deu. 14:17, an aquatic bird, LXX. καταράκτης, al. καταρράκτης, i.e. a species of pelican, which casts itself down from the highest rocks into the water (*Pelecanus Bassanus*, Linn.). Vulg. *mergulus*; Syr. and Ch. fish-catcher. Compare Bochart, Hieroz. part ii. lib. ii. cap. xxi.; Oedmann, Verm. Sammlungen aus der Naturkunde, iii. page 68: and—

שֶׁלַח f.—(1) *a cutting down* (pr. overturning, casting down) of a tree, Isa. 6:13.

(2) [Shallecheth] pr. n. of a gate of the temple, 1 Chr. 26:16.

שָׁלַל—(1) i. q. Arab. سَلَّ TO DRAW, TO DRAW OUT, Ruth 2:16; compare נָשַׁל and שָׁלַח No. III.

(2) *to strip off, to spoil*. (To this answer σῦλον, σκύλον, σκύλον *spolium*, and σιλάω, σιλεύω, σκυλεύω, *spolion*, also σκύλλω to draw off the skin, σίλλον ap. Hesych. funis). Constr. followed by an acc. of the thing, Eze. 26:12; and of the person spoiled, Eze. 39:10; Hab. 2:8; Zec. 2:12; שָׁלַל שָׁלַל to take prey. Isa. 10:6; Eze. 29:19. It sometimes follows the analogy of a regular verb, sometimes that of verbs עָע, as שָׁלַל, שָׁלַל, שָׁלַל; inf. שָׁלַל and שָׁל, fut. יִשָּׁל.

HITHPOEL הִשְׁתַּלַּל (an Aram. form) for הִשְׁתַּלַּח to be spoiled, Ps. 76:6; Isa. 59:15. Hence שָׁלַל and—

שָׁלַל m.—(1) *spoil, and gener. prey, booty*, Gen. 49:27; Ex. 15:9; and frequently; used also of cattle taken as booty, 1 Sa. 15:19; שָׁלַל David's spoil, i.e. taken by David, 1 Sam. 30:20; שָׁלַל to divide prey, Gen. 49:27; Ps. 68:13; Jer. 21:9; הָיָה לוֹ בְּנֶפֶשׁ לְשָׁלַל “his life shall be to him for booty,” i.e. he shall be preserved alive, Jer. 38:2; 39:18. Once for אִישׁ שָׁלַל a spoiler, warrior, Jud. 5:30.

(2) *gain* (Ausbeute) Pro. 31:11.

שָׁלַם fut. יִשָּׁלַם—(1) TO BE WHOLE, SOUND, SAFE.

(Arab. سَلِم id. Kindred is the root, שָׁלַם, שָׁלַח.) Job 9:4; “who has set himself against him וְיִשָּׁלַם and continued safe?” Job 22:21.

(2) *to be completed, finished*, of a building, 1 Ki. 7:51; Neh. 6:15; used of time, Isa. 60:20.

(3) denom. from שָׁלוֹם *to have peace, friendship* with any one. Part. שָׁלֵם [Psa. 7:5] “my friend” i. q. אִישׁ שָׁלֵם Ps. 41:10. Part. pass. שָׁלוֹם peaceable. 2 Sam. 20:19; see Pual No. 3.

PIEL, שָׁלַם and שָׁלַם—(1) *to make secure, to keep safe*, Job 8:6.

(2) *to complete, to finish* (a building) 1 Kings 9:25.



(3) *to restore*, as something purloined, Ex. 21:36; something owed, Ps. 37:21; 2 Ki. 4:7; *to pay*, as vows, Psalm 50:14; sacrifices, Hos. 14:3; and figuratively, *to impart* comfort, Isa. 57:18.

(4) *to requite, to recompense*, followed by a dat. of pers. Jud. 1:7; 2 Ki. 9:26; Psa. 62:13; followed by an acc. of thing, Jer. 16:18; 32:18; followed by both cases, as לְשֹׁלֵם נְמוּלוֹ (see נְמוּלוֹ No. 1), also לְפָנָיו בְּמַעֲשָׁיו to recompense to any one according to his works, Ps. 62:13; Jer. 50:29. There also follows (although rarely) an acc. of the person to whom any thing is paid (Germ. jemanden bezahlen). Psalm 31:24; Pro. 13:21; וְאַתְּ צִדִּיקִים יְשָׁשׁוּכ׃ “but prosperity rewards (pr. bezalet) the righteous,” prosperity is their reward. Ps. 35:12.

PUAL — (1) pass. of Piel No. 3, *to be paid or performed* (used of a vow) Ps. 65:2.

(2) *to be recompensed*, Jer. 18:20; also *to receive the reward* (of deeds) Pro. 11:31; הו צדקס "behold there is a reward for the righteous in the earth, much more for the ungodly and sinner." Pro. 13:13.

(3) *to live friendly*, i. q. Kal No. 3. Part. מִשְׁלֵם  
the friend (of God), i. e. Israel [Christ], Isa. 42:19;  
parall. עֶבֶר יְהוָה compare Hiphil No. 2.

HIPHIL—(1) *to complete, to execute*, Job 23:14; Isa. 44:26, 28; *to make an end of a thing*, Isaiah 38:12, 13.

(2) *to make peace* with any one (Arab *سالم* id.); followed by *סָלַם* Josh. 10:1, 4; followed by *סָלַם* Deut. 20:12; 1 Ki. 22:45; but followed by *סָלַם* *to submit oneself* by a treaty of peace, Josh. 11:19 (Compare Arab. *سلم* Conj. IV., *to submit oneself to the dominion of any one; specially to commit one's affairs to God*; followed by *إلى*; whence *اسلام* obedience or submission to God and to Mahomet; hence true religion, meaning Mahometanism).

(3) causat., *to make any one a friend*, Pro. 16:7.  
HOPHAL, *to be a friend* to any one; followed by  
Job 5:23.

Derivatives, שְׁלוּם, שְׁלָמוֹת, שְׁלֵמוֹת, שְׁלֵמָה, and  
pr. n. מִשְׁלָּמָה, מִשְׁלָּמוֹת, שְׁלָמָה, מִשְׁלָּמָה.

שָׁלַם Chald., *to complete, to finish* (a work).  
Part. pass. שָׁלֵם finished, Ezr. 5:16.

APHEL—(1) *to make an end*, Dan. 5:26.

(2) to restore, Ezr. 7:19.  
 נְשִׁלָּם m., Chald. i. q. Hebr. נְשִׁלָּם *welfare, peace*,  
 Ezr. 5:7; Dan. 3:31; 6:26.

שָׁלֵם m. שְׁלֵמָה f. adj.—(1) *whole, perfect*,—(a)

i.e. of full and just number and measure, **מִן שְׁלֵמָה**  
 a just weight, Deut. 25:15; compare Gen. 15:16  
 (where it is used of a full and just measure of sins);  
**גְּלוּת שְׁלֵמָה** a full number of captives, Am. 1:6, 9.—

(b) *sound, safe*, Genesis 33:18; of an army, Nah. 1:12. אֲבָנִים שְׁלֵמוֹת are stones which have been untouched, are unviolated by iron, i. e. rough, unbewn Deut. 27:6; 1 Ki. 6:7.

(2) *completed, finished*, 2 Ch. 8:16.

(3) *cherishing peace and friendship* (see the root in Pual, Hiphil, Hophal). Gen. 34:21, שָׁלֵם אִתָּנוּ "they live peaceably with us;" specially יְהוָה שָׁלֵם עִם devoted to God, at peace with him, 1 Ki. 8:61; 11:4; 15:3, 14; and without these words, 2 Kings 20:3; 1 Ch. 28:9; 2 Ch. 15:17. Compare

Hiphil No. 2; (also <sup>سوم</sup> ~~موسم~~ devoted to God and to Ma-  
homet, one who professes the Mahometan religion.)

(4) [*Salem, Shalem*], pr. n. i. q. ירושלם *Jerusalem*, as to the etymology of which, see p. CCCLXVII, A, Gen. 14:18; Ps. 76:2. Josephus (*Antiq.* i. 10, § 2), *τὴν μὲντοι Σόλυμα ὕστερον ἐκάλεσαν Ἱεροσόλυμα*. See Relandi *Palestina*, p. 976. (Arab. شلم, شلم id.).

שָׁלַם m. — (1) prop. *retribution, remuneration*  
*reward* (see the root in Piel No. 4); hence *thanks-*  
*giving*. וְזֶכֶד שְׁלָמִים a eucharistic sacrifice, offered  
in giving thanks, Lev. 3:1, seqq.; 7:11, seqq.; Nu.  
7:17, seqq. וְזֶכֶד תְּהִלָּה Levit. 7:13, 15, a sacri-  
fice offered in praising God and giving thanks  
Hence —

(2) such a sacrifice, Am. 5:22; plur. זָבָחִים Levit. 7:20; 9:4; also in a wider signification used of sacrifices offered in distress, Jud. 20:26; 21:4.

שָׁלַם m.—(1) *retribution*, Deut. 32:35.

(2) [*Shillem*], pr. n. of a son of Naphtali, Gen. 46:24; called, 1 Ch. 7:13, שִׁלֵּם. Patron. שִׁלְמִי Num. 26:49.

שָׁלוֹם and שָׁלָם m. id., Hos. 9:7; Mic. 7:3; plur. Isa. 34:8.

שָׁלֵם ("retribution"), pr. n. *Shallum*, borne by—(1) a king of the kingdom of Israel (773, 772, B.C.), 2 Ki. 15: 10—15.—(2) a king of Judah, the son of Josiah and younger brother of kings Jehoiakim and Zedekiah; prob. the same as יְהוֹאָחָז No. 2, Jer. 22: 11; see Rosenm. on the passage.—(3) the husband of Huldah the prophetess, 2 Kings 22: 14.—(4) other men, Ezr. 2: 42; 7: 2; 10: 24, 42; Neh. 3: 12; 7: 45; 1 Ch. 2: 40, etc.

שלמה f. i. q. <sup>שָׁלַם</sup> *retribution, penalty*, Psa. 91:8.

שלמה ("peaceable," from שָׁלַם with the addition of the syllable הִ i. q. י, ה compare 1 Ch. 22:9) pr. n. Solomon, the tenth son of David (1 Ch. 3:5; compare 2 Sam. 3:5), born of Bathsheba; his father's successor, and the third king of the Israelites (1005—975, B. C.); very celebrated for his riches, splendour, and wisdom; see 1 Ki. 2—11; 1 Ch. 23; 2 Ch. 1—9; Prov. 1:1; Cant. 1:1. LXX. Σαλωμών; called by Josephus, and in N. T., Σολομών.

שלמי *Shalmi*, pr. n. m. Ezr. 2:46.]

שלמי ("peaceful"), [*Shelomi*], pr. n. m. Nu. 34:27.

שלמיהל ("friend of God"), [*Shelumiel*], pr. n. m. Num. 1:6; 2:12.

שלמיהו (i. q. מְשַׁלְמֶה), [*Shelemiah*], pr. n. m. 1 Ch. 26:14.

שלמית ("peaceful," and neut. "love of peace"), [*Shelomith*], pr. n. — (1) f. — (a) Lev. 24:11. — (b) 1 Ch. 3:19.

(2) m. — (a) a son of Rehoboam, 2 Ch. 11:20. — (b) Ezr. 8:10. — (c, d, e) 1 Ch. 23:9, 18; 26:25.

שלמן Hos. 10:14; fully שְׁלֹמְנָאֶסֶר 2 Ki. 17:3; 18:9 (compare Pers. شمران *verecundus erga ignem*), [*Shalman, Shalmaneser*], pr. n. of a very powerful king of Assyria (734—16 B. C.), who, B. C. 722, led away [some of the] ten tribes captive. Vulg. *Salmanassar*.

שלמנים m. pl. *gifts, bribes*, with which any one is corrupted, Isa. 1:23, see the root, Piel No. 4.

שלף fut. <sup>שָׁלַף</sup> — (1) TO DRAW OUT (Ch. id., kindred to שָׁלַל No. II., שָׁלַל, as a weapon from a wound, Job 20:25; a sword from its sheath, to draw the sword, Num. 22:23, 31; Josh. 5:13, שָׁלַף "a thousand men drawing the sword," i. e. armed, Jud. 8:10; 20:2, 15, 17, 46; 2 Sa. 24:9.

(2) to draw off a shoe, Ruth 4:7, 8.

(3) to pluck off, or up, grass, Ps. 129:6.

שלף [*Sheleph*], pr. n. of a tribe of Arabia Felix, Gen. 10:26; 1 Ch. 1:20; perhaps Σαλαπηνοί, mentioned by Ptolemy (vi. 7), amongst the tribes of the interior.

שלש & שלוש const. שלש, before Makk. שלש (Ex. 21:11) f. and שלשה const. שלשה m.

(1) THREE (Arab. ثَلَاث f. ثَلَاث m. Aram. תְּלַת. Amongst the Indo-Germ. languages the primary form appears to be retained in the Zendic *teshro*, whence with the letters transposed are both the Aram. *telât*, and Gr. Lat. *τρεις, tres*. The Sanscr. has the abbreviated *tri*.) Ex. gr. שלוש שָׁנִים three years, Gen. 11:13; שלוש עָרִים three cities, Joshua 21:32; שלשה בָּנִים three sons, Genesis 6:10; שלשה חֳדָשִׁים three months, whence בְּמִשְׁלַשׁ חֳדָשִׁים about after three months, Genesis 38:24 (where מִן is prefixed, for מִשְׁלַשׁ, and not formative, see מן page cccclxxxiv, A). בְּשָׁנַת שְׁלֹשׁ in the third year (pr. im Jahre drey), 2 Kings 18:1. שלש עָשָׂר thirteen, f. Josh. 19:6; 21:4; שלשה עָשָׂר m. Nu. 29:13. With suff. שלשָׁתֶּם you three; שְׁלֹשָׁתָם those three, Num. 12:4.

(2) *thrice*, Job 33:29.

Plur. שלשים comm. *thirty*, Gen. 5:16; also *thirtieth*, 1 Ki. 16:23, 29.

Derivatives, שלש, שלשום, שלשית, שלשית.

שלש ("triad"), [*Shelesh*], pr. n. m. 1 Chron 7:35.

שלש see שלש.

שלש PIEL (denom. from שָׁלַשׁ) — (1) *to divide into three parts*, Deu. 19:3.

(2) *to do any thing the third time*, 1 Ki. 18:34.

(3) *to do on the third day*. 1 Sa. 20:19, וְשָׁלֶשֶׁת יָמִים "and on the third day come down."

PUAL, part. מְשַׁלֵּשׁ — (1) *threefold*, Ecc. 4:12; Eze. 42:6.

(2) *of the third year*, Gen. 15:9.

שלשים m. plur. *descendants of the third generation, great-grandchildren*, Ex. 20:5; 34:7. בְּנֵי שְׁלֹשִׁים Gen. 50:23, children of great grandchildren, i. q. אֲבִנָּהוֹת abnepotes. Some have incorrectly taken שְׁלֹשִׁים for the grandchildren themselves, who are called בְּנֵי בְנֵים, and in Ex. 34:7, they are expressly distinguished from these; (in Ex. 20:5, grandchildren, i. e. בְּנֵי בְנֵים do not appear to be mentioned).

שלשה [*Shalisha*], pr. name of a region near Mount Ephraim, 1 Sam. 9:4; in which there appears to have been situated the town בְּעַל-שָׁלֶשֶׁה 2 Ki. 4:42. This is called by Eusebius Beth-Shalisha, and is said by him to be fifteen Roman miles north of Diospolis.

שלש ("triad"), [*Shilshah*], pr. n. m., 1 Chron 7:37.



שָׁלוֹם and שְׁמוּעָה adv. (comp. of שָׁלוֹם = שָׁלוֹם and יוֹם, *the day before yesterday*, Prov. 22:20 [כתב]; elsewhere always joined with תְּמוּל; as תְּמוּל שָׁלוֹם yesterday (and) the third day, Ex. 5:8; and יוֹם אֶתְמוּל נָם שָׁלוֹם 2 Sam. 5:2, heretofore, formerly. as before-time, Gen. 31:2; 2 Ki. 13:5. מִתְּמוּל in time past, Deut. 19:6; Josh. 20:5.

שְׁמֹאלִי [Shealtiel], see שְׁמֹאלִי.

שָׁמָּה adv., THERE (Arab. <sup>هنا</sup> and of time <sup>ثم</sup>; Chald. <sup>הנה</sup>; Syriac <sup>ܗܢܐ</sup>). A trace of another form שָׁם = שָׁם is found in the pr. n. שָׁם Ex. 2:22, as to which see p. CLXXXII, A. In the Indo-Germanic languages there answer to this, Gr. *την*, *tunc*; Lat. *tum* (*tunc*; compare *num*, *nunc*); Anglosax. *thænne*; whence the English *then*; Germ. *dann*; all of which are applied to time; see No. 2). It is used—

(1) pr. of place,—(a) i. q. *eo loco*, *ἐκεῖ*. Gen. 2:8, 12; 11:2, 31; 12:7, 8, 10; 13:4, 18; and so very often. When preceded by a relative, שָׁמָּה *where*, Exod. 20:21; commonly with one or more words between, שָׁמָּה—שָׁמָּה Gen. 13:3; 2 Sam. 15:21. שָׁמָּה—שָׁמָּה here, there, Isa. 28:10.—(b) after verbs of motion, i. q. *thither* (like *ἐκεῖ* for *ἐκεῖσε*), 1 Sam. 2:14; 2 Ki. 19:32; whence שָׁמָּה—שָׁמָּה *whither*, 1 Ki. 18:10; Jer. 19:14.

(2) used of time, *at that time*, *then* (like the Gr. *ἐκεῖ*, Lat. *ibi*, *illico*, compare the above remarks on the traces of this word in other languages), Ps. 14:5; 132:17; Jud. 5:11.

(3) i. q. *therein*, *in that thing*, Hos. 6:7, “they have transgressed the covenant, בִּי שָׁמָּה *therein* (barin, in diesem Stüde) they have rebelled against me.”

With <sup>ה</sup> parag. שָׁמָּה (read *shammah*)—(a) *thither*, Gen. 19:20; 23:13; Isa. 34:15 (where we must render, “thither shall she place her nest,” etc., comp. Ps. 122:5; Ex. 29:42).—(b) i. q. שָׁמָּה *there* (so that <sup>ה</sup> has a mere demonstrative power), Jer. 18:2. After a relative, שָׁמָּה—שָׁמָּה *whither*, Gen. 20:13; rarely *where*, 2 Ki. 23:8.

With pref. מִשָּׁם *thence*—(1) of place, Gen. 2:10; 11:8, 9; 1 Sam. 4:4. מִשָּׁם—שָׁמָּה *whence*, Deut. 9:18.

(2) used of time, Hos. 2:17.

(3) i. q. *from that thing*, *whence*, like the Lat. *inde* (*unde*), Genesis 3:23, “that he might till the ground מִשָּׁם שָׁמָּה *whence* (out of which) he had been taken;” 1 Ki. 17:13, גַּעֲשִׂי לִי מִשָּׁם עֵנָה, “make

me thence (out of that meal) a cake;” Ezr. 5:3. Pleonastically, Gen. 49:24. מִשָּׁם רֵעָה אֶבֶן יִשְׂרָאֵל “from thence (borthen), from the shepherd, the stone of Israel (comes),” etc.

שָׁמָּה constr. שָׁמָּה, sometimes followed by Makk. שָׁמָּה, with suff. שָׁמָּה, שָׁמָּה, pl. שָׁמָּה, constr. שָׁמָּה m. (once f. Cant. 1:3, see <sup>רוק</sup> Hophal).

(1) NAME. (Arab. <sup>اسم</sup>, more rarely <sup>سيم</sup>, Eth. <sup>ጸም</sup>; but Ch. שָׁם id. I regard this word as primitive, and prop. as denoting *σημα*, *signum*, although kindred to it is the root <sup>נסמ</sup> to mark with a sign, to designate, <sup>סימה</sup> sign, stigma, mark with which any

one is marked. From the noun are derived <sup>סמי</sup>

Conj. II., <sup>מַסְמֵה</sup>, <sup>מַסְמֵה</sup> to name. Some regard שָׁם as shortened from שָׁמַע, by casting away <sup>ע</sup>, comparing the LXX. translator, who not unfrequently renders שָׁמַע, *ὄνομα*. שָׁם in any one's name, i. e. authority, Ex. 5:23; Est. 3:12; שָׁם in the name of Jehovah, by his authority, Jer. 11:21; 26:9; שָׁם by name (ben *ḥamen*), Ex. 33:12; שָׁם by name, 1 Ch. 12:31; Ezr. 10:16. As to the phrases שָׁם <sup>קרא</sup>, <sup>קרא</sup> etc. see <sup>קרא</sup> No. 2, <sup>ה</sup>, No. 3, and Niphal No. 1, 2. Specially it is—(a) *a celebrated name, fame* (like *ὄνομα* and *nomen*). שָׁם Gen. 11:4; Jer. 32:20; and שָׁם לוֹ שָׁם 2 Sam. 7:23, to make for oneself a name, i. e. to acquire fame for oneself; שָׁם famous men, Gen. 6:4; also nobles, Num. 16:2; שָׁם id. 1 Ch. 5:24; and on the other hand, שָׁם בְּנֵי בְלִי שָׁם sons of an ignoble (father), i. e. ignoble themselves, and sprung from an ignoble race, Job 30:8. Hence *glory*, Gen. 9:27, שָׁם “in glorious tents;” [Is not שָׁם here pr. n.] Zeph. 3:19, שָׁם לְהַלְלָהּ “I will make them praised and famous;” verse 20; Deuteron. 26:19.—(b) *a good name, good reputation*, Eccles. 7:1; Proverbs 22:1. When used in a bad sense there is added <sup>ע</sup> Deut. 22:14, 19; Neh. 6:13.—(c) *fame after death, memory*. So in the phrases, *to destroy, to blot out the name* of any person or thing, i. e. so to blot out (a people, a city), that even the name and memory may perish from posterity, Deut. 9:14; 1 Sam. 24:22; 2 Ki. 14:27; Psa. 9:6; Zec. 13:2; also Eccl. 6:4, “its name is covered with darkness” (of an abortion). Hence—(d) *a monument*, by which any one's memory is preserved, 2 Sa. 8:13; Isa. 55:13. [This meaning appears to be very doubtful in both the cited passages.]

(2) שָׁם is—(a) *the celebrated name of God*

the estimation of men concerning God; in the phrase *לְמַעַן שְׁמוֹ* for his name's sake, as his name would lead one to expect; see page cccxcv, B; hence the *glory of God*; *לְמַעַן שְׁמִי* for my name's sake, lest the glory of the divine name should suffer. Isai. 48:9; 1 Ki. 8:41; Ps. 79:9; 106:8; Eze. 20:44. Psalm 138:2, *עַל כָּל שְׁמֶךָ* "above all thy name," above all that can be predicated of thee.—(b) Jehovah, as being called on and praised by men, as *קָרָא בְּשֵׁם* to call on the name of Jehovah, compare under the verb *קָרָא* No. 1, h. Ps. 5:12, *אֲהַבֵּי שְׁמֶךָ* "those who love thy name," i.e. those who delight in thy praise. Ps. 9:11.—(c) the Deity as being present with mortals, i. q. *פָּנֵי יְהוָה*. Ex. 23:21, *בִּי שְׁמִי בְּקִרְבּוֹ* "for my name is in him" (the angel). 1 Ki. 8:29, *יְהוָה יִהְיֶה לְשֵׁמִי* "my name shall be there" (in the temple). 2 Ki. 23:27. 1 Ki. 3:2, "no house had been built to the name of the Lord." 1 Kings 8:17, 20. *שָׂם שְׁמוֹ* to put his name (in any place), i.e. there to fix his abode, see under the verb *שָׂם* and *שָׂבַן*. It is often applied to the aid which God as present vouchsafes to men. Ps. 54:3, "O God! *בְּשֵׁמֶךָ* save us by thy name." Psalm 44:6; 124:8; 89:25; 20:2; Isai. 30:27. Also *שֵׁם* and *הַשֵּׁם* are used absol. of the name of God, Lev. 24:11, 16; Deu. 28:58.

(3) pr. n. *Shem*, the eldest [second] son of Noah, from whom, Gen. 10:22—30, the *Shemitic* nations, i.e. the western nations of Asia, the Persians, Assyrians, Aramæans, and part of the Arabs have sprung. Compare *Gesch. der Hebr. Spr. u. Schr.* F. 5, 6.

Compound pr. n. are *שְׁמִירָמוֹת*, *שְׁמִירָעַד*, *שְׁמוּאֵל*.

*שֵׁם* m. Ch. name, Daniel 4:5; Ezra 5:1; with suff. *שְׁמָה* (from *שָׂם*) Daniel 2:20, 26; 4:5; 5:12; Ezr. 5:14, *וַיְהִיבֵנוּ לְשֵׁשׁבַּצָר* "and they were delivered to Sheshbazzar, which was his name," pr. they were delivered to him whose name was Sheshbazzar. Pl. *שְׁמָהּ* Ezr. 5:4, 10.

*שְׁמָה* ("desert"), [*Shamma*], pr. n. m. 1 Chr. 7:37.

*שְׁמָאֵבָר* (for *שְׁמָאֵבָר* "soaring on high," pr. abstr. q. d. *שְׁמָאֵבָר*, from *שָׂם* = *שָׂמָה* height, and *אֵבָר*), [*Shemeber*], pr. n. of the king of Zeboim, Gen. 14:2.

*שְׁמֵאָה* (perhaps i. q. *שְׁמֵעָה* "fame"), [*Shimeah*], pr. n. m. 1 Ch. 8:32; to which answers in 1 Chron. 9:38 *שְׁמֵעָם* [*Shimeam*].

*שְׁמָרָר* [*Shamgar*], pr. name of a judge of Israel, Jud. 3:31; 5:6. (The etymology is unknown.)

*שָׁמַד* not used in Kal (kindred to *שָׂם*).

HIPHI' *הַשְׁמִיד* TO DESTROY—(a) to lay waste cities, altars, Lev. 26:30; Num. 33:52. More frequently—(b) to destroy persons and peoples, Deut. 1:27; 2:12, 21, 22, 23; Est. 3:6. Inf. *הַשְׁמִיד* subst. destruction, Isa. 14:23.

NIPHAL, pass.—(1) to be laid waste, as a field, Jer. 48:8; hills, Hos. 10:8.

(2) to be destroyed, cut off, of peoples, Deu. 4:26; 28:20; and of individuals, Gen. 34:30; Psalm 37:38.

*שָׁמַד* Ch. APHEL, to destroy, Dan. 7:26.

*שָׁמָה* an unused root. Arab. *سما* to be high; whence *سَمَاء* heaven.

*שָׁמָה* see *שָׂם*.

*שָׁמָה* f. (from the root *שָׂם*)—(1) wasting, desolation, Isa. 5:9; Jer. 2:15; Ps. 73:19.

(2) astonishment, Jer. 8:21; meton. of its object, Deu. 28:37; Jer. 19:8; 25:9, 18; 51:37.

(3) [*Shammah*], pr. n. m.—(a) a son of Raguel, Gen. 36:13, 17.—(b) a son of Jesse, and brother of David, 1 Sa. 16:9; 17:13; called elsewhere *שְׁמָעָה* 2 Sa. 13:3, 32; and *שְׁמָעָה* 1 Chr. 2:13.—(c) 2 Sa. 23:11.—(d) 2 Sa. 23:33.—(e) 2 Sa. 23:25, for which there is *שְׁמוֹת* [*Shammoth*], 1 Ch. 11:27; *שְׁמָהּ* [*Sham huth*], 1 Ch. 27:8.

*שְׁמָהּ* see the prec. No. 3, e.

*שְׁמָהּ* Ch. pl. names, see *שָׂם*.

*שְׁמוּאֵל* pr. n. *Samuel*, [*Shemuel*] (according to 1 Sa. 1:20, i. q. *שָׁמָעָל* "heard of God," unless it be preferred "name of God," taking *שְׁמוֹ* as a sing. const. i. q. *שָׂם*, compare *רָעַ* and *רָעַ*, *מָתַ* and *מָתַ*, *פָּנֵי*, *פָּנֵי* i. q. *פָּנֵה* face [the Scripture derivation of a name must always be the true one]).—(1) the name of a very celebrated judge and prophet of the Hebrews, the son of Elkanah, of the tribe of Ephraim (1 Sam. 1:1) [this is wholly incorrect; he was a Levite].—(2) Another of the same name, also the son of Elkanah, grandfather of Heman, 1 Chr. 6:13, 18, who is mentioned among the Levites and singers. [But this is the same person as No. 1.]—(3) Nu. 34:20.—(4) 1 Ch. 7:2.

*שְׁמוּעָה* see *שְׁמֵעָה* No. 1.

*שְׁמוּעָה* & *שְׁמֵעָה* prop. that which is heard; hence—

(1) a message, tidings, 1 Sa. 4:19; whether joyful, Prov. 15:30; 25:25; or sorrowful, Jer. 43:23;



Psa. 112:7; Jer. 10:22; especially a message sent from God, Isa. 53:1; Jer. 49:14; hence—

(2) i. q. *instruction, teaching, doctrine*, Isaiah 28:9.

(3) *rumour*, 2 Ch. 9:6.

שְׁמִיר see שְׁמִיר.

שָׁמַט—(1) pr. i. q. שָׁמַט TO SMITE, TO STRIKE; also, to cast, to throw down, compare Arab. شمس

to strike, to thrust, and to urge on a beast violently. (To this answers the Germ. vulg. schmeißen, to strike and to cast; Anglo-Sax. smitan; Engl. to smite; rejecting the sibilant, mittere.) Hence—(a) 2 Sa. 6:6, כִּי נִשְׁמַט הַבָּקָר “for the oxen kicked,” were restive (die Rinder schlugen, schmeißen aus). Vulg. calcitrabant. The other interpretations of this passage are discussed by Bochart, Hieroz. t. i. page 372.—(b) to cast, to throw down (any one from a window into the street), 2 Ki. 9:33.

(2) to fall, to let lie—(a) a field untilled, Exod. 23:11.—(b) to remit a debt, Deut. 15:2.—(c) followed by לוֹ to desist from anything, Jer. 17:4.

NIPHAL, pass. of Kal No. 1, to be cast down, precipitated (from a rock), Ps. 141:6.

HIFIL, i. q. Kal No. 2, b, to remit, Deut. 15:3. Hence—

שְׁמִיטָה fem. remission, release, Deut. 15:1, 2. שְׁנַת הַשְּׁמִיטָה the year of remission, i. e. the year of jubilee, in which debts were to be remitted, Deut. 15:9; 31:10.

שָׁמִי (“laid waste”), [Shammar], pr. n. m.—1 Ch. 2:28.—(2) 1 Ch. 2:44.—(3) 1 Ch. 4:17.

שְׁמִידָע (“fame of wisdom”), [Shemida], pr. n. of a son of Gilead, Num. 26:32; Josh. 17:2; 1 Ch. 7:19. Patron. שְׁמִידָע Num. loc. cit.

שְׁמַיִם const. שָׁמַיִם pl. m. heaven (from the unused sing. שָׁמַי, Arab. سماء, Aeth. ሰማይ, from the root שָׁמַי i. e. firmament (רָמַי which see) which seems to be spread out like a vault over the globe, as supported on foundations and columns (2 Sam. 22:8; Job 26:11), whence the rain is let down as through doors or flood-gates (Psa. 78:23; compare Gen. 28:17, and אֲרָבוֹת) and above which the abode of God and the angels was supposed to be, Ps. 2:4; Gen. 28:17; Deut. 33:26. With ה local, הַשְּׁמַיִם towards heaven, Gen. 15:5; 28:12; in which sense it is also put in acc. הַשְּׁמַיִם, שָׁמַיִם 1 Sam. 5:12; Psa. 139:8; and תַּחַת הַשְּׁמַיִם Exod. 9:23; תַּחַת הַשְּׁמַיִם on earth, Eccles. 1:13; 3:3; 3:1; compare (תַּחַת הַשְּׁמַיִם)

in the whole earth) Job 28:24; 37:3; 41:3; שְׁמַיִם וְשָׁמַיִם heaven and the heaven of heavens, i. e. all the spaces of heaven, however vast and infinite, Deut. 10:14; 1 Ki. 8:27; וְהָאָרֶץ הַשְּׁמַיִם heaven and earth, i. e. mundus universus, Gen. 1:1; 2:1; 14:19, 22. In the later books of the Old Test. Jehovah is often called אֱלֹהֵי הַשְּׁמַיִם the God of heaven (see Chald.) 2 Chr. 36:23; Ezr. 1:2; Neh. 1:4, 5; 2:4, 20; Ps. 136:26; Jon. 1:9; compare אֱלֹהֵי הַשְּׁמַיִם Gen. 24:7.

שְׁמַיִם emphat. שְׁמַיִם Chald. id. Dan. 4:8, 10; 7:2. Sometimes used for the inhabitants of heaven, i. e. God with the angels who govern the world [angels being only his ministers], Dan. 4:23 (compare as to this usage in Jewish writing and classical authors, Fessellii Advers. S. p. 349. Wetstein on Mat. 21:25). אֱלֹהֵי הַשְּׁמַיִם the God of heaven (see above Hebr.) Dan. 2:18, 37; Ezr. 5:11, 12; 6:9, 10; comp. Tob. 10:12; Apoc. 11:13.

שְׁמִינִי m. שְׁמִינִית f. ordinal (from שְׁמִנָּה eighth, Ex. 22:29; Lev. 9:1, etc. Fem. שְׁמִינִית octave, in music a word denoting the lowest and gravest note sung by men's voices (basso), opp. to עֲלִמֹרֶת (which see); see 1 Ch. 15:21, and Psalm 6:1; 12:1 (where some incorrectly understand an instrument).

שְׁמִיר m.—(1) a sharp point (see שְׁמִיר No. II.), hence thorn, collect. thorns, Isa. 5:6; 7:23, 24, 25; 9:17; 32:13; metaph. used of enemies, Isa. 10:17; 27:4 (Arab. سمر coll. سمر is the Egyptian thorn, a thorn-tree).

(2) diamond, so called from its cutting and perforating (as the point of a stylus was made of diamonds Jer. 17:1), Eze. 3:9; Zec. 7:12. (Arab. سمار id. We may, perhaps, compare Gr. σμῆρις, σμῆρις, i. e. diamond dust, which was used in polishing. Bohlen considers the word to be of Indian origin, comparing asmûra, a stone which eats away, used of gems, iron.)

(3) [Shamir] pr. n.—(a) of a town in the tribe of Judah, Josh. 15:48.—(b) of a town in mount Ephraim, Jud. 10:1, 2.—(c) 1 Ch. 24:24; קרי where the שְׁמִיר has כתיב.

שְׁמִירָמוֹת (“most high name,” or “most high heaven,” Semiramis?) [Shemiramoth], pr. n. m. 1 Chr. 15:18, 20; 16:5; 2 Chr. 17:8.

שְׁמַלִי [Shamlai], pr. n. m. Ezr. 2:46; כתיב.

**שָׁמָּה** fut. יִשָּׁמָּה pl. יִשְׁמֻּהוּ (fut. A יִשָּׁמָּה see under the root שָׁמָּה.)

(1) *to be astonished* (the primary idea is that of silence, being put to silence, compare the kindred roots שָׁמָּה and שָׁמָּה see p. CCH, B), 1 Ki. 9:8; Jer. 18:16; followed by עַל (because of any thing) Isaiah 52:14; Jer. 2:12. As to the passage 2 Chr. 7:21, see ? A, No. 2.

(2) *to be laid waste, desolated* (as places laid waste are silent and quiet, whereas in those that are inhabited there is noise) Eze. 33:28; 35:12, 15. Part. שָׁמָּה *laid waste*, Lam. 1:4; 3:11; used of persons *wasted, destroyed*, ibid. 1:13, 16; *solitary*, 2 Sam. 13:20; Isa. 54:1. Plur. f. שְׁמֻמָּה *places laid waste, ruins*, Isaiah 61:4; Daniel 9:18, 26.

(3) trans. *to lay waste, to make desolate*; Ez. 36:3, שָׁמָּה יִשְׁמָה וְשָׁמָה אֶתְכֶם “because that they made you desolate, and gape after you” (where שָׁמָה is a noun verbal pl. for infinit.). Part. שְׁמֻמָּה *the desolator* (i.e. Antiochus Epiphanes [?]), Dan. 9:27. שְׁמֻמָּה (פָּשַׁע הַשָּׁמָה), ibid. 8:13, the sin of the desolator, and שְׁמֻמָּה abomination of the desolator, Dan. 12:11, i. q. βδέλυγμα ἐρημώσεως, 1 Macc. 1:54; 6:7 (either the altar or the idol which Antiochus caused to be erected over the altar of the temple at Jerusalem.) [But see, Matt. 24:15, as to the “abomination of desolation,” as something even then unfulfilled].

NIPHAL שָׁמָּה.—(1) i. q. Kal No. 1, *to be astonished*, Jer. 4:9; followed by עַל Job 18:20.

(2) i. q. Kal No. 2, *to be laid waste*, Jer. 12:11; *to be destroyed* (used of persons), Lam. 4:5; *to be desolate, solitary* (as a way), Lev. 26:22; Isaiah 33:8.

POEL.—(1) i. q. Kal No. 1. *to be astonished*, Ezr. 9:3.

(2) part. שְׁמֻמָּה *a desolator*, Dan. 9:27; 11:31.

HIPHAL שָׁמָּה, fut. יִשְׁמָה, inf. הִשְׁמִים, part. מְשֻׁמָּה.—causat. of Kal No. 1, *to astonish*, Ezekiel 32:10, intrans. *to be astonished, stunned*, Eze. 3:15; followed by עַל Mic. 6:13.

(2) i. q. Kal No. 3, *to lay waste*, as a land, Lev. 26:31, 32; Eze. 30:12, 14.

HOPHAL שָׁמָּה (read hōsham, for שָׁמָה, which is found in some copies), plur. הִשְׁמִים.—(1) *to be astonished*, Job 21:5.

(2) *to be laid waste*, Lev. 26:34, 35, 43.

HITHPOEL הִשְׁתֻּמָּה but the fut. once יִשְׁמָה Eccl. 7:16.—(1) *to be astonished*, Isa. 59:16; 63:5; *to be confounded*, Dan. 8:27; *to be disheartened*, Ps. 143:4.

(3) *to lay oneself waste, to destroy oneself*. Ecc. 1:1.

Derivatives, שְׁמָה, שְׁמָה, שְׁמָה, and the pr. n. שְׁמָה, שְׁמָה.

**שָׁמָּה** Ch. HITHPOEL הִשְׁתֻּמָּה *to be astonished*, Dan. 4:16.

**שָׁמָּה** m. adj. *wasted, desolate*, Dan. 9:17.

**שְׁמֻמָּה** f.—(1) *astonishment*, Eze. 7:27.

(2) *desolation, desert*, Isai. 1:7. מְדִבְרָ שְׁמֻמָּה a waste desert, Jer. 12:10. שְׁמֻמָּה וְיִמְשָׁקָה a waste and desolation, Eze. 33:28, 29; 35:3.

**שְׁמֻמָּה** f. (for שְׁמֻמָּה), id. Eze. 35:7, 9.

**שְׁמֻמָּה** m. *astonishment, amazement*, Ezekiel 4:16; 12:19.

**שָׁמָּה** or **שָׁמָּה** fut. יִשְׁמָה. TO BE FAT, TO BE FATTENED, Deu. 32:15; Jer. 5:28. (Arab. سمين id.)

HIPHAL—(1) *to cover, to cover with fat*, metaph. i.e. to cover over the heart as it were with fat, to render it callous so as not to heed the words of the prophet, Isa. 6:10.

(2) *to be fattened*, pr. to make fat, to produce it from oneself, Neh. 9:25.

Derivatives, שְׁמָה, שְׁמָה, שְׁמָה, and pr. n. מְשֻׁמָּה.

**שָׁמָּה** m. שְׁמָה f. *fat*, Isa. 30:23; used of a robust man, Jud. 3:29 (see מְשֻׁמָּה); of a land, Num. 13:20; of bread, Gen. 49:20.

**שָׁמָּה** m. suff. שְׁמָה, plur. שְׁמָה.—(1) *fat, fatness*, Ps. 109:24. מִשְׁתָּה שְׁמָה a feast of fat things, Isa. 25:6; 10:27, וְיִכָּל עַל כִּפְיָ שְׁמָה “and the yoke (of Israel) is broken because of fatness,” a metaphor taken from a fat bull that casts off and breaks the yoke (compare Deu. 32:15; Hos. 4:16); also *fruitfulness of the earth*. יִשְׁמָה a very fertile valley, Isa. 28:1.

(2) *oil*, Gen. 28:18. עֵין שְׁמָה an oleaster (differing from עֵין an olive tree), Neh. 8:15; 1 Ki. 6:23.

(3) *spiced oil*, i.e. ointment, Ps. 133:2; Prov. 21:17; Isa. 1:6.

**שְׁמָה** m. pl. *fatnesses* (of the earth), i.e. fertile meadows. Gen. 27:28, “God give thee מְשֻׁמָּה מְדִבְרָיָה fertile meadows,” pr. of fertile meadows, (in the other hemistich, מִשְׁלַח הַדֶּשֶׁל of the dew of heaven), but Gen. 27:39, וְהָיָה מְשֻׁמָּה הָאָרֶץ “without [?] the fatness of the earth shall be thy dwelling” (parall. מְשֻׁמָּה). In both these places מְשֻׁמָּה is for מְשֻׁמָּה, there is a play of words in the double uses



of the particle **מן**, which in verse 28 must be taken in a partitive sense (see **מן** No. 1); in verse 39 in a privative sense [?] (see **מן** No. 3, b).

**שְׁמִינָה** f. and **שְׁמִינָה** m. eight. (Arab. ثمانية id.) Jud. 3:8; Nu. 29:29; 2:24. Pl. **שְׁמִינִים** comm. eighty, Gen. 5:25, 26, 28, etc. Derivative, **שְׁמִינִי**.

**שָׁמַע** and **שָׁמַע**—(1) TO HEAR (Syr., Ch. id., Arab. سَمِعَ, Æth. ሰማ), Gen. 18:10; Isa. 6:9;

with an acc. of thing, Gen. 3:10; 24:52; Ex. 2:15; and of pers. speaking, Gen. 37:17; 1 Sam. 17:28; followed by **כִּי** and a whole sentence, Gen. 42:2; 2 Sam. 11:26. Specially—(a) to listen (anhören, zuhören), to attend to any person or thing, followed by an acc. Gen. 23:8, 11, 15; Ecc. 7:5; **אֶל** 1 Ki. 12:15; Isa. 46:3, 12; **לְ** Job 31:35; followed by **כִּי** Job 37:2; but **שָׁמַע** is commonly to hear any thing, *testis auribus fuit* (Plaut.), etwas mit anhören, Gen. 27:5; Job 15:8; also, to hear with pleasure, 2 Sam. 19:36; Ps. 92:12.—(b) to hear and answer (used of God), followed by an acc. Gen. 17:20; Psa. 10:17; 54:4; followed by **אֶל** Gen. 16:11; 30:22; **קוֹל** Den. 33:7; Ps. 5:4; 18:7; 27:7; 28:2; 64:2; Lam. 3:56; **בְּקוֹל** Gen. 30:6; Deut. 1:45; **אֶל קוֹל** Gen. 21:17. Sometimes also with **לְ** of the object, Gen. 17:20.—(c) to obey, to give heed, Ex. 24:7; Isa. 1:19; followed by **אֶל** Gen. 28:7; 39:10; Deut. 18:19; Josh. 1:17; **לְ** Num. 14:27; **בְּקוֹל** Gen. 27:13; Exod. 18:19; Deut. 26:14; 2 Sam. 12:18; **לְקוֹל** Gen. 3:17; Jud. 2:20; Ps. 58:6.

(2) to understand things heard, Gen. 11:7; 42:23. **לֵב שָׁמַע** an understanding heart, 1 Ki. 3:9. But **אִישׁ שָׁמַע** Prov. 21:28 is, "a man who (truly) heard," a faithful witness, as opp. to a false witness. NIPHAL—(1) to be heard, 1 Sa. 1:13; followed by **לְ** (by any one), Neh. 6:1, 7. To be heard is also used for to be regarded, to be cared for, Ecc. 9:16; to be heard and answered, Dan. 10:12, comp. 2 Ch. 30:27.

(2) to render obedience, to obey, Ps. 18:45.

(3) to be understood, Ps. 19:4.

PIEL, to cause to hear, i.e. to call, i. q. Hiphil No. 3; with an acc. of pers. and **לְ** of thing to which any one is called. 1 Sam. 15:4. "and Saul called all the people to war." 1 Sa. 23:8.

HIPHIL—(1) to cause to hear, let hear, as one's own voice, Jud. 18:25; Cant. 2:14 (to cause to hear acceptably, Isa. 58:4); a cry, Jer. 48:4; with two

acc. of pers. and thing, to cause any one to hear any thing, 2 Ki. 7:6; Ps. 143:8; followed by **אֶל** of pers. Eze. 36:15. Without **קוֹל** absol. to utter a voice, a cry; hence with the addition of **בְּקוֹלוֹ** Ps. 26:7; Eze. 27:30 (compare **בְּקוֹל** **זָמַן**); specially to sing, both with the voice, Neh. 12:42, and to play on instruments, 1 Chr. 15:28; 16:5 (especially with a loud sound, 1 Chr. 15:19, compare **בְּקוֹל**). Arab. مَسِيعة a female singer, سماع music.

(2) to announce, to tell anything, followed by an acc. of the thing, Isa. 45:21; acc. of pers. Isa. 44:8; 48:5; with two acc. of pers. and thing, Isa. 48:6.

(3) to call, to summon, i. q. Piel, 1 Ki. 15:22; Jer. 50:29; 51:27.

Derivatives, **שְׁמַעַת**—**שְׁמַעַת**, also, **שְׁמַעַת**, **שְׁמַעַת**, and pr. n. **שְׁמַעַת**, **שְׁמַעַת**. [See also **שְׁמַעַת**.]

**שָׁמַע** Chald. to hear, followed by **עַל** of anything, Dan. 5:14, 16.

ITHPEAL, to shew one's self obedient, Dan. 7:27.

**שָׁמַע** ("hearing," "obedient"), [Shama], pr. n. m. 1 Ch. 11:44.

**שָׁמַע** m. with suff. **שָׁמַעִי**—(1) hearing, Job 42:6 (opp. to sight). Psa. 18:45, **לְשָׁמַעִי אֶזְנוֹ יִשְׁמָעֵנִי** "at the hearing of the ear they shall render obedience," as soon as they hear my mandate.

(2) fame, rumour, report **רָע שָׁמַע** an evil report, Exod. 23:1. Followed by a gen. of that concerning which the report is; **שָׁמַע שְׁלֹמֹה** the fame of Solomon, 1 Ki. 10:1; **שָׁמַע צָר** the report of Tyre (as destroyed), Isa. 23:5. **שָׁמַע יַעֲקֹב** the report of the coming of Jacob, Gen. 29:13; Isaiah 66:19; Hos. 7:12, **בְּשָׁמַע לְעֵדָתָם** "as the report (came) to their congregation."

(3) singing, music, Ps. 150:5, **צִלְצִלִּי שָׁמַע** "loud cymbals."

**שָׁמַע** ("rumour"), [Shema], pr. n. m.—(1) 1 Ch. 2:43, 44.—(2) 1 Chron. 5:8.—(3) Neh. 8:4.—(4) 1 Chron. 8:13.

**שָׁמַע** [Shema], pr. n. of a town in the southern part of the tribe of Judah, Josh. 15:26.

**שָׁמַע** m., fame, rumour, Josh. 6:27; 9:9.

**שְׁמַעָא** ("rumour"), [Shimea, Shimei, Shimeah], pr. n. m.—(1) of a son of David, 1 Ch. 3:5; called **שְׁמַעָא** 2 Sam. 5:14; 1 Ch. 14:4.—(2) 1 Ch. 6:15.—(3) verse 24.—(4) of a son of Jesse; elsewhere **שְׁמַעָא** see No. 2.

שמעה [Shimeah], idem.; see שמע No. 2. Patron. is שמעתי 1 Chron. 2:55.

שמעה [Shemach], with art. pr. n. m., 1 Chron. 12:3.

שמעה see שמעה.

שמעון ("hearing with acceptance"), pr. n. Simeon (Gr. Συμεών); borne by—(1) a son of Jacob, by Leah (Gen. 29:33), the ancestor of the tribe of that name, the cities of which are mentioned as situated in the territory of the tribe of Judah, Josh. 19:1—9.—(2) Ezr. 10:31. Patron. is שמעוני Num. 25:14.

שמעי ("famous"), [Shimei], pr. n.—(1) Ex. 6:17; Num. 3:18.—(2) 2 Sam. 16:5.—(3) 1 Kings 1:8; 4:18.—(4) Esth. 2:5; and of several other obscure men. Patron. שמעי for שמעי Num. 3:21.

שמעה and שמעה ("whom Jehovah has heard and answered"), [Shemaiah], pr. n.—(1) of a prophet in the time of Rehoboam, 1 Ki. 12:22.—(2) another in the time of Jeremiah, Jer. 29:31.—(3) of many other obscure men; see Simonis Onom., p. 546.

שמעת (= שמע, שמעה), [Shimeath], pr. n. f. 2 Ki. 12:22; 2 Ch. 24:26.

שמץ an unused root, kindred to שמט which see.—(1) to thrust, to cast, spec. to put an enemy to flight (den Feind werfen), whence שמץ.

(2) to hasten (from the idea of putting to flight), specially in speaking, to speak hastily, compare שמץ hastening, שמץ to speak hastily. Hence—

שמץ m. a sound quickly uttered, a transient sound, Job 4:12; 26:14. Symm. ψιθυρισμός. Vulg. susurrus. In the Talmud שמץ is a very little, which is here expressed by Targ. Syr.; but this usage appears to have sprung from the passage in Job.

שמצה f. overthrow of enemies, see the root No. 1, Ex. 32:25. The ancient versions and the Jews take it to be, shame, contumely, compare שמע (by change of צ and ע), but the former is alone the true meaning.

I. שמר fut. ישמר.—(1) TO KEEP, TO WATCH, TO GUARD—(a) in a narrower sense, as a garden, Genesis 2:15; 3:24; a flock, Gen. 30:31; a house, Ecc. 12:3. Part. שמר subst. a watchman Canticles

3:3; of cattle, i. e. a shepherd, 1 Sa. 17:20; trop used of prophets, Isa. 21:11; 62:6, compare צפיקים.—(b) in a wider sense, to keep safe, to preserve, followed by acc. Job 2:6; Prov. 13:3; 2 Samuel 18:12; אל 1 Sa. 26:15; על 1 Sa. 26:16; Proverbs 6:22; often used of God as guarding men, followed by an acc. Gen. 28:15, 20; Ps. 12:8; 16:1; 25:20; followed by מן to guard from any thing, Ps. 121:7; 140:5; 141:9.

(2) to keep, to reserve, Exod. 22:6; also to preserve, as loving-kindness, Dan. 9:4; Neh. 9:32, anger, Am. 1:11, עברתו שמרה נצה "Edom kept his anger continually;" שמרה with these vowels and the accent on the penultima is masc. with a parag., and without the acc. עברה אף (like נצר No. 2), Jer. 3:5, אפי-שמר לנצה "will he continually keep" sc. his anger? Specially to keep in mind and memory (φυλάττειν τι), Gen. 37:11; Psalm 130:3.—Without acc. and with suff. of pers. Job 10:14, ושמרתני "thou wilt keep (punishment) for me," bu gebachteft (עם) mir.

(3) to observe, to attend to any thing, followed by an acc. 1 Sa. 1:12; Ps. 17:4, "I have observed the ways of the violent man," i. e. that I might avoid them (this phrase is used in another sense, Prov. 2:20); without this, Isa. 42:20; followed by על Job 14:16; followed by אל Ps. 59:10. Sometimes used in a bad sense, to watch narrowly (εἰσθεσ βεβαιῶν), to lie in wait for, followed by an acc. Job 13:27; 33:11; Ps. 56:7; 71:10. שמר עיר to observe, i. e. to besiege a city, 2 Sam. 11:16, compare נצר No. 5.

(4) to keep, to observe, as a covenant, Gen. 17:9, 10; the commandments of God, 1 Ki. 11:10; the sabbath, Isa. 56:2, 6; a promise, 1 Ki. 3:6; 8:24. Followed by a gerund, to seek to do any thing, Nu. 23:12; 2 Ki. 10:31.

(5) to honour, to worship, as God, Hos. 4:10, idols, Ps. 31:7; a master, Prov. 27:18. Compare Virg. Georg. iv. 212, "Præterea regem non sic Ægyptus, et ingens Lydia . . . . observant."

(6) recipr. i. q. Niphal ושמר נפשו (Deu. 4:9), to abstain oneself from any thing, followed by מן Josh. 6:18.

NIPHAL—(1) pass. to be kept, preserved, Psa. 37:28.

(2) to abstain oneself from any thing (compare Kal No. 6), followed by מן Deut. 23:10; Jud. 13:13; 1 Sa. 21:5.

(3) to beware of any thing, followed by מן Jer. 9:3; כפני Ex. 23:21; 2 Sam. 20:10; followed by inf. Ex. 19:12, "take heed to yourselves to ascend the mountain," i. e. that ye do not ascend; also מן (lest)



followed by an entire sentence, Gen. 24:6; 31:24, 29; Deu. 4:15; 11:16 (the imperative having sometimes added the pronoun pleon. לך Gen. Ex. locc. citt.). Sometimes, to make the prohibition more forcible, there is added to the verb of warning the expression לנפשך by thy life (Germ. bey Seibe nicht), which does not depend on the verb לשמר, Deut. 4:15, 16, לנפשתיך מאד “take heed diligently, as ye love your life, not to act wickedly,” etc.; Jer. 17:21, הנשמר בנפשותיכם ואל תשאנו “take heed as ye value your life, not to carry;” Josh. 23:11. Once followed by a gerund, to care for something, to take heed to do something, Deut. 24:8, ... הנשמר לשמר מאד ולעשות “take heed to observe diligently and do,” etc.

PIEL, i. q. Kal No. 5, to worship (an idol), Jon. 2:9.

HITHPAEL—(1) i. q. Kal No. 4, prop. to observe for oneself, Mic. 6:16.

(2) to take heed to oneself, followed by מן Ps. 18:24.

Derivatives, שמרת, משמר, אשמרה, שמרת—שמר, and pr. n. שמרי.

II. שָׁמַר i. q. כָּמַר, Ch. Pa. כָּמַר to fasten with nails; whence שָׁמִיר a thorn, a point. Perhaps the two significations (No. I., II.) may be reconciled from the sense of guarding, coming from that of shutting up, making fast with nails.

שָׁמַר only pl. שְׁמָרִים m. dregs (of wine), so called because, when wine is kept on the lees, its strength and colour are preserved. Jer. 48:11; Zeph. 1:12, to be settled on one's lees, to lead a quiet and tranquil life; a metaphor taken from wine, Isa. 25:6, שְׁמָרִים מִן הַקֵּמִים “lees racked off,” i. e. old and most excellent wine afterwards purified from the lees.

(2) [Shemer, Shamer], pr. n.—(a) 1 Ki. 16:24. —(b) 1 Ch. 6:31.—(c) 1 Ch. 8:12.—(d) 1 Ch. 7:34, for which there is, verse 32, שָׁמַר.

שָׁמַר (“watchman”), [Shomer], pr. n.—(1) m. 1 Ch. 7:32, compare שָׁמַר No. 3, d.—(2) f. 2 Ki. 12:22, called, 2 Ch. 24:26, שְׁמָרִית.

שְׁמָרָה f. pl. שְׁמָרָה—eyebrows, Ps. 77:5.

שְׁמָרָה f. watch, guard, Ps. 141:3.

שְׁמָרִים m. observation, celebration, (of a feast) Ex. 12:42; compare the root No. 4.

שְׁמֶרֶן (watch) [Shimron] pr. n. of a son of Issachar, Gen. 46:13. Patron. שְׁמֶרֶת Num. 26:24.

שְׁמֶרֶן f. (“pertaining to a watch,” “watch-mountain” [so called, however, from the owner's name]) pr. n.—(1) of a mountain and of a city built on it, which was the metropolis of the kingdom of Israel from the time of Omri, 1 Ki. 16:24, seqq.; Am. 4:1; 6:1; 2 Ki. 3:1; 13:1; 18:9, 10; Isa. 7:9; Eze. 16:46. Chald. שְׁמֶרֶן, whence the Gr. Σαμάρεια, Lat. Samaria, called by Herod the Great, Σεβαστη in honour of Augustus (Joseph. Archæol. 15, 7, § 7). There is now there a small village called Sebusteh, see Buckingham's Travels in Palestine, p. 501.

(2) in a wider sense, the kingdom of Samaria, or of the ten tribes, the head of which was the city of Samaria, עֲרֵי שְׁמֶרֶן cities of the Samaritan kingdom, 2 Ki. 17:26; 23:19; and by prolepsis, 1 Ki. 13:32, Jer. 31:5; עֵגֶל שֵׁ the calf of Samaria, used of the calf of Bethel, Hos. 8:5, 6. The n. gent. is שְׁמֶרֶת 2 Ki. 17:29.

שְׁמָרִי (“watchful”) [Shimri, Simri] pr. n. m.—(1) 1 Chr. 4:37.—(2) 1 Chr. 11:45.—(3) 1 Chr. 26:10.—(4) 2 Chr. 29:13.

שְׁמָרָה (“whom Jehovah guards”) [Shemariah] pr. n. m.—(1) of a son of Rehoboam, 2 Chr. 11:19.—(2) Ezr. 10:32.—(3) Ezr. 10:41.

שְׁמָרִיָּה (id.) [Shemariah] pr. n. m. 1 Chron. 12:5.

שְׁמֶרֶן Chald. Ezr. 4:10, 17, i. q. Hebr. שְׁמֶרֶן the city of Samaria.

שְׁמָרִית (“vigilant”) [Shimrith] see שָׁמַר No. 2.

שְׁמָרַת (“watch”) [Shimrath] pr. n. m. 1 Chron. 8:21.

שָׁמַשׁ Chald. PAEL, שָׁמַשׁ TO MINISTER, Dan 7:10. Syr. idem.

שָׁמַשׁ comm. (m. Psalms. 104:19; f. Gen. 15:17), with suff. שָׁמַשׁ—(1) THE SUN (Arabic شمس, Syr. شمس, a primitive word, found under the radical letters sm, sr, sn, sl, in very many languages, compare the old Germ. Summi (whence Summer, Sommer), Sanser. sura, surja, Germ. Sonne, Sonne Eng. sun, Lat. sol, and with an aspirate put for a sibilant Pehlev. hūr, Pers. خورشید, Gr. ἥλιος, see Merian, Etude Comparative des Langues, p. 66, 67).

שָׁמַשׁ under the sun, i. e. on earth, a usual phrase in the book of Ecc. 1:3, 9, 14; 2:11, 18, 19, 22; 4:1, 3, 7, 15; and frequently. שָׁמַשׁ in the sunshine Job 8:16 (but as to Psalm 72:17, see שָׁמַשׁ No. 1).

p. DCLXXX, A), לפני השמש before the sun, i. e. in the presence of the sun, with the sun, as it were, looking on, 2 Sam. 12:11. The sun-rise is spoken of with the verbs זָרַח, וָרָח, as to the setting, the verb בִּזָּח. Metaph. God is said to be any one's sun, Ps. 84:12.

(2) pl. שִׁמְשֹׁתַי battlements (as if suns, sun-beams), Isaiah 54:12. LXX. ἐπάλξεις.

שִׁמְשֹׁתַי Ch. id. q. Heb. No. 1, Dan. 6:15.]

שִׁמְשֹׁן ("solar," "like the sun"), Samson, pr. n. of a judge of Israel, celebrated for his great strength, Jud. 13:24, seqq. LXX. Σαμψών, which Josephus (Antiqu. v. 10) explains ισχυρός, contrary to the etymology (see Gesch. der Heb. Spr. page 81, 82).

שִׁמְשִׁי ("sunny"), [Shimshai], pr. n. m. Ezra 4:8, 17.

שִׁמְשֶׁרִי [Shamsherai], pr. n. 1 Ch. 8:26, which has arisen, I suppose, from a double reading, שִׁמְרִי and שִׁמְשִׁי.

שִׁמְחִי patron. from שִׁמְחָה (i. e. "garlic"), [Shumathites], 1 Ch. 2:53.

שִׁנָּה followed by Makk. שִׁנָּה, with suffix שִׁנָּה comm. (m. signif. No. 2, 1 Sa. 14:5, f. Pro. 25:19) — (1) A

TOOTH. (Arab. سِن id. There is indeed in Hebrew the root שִׁנָּה, to which this word might be referred; but I prefer to regard it as a primitive, since a tooth is called in very many languages by the syllable den (dent), zen, as the Sanscr. danta, Zend. dentāno, Pers. دندان, Gr. ὀδούς for ὀδὺν, Lat. den-s, Goth. tunthus, Fris. tan.) Ex. 21:24, 27. Specially the tooth of an elephant, ivory (more fully שִׁנֵּי אֵיפָא, which see), 1 Ki. 10:18; Cant. 5:14. שִׁנֵּי חֲתָיִם palaces of ivory, i. e. with walls covered with ivory, Am. 3:15; Ps. 45:9. — Dual שִׁנָּיִם teeth (prop. the double row of teeth), Gen. 49:12; Am. 4:6; also, for the pl. שִׁנָּה three teeth, 1 Sa. 2:13. Job 13:14, אֶשֶׁן בְּשִׁנִּי "I carry my flesh (i. e. my life) in my teeth," i. e. I expose it to the greatest danger, as any thing held in the teeth may easily drop; comp. a similar proverbial phrase, Jud. 12:3, remarked on above, under פָּרָה No. 1, b.

(2) a sharp rock, from the resemblance to a tooth, 1 Sa. 14:4; Job 39:28. Syr. حِطَا crags. Hence — [Shen], pr. n. of a place, prob. of a rock, 1 Sam. 7:12.

[שִׁנָּה Ch. i. q. Heb. No. 1, Dan. 7:5, 7, 19.]

שִׁנָּה ser. שִׁנָּה.

שִׁנָּה fut. יִשְׁנָה Ch. — (1) to be changed, Dan. 6:18; 3:27; especially for the worse (of the colour of the face), Dan. 5:6, 9.

(2) to be other, different, followed by מִן Dan. 7:3, 19, 23, 24.

PAEL — (1) to change, to transform. Dan. 4:13, "they shall change his heart;" impers. for shall be changed. Part. pass. diverse, Dan. 7:7.

(2) to transgress (a law, a royal mandate), Dan. 3:28. Syr. id.

ITHPAEL, to be changed, Dan. 2:9; especially for the worse, to be disfigured, Dan. 3:19; 7:28.

APHEL — (1) to change, Dan. 2:21; a royal mandate, Dan. 6:9, 16.

(2) to neglect, to transgress (a mandate), Ezra 6:11, 12.

שִׁנָּה (in the Chaldee manner), i. q. שִׁנָּה f. sleep, Ps. 127:2, from the root שִׁנָּה.

שִׁנָּה Chald. see שִׁנָּה.

שִׁנָּה ("father's tooth"), [Shinab], pr. n. of a Canaanite king, Gen. 14:2.

שִׁנָּה (for שִׁנָּה) m., an iteration, a repeating. Psalm 68:18, "thousands of iteration," i. e. many thousands. Root שִׁנָּה.

שִׁנָּה [Shenazar], pr. n. m., 1 Ch. 3:18.

שִׁנָּה an unused verb; Arabic شَبَّ to be cold (the day); see Schult. on Prov. 7:6. Hence אֶשֶׁן which see.

I. שִׁנָּה fut. יִשְׁנָה (once יִשְׁנָה Lam. 4:1).

(1) TO REPEAT, TO DO THE SECOND TIME; Arab. شَعَى; Syr. لَل (comp. שִׁנָּה two; שִׁנָּה second). Neh. 13:21, אִם תַּשְׁנֶה "if ye do (this) again;" 1 Ki. 18:34. Followed by לָ 1 Sam. 26:8, "I will strike him once לֹא אֶשְׁנֶה and I will not repeat to him," sc. the blow, i. e. there shall be no need of another stroke. 2 Sam. 20:10; followed by בְּ Prov. 26:11, "a fool שִׁנָּה who repeats (or goes on acting) in his folly." Prov. 17:9, שִׁנָּה בְּדָבָר "he who repeats in a matter," i. e. who revives unpleasant things which should be forgotten.

(2) intrans., to be other, diverse from any thing; followed by מִן Esth. 1:7; 3:8.

(3) to be changed; especially for the worse, Lam. loc. cit.; used of the mind. Mal. 3:6, "I, Jehovah do not change." Part. שֹׁנִים those who change opinion, changeable; used of unfaithful subjects, rebels, who sometimes take one side, sometimes another (compare Jer. 2:36), Prov. 24:21.



NIPHAL, *to be repeated* (a dream), Gen. 41:32.

PIEL, שָׁנָה (once שָׁנָה in the Chaldee form, 2 Kings 25:29).—(1) *to change*; garments, 2 Kings 25:29; Jer. 52:33; a promise, Ps. 89:35; justice (i. e. to violate), Proverbs 31:5; also *to vary*, i. e. *often to change* (a way), Jer. 2:36; to disfigure (the face), Job 14:20.

(2) *to transfer to another place*, Esth. 2:9.

(3) *to deform*, i. e. to dissimulate his reason (er verleugerte seinen Verstand), i. e. to feign oneself mad, 1 Sa. 21:14; Ps. 34:1. Syr. **ܡܬܬ ܚܚܠܐ** and ellipt. **ܡܬܬ** is, to be mad.

PUAL, *to be changed* (in a good sense), Ecc. 8:1; where **יִשְׁנָה** is for **יִשְׁנָה**.

HITHPAEL, *to change oneself*, i. e. to change one's garments, 1 Ki. 14:2.

Derivatives, **שָׁנָה**, **שָׁנָה**, **שָׁנָה**, **שָׁנָה**.

II. שָׁנָה i. q. Arab. **سنى** to shine, to be bright, whence שָׁנִי.

שָׁנָה pl. שָׁנִים const. שָׁנִי, poet. שָׁנֹת const. שָׁנֹת f. a year (pr. an iteration, sc. of the course of the sun, or of the changes of seasons, as spring, summer, autumn, winter; compare the Lat. *annus*, which pr. denotes a circle, Gr. *ἐνιαυτός*, Arab. **حَوْل** a circle, a year). שָׁנָה Deut. 14:22; שָׁנָה בְּשָׁנָה Deut. 15:20; מָדִי שָׁנָה בְּשָׁנָה 1 Sa. 7:16, yearly. שְׁנֵית שָׁנִים the second year, 2 Ki. 14:1; שְׁנֵית אַרְבָּע לָאֵל the fourth year of Ahab, 1 Ki. 22:41. Sometimes שָׁנָה is repeated, as בְּשָׁנַת שֵׁשׁ מֵאוֹת שָׁנָה in the six hundredth year, Gen. 7:11, pr. in the (last) year of six hundred years. Plur. שָׁנִים also denotes some years indefinitely, 2 Ch. 18:2, compare יָמִים, some days. Trop. year is used for annual produce, Joel 2:25.

Dual שְׁנַתִּים *two years*, Gen. 11:10; sometimes שְׁנַתִּים יָמִים pr. two years of time, see יָמִים No. 2, b, p. cccxlii, A.

שָׁנָה (for שָׁנָה, from the root שָׁנָה) f.—(1) *sleep*, Prov. 6:4; Ecc. 8:16.

(2) *a dream*, Ps. 90:5. [This meaning is rightly rejected in Thes.]

שָׁנָה Ch. f.—(I) i. q. Heb. שָׁנָה *year*, plur. שָׁנִין Dan. 6:1.

(II) i. q. שָׁנָה *sleep*, Dan. 6:19.

שָׁנָה m. pl. *ivory*, 1 Ki. 10:22; 2 Ch. 9:21 (LXX. *ὀδόντες ἐλεφάντινοι*. Targ. **לֶשׁ דִּפְלִי** tooth of an elephant), compounded of שָׁן tooth, and (as was first shewn by Ag. Benary in Annal. Litt. Berol. 1831, No. 96) הָאֵפִים contr. הָפִים, from the Sanscr. *ibha-s*

(whence with the Arabic art. Gr. *ἐλ-φάς*), an elephant, which the Hebrews could only pronounce אֵפָה or אָפָה (pl. אָפִים). This is more suitable than what I formerly supposed, namely that שָׁנָה פִּים was a corruption of שָׁנָה פִּיל, from פִּיל elephant.

שָׁנָה see שָׁנָה.

שָׁנִי m. *coccus, crimson, or deep scarlet*, produced by certain insects (Arab. **قرعيس**, *Coccus ilicis*, Linn.), which adheres, together with its eggs, to the leaves of the ilex (see on Isa. 1:18), Gen. 38:28, 30; Jer. 4:30; fully תּוֹלַעַת שָׁנִי (prop. worm of coccus), Exod. 25:4, and תּוֹלַעַת שָׁנִי (coccus of worm), Lev. 14:4. Pl. *crimson garments*, Isa. 1:18; Pro. 31:21. Prop. it is bright colour (from the root שָׁנָה No. II.), compare Aram. **ܥܡܐܪܐ** coccus; likewise from שָׁנִי to be bright; also חֲמִצָּן No. 2. Others take שָׁנִי to be prop. *διπλοφωρ, twice dyed* (from שָׁנָה No. I.); but purple garments only were twice dyed, and never crimson. See Braun, *De Vestitu Sacerd.* p. 237, seqq.; Boch. Hieroz. iii. p. 527, seqq. ed. Lips.

שָׁנִי m. שְׁנִית f. ordinal adj., *second* (see the root שָׁנָה No. I., 3), Gen. 1:8; Exod. 1:15, etc. (Arab. **ثَانِيَة**, f. **ثَانِيَة**, Ch. **תַּנִּין**, Syr. **ܬܢܝܢܐ**) Fem. שְׁנִית, also adverb. *a second time, again*, Gen. 22:15; 41:5. Pl. שְׁנִיתִים *the second* (as to place), Num. 2:16; chambers on the second story, Gen. 6:16.

שְׁנִי dual, constr. שְׁנִי, m. *two*. (Arabic **اثنان**, Aram. **ܐܬܢܐܢ**, which latter is very different from the primary form. To this numeral is cognate the verb שָׁנָה No. I. *to repeat*; perhaps, however, the root is rather in the numeral, than in the verb. The primary form of the numeral appears to be **תני**, from which have been softened Sanscr. *dvi*, dual. *duḍu*, compare *tua*, other, different, Goth. *tua*, *tuā*, *tuai*; whence Eng., Germ. *two*, שְׁנִי. Gr., Lat. *duo*, *duo*. The high Germans, like the Hebrews, have the sibilant שְׁנִי, שְׁנִי; with suff. שְׁנִיָּהם they two, Gen. 2:25. *Two* 1 Ki. 17:12, and *two or three*, Isa. 17:6; used for a few.

Fem. שְׁנִיתִי (by syncope for שְׁנִיתִים; Arab. **اثنان**, Dag. lene being put in an unusual manner after Sh'va moveable; as though Aleph had been prefixed **שְׁנִיתִי** constr. **שְׁנִיתִי** and with preff. **שְׁנִיתִי** Genesis 31:41; **שְׁנִיתִי** Ex. 26:19; but **שְׁנִיתִי** Jud. 16:28 (on the

other hand **שְׁנֵי** **שְׁנֵי** Jon. 4:11).—(1) *two* (fem.); plur. with suff. **שְׁנֵיהֶן** *they two*, Eze. 23:13.

(2) of a two-fold kind (*zweyerley*), Isa. 51:19; compare **כָּל** of all kinds (*allerley*).

(3) *a second time, again*, Neh. 13:20; **שְׁנֵי** id., Job 33:14.

*Twelve*, m., and *twelfth*, m., are **שְׁנֵי** Exod. 24:4; 1 Ki. 19:19; fem. they are **שְׁנֵי** Gen. 14:4; Lev. 24:5.

**שְׁנֵי** f., *a sharp or pointed saying*; hence a *byword*. **שְׁנֵי** **לְשֹׁנָה** to be for a byword, Deut. 28:37; 1 Ki. 9:7; from the root—

**שָׁנַן** (Chald. id., Arab. **سَنَّ**) TO SHARPEN; a sword, Deu. 32:41; metaph. the tongue, i. e. to assail any one with sharp sayings, Ps. 64:4; 140:4. Part. pass. **שֹׁנֵן** *sharpened* (of a weapon), Ps. 45:6; Isa. 5:28.

PIEL, to *inculcate* any thing on any one (Germ. *anfärufen*); followed by dat. of pers. and acc. of thing, Deut. 6:7.

HITHPOEL, to be wounded, as if *pierced through* (with grief), Ps. 73:21.

Derivatives, **שֵׁנִית** (which see, for **שֵׁנִית**), **שְׁנֵי**.

**שָׁנַם** not used in Kal; perhaps TO FORCE, TO BIND TOGETHER; kindred to **שָׁנַם** (the aspirate and sibilant being interchanged). Chald. **שִׁנְנָן**, **שִׁנְנָן** thongs. More remote is the Arab. **شَنَّص** to be infolded, to adhere.

PIEL, to *gird up* (the loins) 1 Ki. 18:46. So all the ancient versions, as required by the context.

**שִׁנְעָר** [*Shinar*] pr. n. of the region around Babylon, Gen. 11:2; 14:1; Isa. 11:11; Zec. 5:11; Dan. 1:2. As to its extent, see Gen. 10:10. Compare Bochart, Phaleg. i. 5. J. D. Mich. Spicileg. Geogr. i. p. 231. (Syr. **ܫܢܥܪ** used of the country round Bagdad, see Barhebr. p. 256). The derivation is unknown.

**שָׁנַת** f. i. q. **שָׁנָה** (from **שָׁן**, *sleep*, Ps. 132:4).

**שָׁסָה** (kindred to the verbs **שָׁסַם**, **שָׁסַע**) TO PLUNDER, TO SPOIL, Ps. 44:11; followed by an acc. of pers. 1 Sam. 14:48; and of thing, Hos. 13:15. Part. **שֹׁסֵם** *spoilers*, Jud. 2:14; 1 Sam. 23:1.

POEL, **שֹׁשָׁה** (for **שֹׁסָה**, which is the reading of some copies) id. with acc. of thing, Isa. 10:13.

**שָׁסַם** i. q. **שָׁסָה** with acc. of thing, Jud. 2:14; 1 Sam. 17:53; Ps. 89:42. Part. pl. with suff. **שֹׁסְמֵי** by a Syriacism for **שֹׁסְמֵי** Jer. 30:16; compare **שָׁסַם** part. **שֹׁסְמֵי**.

NIPHAL, to be *despoiled*, Isa. 13:16; Zec. 14:2. Derivative, **שֹׁסְמֵי**.

**שָׁסַע** to *cleave* (kindred roots are **שָׁסַע**, **שָׁסַע**, **שָׁסַע**, to these answer the Sanscr. *tshid*, to cut, Gr. **σχίζω**, Germ. *scheiden*), **שָׁסַע** **שָׁסַע** Lev. 11:7; and **שָׁסַע** **שָׁסַע** Lev. 11:3; Deu. 14:6; to cleave the cleft of the hoof, i. e. to be cloven-hoofed. Compare **שָׁסַע** **שָׁסַע**.

PIEL.—(1) to *cleave*, Lev. 1:17.

(2) to *rend*, to *tear* in pieces a lion, Jud. 14:6.

(3) metaph. to *rend* with words, i. e. to chide, to upbraid, 1 Sam. 24:8.

**שָׁסַע** cleft, see the root in Kal.

**שָׁסַח** not used in Kal TO CUT IN PIECES (cogn. to **שָׁסַח**, **שָׁסַח**, compare under **שָׁסַח**.)

PIEL, to *cut in pieces*, 1 Samuel 15:33. LXX. **ἐσφαξε**. Vulg. in *frusta concidit*.

I. **שָׁעָה** TO LOOK (kindred to **שָׁעָה** No. 1, which see); hence, absol. to *look around* (for help), 2 Sa. 22:42. Specially—(a) followed by **אֶל** to regard any one (his prayers [offerings, rather]), Gen. 4:4, 5.—(b) to *look to* any one for aid, followed by **אֶל** Isa. 17:8; **עַל** Isa. 17:7; 31:1; **בְּ** Ex. 5:9.—(c) followed by **מִן** and **לְעַד** to *look away from*, to *turn the eyes from* anything, to let it alone, Job 7:19; 14:6; Isa. 22:4.

HIPHIL, i. q. Kal, letter *c*, followed by **מִן** Psa. 30:14, **הִשַׁע מִמֶּנִּי** “turn thy eyes from me.” The form **הִשַׁע** is imp. apoc. for **הִשַׁע**, whence **הִשַׁע**, and, by lengthening the former syllable (like **יָרָה**, **יָרָה**, **יָרָה**), **הִשַׁע**. There is therefore no need to refer this form to a root **שָׁעַ**, or that the vowels should be changed. Another **הִשַׁע** see under **שָׁעַ** Hiphil.

HITHPAEL **הִשַׁעָה**—(1) to *look around* (for help), Isa. 41:10.

(2) i. q. **הִתְרַחֵם** letter *b*, to *look upon one another* (sc. in fighting, or rather in disputing), Isa. 41:23.—Derivative, Ch. **שָׁעָה**.

II. **שָׁעָה** i. q. Syr. **ܫܥܐ**, Heb. **שָׁעַע** TO BE SMEARED TOGETHER, TO BE SMEARED OVER (as the eye), Isa. 32:3.

**שָׁעָה** emphat. **שָׁעָה**, **שָׁעָה** Ch. f. *a moment of time*, pr. the twinkling of an eye, Augenblick (Arabic **ساعة** a moment; also, an hour, compare Dutch *Stondt*, which signifies both). **שָׁעָה** **בְּהַ** at the same moment, i. e. immediately, Dan. 3:6, 15; 4:30; 5:5; but **שָׁעָה** **בְּשָׁעָה** “for a short time.”

**שָׁעַט** an unused verb, which appears to have had



the signification of *pounding, beating, stamping*.

Arab. **نط** II. to stamp in pieces. Hence—

**שַׁעְמָה** const. **שַׁעְמָה** fem. *crashing noise* (of horses' hoofs), which is done in striking the ground, das Stampfen der Hufe, Jer. 47:3.

**שַׁעְמִי** a kind of cloth or garment made of two kinds of thread, linen and woollen, Lev. 19:19 (where there is added **פְּלִיִּים**), and Deut. 22:11, where the words are, "thou shalt not put on shatnes, woollen and linen together." LXX. *κίβδηλον*, i. e. something adulterated. The origin is very obscure. Those proposed by Bochart (Hieroz. i. p. 486) and Buxtorf (Lex. Chald. p. 2483), who sought for an etymology in the Phœnicio-Shemitic languages, are very improbable; nor are those quite satisfactory which are given by Jablonski (Opuscc. ed. te Water, i. p. 294) and Forster (De Byssu Antiquorum, p. 92), who regard this word as being taken from the Coptic, and that it should be written **ϣΟΥΤΗΘΕ** (i. e. *byssus fimbriatus*).

**שַׁעַל** an unused verb, which seems, from the derived nouns, to have had the sense of *hollowness*, **שַׁעַל** hollow of the hand, **מִשַׁעַל** hollow way, **שַׁעַל** fox, as being a burrower and an inhabitant of caverns. Kindred are **שַׁאֵל** No. II.; whence **שַׁאֵל** Orcus (*φóltē*), and in the Indo-Germanic languages, *κόλος* (*cælum*), *höh*.

**שַׁעַל** with suff. **שַׁעַלִּי**, pl. **שַׁעַלִּים**, constr. **שַׁעַלִּי**, m.

(1) *hollow of the hand*, Isa. 40:12.

(2) *a handful*, 1 Ki. 20:10; Eze. 13:19; Syr.

**مَدَحَل** id.

**שַׁעַלְבִּים** Jud. 1:35; 1 Ki. 4:9, and **שַׁעַלְבִּין** Josh. 19:42 ("place of foxes," for the fuller **שַׁבִּית** **שַׁבִּית**, compare Arab. **شعل** i. q. **شعل** a fox), [*Shaalbim*, *Shaalabbim*], pr. n. of a town of the Danites, see Relandi Palæstina, p. 988. Gent. n. **שַׁעַלְבִּי** (as if from **שַׁעַלְבִּין**), 2 Sa. 23:32; 1 Ch. 11:33.

**שַׁעַלִּים** ("region of foxes"), [*Shaalim*], pr. n. of a territory, 1 Sa. 9:4, prob. in the territory of the city **שַׁעַלְבִּים**, which see.

**שַׁעַן** not used in Kal.

NIPHAL—(1) TO LEAN UPON, TO REST UPON, as a spear, followed by **עַל** 2 Sa. 1:6. **נִשְׁעַן עַל יַד ב'** to lean on any one's hand, spoken of kings, who were accustomed to go in public leaning on their friends and ministers, 2 Ki. 5:18; 7:2, 17. Metaph. *to repose confidence in any person or thing*, followed

by **עַל** Isa. 10:20; 31:1; Job 8:15; 2 Ch. 13:18, 14:10; 16:7; Mic. 3:11; followed by **אֶל** Pro. 3:5; followed by **ב'** Isa. 50:10; absol. Job 24:23.

(2) *to lean against*, followed by **עַל**, Jud. 16:26; of a country, followed by **ל'** Nu. 21:15.

(3) *to recline* (prop. to rest upon the elbow), Gen. 18:4.

Derivatives, **מִשְׁעָן**, **מִשְׁעָנָה**, **מִשְׁעָנָה**, and pr. n. **אִשְׁעָן**.

**שַׁעַע** prop. TO STROKE; also TO OVERSPREAD, TO SMEAR (Chald. and Syr. **שַׁעַע** and **שַׁעַע** compare **שַׁעַע** No. II.). In Kal once intrans. *to be smeared over* (used of the eye), *to be blinded*, Isa. 29:9; as to this passage see Hithpael.

HIPHAL, imp. **הִשְׁעַע** *smear, blind* (the eyes), Isaiah. 6:10.

PILPEL **נִשְׁעַע**—(1) *to delight* (prop. to stroke, to smooth), Ps. 94:19.

(2) intrans. *to delight oneself*, Isaiah 11:8; followed by an acc. (in any thing), Ps. 119:70.

PULPAL **שַׁעַע** *to be smoothed, to be caressed* (*geliebt werden*), Isa. 66:12.

HITHPAEL **הִשְׁתַּשְׁעַע** *to delight oneself*. Isaiah 29:9, **הִשְׁתַּשְׁעַע** **הַשֵּׁעַ** "delight yourselves and be blind," i. e. indulge freely in your own delights and pleasures, presently, however you will be blinded, i. e. ye shall be amazed at the sight of those things which will happen. As to this use of two imperatives, one of them concessive, the other asserting and threatening, see Hebr. Gramm. § 127, 2 (§ 99, ed. 9). Followed by **ב'** in anything, Ps. 119:16, 47.

Derivative, **שַׁעַשְׁעִי**.

**שַׁעַר** an unused verb; prob. i. q. **פָּעַר** to divide. Hence—

**שַׁעַר** ("division"), [*Shaaph*], pr. n. m.—(1) 1 Ch. 2:47.—(2) 1 Chr. 2:49.

I. **שַׁעַר**—(1) TO CLEAVE, TO DIVIDE. Arabic intrans. **نغر** to be cleft, to open in fissures, **نغر** aperture, chink, Æth. **ሰዐረ**: to dismiss, to set free (from the signification of opening, see Lud. de Dieu on Gen. 23:10). Hence **שַׁעַר** No. 1, a gate.

(2) *to estimate, to set a price* (verbs of cleaving being often transferred to the sense of judging). Pro.

23:7. Arab. **سعر** to set a price, **سعر** price of corn, Chald. **שַׁעַר** id. Hence **שַׁעַר** No. II. and pr. n. **שַׁעְרָה**.

II. **שַׁעַר** i. q. **שַׁעַר** to shudder, not used as a verb. But hence **שַׁעַר**, **שַׁעְרָה**, **שַׁעְרָה**.

**שַׁעַר** *compr.* (fem. Isa. 14:31; compare Neh. 3:6).—(1) *a gate*. (Syr. and Chald. with the letters transposed **תַּרְעַל**, whether of a camp, Ex. 32:26, 27; or of a city, Gen. 23:18; Josh. 2:7; or of a temple, Eze. 8:5; 10:19; or of a palace, Esth. 2:19, 21 (whence **שַׁעַר** used of the palace itself, Esth. 4:2, 6; compare **תַּרְעַל** **שַׁעַר** **הָאָרֶץ** *the gates of a land* are the entrances of a land, places where enemies might enter, Jer. 15:7; Nah. 3:13; **בְּשַׁעְרֶיךָ** within thy gates, i. e. in thy cities, Deut. 12:12; 14:27; and even **בְּאַחַד שַׁעְרֶיךָ** *in one of thy cities*, Deut. 17:2; compare 1 Kin. 8:37; 2 Chr. 6:28. At the gates of cities there was the *forum* (**רְחֹב**, compare amongst other passages, Neh. 8:16), where trials were held, and the citizens assembled, some of them for business, and some to sit at leisure, to look on, and converse (Gen. 19:1; Ruth 4:11; Pro. 31:23; Lam. 1:4); whence **בְּשַׁעַר** *in the gate*, often for *in the forum, in judgment*, Deu. 25:7; Job 5:4; 31:21; Prov. 22:22; Isa. 29:21; Amos 5:10, 12, 15; **יֹשְׁבֵי שַׁעַר** those who sit in the gate, i. e. persons of leisure, idlers, Ps. 69:13; Ruth 3:11; **כָּל-שַׁעַר עָמִי** "all the assembly of my people."

The following were the names of the gates in the walls of Jerusalem—(a) **שַׁעַר הַעֵיִן** *the gate of the fountain*, so called from the fountain Gihon, on the west side of the city, near the foot of Mount Zion, Neh. 2:14; 3:15; 12:37. Going from this towards the north—(b) **שַׁעַר הָאֵשֶׁת** *the dunghill-gate*, Neh. 2:13; 3:14; 12:31; contr. **שַׁעַר הַשִּׁפּוֹת** Neh. 3:13; Josephus calls it (Bell. Jud. v. 4, § 2), the gate of the Essenes.—(c) **שַׁעַר הַנָּחַל** *the gate of the valley*, Neh. 2:13, 15; 3:13; 2 Ch. 33:14. On the north side of the city there followed—(d) **שַׁעַר הַמִּגְדָּה** Jerem. 31:38; 2 Ch. 26:9; and **שַׁעַר הַמִּגְדָּה** *the gate of the mural towers*, Zec. 14:10.—(e) **שַׁעַר הָאֶפְרַיִם** Nehemiah 8:16; also called **שַׁעַר הַבְּנֵימִן** Jer. 37:13; 38:7; Zech. 14:10 (the way from it leading to both these tribes), with a forum near it (Neh. 8:16).—Next this on the eastern side of the city was—(f) **שַׁעַר הַיְשָׁנָה** *the old gate*, Neh. 3:6; 12:39; prob. the same as is called **שַׁעַר הָרְאשִׁין** Zech. 14:10. Then—(g) **שַׁעַר הַדָּגִים** *the fish-gate*, prob. so called from the fish which were there offered for sale, Neh. 3:3; 12:39; Zeph. 1:10.—(h) **שַׁעַר הַצֹּאן** *the sheep-gate*, Nehemiah 3:1; 12:39, near the temple, so called from the sheep for sacrifice in the temple, which were offered for sale in the forum of this gate.—(i) **שַׁעַר הַמִּשְׁפָּט** Vulg. *porta judicialis*, Neh. 3:31 (which others take to be one of the gates of the temple).—(k) **שַׁעַר הַסּוּסִים** *the horse-gate*, Neh. 3:38; Jer. 31:40.—(l) **שַׁעַר הַמַּיִם** *the water-gate*, so called

from the brook Kedron, Neh. 3:26; 12:37; which some suppose to be the same as—(m) **שַׁעַר הַחֲרִיטִים** *the pottery-gate*, Jer. 19:2, through which they went to the valley of Hinnom, which is no doubt to be sought on the south-east side of the city. On the south side of the city, the walls were built on the edge of the steep side of Mount Zion, in which therefore there were no gates. *The inner-gate* (**שַׁעַר הַפְּנִימִי**), Jer. 39:3, seems to have led from the higher city to the lower. See concerning the whole subject, Bachiene, Descr. Palæstinæ, ii. § 94—107; J. E. Faber, Archæologie der Hebräer, i. p. 336, seqq.; Rosenm. Alterthumskunde, ii. 2, p. 216, seqq. Certain other gates were not in the walls of the city, but in the outer wall of the temple; see **שַׁעַר הַמִּזְבֵּחַ**.

(2) *a measure, -fold*, see the root No. I., 2, Gen. 26:12; **מֵאָה שַׁעֲרִים** *a hundred measures, a hundred-fold*, i. e. *ἐκατονπλασιως*.

**שַׁעַר** adj. *bad, disagreeable* (used of figs), Jer. 29:17, from the root **שַׁעַר** No. II.

**שַׁעֲרוֹר** adj. *horrible*. Fem. *something horrible*, Jer. 5:30; 23:14.

**שַׁעֲרוֹרִי** id. Jer. 18:13.

**שַׁעֲרִיָּה** ("whom Jehovah estimates"), [*Sheariah*], pr. n. m. 1 Ch. 8:38; 9:44.

**שַׁעֲרַיִם** ("two gates"), [*Shaaraim*], pr. n. of a town in the tribe of Judah, Josh. 15:36; 1 Sam. 17:52; 1 Ch. 4:31.

**שַׁעֲשֻׁנָּה** [*Shaashgaz*], Persic pr. n. of a eunuch and keeper of women in the court of Xerxes, Esth. 2:14. (Pers. **ساشک** is, servant of the beautiful.)

**שַׁעֲשֻׁעִים** pl. *delight, pleasure*, Pro. 8:30; Ps. 119:24; Jer. 31:20. Root **שָׂעַע**.

**שָׂפָה**—(1) prop. TO SCRATCH, TO SCRAPE; hence *to scrape off, to pare off*. Aram. **ܫܦܐ** to file, prop. to make smooth, bald, **ܫܦܐܐ** a file, **ܫܦܐܐ** a filing, a paring.

(2) i. q. Syr. Pa. to purge, to cleanse from dregs, compare Talmud. **שָׂפָה** to filter. Hence **שָׂפָה**.

NIPHAL, part. *bare, bald, naked* (used of a mountain), Isa. 13:2. LXX. **ὄρος πεδιον**.

PUAL, Job 33:21 **שָׂפוּ עֲצָמוֹתָיו** "his bones become naked," naked of flesh.

Derivatives, **שָׂפָה**, **שָׂפָה**, and the pr. n. **שָׂפָה**.

**שָׂפָה** or **שָׂפָה** only in pl. 2 Sa 17:29, **שָׂפָה**



according to Targ., Syr., and the Hebrews, *cheeses of kine*, so called from the idea of filtering and cleansing from dregs, see the root No. 2. Abulwalid explains it to mean, slices of curdled milk.

שפן ("nakedness"), [*Shepho*], pr. n. m. Gen. 36:23; called שפני 1 Ch. 1:40.

שפוט m. (from שפט), *judgment, penalty*, 2 Ch. 20:9; pl. שפוטים (י being shortened into י), Eze. 23:10.

שפופם (i. q. שפופון "serpent?"), [*Shupham*], pr. n. of a son of Benjamin, Nu. 26:39.

שפופן (id.), [*Shephuphan*], pr. n. m. 1 Ch. 8:5.

שפח an unused verb, prob. i. q. שפח, Ethiop. ሰፈሰፈ: *to spread out* (compare also שפח). Hence משפחה family; and as closely connected therewith is—

שפחה f. *famula* (as if a noun of unity, one of a family), a *maid-servant*, Gen. 16:1; 29:24. As to its difference from שפחה, see 1 Sa. 25:41; הנה אמתך, "behold, thy handmaid is a servant," i. e. I am thy household servant to wait on thee.

שפט fut. שפט. —(1) TO JUDGE. (A root which is not found in the other Phœnicio-Shemitic languages, the primary idea of which appears to be, *to set up, to erect*, like the Germ. *richten*, comp. the cognate roots שפט, שפט. Traces of it are found perhaps in the Indo-Germ. languages, as *scheffen*, in Gloss. Mons. to judge; *geschefft*, testament; *Schöppe*, judge.) Const. either absol. Job 22:13; Eze. 44:24; or followed by an acc. of pers. whose cause is judged, Ex. 18:22, 26; Deut. 16:18; Isa. 11:4. שפט צדק Prov. 31:9, and שפט שׁ Ps. 75:3, to do justice, equity. Ezek. 16:38, שפטתיך משפטי נאפוח "I will judge thee (with) the judgments of adulteresses." שׁ גין ופין to be judge or umpire between, Gen. 16:5; 31:53; Isaiah 2:4. Part. שופט subst. *judge*, Deu. 16:18.

Specially (see 17 No. 2) *to judge* any one is—(a) i. q. *to condemn, to punish* the guilty (*xaraspw*), 1 Sa. 3:13; Obad. 21; Psa. 109:31; compare שפוט. —(b) *to defend* any one's cause, especially that of the poor and oppressed. Isa. 1:17, שפטו יחוס "defend the cause of the orphan." Psa. 10:18; 26:1. שׁ משפט Jer. 5:28; Lam. 3:59. Followed by מן and מן pregn. *to defend* (any one's) *cause, and to deliver him from the power* (of his enemies), 1 Sam. 24:16; 2 Sa. 18:19, 31; Ps. 43:1.

(2) *to rule, to govern*, as connected with the idea of judging, since judging was the province of kings

and chief magistrates (1 Sam. 8:20; 2 Chron. 1:10 compare 17 No. 1, 2), Judges 16:31. Hence Part. שופט, שופט *a prince*, Ps. 2:10; Am. 2:3; especially used of the leaders and magistrates of the Israelites, who delivered their people from the oppression of neighbouring nations between the time of Joshua and Samuel, and who then governed them in peace as supreme magistrates (Jud. 4:5), Jud. 2:16, 18; Ruth 1:1; 2 Kings 23:22, etc. The same name (*suffes*, plur. *suffetes*) was applied to the chief magistrates of the Carthaginians.

NIPHAL—(1) *to be judged*, Ps. 37:33.

(2) recipr., *to litigate* with any one, Prov. 29:9; Isaiah 43:26; followed by ו of pers., Joel 4:2; שׁ (שׁ) Eze. 17:20; 20:35, 36; Jer. 25:31 (see below); also with an acc. and ו of the thing (Jer. 2:35) concerning which any one contends, 1 Sam. 12:7; Eze. 17:20. When Jehovah is said *to contend* with men, it has sometimes the notion of punishing, Eze. 38:22; Isa. 66:16; compare 2 Ch. 22:8.

POEL, part. משופט i. q. שופט Job 9:15.

Derivatives, שפטן-שפט, שפוט, משפט.

שפט Chald. part. שפט *a judge* (by a Hebraism, for the verb itself is not found in Chaldee), Ezr. 7:25.

שפח ("judge"), [*Shaphat*], pr. n. m.—(1) Nu. 13:5.—(2) 1 Chron. 3:22.—(3) 1 Ki. 19:16.—(4) 1 Ch. 27:29.—(5) 1 Ch. 5:12.

שפט, only plur. שפטים m., *judgments, punishments*. שׁ עשה שפטים Ex. 12:12; Num. 33:4.

שפטיה ("whom Jehovah defends"), [*Shephatiah*], pr. n.—(1) of a son of David, 2 Sam. 3:4.—(2) Jer. 38:1.—(3) Neh. 11:4.—(4) Ezra 2:4, 57.—(5) 8:8; Neh. 7:9, 59.

שפטיהו (id.) [*Shephatiah*], pr. n.—(1) of a son of Jehoshaphat, 2 Ch. 21:2.—(2) 1 Ch. 12:5.—(3) 27:16.

שפטן ("judicial"), [*Shiphtan*], pr. n. m., Nu. 34:24.

שפי plur. שפיים masc. (from the root שפה)—(1) *baldness, nakedness*, Job 33:21 כחב, where a substantive is poetically put for a finite verb. קי has in the same sense שפי, see the root in Pual.

(2) *a naked hill* (void of trees) (compare שׁ Isa. 13:2). Jerem. 12:12, שפיים במדבר "the hills in the desert;" 3:2, 21; 4:11; 7:29; 14:6; Isaiah 41:18; 49:9; Nu. 23:3, ויקל שפי "he went upon a hill."

(3) [*Shephi*], pr. n., see שפּי.

שפּים ("serpents?") [*Shupim*], pr. n. m.—  
(1) 1 Ch. 7:12, 15.—(2) 26:16.

שפּי Gen. 49:17, a species of serpent, from the root שפּר Syriac, to glide. Arab. سَفَّ a kind of serpent, marked with black and white spots. See Bochart, Hieroz. i. p. 416, seqq.

שפּיר ("beautiful"), [*Shaphir*], pr. n. of a town of Judæa, otherwise unknown, Mic. 1:11.

שפּיר Chald. adj. *beautiful*, Dan. 4:9, 18.

שפּך fut. יִשְׁפֹךְ —(1) TO POUR, TO POUR OUT (Arabic سَفَكَ id., Æthiop. ሠከ: to cast metals, kindred to سَفَكَ, e.g. a drink-offering, Isaiah 57:6. שפּך דם to pour out blood, i.e. to commit slaughter, Gen. 9:6; 37:22; Eze. 14:19. Metaph. שפּך נֶפֶשׁ Ps. 42:5; and לִבּוֹ Lam. 2:19; to pour out one's soul, i.e. to be poured out in tears and complaints, followed by לִפְנֵי 1 Sa. 1:15; Ps. 62:9; compare Lam. loc. cit., שפּך חֲסָחוֹ עַל to pour one's anger upon any one, Eze. 14:19; 22:22; Lam. 2:4.  
(2) to heap up a mound (aufschütten), Eze. 26:8.

NIPHAL—(1) to be poured out, 1 Kings 13:5. Metaph., Ps. 22:15, "I am poured out like water," a description of a man who cannot arise from weakness [Christ bearing our sins vicariously].

(2) to be poured out, i.e. profusely expended (as money), Eze. 16:36; comp. ἐκχέω, Tob. 4:17.

PUAL, to be poured out, used of one's steps, i.e. to slip, Ps. 73:2 קרי, compare the Lat. *fundi*, for prosterni.

HITHPAEL, to be poured out, Lam. 4:1. The phrase, "my soul is poured out," is—(a) it pours itself out in complaints, Job 30:16.—(b) my blood is poured out, I die, Lam. 2:12. Hence—

שפּך the place where any thing is poured out, Lev. 4:12; and—

שפּכה fem. *urethra*, through which the urine is poured out, Deu. 23:2. Vulg. *veretrum*. Some incorrectly render *testicle* (see שפּך).

שפּל fut. יִשְׁפַּל inf. יִשְׁפַּל, Arab. سَفَلَ, سَفَل TO BE DEPRESSED, TO BE OR BECOME LOW, used of a mountain, Isa. 40:4; of a wood, Isa. 10:33; a city, 32:19. Metaph. to be depressed, is used of—(a) men who are cast down from a high rank Isaiah

2:9, 11, 12, 17; 5:15; 10:33.—(b) of the voice, both when low, Isa. 29:4; and altogether suppressed, Ecc. 12:4. Inf. שפּל רִיחַ to be cast down of spirit, Pro. 16:19. Compare שפּל.

HIPHAL—(1) to depress, cast down, make low, (opp. to הָרִים), Psalm 18:28; 75:8. Intrans. to be cast down (pr. to cast (one's self) down), Job 22:29. Followed by another verb it assumes the nature of an adverb, Jer. 13:18, הִשְׁפִּילוּ שִׁבּוֹ "humble yourselves, sit down," i.e. sit down in a low place (fest euch niedrig): Ps. 113:6.

(2) to cast down, as walls, Isa. 25:12.

Derivatives, שפּלות —שפּל.

שפּל Chaldee APHEL, to depress, to cast down (kings, mighty men), Dan. 5:19; 7:24. With לִבָּהּ to depress, humble one's heart, to be humbled, ibid., 5:22.

שפּל m. שפּלה f. adj. *low*, of a tree, Eze. 17:24: *depressed* (of a spot on the skin), Lev. 13:20, 21. Metaph.—(a) *ignoble, vile*, 2 Sa. 6:22; Job 5:11.—(b) שפּל רִיחַ cast down, humble of spirit, Pro. 29:23; Isa. 57:15; and without רִיחַ id.; Isa. loc. cit. הִשְׁפִּלָה that which is low, Eze. 21:31 (masc. with הָ paragon).

שפּל Chald. *low*, Dan. 4:14.

שפּל m. *lowliness*, i.e. an ignoble and wretched condition, Ecc. 10:6; Ps. 136:23.

שפּלה f. id., Isa. 32:19.

שפּלה a *low region*, Josh. 11:16, fin.; with the art. הַשְּׁפֵלָה the low region near the Mediterranean sea, extending from Joppa to Gaza, Josh. 11:16; Jer. 32:44; 33:13; ἡ Σέφλα, 1 Mac. 12:38.

שפּלות f. a *letting down*, with יָדִים *remissness of the hands*, sloth, Ecc. 10:18.

שפּם (perhaps, "bald," "shaven," from the root שפּה; there are no certain traces of a root שפּם) [*Shapham*], pr. n. m. 1 Ch. 5:12.

שפּם ("nakedness," "a place naked of trees"), [*Shepham*], pr. n. of a town in the eastern part of the tribe of Judah, Nu. 34:10, 11; prob. the same which is called נֶשְׁמוֹת [שׁ?] 1 Sa. 30:28. Gent. n. שפּמי 1 Ch. 27:27.

שפּן an unused verb, prob. i. q. שפּן, שפּן to cover, to hide, especially under the earth, whence שפּן.

Whence figuratively, שפּן astute.

שפּן m.—(1) a quadruped (which chews the cud like a hare), Levit. 11:5; Deut. 14:7; which live



gregariously on rocks, and is remarked for its cunning, Ps. 104:18; Prov. 30:26. The Rabbins render it *coney*; more correctly the LXX. in three places, χοιρογρύλλιος, i. e. *mus jaculus* Linn., Arab. **جربوع**, *Jerboa*, an animal of the size of the coney, with a head resembling that of a hog, with long hind legs fitted for leaping; it inhabits burrows dug in the mud, and is remarkably cunning. It is either so called from its burrows in which it hides itself, or from its cunning. See Bochart, Hieroz. i. p. 1001, seqq. Oedmann, Verm. Sammlungen, iv. p. 48.

(2) [*Shaphan*], pr. n.—(a) a scribe of Josiah, 2 Ki. 22:3, 12; Jer. 36:10, compare Ezek. 8:11.—(b) 2 Ki. 22:12; 25:22; Jer. 26:24; 39:14.

**שפע** an unused verb, to overflow, like the Ch., Syr. Hence —

**שָׁפַע** m. abundance, Deu. 33:19, "abundance of the sea," i. e. wealth obtained by sea traffic.

**שְׁבַעַה** f. great multitude (pr. abundance), as of water, Job 22:11; 38:34; of men, 2 Ki. 9:17; of camels, Isa. 60:6; Eze. 26:10.

**שָׁפְעִי** ("abundant"), [*Shiphi*], pr. n. m. 1 Ch. 4:37.

**שָׁפַר** an unused root, prob. i. q. Syr. **ܫܦܪ** to glide. Hence **שָׁפִיפּוֹן** serpent, and pr. names **שָׁפִיפָם**, **שָׁפִיפִין**, **שָׁפִיפִין**.

**שָׁפַר** —(1) i. q. **شفر** TO SCRATCH, TO SCRAPE (cognate to **שָׁפַר**, **שָׁפַר**); hence to polish.

(2) to be bright, prop. to be polished (compare Arab. **سفر** I. IV., to shine forth as the dawn, and **شفر**, to be beautiful, i. q. Ch. and Syr. Followed by **על** to please any one, Ps. 16:6, compare Dan. 4:24. The notion of being bright is also applied to brilliancy of sound (compare, on the other hand, **הלל**); whence **שופר** trumpet.

(3) i. q. **Ἀῖθιοπ. safara**, to measure; whence **אִשְׁפָּר** a measure; which see. (Cogn. is **ספר** No. 3, to number.) As to the passage, Job 26:13, see **שָׁפַר**.

**שָׁפַר** fut. **יִשְׁפָּר** Chald., to be beautiful; followed by **על** Dan. 4:24, and **יְרַם** Dan. 3:32; 6:2, to please (Syr. id.).

[Derivatives, **שופר**, **שָׁפַרְפָּרָא**, **שָׁפַר**.]

**שָׁפַר** m.—(1) beauty, elegance (of words), Gen. 49:21.

(2) [*Shapher*]; pr. n. of a mountain in the desert of Arabia, Num. 33:23, 24.

**שָׁפַרָה** f.—(1) brightness, beauty. Here, apparently, we should refer with Jo. Simonis, who has been followed by Ewald (Gr. page 92), Job 26:13, **בְּרוּחוֹ שָׁמַיִם שָׁפַרָה** "by his (God's) Spirit the heavens were made brightness," i. e. splendid, most splendid. Several interpreters have supposed **שָׁפַרָה** to be for **שָׁפַרָה** (to make beautiful, to adorn, sc. with stars and constellations), so put that two constructions (**בְּרוּחוֹ שָׁמַיִם שָׁפַרָה** and **שָׁמַיִם שָׁפַרָה**) are confused (Vulg. *spiritus ejus ornavit caelos*), but Dag. forte necessarium is scarcely ever found to be omitted in the letters **בנרנפת**.

(2) [*Shiphrah*], pr. n. f., Ex. 1:15.

**שָׁפַרִיר** m., ornaments of a throne, tapestry with which a throne is covered, Jer. 43:10 **קרי**, where the **כתיב** has **שָׁפַרִיר**.

**שָׁפַרְפָּרָא** m., Chald., dawn, Dan. 6:20. Syriac **ܫܦܪܦܪܐ** id.

**שָׁפַת** fut. **יִשְׁפַּת** —(1) TO PLACE, TO PUT (i. q. **שַׁת** which I suppose to be itself cognate to this verb, so that **פ** is softened into **ב**, and even into **ו**; compare **עַבַּר** and **חַבַּר** to dig; **טָפַח** and **טוּחַ** to spread out, and to spread over. Also **שָׁפַט** and **שָׁפַט**). 2 Ki. 4:38; Ezek. 24:3; Psalm 22:16, **לְעָפַר מָוֶת תִּשְׁפַּחֲנִי**, "into the dust of death (in the sepulchre) thou wilt put me."

(2) followed by a dat. of pers., to give, Isaiah 26:12.

Derivatives, **אִשְׁפַּת**, **מִשְׁפַּתִּים**.

**שָׁפַתִּים** m. dual, stalls, folds, Ps. 68:14 (compare **מִשְׁפַּתִּים** p. dxx, A), Eze. 40:43 (where places in the court of the temple are signified, in which the sacrificial victims were bound).

**שָׁפַח** an unused verb, i. q. **שָׁפַח** to inundate, to overflow. Hence —

**שָׁפַח**, once found, Isa. 54:8, **יִשְׁפַּח יְצָרִי** "an inundation (pouring out) of wrath," i. q. **שָׁפַח אַף** Prov. 27:4. The form **שָׁפַח** appears to have been used for **שָׁפַח** by the writer, for the sake of paronomasia.

**שָׁק** Chald., i. q. **שֹׁק** a leg; pl., Dan. 2:33. Theod. **κνήμῃ**.

**שָׁקַד** fut. **יִשְׁקַד** TO BE SLEEPLESS (Arab. **شقد**) Ps. 102:8; to watch, Ps. 127:1; Ezr. 8:29. Figuratively—(a) followed by **על** to watch over any thing, i. e. to attend to it, to fix one's attention on any thing, Jer. 1:12; 31:28; 44:27; Dan. 9:14; Job 21:32;

(but Pro. 8:34, **שָׁקֵד** על דלתות, **שָׁקֵד** is to be taken in its proper sense, to watch at the threshold, to guard the threshold). Isa. 29:20, **שָׁקְדֵי אֵן** "those who watch for iniquity," who are diligent not to do what is good, but what is evil.—(b) *to lie in wait for* (used of a leopard); followed by על Jer. 5:6.

PUAL, part. **מִשְׁקָד** (denom. from **שָׁקֵד**) as if *amygdalatus*, i. e. made of the form of almond flowers, Ex. 25:33, 34.

**שָׁקֵד** m.—(1) *the almond tree*; so called because of all trees it is the first to arouse and awake from the sleep of winter, Jer. 1:11 (where allusion is made to the signification of haste and ardour, which there is in this root).

(2) *an almond, the nut of the almond*, Gen. 43:11; Numbers 17:23; Eccl. 12:5, **נִצְרָן שָׁקֵד**, "the almond is rejected" (by the old man who has no teeth), although really a delicate and delicious fruit. Others incorrectly, "the almond flourishes," which they refer to whiteness of hair; but the flower of the almond is not hoary, but rose-coloured. See Cels. Hierob. i. p. 297.

**שָׁקָה** not used in Kal, i. q. **שָׁתָה** TO DRINK (see, as to the interchange of the letters *k* and *t*, p. DCCXX, A). Arab. سقى; Æth. ἡቀዖ: to drink, to irrigate.

HIPIL—(1) *to give to drink, to furnish drink*; followed by two acc. of pers. and thing, Gen. 19:32; 24:43; Jud. 4:19; Num. 5:24; Psalm 60:5; Job 22:7; Jer. 9:14; 35:2; followed by ֶלֶךְ of thing, Ps. 80:6; ֶלֶךְ of thing (of any thing), Cant. 8:2. Part. **מִשְׁקֵה** subst., a butler, cup-bearer, Genesis 40:1; 41:9; but Genesis 40:21 **מִשְׁקֵה** denotes *drink* (see **מִשְׁקֵה** p. DXX, B, No. 2); and we should thus understand the words, "he restored the chief butler again על מִשְׁקֵהוּ to his drink," i. e. to his butlership, and he again gave him his office of cup-bearer.

(2) *to water cattle*, Gen. 24:46; 29:2; Ex. 2:16, 17, 19.

(3) *to irrigate, to water land*, Gen. 2:6, 10; Ps. 104:13.

NIPHAL, see שָׁקַע Niphal.

PUAL, *to be watered, moistened*. Job 21:24, "the marrow of his bones is watered," i. e. is fresh, vigorous (compare Prov. 3:8; 15:30; 17:22).

Derivatives, **שָׁקָה**, **מִשְׁקָה** and the two following words.

**שָׁקָה** (for שָׁקַע of the form קטול) *drink*; only in plur. שָׁקָה Ps. 102:10.

**שָׁקִי** plur. with suff. שָׁקִי Hos. 2:7.—(1) *drink*, Hos. loc. cit. (where we should not understand water,

but some more delicate drink; especially wine. LXX. Ald. ὁ οἶνός μου).

(2) *the moistening*, i. e. refreshing of bones, Pro. 3:8; see the verb in Pual.

**שָׁקִין** m., an abomination, something abominable; used of impure things (garments), Nah. 3:6; of flesh of victims, εἰδωλοθόρα, Zec. 9:7; especially of idols. 1 Ki. 11:5, "Milcom שְׁלִמִים the idol of the Ammonites." 2 Ki. 23:13; Dan. 9:27; comp. Dan. 11:31; 12:11. Plur. idols, 2 Ki. 23:24; Eze. 20:7, 8.

**שָׁקַט** fut. יִשְׁקֹט. TO REST, TO HAVE QUIET (pr. to lie, to lie down; compare Arab. سَقَطَ to fall; kindred to קָנַת, سَكَت). It is used—(a) of one whom no one harasses, Jud. 3:11; 5:31; 8:28; Jer. 30:10; 46:27 (hence שָׁקַט מִמְלִיכָה Josh. 11:23; 14:15), and who harasses no one, Jud. 18:7, 27; which sometimes arises from fear, Psalm 76:9.—(b) of a person who does nothing, remains inactive, Isa. 62:1; Jer. 47:6; hence used of God when he does not afford aid, Psa 83:2.

HIPIL—(1) *to cause to be quiet*, i. e. to allay strife, Pro. 15:18; also, *to make tranquil and secure*, i. e. to give quiet, Job 34:29; followed by ֶלֶךְ of pers. and ֶלֶךְ of thing (from danger), Ps. 94:13.

(2) intrans. *to keep oneself quiet* (pr. to make oneself quiet, Ruhe bey sich hervorbringen, Ruhe halten), Isa. 7:4; 57:20. Inf. שָׁקֵט subst. rest, quiet, Isa. 30:15; 32:17. The earth is figuratively said to be quiet, when the air is sultry and unmoved (bey stiller, schwüler Luft), Job 37:17. Hence—

**שָׁקַט** m. rest, quiet, 1 Chr. 22:9.

**שָׁקַל** fut. יִשְׁקֹל, once שָׁקַל (as if from שָׁקַל) Jer. 32:9; TO POISE, TO WEIGH (Arab. شَقَلَ, more often

شَقَلَ, Syr. مَعَلَ and مَعَلَ id. The primary idea is that of suspending a balance, compare Æthiopic ስቀለ: to suspend, as on a cross. Compare מָלָה, מָלָה, and Lat. pendo, pendeo), Ex. 22:16; 2 Sam. 14:26; Isa. 40:12. Followed by ֶלֶךְ to weigh out to any one (metals, money), Gen. 23:16; Jer. 32:9; Ezr. 8:25; followed by ֶלֶךְ Ezr. 8:26; Esth. 3:9; followed by ֶלֶךְ (to weigh over or into the royal treasuries) Esth. 4:7; 2 Sam. 18:12, "although I might weigh a thousand shekels in my hands," i. e. if they were weighed, counted to me. Figuratively, to weigh, to examine any person, Job 31:6; any thing, Job 6:2.

NIPHAL, *to be weighed*, Job 6:2; *to be weighed out*, Job 28:15; Ezr. 8:33.



Derivatives, מִשְׁקָל, מִשְׁקָל, מִשְׁקָל, pr. n. אִשְׁקָל, and —

**שֶׁקֶל** pl. שֶׁקָלִים const. שֶׁקֶלִי m. *a shekel*, a certain weight of gold and silver, containing twenty *beans* (זֶרָה), Ex. 30:13; which the Hebrews used, when weighed, for money (compare עֶבֶר No. 2), Gen. 23:15, 16; Ex. 21:32; Lev. 5:15; 27:3, 6; Josh. 7:21; 1 Sa. 17:5; of this there are two kinds distinguished, the holy shekel, Ex. 30:13; and the royal shekel, 2 Sam. 14:26 (but which was the larger and which the less of these is not stated). In the time of the Maccabees (1 Macc. 15:6) silver coins were struck of the weight of a shekel, bearing the inscription שֶׁקֶל יִשְׂרָאֵל (see F. P. Bayer, De Nummis Hebræo-Samaritanis, Valent. 1781, 4to. p. 171, seqq.), which contained four Attic drachms (i. e. one stater), according to Josephus (Arch. iii. 8, § 2), nor does the weight of those still in being differ much from this, which, though worn with age, contains 215—229 grains troy weight, 60 grains of which are equal to one drachm (see Eckhel, Doctr. Numm. Vett. iii. p. 464. Fröhlich, Annal. Regum Syriæ, Prolegg. p. 84. Rasche, Lex. Rei Nummarie iv. 2, p. 904). The LXX., however, often render שֶׁקֶל by δίδραχμον, which may be thus reconciled with the words of Josephus and the weight of existing coins, by supposing that the shekel before the Babylonian exile, and before the use of coined money, was a smaller weight. Of less value and weight was also the σίκλος, σίγλος used by the Persians, and containing 7½ oboli (six oboli being equal to one drachm), Xen. Anab. i. 5, § 6. Golden shekels used at Ephesus are mentioned by Alexander Ætolus, ap. Macrobi. Sat. v. 22.

**שָׁקַם** an unused verb. Arab. سقم *to be ill, sick.* Hence —

**שִׁקְמָה** (sing. found sometimes in Mishnah), plur. שִׁקְמִים 1 Kin. 10:27; Isaiah 9:9; Amos 7:14; and שִׁקְמוֹת f. Ps. 78:47, *sycamore*, Gr. συκάμωρος, συκάμωρος, a very frequent tree in the lower districts of Palestine, resembling the mulberry tree in its leaves and appearance, with fruit like that of the fig, but more difficult of digestion (Dioscorid. i. 182, compare the etymology); these grow from the wood itself of the branches, and they are cultivated only by persons of the lowest condition (see בָּלֵם). See Cels. Hierob. i. p. 310. Warnekros, Natural Hist. of the Sycamore, in Repert. f. Morgenl. Litt. fasc. 11, 12.

**שָׁקַע** TO SUBSIDE, TO SINK DOWN, as fire, Num. 11:2; *to be submerged as a country*, Jer. 51:64;

Am. 9:5, "it is overflowed, מִיַּר מִצְרַיִם as by the river of Egypt," where it is joined with an acc of plenty.

NIPHAL, *to be submerged* (of a country), Am. 8:8 קרי. In כְּתִיב for נִשְׁקָעָה there is נִשְׁקָה by elision of ו.

HIPIL—(1) *to cause to sink down*, water, Eze. 32:14.

(2) *to sink, to depress*, Job 40:25; בְּחַבֵּל תִּשְׁקָעֵהוּ "canst thou sink down his tongue with a cord?" לִשְׁנוֹ "canst thou tame him (the crocodile) by putting a cord or bridle in his mouth?"

Derivatives, מִשְׁקָע.

**שִׁקְעוּרוֹת** pl. f. *places sunk down in a wall* (LXX. κοιλᾶδες. Vulg. valliculæ); formed from שָׁקַע and עַר to be deep.

**שָׁקַף** not used in Kal; prob. TO LAY UPON (überlegen, darüberlegen), TO LAY OVER; specially planks and beams, *to cover with planks*, i. q. Arab. سَقَف; Gr. σκεπάω, σκεπάζω. Hence שָׁקַף, שָׁקָפִים, מִשְׁקָפִים.

NIPHAL, *to lie out over* any thing (sich vorn überlegen, vorbiegen; Gr. παρακίπτειν); especially in order to look out; hence *to look out, to look forth* (compare under צָפָה) from a window (בַּעַר הַחֵלֶן) Jud. 5:28; 2 Sam. 6:16; also used of a mountain which *hangs over* a region, Nu. 21:20; 23:28. Metaphorically, Jerem. 6:1, "calamity impends from the north."

(Arab. اسقف long and at the same time bending, of the neck of the ostrich, used of a tall person who hangs down his head.)

HIPIL, id., specially מִשְׁשָׁמִים מִשְׁשָׁמִים *to look forth* (God) from heaven, Ps. 14:2; 53:3; 85:12; to look forth from a window, Gen. 26:8.

Derivatives, see under Kal.

**שָׁקַף** m. *a layer of beams, a flooring, ceiling* 1 Ki. 7:5, "all their doors with the posts שָׁקַף were square with the beams," i. e. covered over with beams and planks (not vaulted), and therefore of a square form.

**שָׁקָפִים** m. pl. *beams laid over*. 1 Ki. 7:4; 6:4, חֲלוּזֵי שָׁקָפִים "windows with closed beams," compare the root אָסַם.

**שָׁקַץ** not used in Kal, TO BE BASE, IMPURE, ABOMINABLE.

PIEL—(1) *to contaminate, to pollute, with* שָׁשׁוּ oneself, Lev. 11:43; 20:25.

(2) *to abominate, to loathe*, Psalm 22:25; especially something impure, Lev. 11:11; Deu. 7:26.

Derivatives, שָׁקִיץ and —

**שָׁקֵן** m. *an abomination, something abominable*, used of unclean persons and things, especially those belonging to idolatry, Lev. 11:10, 12, 13, 20, 23, 41, 42; Isa. 66:17.

**שָׁקֵן** see **שָׁקֵן**.

**שָׁקַן** fut. **יִשָּׁק** (cogn. to **שָׁקַן**).—(1) TO RUN UP AND DOWN, TO RUN ABOUT, used especially of those who eagerly seek any thing; used of locusts [?], Joel 2:9; Isa. 33:4 (followed by **שָׁקַן** of prey); hence—

(2) *to be eager, greedy, thirsty*, used of a bear, Prov. 28:15; of a thirsty man, Isaiah 29:8; Psalm 107:9.

HITHPALPAL **הִשְׁתַּקֵּשׁ** i. q. Kal No. 1; Nah. 2:5.

Derivative **שִׁשְׁקָה**.

**שָׁקַר** fut. **יִשְׁקַר**. TO LIE, followed by a dat. of pers. TO DECEIVE any one, Gen. 21:23. (The primary idea is perhaps that of *colouring*, compare **שָׁקַר** to be red, **שָׁקַר** red colour, paint, falsehood; see Tsepregi, in Diss. Lugdd. p. 115; compare the kindred **שָׁקַר**.)

PIEL, *to lie*, 1 Sam. 15:29; followed by **שָׁקַר** of pers. Lev. 19:11; also, **שָׁקַר** of thing, *to deceive*; **שָׁקַר בְּבְרִית** to deceive in a covenant, i. e. perfidiously to break a covenant, Ps. 44:18; **שָׁקַר בְּאִמּוֹנָה** to be false to one's faith, Ps. 89:34; without an acc. id. Isa. 63:8.

**שָׁקַר** pl. with suff. **שָׁקְרֵיהֶם** Jer. 23:32, m.

(1) *a lie*. **שָׁקַר דְּבָרֵי שָׁקַר** lying words, Ex. 5:9. **עֵד שָׁקַר** a lying witness, Deut. 19:18. **לִשְׁבַּע לְשָׁקַר** to be perjured, Levit. 5:24; 19:12. **נִבְאָה בְּשָׁקַר** to prophesy false things (not received from God), Jer. 5:31; 20:6; 29:9. Absol. and in the manner of an adverb, (thou hast spoken) *falsely*, (it is) *a lie*, 2 Ki. 9:12; Jer. 37:14. Pl. lies, Ps. 101:7. Once for coner. *a liar* (for **אִישׁ שָׁקַר**), Pro. 17:4.

(2) *whatever deceives, fraud, vanity*. Psalm 33:17. **שָׁקַר הַסּוּם לְחִשּׁוּעָה** i. e. they are deceived who hope for victory from cavalry. Hence **שָׁקַר** in vain, 1 Sam. 25:21; Jer. 3:23; and **שָׁקַר** without cause, undeservedly, Ps. 38:20; 69:5; 119:78, 86.

**שָׁקַת** f. Gen. 24:20; pl. const. **שָׁקִיתוֹת** (as if from **שָׁקַת**) Gen. 30:38, *drinking troughs*, such as were made of wood and stone, and were used for cattle to drink at. Root **שָׁקַת**.

**שָׁר** or **שָׁרָה** plur. **שָׁרוֹת** walls, Jer. 5:10, i. q. **שָׁרוֹת**. So LXX., Vulg., Chald., the context requiring it.

**שָׁר** m. with suff. **שָׁרְךָ** (from the root **שָׁר**)—(1)

*nerve, muscle*. Collect. Pro. 3:8, **וְקָמָתָהּ תְּהִי לְשָׁרְךָ** "health (refreshment) shall it be to thy nerves" (in which is the seat of strength). In the other hemistich there is "to thy bones."

(2) *the navel* (prop. the navel cord); Arab. **سَر** Eze. 16:4. Compare **שָׁר**.

**שָׁרָא** & **שָׁרָא** (Dan. 2:22) Chald.—(1) *to loose* (knots, metaph. difficult questions), Dan. 5:16. Part. plur. **שָׁרָא** *loosed* from bonds, Dan. 3:25. Specially used of those who turn aside at evening to an inn and loose the burdens of their beasts (Arab. **حَلَّ**, Greek **καταλύω**, whence **κατάλυμα**); hence—

(2) *to turn in to lodge*, and generally *to dwell* (Syr. **ܠܗܝܬܝܢ** to put up, to dwell), Dan. 2:22. Comp. **הִשְׁכִּים**.

PAEL—(1) i. q. Kal No. 1, *to loose*, Dan. 5:12.

(2) *to begin* (prop. to open, comp. **הִחַל** and **הָחֵל**).

ITHPAEL, *to be loosed*, Dan. 5:6.

**שָׂרָאצֶר** (**سَر آذر** "prince of fire"), [*Sharezer*], pr. n. Pers.—(1) a son of Sennacherib, a paricide, Isaiah 37:38; 2 Ki. 19:37.—(2) Zec. 7:2. Compare **שָׂרָאצֶר**.

**שָׂרַב** an unused root. Syr. and Ch. *to be hot, dry*, cognate to **צָרַב**. Hence—

**שָׂרַב** m.—(1) *heat* of the sun, Isa. 49:10; hence—

(2) a phenomenon frequent in the desert of Arabia and Egypt, and sometimes also observed in the southern parts of Russia and France (Arabic **سراب** Kor. xxiv. 39; French, *le mirage*; Germ. *Stimmung*, *Spiegelung*); it consists in this, that the desert, either the whole or in part, appears like a sea or a lake, so that even the most skilful travellers are sometimes deceived, see Erdmann and Frähn in Gilbert's *Annales Phys.* t. xxviii. page 1, and my Comment. on Isa. 35:7. Hence light is thrown upon the words, Isaiah loc. cit. **הִנֵּה הַיָּם יִשְׁתַּבֵּל לַאֲנֹת** "the desert which assumes the appearance of water shall be changed into a lake" (into real water).

**שָׂרְבִיָּה** ("heat of Jehovah"), [*Sherebiah*], pr. n. masc. Ezra 8:18, 24; Neh. 8:7; 9:4; 10:13; 12:8, 24.

**שָׂרְבִיט** i. q. **שֵׁבֶט** (**ר** being inserted, as to which see p. DCCXLVIII, A), *a sceptre*, a form used in the later Hebrew, Est. 4:11; 5:2; 8:4.

I. **שָׂרָה** i. q. Ch. **שָׂרָא** to loose.

PIEL, **שָׂרָה** TO LOOSE, Jer. 15:11 **וְהָיִיתִי לְמִיֵּב** "I will loose thee for good," i. e. I will set thee



free. The Hebrews appear to have used this verb also in a bad sense (לָרַע), for to desert, on which account there is added in this place לָטוֹב.

Derivatives, מְשֶׁרֶת, מְשֶׁרֶת.

II. שֶׁרָה perhaps i. q. Arab. شَرَى to shine, to glitter (as lightning); hence שֶׁרָה, שֶׁרָה a coat of mail.

שֶׁרָה pl. שֶׁרָה, f. chains; hence bracelets, Isa. 3:19, so called from being wreathed, root שֶׁרָה No. 1. (Ch. שֶׁרָה id.; also Gr. σφαίρα, and Hebr. שֶׁרָה, which see in its place.)

שֶׁרָה (for שֶׁרָה "pleasant lodging-place"), [Sharuhēn], pr. n. of a town of the Simeonites, Josh. 19:6.

שֶׁרָה (for שֶׁרָה "plain," "plain country"), every where with the art. הַשֶּׁרָה Sharon, pr. n. of a plain country near the Mediterranean Sea, between Caesarea and Joppa, remarkable for the fertility of its fields and pastures, Josh. 12:18; Cant. 2:1; Isa. 33:9; 35:2; 65:10; 1 Chr. 27:29. Some understand another plain of the same name to be spoken of, 1 Ch. 5:16, for which, however, there is no occasion; [In Thes. Gesenius favours this supposition], Relandi Palest. p. 188, 370.—Hence שֶׁרָה a Sharonite, 1 Ch. 27:29.

שֶׁרָה Jer. 18:16 כתיב, i. q. שֶׁרָה, which see.

שֶׁרָה f. beginning, Jer. 15:11 כתיב Ch. שֶׁרָה id., from the root שֶׁרָה Pael No. 2.

שֶׁרָה [Shitrah], see שֶׁרָה.

שֶׁרָה ("beginning"?) [Sharah], pr. n. m. Ezr. 10:40.

שֶׁרָה f. a coat of mail, so called apparently from its glittering, see שֶׁרָה No. II., Job 41:18.

שֶׁרָה (1) id. 1 Sam. 17:5, 38, pl. שֶׁרָה Neh. 4:10, שֶׁרָה 2 Ch. 26:14. (Syr. ܫܪܐ id.) The same is שֶׁרָה, which see.

(2) [Sirion], pr. n. given to Mount Hermon by the Sidonians, Deut. 3:9, compare שֶׁרָה. This name appears to have been taken from its resemblance to a breastplate, just like the Gr. Θωπάξ, for the mountain of Magnesia.

שֶׁרָה m. id. a coat of mail, 1 Ki. 22:34; Isa. 59:17.

שֶׁרָה plur. fem.—(1) whistlings, or rather pipings, Jud. 5:16, שֶׁרָה, which should be

referred to the shepherds, who play on pipes while keeping their sheep.

(2) hissings, derisions, Jer. 18:16 קרי.

שֶׁרָה adj. firm, hard (Ch. שֶׁרָה id.), only in pl. שֶׁרָה the firm parts of the belly (of the hippopotamus), i. e. the nerves, ligaments, muscles, Job 40:16. Root שֶׁרָה; but compare שֶׁרָה No. 1.—Hence abstr.—

שֶׁרָה f. hardness, with לֵב and רֵעַ stubbornness of heart, Deut. 29:18; Ps. 81:13; Jer. 3:17; 7:24; 9:13; 11:8. Aram. ܫܪܐ in a good sense, firmness, truth.

שֶׁרָה see שֶׁרָה.

שֶׁרָה Jer. 31:40 כתיב, which appears to me to have sprung by a transcriber's error, from שֶׁרָה fields, which is in the parallel place, 2 Ki. 23:4, and also Jer. loc. cit. in קרי, 6 MSS., and some printed editions. That the common reading (which has been followed by the LXX., who have written Ἀσπαρμός), in the sense of fields cut up or overflowed, may be defended as belonging to the Hebrew language, Kuypers has endeavoured to shew in Dissert. Lugdd. i. p. 537, comparing Arab. شرم, شرم to cleave, to cut; but this is without any appearance of truth.

שֶׁרָה (1) TO CREEP, TO CRAWL, used of reptiles and smaller water animals, Gen. 7:21; Lev. 11:29, 41, 42, 43. Sometimes a place (earth or sea) is said to creep with creeping things, i. e. to abound in them (עַם עֲרָשׁ וּמִמֶּלֶךְ), followed by an acc. (compare הָלַךְ No. 4), as the sea with aquatic creatures, Gen. 1:20, 21; Egypt with frogs, Ex. 7:28; Ps. 105:30. Hence—

(2) to multiply selves, to be multiplied, of beasts, Gen. 8:17; 9:7; of persons, Ex. 1:7. Eth. ሠረጸ: to sprout forth. Hence—

שֶׁרָה m., collect.—(1) reptiles, Gen. 7:21; Lev. 5:2; 11:29. Verse 20, "winged reptiles (שֶׁרָה) that walk on four" (feet), are bats (not crickets which have six legs, though they are said to use only four of them in walking), 11:21, 23; Deu. 14:19.

(2) smaller aquatic animals, Gen. 1:20; more fully שֶׁרָה Lev. 11:10.

שֶׁרָה fut. שֶׁרָה.—(1) TO HISS, TO WHISTLE; ἰσθῆν, πρῆφεν (an onomatopoeic root, like the Greek σφίζω, σφύσσω, σφύρω, from the theme σφύρι;

compare *σύριξ, σύριγμα, σύριγγος*.—(a) followed by *ל* to bring near to by hissing or whistling, as bees, flies (in the manner of a bee-keeper), Isaiah 5:26; 7:18; figuratively peoples, Isa. locc. citt.; Zech. 10:8. In other places it is—(b) in mockery (*auszischen, ausseifen*), 1 Ki. 9:8; Lam. 2:15, 16; followed by *ל* of pers. or thing, Jer. 19:8; 49:17; pregn., Job 27:23, *יִשְׁקוּ עָלָיו כְּמִמֵּי* “they shall hiss him out of his place.”

(2) to pipe (to whistle, not with the mouth, but with an instrument). Hence *שְׂרִיקוֹת, שְׂרִיקָה*.

*שָׂרָה* f. *hissing, mockery*. *הָיָה לְשָׂרָה* to become a mocking, Jer. 19:8; 25:9; 29:18.

*שָׂרָר*—(1) to twist, to twine like a rope (kindred to the roots *שָׂרָר, שָׂרָר, שָׂרָר*; all of which have the idea of turning, twisting, going in a circle, variously inflected). Hence *שָׂרָר* and *שָׂרָר* the navel (pr. the umbilical cord; *Nabelstrang*); *שָׂרָרִים* nerves, sinews; *שָׂרָרָה, שָׂרָרָה* a chain (as if a rope made of metal). Hence—

(2) to be firm, hard (Syr. Pael, to make firm, stable); especially in a bad sense; whence *שָׂרָרִית* obstinacy (of heart).

(3) to press together; hence to oppress, to treat as an enemy, i. q. *שָׂרָר* No. 4. Part. *שָׂרָר* an adversary, an enemy, Ps. 27:11; 54:7; 56:3; 59:11.

Derivatives, see Kal No. 1, 2.

*שָׂרָר* [*Sharar*], pr. n. m., 2 Sam. 23:33, for *שָׂרָר* 1 Ch. 11:35.

*שָׂרָר* with suff. *שָׂרָרָה* the navel, i. q. *שָׂרָר* Cant. 7:3; used for the part around the navel, or the belly (which is compared to a bowl). Compare on the other hand *שָׂרָר* high place, summit; and *שָׂרָר* navel.

*שָׂרָר* (“root,” i. q. *שָׂרָר*; comp. Syr. *شمار*) [*Sheshresh*], pr. n. m., 1 Ch. 7:16.

*שָׂרָר* plur. *שָׂרָרִים* with suff. *שָׂרָרָיו* constr. *שָׂרָרָיו* m.—(1) A ROOT; Syr. *شمار*; compare *שָׂרָר* Job 30:4; Jer. 17:8; and frequently. Figuratively it is—(a) the lowest part of a thing, as of the foot (compare Lat. *planta pedis*), Job 13:27; of a mountain (Lat. *radix*), Job 28:9; of the sea, Job 36:30. Hence—(b) a root of controversy is the ground, cause of the controversy, Job 19:28. As nations, when they take up their abode in any country, are said to be planted in it and to take root (see *שָׂרָר*).

—(c) root is put poet. for the seat, fixed dwelling, Jud. 5:14.

(2) a shoot which springs from a root, Isa. 53:9; hence metaph. *שָׂרָר* the shoot of Jesse, Isaiah 11:10; of the Messiah; compare *ρίζα Δαυίδ*, Apoc. 5:5. [There is no need to depart from the usual meaning root.] On the other hand, root (by a metaphor taken from plants and applied to a people) is meant, Isa. 14:30.

Hence denom. *שָׂרָר* and the verb—

*שָׂרָר* PIEL, to root out, eradicate, extirpate, Ps. 52:7; Job 31:12.

PUAL *שָׂרָר* pass. Job 31:8.

POEL *שָׂרָר* to take root (pr. to make, to produce root), Isa. 40:24.

POAL, id. Jer. 12:2.

HIPHIL, i. q. Poel, Job 5:3; Isa. 27:6 (and there metaph. of a man flourishing in prosperity), with the addition of *שָׂרָרִים* Ps. 80:10.

*שָׂרָר* Ch. i. q. Heb. a root, Dan. 4:12.

*שָׂרָרָה* for quadril. *שָׂרָרָה* pl. const. *שָׂרָרָה* f. small chains, Ex. 28:22.

*שָׂרָר* (*shēroshu*), *שָׂרָר* Ch. f. eradication, rooting out, i. e. expulsion, banishment, Ezr. 7:26; compare Ezr. 10:8; and Heb. *שָׂרָר* No. 1, c.

*שָׂרָרָה* f. a little chain, Exod. 28:14; 39:15. Root *שָׂרָר* No. 1. Arab. with the letter *r* softened *سلسلة*, Ch. *שָׂרָרָה, שָׂרָרָה*. Hence is abbreviated *שָׂרָרָה* which see.

*שָׂרָר* not used in Kal.

PIEL *שָׂרָר* inf. *שָׂרָר* and with the tone drawn back, *שָׂרָר* Deu. 17:12; fut. convers. *וַיִּשְׂרָר* TO WAIT UPON, TO SERVE, TO MINISTER UNTO, with an acc. of pers. Gen. 39:4; 40:4; Num. 3:6; 1 Ki. 1:15; followed by *ל* Nu. 4:9. There often occurs, *שָׂרָר אֱתֵי* concerning the ministering priests, Nu. 18:2; 1 Samuel 2:11; 3:1; and without the acc., Nu. 3:31; 4:12; from which we must distinguish *שָׂרָר בָּשָׂם* Deut. 18:5, 7, i. e. to worship Jehovah by calling upon him, according to the analogy of the phrases *בָּרַךְ בָּשָׂם*, *בָּרַךְ בָּשָׂם*. A very bold expression, Isaiah 60:7, “the rams of Nebaioth *שָׂרָרֶיךָ* shall minister to thee,” i. e. shall serve for sacred ministry. Part. *שָׂרָר* subst. a minister, a servant, Josh. 1:1; specially in holy things, Ezr. 8:17; fem. *שָׂרָרָה* (for *שָׂרָרָה*), 1 Ki. 1:15.

*שָׂרָר* see *שָׂרָר*.



I. שש f. & ששה const. שש m. SIX (often occurring). (A numeral, which is widely extended even beyond the Phœnicio-Shemitic languages ;

Arab. <sup>٦٠</sup>ست, <sup>٦٠</sup>ستة, Aram. שֵׁט which see; Æth. ስፔ.: Sanscr. *shash*, Zend. *qšvas*, Slav. *schest*, Gr. ἑξ, Lat. *sex*, to which every one can easily add the forms used in modern languages.)—Plur. שֵׁשִׁים *sixty* (often occurring).

Derivatives, שָׁשׂ, שָׁשׂ.

II. **שׁוֹמֵם** m. SOMETHING WHITE (from the root שׁוֹמֵם).

(1) *white marble*, Esther 1:6; Cant. 5:15, i. q.

(2) *byssus*, so called from its whiteness, both that of the Egyptians, Gen. 41:42; Prov. 31:22; and of the Hebrew priests, Exod. 26:1; 27:9, 18; 28:39. See פָּז. (This word, as we have seen, may be referred to a Hebrew origin; it nearly approximates however to the Egyptian *ḥmwy*, and perhaps the Hebrews may have so imitated the Egyptian word, that it might also seem to have an etymology in their own language.) See Celsii Hierob. ii. p. 259; Hartmann's Hebräerin, iii. p. 34—46.

**נָשַׁן** an uncertain root. PIEL **נָשַׁן** Eze. 39: 9, **וְהִנָּחֵנִי וְהִנָּחֵנִי וְהִנָּחֵנִי** “I will turn thee and will lead thee (LXX. καθοδηγήσω σι, but Compl. καράξω σε. Targ. *I will make thee go astray*. Vulg. *seducam te*) and will lead thee up.” The signification of leading is clear enough from the context: as to the origin, compare **נָח**, **נָחָה**: contr. **נָחָה**: whence **נָחָה**: to walk or go about, to traverse countries, and **נָחָה**: a ladder, from the idea of going up.

שֶׁשֶׁבַּזָּר [Sheshbazzar], pr. n. Pers. (perhaps  
contr. from چسبانان worshipper of fire); the name  
which Zerubbabel appears to have borne in Ezra  
1:8; 5:14-

**שֵׁשֶׁה** PIEL (from the numeral שֵׁשׁ) pr. to divide into six parts, hence *to give a sixth part*, Eze. 45:13

שִׁי ("whitish"? from the root שׁוּשׁ), [*Shā-shāi*], pr. n. m. Ezr. 10:40.

שֵׁשׁ (id.) [*Sheshai*], pr. n. of one of the Anakim, Nu. 13:22; Josh. 15:14; Jud. 1:10.

שש Eze. 16:13 כחב, for שש six. [Ought not this to be שש No. II. *byssus*?] The writer appears to have used this uncommon form for the sake of paronomasia with the word קש

שֵׁשִׁי m. שֵׁשִׁית fem. *sixth*. Fem. also denotes a *sixth part*, Eze. 4:11; 45:13.

שֶׁשַׁךְ [Sheshach], a name of Babylon, Jerem. 25:26; 51:41. The origin and proper signification are doubtful. The Hebrew interpreters, and also Jerome, suppose that שֶׁשַׁךְ is put by אֲחַבֵּשׁ (i. e. a cabalistic mode of writing, in which ת is put for א, ש for ב) for בָּבֶל, and that the prophet used that secret mode of writing for fear of the Chaldeans. Even if it were conceded (which it cannot be) that these Kabbalæ or mysteries, or trifles, were already in use in the time of Jeremiah, how could it be explained, that in 51:41, in the same verse בָּבֶל is mentioned by its own proper name? not amiss is the supposition of C. B. Michaëlis, that שֶׁשַׁךְ is contracted from שֶׁשַׁבֵּךְ

comparing סֶכֶל to cover a gate with iron or other plate, so that שֶׁכֶל would denote Babylon, as χαλκός-πύλος. Bohlen renders it *house of the prince*, comparing Persian شادشاد.

שֶׁשָׁן (perhaps i. q. שִׁישׁ "lily"), [*Sheshan*].  
pr. n. m. 1 Ch. 2:31, 34, 35.

שֶׁשֶׁק (according to Jo. Simonis, for שֶׁשֶׁק "de-  
sire"), [*Shashak*], pr. n. m. 1 Ch. 8:14, 25.

**שִׁשֵּׁר** an unused root, which has the signification of *redness* (cogn. to שָׁרַר, שִׁרָּר, Arab. اشزر red, rosy. Hence—

רִיבִי, in pause רִיבִי m. *red colour, red ochre, rubrica*, Jer. 22:14. Vulg. *sinopsis*, i. e. *rubrica Sinopensis*, which was most esteemed, see Plin. H. N., xxxv. 5, s. 13. LXX. *μῖτρος*, in Hom. *rubrica*. The Hebrews render it *cinnabar*, vermillion.

שֵׁט plur. שֵׁטִים m. *columns* (from the root שֵׁט), and metaph. *princes, nobles*. *Psa.* 11:3, "when the columns are overturned," i.e. when the noblest, the defenders of what is right and good, have perished. *Isa.* 19:10, "and the columns thereof (of Egypt) are broken down," i.e. the foremost of the state. Opp. to the hired labourers, i.e. the common people.

I. נִשָּׂת—(1) *buttock*, Isa. 20:4; plur. נִשָּׂתוֹת 2 Sa. 10:4. Arab. نَسْت, Syriac plur. نَسْت id. The origin should be sought in the root נִשָּׂת (compare the German Gefäß), although נִשָּׂתוֹת with the forms in Arab. and Syr. follows the analogy of verbs לָה.

(2) [*Seth, Sheth*], pr. n. of the third [mentioned] son of Adam, Gen. 4: 25, 26; 5: 3, seqq. In the first of

these passages it is derived from *placing, setting* in the stead of another (as if עֲרַאֵם).

II. שֶׁת fem. contr. for שָׂאֵת (Lam. 3:47) *tumult*, from the root שָׂאֵת. Nu. 24:17, שְׂנֵי שֶׁת "the sons of the tumult of war," i.e. the tumultuous enemies of Israel. In Jerem. 48:45 (a passage taken from this in Num.) there is instead, שְׂנֵי שָׂאֵת.

שֶׁת & שֶׁת Chald. i. q. Hebr. שֶׁשׁ *six*, Dan. 3:1; Ezr. 6:15. Plur. שֶׁשִׁים *sixty*, Dan. 3:1.

I. שֶׁתָּה fut. יִשְׁתָּה apoc. יִשְׁתָּה—(1) TO DRINK. (Syr., Chald., Ethiop., id. Synonymous is שָׁקַח, in Kal and Niphal not used, whence Hiphil הִשְׁקָה.) Followed by an acc. of the drink, Ex. 34:28; followed by Job 21:20 (as to which passage, compare בּוֹס), followed by שֶׁתָּה from any thing, with the addition of the idea of pleasure, Pro. 9:5; also followed by שֶׁתָּה of the vessel (compare שֶׁתָּה A, 1, a), Am. 6:6. Metaph. Job 15:16, שֶׁתָּה כְּמִים עוֹלָה "drinking iniquity as water," i.e. altogether replete with iniquity, abounding in it, compare 34:7. But Pro. 26:6, the same phrase is used in a passive sense, "the lame drinks in iniquity," i.e. must suffer it, cannot avenge it.

(2) to drink together, to banquet, Esth. 7:1; compare מִשְׁתָּה.

NIPHAL, pass. of Kal No. 1, Lev. 11:34.

HIPHAL, see שָׁקַח.

Derivatives, מִשְׁתָּה, שְׁתִּי No. I, שֶׁתָּה.

II. שֶׁתָּה an unused verb. Arab. سَتَى IV. i. q. سَتَى to fix the warp in the loom, Syr. سَتَى to weave. Hence שְׁתִּי No. II.

שֶׁתָּה and שֶׁתָּה Chaldee, to drink, Dan. 5:1, 2, 23; pret. with Aleph prosth. שֶׁתָּה Dan. 5:3, 4, compare Syr. سَتَى to drink. Followed by שֶׁתָּה of the vessel, verse 3. Compare Hebr.

Derivative, מִשְׁתָּה.

שֶׁתָּה see שְׁתִּי.

שְׁתִּי—(I.) a drinking, a carousing, Ecc. 10:17; from the root שֶׁתָּה No. I.

(II.) the warp, in weaving, Levit. 13:48, seqq., from the root שֶׁתָּה No. II.

שֶׁתָּה f. i. q. שְׁתִּי No. I, Est. 1:8.

שֶׁתָּה m. a plant, a shoot, Ps. 128:3.

שֶׁתָּה two (fem.), see שְׁתִּי.

שֶׁתָּה fut. יִשְׁתָּה TO PLANT, a poetic word, Ps. 1:3; 92:14; Hos. 9:13; Jer. 17:8; Ezek. 17:8; 19:10, 13. Hence שֶׁתָּה.

שֶׁתָּה prob. TO UNCLOSE (cogn. to שָׁתָה, שָׁתָה to shut. Chald. to perforate). It occurs in one phrase, Nu. 24:3, 15, שֶׁתָּה עֵינֶיךָ "with the eye (of the mind) unclosed;" used of a prophet, i. q. שֶׁתָּה עֵינֶיךָ verse 4. As to the sense, see Ps. 40:7.

שֶׁתָּה only part. HIPHAL מִשְׁתָּה MAKING WATER. (The Talmudists use also inf. הִשְׁתָּה, fut. יִשְׁתָּה; but there exists no trace of a root שֶׁתָּה: on the contrary, in the signification of making water there is used שֶׁתָּה; whence שֶׁתָּה. Jo. Simonis, ed. 2, therefore has not inaptly laid down מִשְׁתָּה to be contracted from מִשְׁתָּה Hithpael, from the root שֶׁתָּה.) It occurs in this one phrase, מִשְׁתָּה בְּקִיר "one making water against the wall," which is generally a contemptuous designation for a little boy, especially when mention is made of extirpating a whole race or family, 1 Ki. 16:11, "he slew all the house of Baasha, and left him none, *mingens ad parietem* (not even a boy), relations and friends;" 1 Ki. 14:10; 21:21; 1 Sa. 25:22, 34; 2 Ki. 9:8; compare the same phrase in Syriac, e.g. Asseni. Bibl. Orient. ii. p. 260, "an *diocesis sacra* *Gumæ* (*me teneat*) in qua non remansit qui *mingat ad parietem*?" i.e. *quæ tota devastata est*. The phrase seems to be used contemptuously to denote a boy, because adults in the East regard decency in doing this sitting down [covered with their garments], nor would they do it in the sight of others (Herod. ii. 35; Cyrop. i. 2, § 16; Ammian. Marcell. xxiii. 6). Some have understood a slave, and a person of the lowest rank (Jahn, Arch. i. 2, p. 77; Hermeneut. Sacrae, p. 31), and some have understood a dog (Ephr. Syr. Opp. i. 542; Abulwalid, Judah ben Karish MSS., Kimchi Jarchi); but both of these are unsuitable to the context of the passages. See Lud. de Dieu, on 1 Sam. 25:34; Bochart Hieroz. i. p. 675.

שֶׁתָּה fut. יִשְׁתָּה to subside, to settle down; hence to be hushed, silent (kindred to שָׁקַח, שָׁקַח), used of the waves, Ps. 107:30; Jon. 1:11, 12; used of strife, Pro. 26:20.

שֶׁתָּה (ستار Pers. "star"), [Shethar], pr. n. of a Persian prince, Est. 1:14.

שֶׁתָּה בֹזְנִי (ستار بزنای "bright star"), [Shethar-bozni], pr. n. of a Persian governor, Ezra 5:3; 6:6.



**שָׁתַת** i. q. **שָׁתַת** to set, to place. From this there twice occurs, pret. pl. **שָׁתַת**, Ps. 49:15, **כְּצֹאן** **לְשָׂאֵל שָׁתַת** "like sheep they place (them) in Hades," i. e. they drive, thrust them down thither (compare

Ps. 88:5); Ps. 73:9, **שָׁתַת בְּשִׁמְיֵם פִּיָּהֶם** "they set their mouth against the heavens," i. e. they assail heaven, and, as it were, provoke it, with proud and impious words.

ת

**Tav** (Tau), the twenty-third [reckoning **ט** and **ש** for two letters] and last letter of the alphabet, when used as a numeral denoting *four hundred*. As to the signification of the name see under the word **תו**.

As to pronunciation, **ת** without Dagesh is an aspirated letter, and seems to have a hisping sound, like Gr. *θ*, and *th* English. When it has Dagesh lene (**תּ**) it is a slender *t*; as to its difference from **ט**, see page cccxvi, A. To this there answers in Arabic **ت**, rarely **ث**, as in **تَهَن**, **تَهَن**. It is sometimes interchanged with Shin (p. dcccxcvii, A) and Tet (p. cccxvi, B), and it has even some relation to the breathings (**א**, **ה**), see Hebr. Gramm. page 101, note; also, **תוּב**, **תוּב** to return; **תוּה** and **תוּה** to dwell; also, to mark out, and so often in Arabic.

**תָּא** m. a chamber, 1 Ki. 14:28; Eze. 40:7, seq. (Ch. **תָּא**, **תָּא**, Syr. **ܬܐܐܠܐ**, **ܬܐܐܠܐ**). Plur. **תָּאִים**, once **תָּאִים** Eze. 40:12, from the root **תוּה** No. III, to dwell. The form **תָּא** appears to spring from **תוּ** (for **תוּה**), the letter **ו** being changed because of the preceding Kametz into Aleph, as **קָאם**, **קָאם**.

**תָּאֵב** TO DESIRE, TO LONG FOR, followed by **ל** Ps. 119:40, 174. Of more frequent occurrence in Chaldee. (To this answer **אָבָה**, **אָבָה**, and this root may seem to be secondary, and taken from the Hithpael of those verbs.)

Derivative, **תָּאֵבָה**.

**תָּאֵב** only found in part. Piel **תָּאֵב** i. q. **תָּאֵב** ABHORRING, Am. 6:8; the letters **א** and **א** being interchanged in the Aramean manner, see p. I.

**תָּאֵבָה** f. *desire, longing*, Ps. 119:20, from the root **תָּאֵב** No. I.

**תָּאֵה** i. q. **תָּה** No. 1, TO MARK OUT, only in—

PIEL. Fut. **תָּתֵא** Nu. 34:7, 8. LXX. *καταμερήσεται*. Syr. ye shall determine. Compare **תָּה** No. III.

**תָּה** i. q. Arab. **تأى** to outrun. Hence—

**תָּה** Deut. 14:5, and contr. **תָּה** Isaiah 51:20, a species of gazelle, so called from the swiftness of

its running. LXX., Vulg. in Deut.; Aqu., Symm., Theod., Vulg. in Isa. render it *oryx*. Targg. *wild bull*, which is pretty much the same (compare **רָאֵם**). See Boch. Hieroz. t. i. page 973.

**תָּהָה** f. (from the root **תָּה** No. I)—(1) *desire, longing*, whether good and just, Ps. 10:17; 21:3: or wicked, Ps. 112:10.

(2) in a bad sense, *lust, desire* (**לִשְׁתּ**, **לִשְׁתּ**). Nu. 11:4, **הִתְאָהוּ תָּהָה** "they lusted a lust." Psal. 78:29, 30, **הִתְאָהוּ תָּהָה** the graves of lust, Num. 11:34, 35.

(3) *delight, object of desire*. **תָּהָה** food of delight, i. e. delicate, Job 33:20; Gen. 3:6; also, *honour, ornament*, Gen. 49:26; Prov. 19:22.

**תָּאוֹם** a twin, only plur. **תָּאוֹמִים** Gen. 38:27; by a Syriacism contr. **תָּאוֹמִים** Gen. 25:24; const. **תָּאוֹמִי** Cant. 4:5, from the root **תָּאֵם**.

**תָּאֵלָה** f. (from the root **תָּאֵלָה**), *corse, execration*, Lam. 3:65.

**תָּאֵם** TO BE TWIN, DOUBLE. Part. **תָּאֵםִים** double (used of planks or beams), Exod. 26:24; 36:29. (Syr. and Arab. to be a twin.)

HIPHIL, to bear twins, Cant. 4:2; 6:6.

Derivative, **תָּאוֹם**, and—

**תָּאֵם** or **תָּאֵם**, whence pl. **תָּאֵמִי** twins, Cant. 7:4. A monosyllabic noun, of the form **נָדָל**, **נָדָל**, properly an abstract, put there for a concrete.

**תָּאֵהָה** f. *coitus*, from the root **תָּהָה** No. 2. Piel, to cause to meet, which is applied to copulation. It is once used of the lust of the wild she-ass, Jerem. 2:24. Not less suitably, N. G. Schröder (Observatt. ad Origg. Heb. page 10) derives the signification of lust from the root **תָּהָה** to be hot (compare **תָּהָה**).

**תָּאֵהָה** plur. **תָּאֵהָהִים** f. *a fig tree*, Gen. 3:7 (where the Indian fig or *Musa paradisiaca*, Germ. *Paradiesfeigenbaum*, with large leaves, is apparently meant), Num. 13:23; 20:5; Deut. 8:8, etc., also *a fig*, the fruit, 2 Ki. 20:7. (The etymology is unknown, for it can neither be suitably derived from the root **תָּהָה**, nor

from תָּבַן; Arab. تَابَ Conj. III.). "To sit under one's vine and under one's fig tree" is said of those who lead a tranquil and happy life, 1 Ki. 5:5; Zec. 3:10; Mic. 4:4. See Celsii Hierobot. t. ii. p. 368—399.

תָּאָנָה (for תָּאָנָה) f., *occasion*, Jud. 14:4; from the root אָנָה No. II. See especially Hithpael.

תָּאָנָה f., *sorrow, mourning*, Isa. 29:2; Lam. 2:5; from the root אָנָה No. I.

תָּאָנִים m. plur., *toils, labours*, (from the root אָנָה No. 3). Ezekiel 24:12, תָּאָנִים הִלָּצָה ("the pot) wearies (me) with toils." Vulg. *multo labore sudatum est*.

תָּאָנַת שִׁלֹּה ("approach to Shiloh"), [Taanath-shiloh], pr. n. of a town on the border of the tribe of Ephraim, Josh. 16:6.

תָּאָר TO BE MARKED OUT, TO BE DESCRIBED (a border); followed by אֶל ... מִן (from...unto), Josh. 15:9, 11; 18:14, 17. Others take it actively, to describe.

PIEL to describe, to delineate, Isa. 44:13.

PUAL מִתְאָר Josh. 19:13, "Rimmon הַמֵּתְאָר which pertains to Neah." Hence—

תָּאָר with suff. תְּאָרוֹ (for תְּאָרוֹ) m., *form of body*, 1 Sam. 28:14; Lam. 4:8. יָפָה, יָפֵת תָּאָר beautiful of form; commonly used of persons, Gen. 29:17; 39:6; and of animals, Gen. 41:18, 19. Specially a beautiful form, Isa. 53:2; 1 Sam. 16:18, אִישׁ תָּאָר "a man of form," i. e. *formosus, beautiful*.

תָּאָרָע [Tarea], pr. n. m., 1 Chron. 8:35; and תְּחָרָע 1 Ch. 9:41.

תָּאָשׁוּר m., Isa. 41:19; 60:13; pr. *erectness* (see the root אָשַׁר No. 1), *tallness*; hence a tall tree; specially a species of cedar, growing in Lebanon. Vulg. and Ch. render it *the box*; Syr. and the Hebr. *Sherbin*, i. e. a species of cedar remarkable for the smallness of the cones, and with branches turned upward.

תָּבָה f. pr. a chest, an ark (Chald. תִּיבִיתָה; Arab. تَابُوت an ark, a coffer; also Gr. θίσκη, θίσκη in LXX. intp., taken from the usage of the Orientals); used of the ship which Noah made like a chest or coffer, Gen. 6:14, seq.; of the ark in which Moses, when a child, was exposed, Ex. 2:5. LXX. κιβωτός; Vulg. *arca*; Luther suitably retained the word *Arche*, as denoting both a chest and a vessel like one (see Adelung, s. v.). The etymology is unknown.

תְּבוּאָה f.—(1) *produce*, as of the earth, Josh. 5:12; of the corn-floor, Num. 18:30; of the wine-press, *ibid.*; of the vineyard, Deut. 22:9.

(2) *gain, profits*. תְּבוּאַת הַרָשָׁע the profit of the wicked, Prov. 10:16; 15:6; תְּבוּאַת הַחָכְמָה gain resulting from wisdom, Pro. 3:14; 8:19; Isa. 23:3.

(3) metaph. *fruit, result*. תְּבוּאֵי שִׁפְתָּיו the fruit, result of his words, Prov. 18:20. Compare פֶּרִי No. 1.

תְּבוּנָה m. *intelligence, understanding*, Hosea 13:2, "they made idols בְּתִבּוּנָם according to their own understanding," i. e. at their pleasure.

תְּבוּנָה f. id. *intelligence, understanding, insight* (Einsicht), used both of God and men, Prov. 2:6; 3:19; 21:30; Deut. 32:28. Pl. like the Germ. Einsichten, Prov. 11:12; 28:16; Isa. 40:14; also *intelligent words*, Job 32:11. Root בּוּן, בִּין.

תְּבוּסָה f. (from the root בּוּס) a treading down, destruction, 2 Ch. 22:7.

תְּבוֹר (either of a "stone-quarry," from the root תָּבַר i. q. שָׁבַר, or a "lofty place," umbilicus, i. q. טֹבַר which see), [Tabor], pr. n.—(1) of a mountain on the borders of Zebulun and Naphtali, situated in the middle of a plain, called by Josephus Ἰραβύριον, Ἀραβύριον (Relandi *Palaestina*, p. 331—336), now جبل طور (Burchardt's *Reisen*, p. 589, seq.), Josh. 19:22; Jud. 4:6; 8:18; Psalm 89:13; Jer. 46:18; Hos. 5:1.—(2) of an oak in the tribe of Benjamin, 1 Sam. 10:3.—(3) of a town of the Levites in the tribe of Zebulun, 1 Ch. 6:62.

תְּבֵל (each Tzere impure) a poetic word—(1) *fertile and inhabited earth, the habitable globe*, οἰκουμένη (from the root תָּבַל, of which see Hiphil No. 3, Syr. لَبَل, لَبَل, لَبَل id.), Isa. 14:17 (opp. to מִדְבָּר). There twice occurs poetically אֶרֶץ תְּבֵל the world of his (God's) earth, Prov. 8:31; Job 37:12; compare אֶרֶץ תְּבֵל Psal. 90:2. It often denotes—

(2) *the whole earth*, especially where the creation of the world is mentioned, 1 Sa. 2:8; Psalm 18:16; 93:1; meton. the inhabitants of the earth, Psalm 9:9; 24:1; 33:8; 96:13; 98:9. Hyperbolically applied to the kingdom of Babylon, Isa. 13:11; to that of Israel, Isaiah 24:4 (compare *orbis Romanus*). [Whatever be the meaning of תְּבֵל in these passages, no one who believes in the inspiration of Scripture can admit that they contain real *hyperbole*.]

תְּבֵלָה m. *pollution, profanation*, Lev. 18:23, after the law against Sodomy, תְּבֵלָה הִיא "this (is)



profanation." Lev. 20:12. Root בָּלַל No. 3 (like בָּלַל from the root בָּלַל), compare Ch. בָּלַל to profane (by incest), Genesis 49:4, Targ. Pseudo-Jon.;

Arab. בָּל to be profane, to commit adultery.

תָּבַל see תָּבַל.

תָּבַל f. *consumption, destruction*, Isaiah 10:25, from the root בָּלַל. Some MS. copies and printed editions have תָּבַלְתִּים, which may also have the sense of *consumption*, from בָּלַל Piel. But this reading appears however to arise from a copyist to whom תָּבַלְתִּי was a more familiar word; compare a similar variety of reading, Job 21:13; 36:11.

תָּבַל m. *stained, spotted, having spots or stains* (from the root בָּלַל No. 2), only found Levit. 21:20, תָּבַל בְּעֵינוֹ. Vulg. *albuginem habens in oculo*. Vers. anon. in the Hexapla, λεύκωμα, compare Tob. 2:9; 3:17; 6:8 (where the Hebrew interpreter has rendered the Gr. λεύκωμα by this word). Targg. snail, here used for *blear-eyed* (see the root בָּלַל No. 1).

תָּבַן m. *straw as broken up by threshing, chaff*. (Arab. تَبَن id. whence denom. تَبَن to give chaff for fodder, to sell straw. The origin is doubtful. But it is not improbable that תָּבַן is for תָּבֵנָה from the root בָּנָה, and that it denotes *building material*, compare Exod. 5:7, seqq.; compare אָבָן and תָּבֵנִי Job 21:18; Gen. 24:25; Isa. 11:7; 65:25.

Denom. תָּבֵנִי, and—

תָּבֵנִי (prob. for תָּבֵנָה "building of Jehovah"), [Tibni], pr. n. m. 1 Ki. 16:21, 22.

תָּבֵנִית f. (from the root בָּנָה)—(1) *structure, manner of building*, Ps. 144:12.

(2) *exemplar, model*, according to which any thing is made (Robell), Ex. 25:9, 40; 2 Ki. 16:10.

(3) *image, likeness* of a thing, Deu. 4:16—18; Eze. 8:10. Hence Ezek. 8:3, וַיִּשְׁלַח תְּבֵנִית יָד, "and he put forth (that which had) the appearance of a hand," Germ. etwas wie eine Hand. Eze. 10:8. Compare דְּמוּת No. 3.

תְּבֵעֶרָ ("burning"), [Taberah], pr. n. of a place in the desert of Arabia, Nu. 11:3; Deu. 9:22.

תְּבִיז (perhaps "brightness," from the unused root בִּיז which see), [Thebez], pr. n. of a town near Shechem, Jud. 9:50; 2 Sam. 11:21.

תִּבְרַח Ch. i. q. Heb. נִשְׁבַּר to break. Part. pass. תִּבְרִי fragile, Dan. 2:42. Compare תִּבְרִי.

תִּגְלַת פִּלְאֶסֶר pr. n. *Tiglath-pileser*, a king of Assyria, from the year 753 to 734 B.C., 2 Ki. 15:29, 16:10. Also written, תִּגְלַת פִּלְסֶר, 2 Ki. 16:7; תִּגְלַת פִּלְסֶר 1 Ch. 5:6; 2 Ch. 28:20, and תִּגְלַת פִּלְאֶסֶר 1 Ch. 5:26. (The former part of the name appears to be the same as *Diglat*, the river Tigris (see חֲדָקַל), pr. swift; the latter, which also appears in the name *Nubopolasaris*, Pers. پالاسر a great king, comp. Sanscr. *pāla*, lord, king, from the root *pāl*, to guard, to rule, unless rather, *Pileser* and *Polasar*, be i. q. Sanscr. *pura sara*, one preceding, a leader, see Bopp, Glossar., p. 109. I would render the entire name *lord of the Tigris*.)

תִּגְמֹל m. (from the root גָּמַל) *benefit*, i. q. גָּמֹל Ps. 116:12.

תִּגְרָה f. (from the root גָּרָה), *strife, contention* Ps. 39:11, מִתְּגֵרַת יָדִי אֲנִי כֹלֵיחִ, "I am consumed under the strife of thy hand," i. e. by the divine plagues. (Chald. id.)

תִּגְרָמָה Gen. 10:3; and תִּגְרָמָה 1 Ch. 1:6; Eze. 27:14; 38:6 [Togarmah], pr. n. of a northern nation and country sprung from Gomer (the Cimmerians), abounding in horses and mules. We should, apparently, understand *Armenia*, as very abundant in horses (ἵπποβορος σφόδρα, Strab., xi. 13, § 9); at least a part of it. Such is either the tradition or the opinion of the Armenians themselves, who regard Torgom the son of Gomer (LXX. locc. cit. has the name by transposition of the letters Θοργαμά, Θεργαμά, Θυργαμά, and so also some Hebrew copies תִּרְגֹּמָה), as the founder of their nation, and they call themselves *the house of Torgom*. See J. D. Michaëlis Spicileg. Geogr., t. i., p. 67—78.

תִּדְרָה masc. the name of a tree which grows on Lebanon, Isaiah 41:19; 60:13. Vulg. *ulmus, elm*. Chald. תִּדְרָה i. e. a species of plane, which is called in Arab. ساج. I prefer *the oak, the ilex*, as the word properly denotes *a firm enduring tree* (compare תִּדְרָה), from the root דָּרַח No. 2. Compare Celsii Hierobot., t. ii. p. 271; and my Comment. on Isaiah 41:19.

תִּדְרָה fem. Chald. *circuit* (from the root דָּרַח), *perpetuity*, i. q. תָּמִיד. Adv. תִּדְרָה perpetually, continually, Dan. 6:17, 21.

תִּדְמֹר 1 Ki. 9:18 קרי, and 2 Ch. 8:4 [Tadmor], pr. n. of a city built by Solomon, in a fertile district of the Syrian desert, between Damascus and the Euphrates, called by the Arabs, and now bearing

the name <sup>سمر</sup> تدمر or <sup>سمر</sup> تدمر (i.e. a place abounding in palms, see Schulzens, Ind. ad Vit. Salad.), Gr. *Palmyra* (just as on the other hand the Arabians called Palma, a city in Spain تدمية). The same is תמר (palm), loc. cit. כתיב, which seems to have been less used. In the Aramæan and Greek inscriptions which are found in great numbers in the ruins of Palmyra, the name is spelled either תדמר or תדמר, see Swinton, Philos. Transactions, vol. xlviii.

תִּירָעַל ("fear," "reverence," from the Samaritan root תִּירָעַל = ; to fear) [*Tidal*], pr. n. of a king, Gen. 14:1.

**תָּהָה** an unused root, Chald. **תָּהָה** TO BE WASTE, DESERT (cogn. to the root **תָּהָה**), whence **תָּהָה**, **תָּהָה** waste, desert, Arab. **تَهْه** empty. Hence—

**תָּהוּ** (for תָּהוּ a segolate and penacutic form, subst. — (1) *wasteness*, concr. *that which is wasted, laid waste*, Genesis 1:2; Job 26:7; hence — (a) *a desert*, Deut. 32:10; Job 6:18; 12:24. — (b) *destruction*, Isaiah 24:10, תָּהוּ קִרְיָת “a desolated city;” 34:11.

(2) *emptiness, vanity*, and concr. *something vain* (syn. **לִפְתּוֹן**), Isaiah 41:29; 44:9; 49:4; 59:4; 1 Sam. 12:21; *nothing*, i. q. **לֵא** Isa. 40:17, 23.

(3) לָהֶוָה *Isaiah 49:4*; and acc. הָהוּ adv. *in vain*, *Isa. 45:19*.

**תָּהוּם** pl. **תְּהוֹמוֹת** comm., a poetic word, pr. water making a noise, in commotion (from the root **הוּם**), hence — (1) *wave* (*Welle, Woge*), Psa. 42:8, **תָּהוּם** **קָרָא** **אֶל־תְּהוֹמוֹתָם** “wave calleth unto wave,” i. e. wave follows wave without intermission. Pl. Ex. 15:5, 8; Ps. 33:7; 78:15.

(3) *a great quantity of waters*, i. q. מַיִם Deut. 8:7; Eze. 31:4; תְּהוֹם *ocean, sea*, Gen. 7:11; Ps. 36:7; Am. 7:4; and simply תְּהוֹם *id.*, Job 28:14; 38:16, 30. Hence—

(3) *gulf, abyss*, even used of the deep hollows of the earth, Ps. 71:20. (Syr. ܕܡܝܬܐ wave, abyss.)

**תְּהִלָּה** f. (from the root **הָלַל** Piel).—(1) *praise*, Ps. 22:26; 48:11; 51:17; hence—(a) a song containing praise, a *hymn*, Ps. 22:4; 66:2; 145:1; and pl. **תְּהִלִּים**, as the title of the whole book of *Psalms*.—(b) *the person praised or celebrated*, Deu. 26:19; Jer. 13:11; 33:9; Zeph. 3:19, 20.

(2) *praise*, in which any one stands with respect to others, *glory*, Psa. 9:15; Isa. 42:8. Hence the

person (or thing) wherein any one glories. Jer. 17  
14, תְּהִיָּה לִי כְבוֹד "thou (Jehovah, art) my glory."  
Deu. 10:21.

תְּהִלָּה fem. ḥ. λεγόμεν. Job 4:18, which the LXX. reader σκολιόν τι. Vulg. *pravum quid*. Targ. *iniquity*. As to the etymology, there are various opinions of interpreters; but the Hebrews, and amongst them Kimchi, long ago saw the truth, taking תְּהִלָּה as fem. from תָּהַל or תָּהַל (from the root הָלַל, like תָּמַס, תָּבַל, תָּחַן, from מָסַס, בָּלַל, רָבַן). Nor is there any necessity for Dagesh in ה, compare מָחָס (from בָּחַס), f. מִחָסָה; see Lehrs. page 503. Hence prop. it is *folly* (see הָלַל No. 4); hence *sin*, compare נָבַל. Others regard

as the root **וָהַל** to err, to go astray; whence **וָהַל**  
error, and hence they derive the noun **תְּהִלָּה**, **תְּהִלָּה**  
whence **תְּהִלָּה**, as vice versa **הַעֲלָה** from **הַעֲלָה** Jud. 6:  
28; **זָעַמָּה** from **זָעַמָּה** Nu. 23:7.

תְּהִלָּה fem. (from the root הָלַךְ), *procession*.  
Neh. 12:31.

**תַּהֲפֹכָה** fem. (from the root **הִפָּךְ**), only in plur.  
**תַּהֲפֹכֹת**—(1) *perversity, foolishness*, Deu. 32:20.  
 (2) *deceit, fraud*, Prov. 2:12, 14; 6:14; **לְשׁוֹן תַּהֲפֹכֹת** a deceitful tongue, Pro. 10:31.

תָּ m. (for תָּה, from the root תָּה No. I)—(1) a sign, Eze. 9:4. (Arab. تَوَاز, تَوَى a sign in the form of a cross branded on the thigh or neck of horses and camels, whence the name of the letter ת, which in Phœnician, and on the coins of the Maccabees has the form of a cross. From the Phœnicians the Greeks and Romans took both the name and form of the letter.)

(2) *sign* (cruciform), *mark* subscribed instead of a name to a bill of complaint; hence *subscription*. Job 31:35. It is stated that at the Synod of Chalcedon and other synods principally in the East, some even of the bishops being unable to write, put the sign of the cross instead of their names, which is still often done by common people in legal proceedings; so that in the infancy of the art of writing this could not fail of being the case, so as for the expression *to* be received into the usage of language.

תוא see תיז a gazelle.

**חָשַׁב** fut. **יִחְשַׁב**, Ch. i.q. Heb. **חָשַׁב** TO TURN BACK, TO RETURN, Dan. 4:31, 33.

APHEL הָתֵיב *to restore, to return*, Ezr. 6:5. הָתֵיב  
 אֲנִי i. q. Heb. הָשִׁיב דָּבָר *to answer*, followed by an  
 acc. of pers. Ezr. 5:11; Dan. 3:16 (as to the passage



Dan. 2:14, see עֲמַטָּא (עֲמַטָּא) to return an epistle, to reply by letters, Ezr. 5:5.

**תובל** Eze. 27:13; 38:2, 3; Isa. 66:19, and **תובל** Gen. 10:2; Ezek. 32:26; 39:1, [Tubal], pr. n. the Tibareni, a nation of Asia Minor, dwelling by the Euxine sea, to the west of the Moschi, see מִשְׁכָּח No. 3.

**תובל קין** (perhaps "smith of scoria," comp. of

Arab. smith, and Pers. scoria of metal, the genitive being put first, which seems to shew the origin to be Assyrian or Persic [but be it remembered that it is an antediluvian pr. n.], Tubalcain, pr. n. of a son of Lamech, inventor of working in iron, Gen. 4:22.

**תובנה** Job 26:12 כְּחֵיב for תְּבוּנָה prudence.

**תונה** f. (from the root נָגַה) sadness, sorrow, Prov. 14:13; 17:21; Ps. 119:28.

**תונרמה** see תִּנְרָמָה.

**תורה** f. (from the root יָדָה Hiph.)—(1) confession, Josh. 7:19; Ezr. 10:11.

(2) thanksgiving, Psal. 26:7; 42:5. יָבַח תּוֹרָה to offer praise to God (for a sacrifice) Ps. 50:14, 23; 107:22; 116:17 (where the phrase is not to be taken as though proper sacrifices were spoken of). יָבַח תּוֹרָה Lev. 22:29; יָבַח תּוֹרַת הַשְּׁלָמִים Lev. 7:13, 15; comp. 12, and ellipt. תּוֹרָה a sacrifice of thanksgiving, Ps. 56:13.

(3) a choir of givers of thanks, praising God, Neh. 12:31, 38, 40.

**תוה** Chaid. (kindred to תָּמַה), to be amazed, Dan. 3:24.

**I. תנה** (compare אָנָה No. III.) in Kal not used, i. q. תָּאָה No. I. TO MARK, TO DELINEATE.

PIEL id. 1 Sam. 21:14, of David when simulating madness: וַיַּעַשׂ עַל־דִּלְתוֹת הַיֶּשַׁע, "and he made marks (scrawls) upon the doors of the gate," like petulant boys.

HIPHIL תָּהַךְ הוּא to mark, followed by עַל upon any thing, Eze. 9:4.

Derivative, תו.

**II. תנה** TO REPENT, TO BE GRIEVED. (Syr. id.) HIPHIL, causat. to make to grieve, to afflict (as a people, God), Psal. 78:41 [to set marks or limits, gives a good sense in the passage, from הִנָּה I.].

**III. תנה** an unused root, i. q. אָנָה No. I., and

Arab. تَوَيَّ to abide, to dwell, whence תָּא a chamber; which see, for תו.

**תוח** [Toah], pr. n. m. 1 Ch. 6:19, for which there is, verse 11, תַּחַת, and 1 Sam. 1:1, תַּחַת.

**תוחלת** f. (from the root יָחַל) expectation, hope, Ps. 39:8; Prov. 10:28.

**תנך** an unused root, perhaps i. q. נָכַח to cut up, to divide; whence—

**תוך** constr. תוֹךְ, with suff. תוֹכִי, m. the middle of a thing, so called from its being divided (compare תוֹךְ הַבַּיִת the middle part of a house, the interior court, 2 Sam. 4:6. Put in the genitive after a noun, Jud. 16:29, הַתּוֹךְ הַמִּזְמִינִי "the middle columns."

With prefixes—(1) בְּתוֹךְ—(a) in the middle of (any) thing, as, בְּתוֹךְ הַבַּיִת in the midst of a house, 1 Ki. 11:20; בְּתוֹךְ יְרֵשָׁלַם Zec. 8:8; and after verbs of motion, בְּתוֹךְ הַיָּם into the midst of the sea, Ex. 14:27. Sometimes it does not differ from אֶ, A, No. 1, in (any place), Gen. 9:21; Am. 3:9; into (any place), Ps. 57:7; לָעֵבֶר בְּתוֹךְ to go through the midst of a thing, Ezek. 9:4; Exod. 14:29.—(b) when referring to many, among (prop. inter medios). בְּתוֹכְכֶם amongst you, in your midst, Gen. 35:2; Pro. 17:2; Eze. 2:5. Used even for בֵּין, when distinction is expressed, Gen. 1:6, בְּתוֹךְ הַמַּיִם between the waters (terrestrial and celestial).

(2) מִבְּתוֹךְ from the midst of any thing, and simply out of, Jer. 51:6; Ex. 33:11.

(3) אֶל־תוֹךְ into the middle of a thing, Num. 17:12; 19:6. Compare syn. קֶרֶב.

Derivative, תִּיכוֹן.

**תוך** i. q. תָּה, vexation, which see.

**תוכחה** f. (from the root יָכַח) punishment, i. q. תּוֹכַחַת No. 4, Ps. 149:7; Hos. 5:9.

**תוכחת** f. with suff. תּוֹכַחְתִּי, pl. תּוֹכַחוֹת (from the root יָכַח).

(1) the act of arguing, shewing and maintaining the right, Job 13:6. Pl. arguments, Job 23:4.

(2) arguing down, contradicting, Ps. 38:15; Prov. 29:1, אִישׁ תּוֹכַחוֹת "a man who opposes in speaking," one who likes to speak against, positive in assertions (others take it from signif. 3, who is often corrected).

(3) rebuke, correction by words, Prov. 1:23, 25, 30; 3:11; 5:12; 27:5; 29:15. Plur. תּוֹכַחוֹת מוֹקֵר rebuke joined with correction. Prov. 6:23.

Once used of *reproof* (from God), *complaint*, Hab. 2:1.

(4) *punishment, chastening*, Ps. 73:14. Pl. Ps. 39:12; Eze. 5:15, תוכחות חִמָּה Eze. 25:17.

תוכים 2 Ch. 9:21; see תְּכִימִים.

תולד (race, "posterity" ["birth"]), [T'olad], pr. n. of a town of the Simeonites, 1 Ch. 4:29; also תולד Josh. 15:30; 19:4.

תולדות f. pl. (from the root ילד)—(1) *generations, families, races*, Nu. 1:20, seqq. לתולדתם according to their races, Gen. 10:32; 25:13; Exod. 6:16. Hence סֵפֶר תולדות genealogy, pedigree, Gen. 5:1. As a very large portion of the most ancient Oriental history consists of genealogies, it means—

(2) *history*, properly of families. Gen. 6:9, אֵלֶּה תולדות נח "this is the history of Noah." Genesis 37:2; and thus also applied to the *origin* of other things. Gen. 2:4, "this is the origin of the heaven and earth." (Compare יחש and Syr. مَحْ family, genealogy, history.)

תולל m. (from the root ילל) *a vexer, tormentor* (properly abstr. vexation, vexing, or the act of him who causes others to lament, forces the expression of grief from others, verbal of Piel of the root ילל, of the form תוללינו. Once in pl. Ps. 137:3, תוללינו "our vexers."—LXX. ἀπαγαγόντες ἡμᾶς. Vulg. abducentes nos. Targ. "those who have robbed us," taking תולל for שולל (the letters ש and ה being interchanged), but that has a passive signification.

תולע m. תולעת, תולעה f. pl. תולעים (from the root תלע) [from ילע in Thes.].

(1) *a worm*, specially one which springs from putrefaction. Ex. 16:20; Isa. 14:11; 66:24; those which devour plants, Jon. 4:7; Deu. 28:39. Metaphorically used of a weak and despised man, Psalm 22:7; Job 25:6.

(2) especially *scarlet, scarlet colour*, more fully תולעת שָׁנִי (see שָׁנִי), also *scarlet garments*, Lam. 4:5; Isa. 1:18 (compare Pu.).

(3) [Tola] pr. n.—(a) of the eldest son of Isachar, Gen. 46:13; 1 Chr. 7:1.—(b) of an Israelitish judge, Jud. 10:1. Patron. of letter *a*, תולעי Num. 26:23.

תום. Some forms which seem to belong to this root, see under the root תָּמַם.

תומים twins, see תָּאָם.

תומן (תומן) Gen. 36:15 בתיב, for תִּמְנָן

תועבה f. constr. תועבת (from the root תעב), *an abomination, something abominable*. Prov. 21:27; 28:9, תועבת יהוה "things which are an abomination to Jehovah." Prov. 3:32; 11:1, 20. Especially used of things which are made impure and illicit by the decrees of religion. Gen. 43:32, "for it is an abominable thing to the Egyptians" (to eat with the Hebrews). Gen. 46:34; Deu. 14:3; specially used of things belonging to the worship of idols, 1 Ki. 14:24; 2 Ki. 16:3; 21:2; Eze. 9:1; Eze. 16:2; and of idols themselves, 2 Ki. 23:13. See שָׁקֵץ, שִׁקָּץ.

תועה f. (from the root תעה)—(1) *error in holy things, impiety*, see the root No. 3. Isa. 32:6.

(2) *harm, calamity*, Neh. 4:2.

תועפות pl. f. (from the root יעף)—(1) *a swift course*, Num. 23:22; 24:8, תועפות ראם "the swiftness of the buffalo."

(2) *weariness, tiring labour* (see יעף No. 2). hence *wealth* derived from labour (comp. יעל No. 3). Ps. 95:4, תועפות הרים "the wealth of the mountains;" Job 22:25, כֶּסֶף תועפות "money of the treasures," i.e. very great plenty of money. Some other interpreters derive this word from the Arabic root يَفَع to go up, to grow up, IV. to be tall, whence Num. loc. cit., the swiftness of the buffalo; Psal. 95:4, the heights of mountains. Job 22:25, money of heaps, heaps of money. But I prefer the former, as arising from the certain and ascertained use of the Hebrew language; compare the root יַעַץ.

תוף an unused verb, Ch. to spit out. Arab. تَفَف (onomatopoeist.) to spit out, especially with contempt.

Derivative, תִּפְת.

תוצאות f. plur. (from the root יצא to go out)—(1) *a going out*, metaph. a going forth from danger, *deliverance*, Ps. 68:21; compare the root, Eccles. 7:18.

(2) *the place from which* (any person or thing) goes forth, hence a gate, Eze. 48:30; a fountain, Prov. 4:23, תוצאות חיים "the fountain of life," of happiness; also *the place of the exit or termination* of any thing, Nu. 34:4, 5, 8, 9; Josh. 15:4.

תור—(1) TO GO OR TRAVEL ABOUT (Arab. تَوَر id.; comp. the kindred roots, under the verb דָּוַר), either—(a) for the sake of traffic, 1 Ki. 10:15 (compare כָּחַר, or—(b) for the sake of exploring, hence to spy out, e.g. a country, followed by an acc., Nu.



13:16, 17, 21; 14:6, seq.; also to search out any thing, Deu. 1:33; Nu. 10:33; Eze. 20:6. Metaph. to investigate, followed by an acc. Ecc. 7:25; and followed by על Ecc. 1:13; followed by a gerund (darauf denken, etwas zu thun, wie man etwas thut). Ecc. 2:3.

(2) followed by אַחֲרַי to follow, go about after. Metaph. Nu. 15:39.

Hiphil, fut. יִתֵּר and in the Rabbin. form יִתֵּר 2 Sa. 22:33—(1) to lead one about, specially to shew him the way in unknown places. (Ch. הַיָּר conductor of the way.) Followed by an acc. Proverbs 12:26, יִתֵּר בְּרֵעֵהוּ צְדִיק "the righteous shews the way to his friend." Followed by two acc. of pers. and way. 2 Sa. loc. cit. וַיִּתֵּר הָאֱלֹהִים בְּרֵעֵהוּ "and (God) shews the upright his way," he shews an upright man the way in which he should walk. So at least we may explain this passage, as to the interpretation of which interpreters seem to have despaired, in speaking of Ps. 18:33.

(2) to search, explore, Jud. 1:23.

Derivatives, יִתֵּר, תֹּר, No. II.

I. תֹּר m. A TURTLE DOVE (an onomatopoeic and primitive word), Gen. 15:9; Levit. 12:6; used as a word of endearment for a beloved female, Cant. 2:12 [?]; used of the people of Israel; Ps. 74:19, תֹּר "thy turtle dove," i. e. the people especially dear to thee, now afflicted and timid.

II. תֹּר m. —(1) order, row, turn, especially used of what goes round in a circle, Esth. 2:12, 15.

(2) a string of pearls, or gold or silver beads (as an ornament for the head), Cant. 1:10, from the תֹּר.

III. תֹּר 1 Ch. 17:17; i. q. תֹּרָה in the parallel place, 2 Sam. 7:19, mode, manner. If the reading be genuine, the form would seem to be from תֹּרָה=תֹּרָה.

תֹּר Chald. an ox, i. q. Hebr. שֹׁר plur. תֹּרִין oxen, Dan. 4:22, 29, 30; 5:21; Ezr. 6:9, 17; 7:17.

תֹּרָה f. (from the root יָדָה Hiph. No. 4. to teach). —(1) instruction, doctrine, Job 22:22.—(a) human, as that of parents, Prov. 1:8; 3:1; 4:2; 7:2. —(b) divine through prophets, Isa. 1:10; 8:16, 20; 42:4, 21.

(2) law.—(a) human, the manner and principles which men follow, 2 Sa. 7:19.—(b) divine, whether one, followed by a genit. of the object, e. g. the law of sacrifice, Leviticus 6:7; 7:7; or collect. laws; סֵפֶר הַתֹּרָה the book of the law, Josh. 1:8; 8:34;

2 Ki. 22:8, 11; Neh. 8:3; plur. תֹּרוֹת laws, Exod. 18:20; Lev. 26:46.

תֹּשֵׁב m. (from the root יָשַׁב to dwell), a stranger, an emigrant, sojourning in a strange country, where he is not naturalized, Lev. 22:10; 25:47; Ps. 39:13. Plur. const. 1 Ki. 17:1.

תֹּשֵׁבָה f. a word altogether poet.; prop. a lifting up, that which is erect (from the root יָשַׁה); hence—

(1) aid (compare Arab. وصى Conj. III. to aid, to comfort, properly to lift up). Job 6:13, תֹּשֵׁבָה נִדְחָה "aid fled from me" (in the other member there is עֲזָרָה LXX. βοήθεια). Prov. 2:7 (LXX. σωτηρία), Micah 6:9 (at least in several MSS. and Verss.), Job 30:22 קָרִי.

(2) counsel (properly, the raising of any thing, that which any one wishes to raise or set up). Job 5:12, תֹּשֵׁבָה יָדֵיהֶם "and their hands do not perform (their) counsel." Vulg. quod ceperant.

(3) counsel, i. q. wisdom. Job 11:6, כְּכֹלֵם לְתֹשֵׁבָה "the double of wisdom." Job 12:16, עֹז וְתֹשֵׁבָה "might and counsel;" 26:3; Prov. 3:21; 8:14; 18:1; Isa. 28:29, תֹּשֵׁבָה הַגָּדִיל "he is wonderful in counsel and of great wisdom."

תֹּתָח (from the root יָתַח) m. a club, Job 41:2 LXX. σφύρα. Vulg. malleus.

תָּו see תָּו.

תִּנּוּת f. (from the root יָנָה), whoredom, metaph. the worship of idols, Eze. 16:25, 26, 29; 23:8. Pl תִּנּוּתִים Eze. 16:15, 22; 23:7, seqq.

תִּחְבּוּלוֹת & תִּחְבּוּלוֹת (from the root חָבַל No. 1, and more immediately derived from the nouns חָבַל a rope, חָבַל a sailor, a pilot) plur. fem.—(1) rule, government, Job 37:12; especially that of a state, Pro. 11:14.

(2) the art of governing, hence prudent counsel, in a good sense, Pro. 1:5; 20:18; 24:6; cunning counsel, in a bad sense, 12:5.

תִּחַ see תִּחַ.

תַּחַת Chald. prep. under, i. q. Hebr. תַּחַת Dan. 7:27. It is prop. a plural noun, hence with suff. תַּחַתַּי under it, Dan. 4:9, 18.

תַּחְמוֹנִי [Tachmonite], patron. from pr. n. m. otherwise unknown, תַּחְמוֹן ("wisdom") 2 Sa. 23:8 Compare תַּחְמוֹן.

תַּחֲלָה fem. (from the root חָלַל Hiphil, to begin) beginning, Hosea 1:2; Prov. 9:10; בְּתַחֲלָה in the

beginning, i.e. previously, Gen. 13:3; 41:21; 43:18, 20; Isa. 1:26.

**תחלואים** only in plur. **תחלואים** m. (from the root **חלל** = **חלה** to be sick, diseased), diseases, Deut. 29:21. Ps. 103:3; Jer. 16:4. **ממותי תחלואים ימותו** "they shall die of diseases." Concr. 14:18, **תחלואי**, רעב "those who are sick with famine."

**תחמס** m. Lev. 11:16; Deut. 14:15; an unclean bird, so called from violence and wrong (root **חמס**), according to Bochart (Hieroz. p. ii., p. 232), the male ostrich; called in Arabic **ظلم** unnatural, from its cruelty towards its young, compare Job 39:17, seqq.; Lam. 4:3. The preceding word **יַעֲרֶה** loc. cit. must apparently be understood in a narrower sense, of the female ostrich. LXX. and Vulg. translate, the night owl, Jonathan, the swallow.

**תחן** (for **תחנה** "a camp"), [Tahan], pr. n. m. — (1) Num. 26:35. — (2) 1 Chr. 7:25. From the former comes patron. **תחני** Num. 26:35. Compare **תחנות**.

**תחנה** (from the root **חנן**) — (1) grace, mercy, Josh. 11:20; Ezra 9:8.

(2) prayer, supplication (properly, the cry for mercy, from the root in Hiphil), Psa. 6:10; 55:2; 119:170.

(3) [Tehinnah], pr. n. m. 1 Ch. 4:12.

**תחננים** only in plur. **תחננים** Ps. 28:2, 6; 31:23; 116:1; and **תחננות** 86:6; i. q. **תחנה** No. 2, prayer, supplication.

**תחנות** m. plur. (from the root **חנה**) ["a camp"], a place where a camp is pitched, 2 Ki. 6:8.

**תחפנחם** Ezek. 30:18; and **תחפנחם** Jer. 43:7, 8, 9; 44:1; 46:14; also 2:16 **קרי** (where the **כתיב** has **תחפנחם**), [Tahpanhes, Tehaphnehes, Tahapanes], pr. n. of a city in Egypt, which the LXX. render **Τάφνη**, **Τάφρα**. No doubt that it is *Daphne*, a fortified city near Pelusium. And Jablonski (Opuscul., p. i. 343) thinks that the Egyptian name of this city would be written **ἡδ-εμε2**, i. e. the head, or the beginning of the age; or, as we should say, the beginning of the world or earth (as if the Egyptian world). "It would thus correspond to the city of *Syene* (see above **סִינַי** p. DLXXXI, A), which closes Egypt towards Ethiopia...just as Taphnæ closed Egypt towards Syria and Arabia."

**תחפני** ("head of the age," see prec.), [Tahpene], pr. n. of an Egyptian queen, 1 Ki. 11:19, 20.

**תחרא** m. a breastplate (**θώρηξ**), made of linen, Ex. 28:32; 39:23; properly a military garment, of armour, from the root **חרה**, Syr. **ܚܪܐ** Ethpe. to fight, to wage war; to prepare for battle.

**תחרה** see **חרה** Tiphel.

**תחרע** ("cunning," from the root **חרי** Ethpael, to be cunning), [Tahrea], pr. n. of a man, 1 Chron. 9:41, called **תחראע** 1 Ch. 8:35.

**תחש** m. an obscure word, always in this connexion, **עור תחש** Tachash skin, Num. 4:6, seq. Plur. **עורות תחשים** Tachash skins, Exodus 25:5; 26:14; 35:23; 39:34; and in the same sense simply **תחש** Nu. 4:25; Eze. 16:10 (where it is said that women's shoes are made of it). The ancient versions understand it to be the colour of a skin (LXX. **ῥυθία**. Aqu. Symm. **ῥυθία**. Chald. and Syr. **rubra**, red), and they have been followed by Bochart (Hieroz. i. p. 989, seqq.); this is however a mere conjecture, which has no ground either in the etymology or in the cognate languages; on the other hand the Talmudists and almost all the Hebrew interpreters take **תחש** to be an animal, the skins of which were used both for a covering of the holy tabernacle, and for making shoes. I have no hesitation in acceding to this opinion, and I would follow R. Salomon on Eze. loc. cit. with Luther in understanding it to be either the seal, or the badger, *taxus* or *taxo* (*meles*, Varr. Plin.). Besides the context, which almost requires an animal, this opinion is supported — (1) by the authority of the Talmudists who (Tract. Sabb. cap. ii. fol. 28) in treating at large of this animal, say that it is like the weasel (**תלוא**), which is very suitable to the badger — (2) by the agreement of languages, the authority of which is very great with regard to the names of animals and plants. Arabic **تيس** and **دخس** are indeed rendered *dolphin* by lexicographers; but this name has a wider extent, and also comprehends seals, which in many respects resemble the badger, and which were of frequent occurrence in the peninsula of Sinai (Strab. xvi. p. 776); this has been already observed (see Beckm. ad Antig. Caryst. c. 60). The Latin *taxus* and *taxo* (whence in modern languages *taxo*, *taisson*, *Dachs*) is not found, it is true, in Latin writers before the time of Augustine, but there is no need for us to consider it on that account to be a new-formed word, but only one received from the vulgar language, and of foreign origin. — (3) The etymology, which the Hebrew language supplies with sufficient probability. For **תחש** may



be for *תַּחֲשָׁה*, from the root *חָשָׂה* to rest, so that *taxis* may be so called from its sleeping for half a year, which became almost proverbial; nor are seals less somnolent.—(4) The skins both of the badger and seal might without doubt have been used both for covering the tabernacle, and for making elegant shoes: seal skins are even now used for shoes. To give my opinion, the Hebrews seem to have at once designated by this one word (which the Arabs and western nations apply to only particular species), *the seal, the badger*, and other similar creatures, which they neither knew nor distinguished with accuracy.

[(2) *Tahash*, pr. n. m. Gen. 22:24.]

**תַּחַת**—(1) subst. *the lower part, that which is below*. (Arab. *تحت* id., compare *Æth. ስትስት*: to let down, to lower, *ተትስት*: to be lowered, depressed, *ትስት*: low, *תְּתִי*: under. It may, however, be doubted whether *ת* final be primary and radical, or secondary, which latter opinion is supported by the Arab. *تَح* to go down and dip (one's finger); whence *תַּחַת* may be derived, like *נַחַת*, from *נָחַ*.) Hence, in acc. adverb. *below, beneath*, Gen. 49:25; Deu. 33:13; *כַּתְּחַת* id. (comp. *כֵּן* No. 3, c), Ex. 20:4; Josh. 2:11. In constr. state (for which there is once *תַּחַת* Cant. 2:6), and with suff., commonly pl. *תַּחְתֵּיכֶם, תַּחְתֵּינוּ, תַּחְתֵּיהֶם, תַּחְתֵּיהֶן*, rarely sing. *תַּחְתֵּי* 2 Sam. 22:37, 40, 48 (as to the form of which, see Hebr. Gramm. § 36, note). Prep. *below, beneath, under* (*ὑπὸ*), Arab.

*תַּחַת הַשָּׁמַיִם* under heaven, Dan. 9:12; *תַּחַת הַשֶּׁמֶשׁ* under the sun (see *שָׁמֶשׁ*) beneath the mountain, at the foot of the mountain, Ex. 24:4; *תַּחַת הַלָּשׁוֹן* under the tongue, Ps. 10:7; 66:17, and *תַּחַת שְׁפָתַי* under the lips, Ps. 140:4, i. e. in the mouth; *תַּחַת יָד פ'* under the hand, i. e. in the power of any one, 1 Sam. 21:9. Of a woman it is said, she commits whoredom, adultery, under her husband, Nu. 5:19; Eze. 23:5, i. e. she commits whoredom who ought to obey the authority of her husband. But Hab. 3:16, may be rendered, *תַּחְתִּי אֲרָזוּ*, "I tremble in my lower parts," i. e. my knees and feet tremble.—With verbs of *motion* it is—(a) *beneath, under* any thing, 2 Sam. 22:37, 40, 48; Gen. 18:4; Jud. 3:30.—(b) *kará, down, downwards*, i. q. *כָּטָה*, Am. 2:13, *אֲנִכִּי מַעֲלֵם תַּחְתֵּיכֶם*, prop. "I press you downwards;" Job 40:12.

With preff.—

(a) *כַּתְּחַת* adv. *below, beneath* (see above); prep. *ἐκ, unter* (*rituas*) *hervor, heraus, hinweg, from under,*

*from beneath*, used of those that were *under* any thing, and come out from thence, Eze. 47:1, "waters came out *מִתַּחַת הַמַּפְקֶת* from under the threshold;" Prov. 22:27, "why should they take away thy bed *מִתַּחְתֶּיךָ* from under thee?" i. e. on which thou liest Ex. 6:6; Deut. 7:24. Hence *זָנָה מִתַּחַת פ'*, see *זָנָה* Ex. 6:6; Deut. 7:24. More rarely for *below, under* (any thing), Job 26:5; Eze. 42:9. Another *מִתַּחַת* (out of a place), see No. 2.

(β) *כַּתְּחַת ל'* (opp. to *לְעֵל*), *below, under* any thing, as *כַּתְּחַת לְרָקִיעַ* below the firmament, Gen. 1:7; Ex. 30:4; *כַּתְּחַת לְבֵית אֵל* at the foot of Bethel (situated on a mountain), Gen. 35:8, compare 1 Sam. 7:11.

(γ) *לְמִתַּחַת ל'* i. q. preceding, after a verb of motion, 1 Ki. 7:32.

(δ) *אֶל תַּחַת* *under, sub, subter*, with an acc. Jerem. 3:6; Zec. 3:10, *אֶל תַּחַת ל'* Eze. 10:2; with an abl 1 Sam. 21:4.

(2) *what is under any one, the place in which any one stands, is constituted*. Zech. 6:12, *מִתַּחְתָּיו יֵצֵא* "from his place he shall grow up," compare Ex. 10:23. Hence—(a) in acc. in a place, Ex. 16:29, *שָׁבוּ אִישׁ מִתַּחְתָּיו* "remain, every one in his own place;" Jud. 7:21; 1 Sa. 14:9; 2 Sa. 2:23; 7:10; 1 Chr. 17:9; Job 36:16, *לֹא מִצָּד תִּתְחַתֶּנָּה*, *a wide space, where* (pr. in which place) *there is no straitness*.—(b) *in the place of, for, instead of* (anstatt), used of those who succeed into the place of another. Levit. 16:32; Esth. 2:17; Psal. 45:17, *תַּחַת אֲבוֹתֶיךָ יִהְיֶה בְנֶיךָ* "in the stead of thy fathers shall be thy children." Hence used of things which are interchanged, used of price (*for*) Gen. 30:15; 1 Sa. 2:20; 1 Ki. 21:2, and after verbs of requiting, 1 Sa. 25:21. *מָה תַּחַת* for what? why? Jer. 5:19.

With a relat. conj. *אֲשֶׁר תַּחַת*—(1) *instead of that* (anstatt daß), Deu. 28:62.

(2) *because that, i. e. because*, Deu. 21:14; 2 Ki. 22:17. *תַּחַת כִּי* id. Deu. 4:37. Also in the same sense *תַּחַת* followed by an inf. Isa. 60:15, compare Job 34:26, *תַּחַת הָיִיתֶם לְרָשָׁעִים* for the fuller *לְרָשָׁעִים* "because they are wicked."

(3) [*Thahath*], ("station," "place"), pr. n.—(a) of a station of the Israelites in the desert, Nu. 33:26.—(b) m.—(α) 1 Chr. 6:9, 22.—(β and γ) 1 Ch. 7:20.

**תַּחְתָּי** Chald. id. Dan. 4:11, *מִן תַּחְתָּוִי* i. q. Hebr. *מִתַּחְתָּיו*. The more usual form is *תַּחְתֹּת*.

**תַּחְתּוֹנָה** m. *תַּחְתּוֹנָה* f. adj. *lower, lowest*, i. q. *תַּחְתִּי* Josh. 18:13; 1 Ki. 6:6.

**תַּחְתִּי** m. *תַּחְתִּי* and *תַּחְתִּי* f. adj. *lower, lowest* Ps

86:13; Job 41:16; Gen. 6:16. תַּחְתִּית־אֶרֶץ the lower, lowest parts of the earth, Hades, Isa. 44:23; poet. used of a hidden place (here of the womb of the mother [but it is the formation of the members of Christ's mystical body]), Ps. 139:15; the same is תַּחְתִּית־עֵץ Ezek. 26:20; 32:18, 24, compare תַּחְתִּית־בּוֹר the deepest pit, Ps. 88:7; Lam. 3:55.

תִּיז Arab. تيز for تاز (pr. to cut off, cut away), intrans. to die (to be cut away), تيز dwarf (pr. cut off, shortened), whence the Heb.

HIPIL תִּתּוּ (as if from תָּתוּ) in pause תִּתּוּ to cut off the tendrils of a vine, Isa. 18:5. Talmud. תִּתּוּ and תִּתּוּ is to cut off the head.

תִּכּוֹן m. תִּכּוֹנָה f. adj. (from תָּקַד) middle, Exod. 26:28; Eze. 42:6.

תִּלּוֹן (according to Simonis, for תִּתּוֹן "gift"), [Tilon], pr. n. m. 1 Ch. 4:20 קרי תִּלּוֹן כתיב.

תִּמָּה Isaiah 21:14; Jer. 25:23; and תִּמָּה Job 6:19 (i. q. تيماء "a desert," "an untilled district"), [Tema], pr. n. of a country and nation in the northern part of Arabia Deserta, on the borders of the desert of Syria; the name comes from Thema, the son of Ishmael (Gen. 25:15); now called by the Arabs تيماء. The LXX. every where write the word Θαυμά, as though it had been the same as תִּמָּה.

תִּמִּין m. (but fem. Isaiah 43:6), pr. whatever is situated on the right (compare יָמִין, hence—(1) the southern quarter (opp. to שְׂמָאל which see), Job 9:9. תִּמִּינָה towards the south, southward, Exod. 26:18, 35; 27:9. Poet. for the south wind (fully תִּמִּינָה, רִיחַ תִּמִּינָה, Psalm 78:26; Cant. 4:16. Compare יָפֶון).

(2) [Teman], pr. n. of a city, country, and people eastward of Idumea, taking their origin from תִּמִּין the grandson of Esau, Gen. 36:11, 15; Jerem. 49:7, 20; Eze. 25:13; Hab. 3:3; Obad. 9; and like the rest of the Arabs (1 Ki. 5:11), they were famed for wisdom, Jer. 49:7; Obad. 9; Bar. 3:22, 23; comp. Job 2:11; 22:1. Patron. תִּמִּינִי Job loc. cit. Gen. 36:34. But תִּמִּינִי 1 Ch. 4:6, is different, being derived from some unknown town, תִּמִּין.

תִּמְרָה f. a column, a pillar, found twice in this connection, תִּמְרוֹת־עָשָׁן (other copies תִּמְרוֹת) pillars of smoke, Cant. 3:6; Joel 3:3; poet. for the common עָשָׁן Jud. 20:40. Root תִּמַּר which see. Comp. Talmudic תִּמַּר to go up like a pillar (used of smoke); תִּמַּר column, beam (of the rising sun or moon).

תִּירֶשׁ & תִּירֹשׁ m. must, new wine (so called because in intoxicating, it takes possession of the brain, from the root יָרַשׁ, compare Syr. تيرس id.), Gen. 27:28. אֶרֶץ דֶּגֶן וְתִירֶשׁ a land abounding in corn and new wine, Deut. 33:28; 2 Ki. 18:32; Isa. 36:17. Used of the juice of grapes, Is. 65:8.

תִּירֵיָה ("fear;" perhaps from the root יָרַה) [Tiria], pr. n. m. 1 Ch. 4:16.

תִּירָם m. Gen. 10:2 [Tiras], pr. n. of a northern nation sprung from Japheth, according to Jonath. and Targum of Jerusalem, Thracia. See Bochart, Phaleg. ii. 2.

תִּישׁ m. plur. תִּישִׁים A HE-GOAT, BUCK, Prov 30:31; Genesis 30:35; 32:15. (Arabic تيس he-goat.)

תִּדַּךְ m. oppression, violence, Ps. 10:7; 55:12, fully תִּדַּךְ Ps. 72:14; from the root תָּדַךְ which see.

תִּבְחָה not used in Kal, according to the Hebrews, to be fitted, joined; more correctly, TO LEAN UPON, TO LIE DOWN; compare the Arab. تكأ Conj. VIII.

PUAL. Deu. 33:3; וְהָם תָּבִי לְרֵגְלֶךָ "and they (the Israelites) lay down at thy feet," i. e. at the foot of mount Sinai. Some prefer reading תָּבִי remain (from the root תָּבַךְ Syr. to remain).

I. תְּכוּנָה fem. (from the root כָּנַן) a place, Job 23:3.

II. תְּכוּנָה f. (from the root כָּנַן)—(1) arrangement, disposition, structure, Ezekiel 43:11, i. q. תְּכֵנִית Eze. 43:10.

(2) splendid equipment, Nah. 2:10. Compare תְּכֵנִית No. 2.

תִּיכִיִּים m. pl. 1 Ki. 10:22, and תִּיכִיִּים 2 Chron. 9:21, according to Targ., Syr. (with the Arabic), Jerome and the Hebrews, peacocks. To this answer the Malabar. togei, Sanscr. sikhi. From this domestic name of the bird comes also the Gr. ταῦς, taŭc, pr. ταῤῥῶς, Athen. ix. p. 397 (whence Arab. طاوس, Ch. טיס), also pavo (t and p being interchanged; compare λαῖς, lapis, λιθος). See Bochart, Hieroz. tom. ii. p. 135, seqq.; and the late learned remarks of Ag. Benary in Annal. Litt. Berol. 1831, No. 96.

תִּבְךְ an unused root, Arab. تَكَ to cut, to cut up, hence to tear off, to spoil, i. q. عَشَق, comp



בצע Cogn. תנך. (Chald. to injure, to fine. Syriac ל i. q. Heb. נָזַל.)  
Derivative, תנך and—

**תַּכְבִּים** m. pl. vexations, oppressions, especially of the poor. Prov. 29:13, אִישׁ תַּכְבִּים "an oppressor" (of the poor). LXX. δανειστής. Vulg. creditor. In a similar passage, Prov. 22:2, there is עֲשִׁיר rich.

**תִּכַּל** an unused verb, prob. i. q. שָׁחַל to peel, to shell off, שָׁחַל, whence שִׁחְלֵת a shell-fish, muscle. The same meaning is also properly that of תִּכְבֵּת.

**תְּכִלָּה** f. (from the root כָּלָה) completion, perfection, Ps. 119:96. According to others [J. D. Michaelis, etc.] it is hope, confidence, from the root כָּלָה, לָמַד to hope. [This latter meaning and derivation are utterly rejected in Thes.]

**תְּכִלִּית** f. (from the root כָּלָה)—(1) perfection, completion, Job 11:7. Psal. 139:22, תְּכִלִּית שִׂנְאָה "perfect hatred," "thorough hatred."

(2) extremity, end, conclusion. Neh. 3:21. Job 26:10, עַד-תְּכִלִּית אֹר עִם-חֹשֶׁךְ "as far as where light ends in darkness." Job 28:3, לְכָל-תְּכִלִּית הוּא, חֹשֶׁךְ "as far as all the extremity (in the most profound recesses of the earth) search is made."

**תִּכְלֵת** a shell fish, specially one so called (*helix ianthina*, Linn.), i. e. a species of muscle found in the Mediterranean sea, with a blue shell, from which the cerulean purple is made, Rabbin. תִּכְלֵת; hence cerulean purple, and garments (wool, thread), dyed with this purple, Ex. 26:4, 31; Num. 4:6, seqq.; Ezek. 23:6; 27:7, 24. LXX., Vulg., well render, *άκινθος*, *υακινθινος*, *hyacinthina*; incorrectly, Aben Ezra, R. Sal., Luth. *yellow silk*. See Bochart, Hieroz. ii. 720—42; t. iii. 655—86, ed. Lips.; Braun, De Vestitu Sacerdot. p. 187—200.

**תָּכַן**—(1) pr. TO MAKE EVEN, TO LEVEL (kindred to תָּקַן). See Niphal.

(2) to poise, to weigh (from the equilibrium of the balance); metaph. to prove, try, examine, Pro. 16:2, תָּכַן רֹחוֹת יְהוָה, "Jehovah proves the spirits;" Prov. 21:2; 24:12.

NIPHAL, prop. to be levelled, made even, as a way; figuratively, to be right, as a course of acting (compare יָשָׁר), Eze. 18:25, 29; 33:17, 20; 1 Sam. 2:3. Compare תָּכַן.

PIEL תָּכַן—(1) to weigh, e. g. waters, Job 28:25; hence to prove, to examine Isa. 40:13.

(2) to measure, Isa. 40:12, "who hath measured heaven with a span?" in the other member there is שָׁקַל, מִדָּה.

(3) to set up, to fix, by a level, Ps. 75:4. PUAL, part. to be weighed out (money), 2 Kings 12:12.

Derivatives, תָּכַן, תְּכִנִּיחַ, מִתְכַּנֵּחַ.

**תָּכַן** masc.—(1) a task, a portion measured or weighed out, Ex. 5:18.

(2) a measure, Eze. 45:11.

(3) [Tochen], pr. n. of a town of the Simeonites, 1 Ch. 4:32.

**תְּכִנִּיחַ** f.—(1) measure, structure, disposition, Eze. 43:10.

(2) perfect form, Eze. 28:12.

**תְּכָרִיד** m. a mantle, a long royal robe, Est. 8:15. (Ch. id.) Root כָּרַד.

**תֵּל** m. with suff. תֵּלִי (from the root תָּלָה), a hill Josh. 11:13, especially a heap of ruins, Deu. 13:17; Josh. 8:28; Jerem. 49:2. Hence come the following names of Babylonian cities, so called from hills or mounds near them (see Assemani Bibl. Orient.; Ind. Geogr. t. iii. 2, p. 784; Burckhardt's Travels in Syria, i. 253, sqq.).

(1) תֵּל אָבִיב ("hill of ears of corn"), [Tel-abib], Ezekiel 3:15, in Mesopotamia, by the river Chebar, perhaps Thal-labba in d'Anville's Map, L'Euphrate et le Tigre.

(2) תֵּל הַחֹשֶׁךְ ("hill of the wood" see חֹשֶׁךְ) [Tel-harsa, Tel-haresha], in Babylonia, Ezra 2:59; Neh. 7:61.

(3) תֵּל מֶלַח ("hill of salt") [Tel-mela], ibid. Ezra. 2:59; Neh. 7:61.

**תָּלָה** i. q. תָּלָה—(1) TO HANG UP, TO SUSPEND, twice found in part. pass. Deuter. 28:66, "thy life shall be hung up before thy eyes," i. e. it will ever be in imminent danger.

(2) followed by ל, to adhere to, to be bent upon any thing (Germ. abhängen, nachhängen). Hos. 11:7, עַמִּי תִלְוִי לְמִשְׁכָּבִי "my people adhere (i. e. indulge) in defection from me."

**תִּלְוָה** f. (from the root לָוָה, like תִּעֲלָה from the root עָלָה, for תִּלְוָה, תִּלְוָה, see Lehrs. p. 502), labour, toil, weariness, Exod. 18:8; Num. 20:14; Neh. 9:32.

**תִּלְוָה** f. thirst, once Hosea 13:5, תִּלְוָה תִּלְוָה "thirsty ground," i. e. arid.

**תלשור** 2 Kings 19:12, and **תלשור** Isa. 37:12, [*Telassar*], pr. n. of a region in Assyria or Mesopotamia, which also occurs in Targ. of Jerus. Gen. 14:1, 9, for the Hebr. **תלשור** and ibid. and in Jon. Gen. 10:12, for the Hebr. **תלשור**. (In the syllable תל there seems to be תל a hill, see that word.)

**תלשור** f. (from the root **לש**) a garment, Isa. 59:17.

**תלג** Chald. *snow*, i. q. Hebr. **שלג** Dan. 7:9.

**תלגת** see **תלג**.

**תלה** TO SUSPEND, TO HANG UP. (Chald. and Syr. id. Compare Gr. *τάλω* to suspend in a balance, whence *τάλαντον*.) 2 Sa. 18:10; Job 26:7. **תלה** פ' to hang up one on a stake, to crucify, a kind of punishment used among the Israelites, Deuter. 21:22; the Egyptians, Gen. 40:19; the Persians, Est. 7:10; 5:14.

NIPHAL, pass. Lam. 5:12.

PIEL, i. q. Kal, Eze. 27:10, 11.

Derivative, **תלי**.

**תלונה** f. only in plur. (from the root **לון** Niph.), a murmuring, complaining, of people, Exod. 16:7, seq.; Nu. 14:27.

**תלח** an unused root, Aram. to break, to tear, Whence—

**תלה** ("fracture"), [*Telah*], pr. n. m. 1 Chr. 7:25.

**תלי** m. ἄν. *λεγόμεν*. Gen. 27:3; according to very many old interpreters, a quiver (so called from its being suspended), but Onkelos and Syr. render it sword.

**תלית** Chald. *third*, Dan. 2:39; from **תלה** three.

**תלל** i. q. **קלל**—(1) TO HEAP UP, TO MAKE HIGH. Part. pass. **תלל** heaped up, lofty, Eze. 17:22.

(2) to wave, to vibrate, Arab. **تلل** (see **קלל** No. 2). Hence **תללים**. As to the form **תלל** see under **תלל**.

Derivative No. 1, **תל**.

**תלם** an unused root, prob. i. q. **תלם** to break, to cut into. Hence—

**תלם** masc. a furrow, Job 31:38; 29:10; Psalm 55:11. Arab. **تلم** id.

**תלמי** ("abounding in furrows"), [*Talmi*], pr. n.—(1) of a king of Geshur, father-in-law of David, 2 Sam. 3:3; 13:37.—(2) of one of the Anakim, Nu. 13:22; Josh. 15:14; Jud. 1:10.

**תלמיד** m. (from the root **למד**) a disciple, one taught, 1 Ch. 25:8. (Syr. and Arab. id.)

**תלע** unused in Kal, Arab. **تلع** to have a long neck, to be stretched out; whence **תולע** a worm. [From **לע** Thez.]

PUAL, part. **מתלע** (denom. **תולע**) clothed in scarlet, Nah. 2:4.—**מתלעות** teeth, see under the letter ט.

**תלף** an unused root, Arab. **تلف** to perish, IV. to destroy, **תلف** destruction; whence, perhaps—

**תלפי** adj. destructive, and **תלפיות** the deadly, poet. for arms, Cant. 4:4, "like the tower of David constructed for arms," i. e. in which arms are suspended (compare Ezek. 27:10, 11). Others, in nearly the same sense, take **תלפיות** as compounded of **תל** (from the root **תלה** to hang up), and **פיות** mouths, i. e. edges (of swords, compare Pro. 5:4), arms; hence *arsenal*. We may also refer **תלפיות** to the root **לפה**, which, however, does not offer a suitable etymology.

**תלשור** see **תלשור**.

**תלת** f. **תלתה**, **תלתא** m. Chald. THREE, i. q. Hebr. **שלוש** יום **תלתה** the third day, Ezr. 6:15. Pl. **תלתין** thirty, Dan. 6:8, 13.

**תלת** emphat. state **תלתא** abstr. the third rank, Dan. 5:29, **שליט תלתא** "a prince of the third rank" (compare **משנה**), and verse 16, by ellipsis **תלתא** id.

**תלתי** m. third, Dan. 5:7. More in use is **תליתי**.

**תלתקם** m. pl. the pendulous branches of palms, with which, Cant. 5:11, flowing locks are compared. LXX. *ἐλάραι*. Vulg. *elathæ palmarum*. Compare **קלל** No. 2. Arab. **تلتل** a wicker basket, pr. (as was remarked by Schultens, Opp. Min p. 246), a pendulous branch.

**תם** m. **תמה** f. adj. (from the root **תמם**) upright, always in a moral sense, Job 1:8:20; 9:20, 21, 22. A peculiar use is, Gen. 28:12, **איש תם ישב אהלים** "Jacob was a upright man, dwelling in tents," where **תם** appears to indicate the milder and placid disposition of Jacob, as opposed to



the more ferocious character of Esau. Neutr. abstr. *integrity*, Ps. 37:37.—Fem. תְּמִיָּה my perfect one, an endearing term for a beloved female, Cant. 6:9.

תֵּם Ch. adv. i. q. Hebr. שָׁם *there*, always with the addition of ה local, תְּמִיָּה Ezr. 5:17; 6:6, 12.

תְּמִיִּים m. pl. contr. for תְּמִיָּיִם Ex. 26:24; 36:29, *twins* (see תָּמָם).

תָּם (once תוֹם Prov. 10:9) followed by Makk. "תָּם, with suffix תְּמִי (from the root תָּמַם), m. *integrity, wholeness*.

(1) of number and measure, *fulness*, Isa. 47:9, בְּתָמָם "in full measure."

(2) of fortune, welfare, *safety, prosperity*, i. q. שְׁלוֹם. Job 21:23, בְּעֵצָם תָּמוֹ "in his very prosperity;" Ps. 41:13.

(3) *integrity* of mind, *innocence*, תָּם לִבְךָ integrity of heart, Gen. 20:5, 6; תָּם הָלַךְ בָּתָם Pro. 10:9, and בְּתָמוֹ Ps. 26:1, to live uprightly. Used of simplicity of mind, which is opposed to mischief and ill-design, 1 Ki. 22:34, "he drew a bow תָּמוֹ in his simplicity," without any evil purpose; 2 Sam. 15:11, הֹלְכִים לְתָמָם "going (with him) with a simple mind" (not conscious of an evil design).

(4) pl. תְּמִיִּים [Thummim], truth (LXX. ἀλήθεια), see אֱדִיִּים No. 1, b.

תָּמָא see תִּימָא.

תְּמֹה f. i. q. m. תָּם *integrity, innocence*, Job 2:3, 9; 27:5; 31:6.

תְּמִיָּה TO MARVEL, TO WONDER. (Ch. תוֹה id., the labial letters being interchanged. As to the origin, see more, page CCIII, B.) Constr. absol. Isa. 29:9; followed by עַל of cause, Ecc. 5:7; pregn. Isa. 13:8, אִישׁ אֶל-רֵעֵהוּ יִתְמֹהוּ "they shall be astonished, and look at one another," compare Gen. 43:33. Sometimes more forcibly, to be smitten with fear and terror, Ps. 48:6; Jer. 4:9; Ecc. 5:7; Job 26:11.

drē HITHPAEL, id. Hab. 1:5.

(\*) derivative, תְּמִיָּה, and—  
the ba

2, תְּמִיָּה Ch. m. *something astonishing, a miracle*, pl. תְּמִיָּהִים Dan. 3:32, 33; 6:28.

תְּמִיָּה m. *astonishment, terror*, Deut. 28:28 (with the addition of לִבְךָ). Zec. 12:4.

תְּמוֹז [Tāmūz], pr. n. of a Syrian god, Adonis (אֲדֹנִי) of the Greeks, worshipped also by the Hebrew women with lamentations, in the fourth month of

every year (called תְּמוֹז beginning at the new moon of July), Eze. 8:14. As to the Syrian festival, see Lucian, De Dea Syra, § 7, seqq.; also Selden, De Dis Syris, ii. 31, and Creuzer's Symbolik des Alterthums, vol. ii. 91, seqq. ed. 2. (I lay down nothing as to the etymology. A root תָּמוֹז is not found in the Phœnicio-Shemitic languages; it may be that תְּמוֹז is from the root קָוָה denoting *fear, coner fearful*.)

תָּמול adv. *yesterday*, i. q. אֶתְמול, אֶתְמול (which see). It is often joined with שֶׁשֶׁשׁ the day before yesterday, which see. Job 8:9, תָּמול אֶתְמול "we are of yesterday," for אֶתְמול תָּמול. (The etymology is obscure. Many take תָּמול for the primary form, whence with Aleph prosthetic אֶתְמול, אֶתְמול; but the root תָּמל and its significations in cognate languages afford no light; unless perhaps we attribute to it the signification of *veiling over, covering over*, compare שָׁמַל, so that time past might be regarded as obscure, hidden; compare עֹלָם from the root עָלַם. But still I prefer to regard the primary form to be אֶתְמול 1 Sam. 10:11, for אֶתְמול before, formerly, whence by aphæresis תָּמול.)

תְּמוֹנָה f. (from the root מָוָה)—(1) *appearance, form*, Nu. 12:8; Psalm 17:15. Job 4:16, תְּמוֹנָה לְעֵינַי "a (certain) appearance (passed) before my eyes."

(2) *image*, Ex. 20:4; Deu. 4:16, 23, 25.

תְּמוֹנָה f. (from the root מָוָה Hiphil, to exchange)—(1) *exchange*, especially in buying and selling, *barter*, Ruth 4:7; Job 15:31. Hence *what is exchanged*. Job 28:17, וְתְמוֹנָתָה כָּלִי כֶסֶף "and its exchange (are not) vessels of gold," i. e. wisdom cannot be acquired for vessels of gold, Leviticus 27:10, 23.

(2) *compensation, retribution, recompense*, Job 15:31; 20:18, כִּיחַל תְּמוֹנָתוֹ וְלֹא יַעֲלֶם "as something to be restored, in which one does not rejoice."

תְּמוֹתָה f. (from the root מָוָה death, only in this phrase בֶּן-תְּמוֹתָה "a son of death," i. e. "condemned to death," Ps. 79:11; 102:21.

תָּמָה (Samarit. "laughter"), [Thamah], pr. n. Ezr. 2:53; Neh. 7:55.

תָּמִיד m.—(1) subst. *perpetuity, continuance* (so called from proceeding, going on, root מָוָה, compare עָרָה from the root עָרָה, רוּר and מָוָה from the root מָוָה). In genit. put after other substantives it is used as an adjective (compare קָשָׁה No. 1), אֲנִשְׁ תָּמִיד "men

of continuance," i.e. hired for continuous work, Eze. 39:14; עולת התמיד a continual burnt-offering, i.e. daily, both morning and evening, Nu. 28:6, 10, 15, 23, 24. התמיד ללחם the continual bread, i. q. לחם ללחם Nu. 4:7.

(2) for עולת התמיד Dan. 8:11, 12, 13; 11:31.

(3) adv. continually, Ps. 16:8; 25:15; 34:2.

תמים m. תמימה f. adj. (from the root תמם)—

(1) perfect, complete, Psalm 19:8; Job 36:4; 37:16.

(2) whole, entire, Lev. 3:9; 25:30; Josh. 10:13.

(3) perfect, whole, sound—(a) free from blemishes, used of victims, Ex. 12:5; Lev. 1:3.—(b) safe, secure, used of men, Prov. 1:12.—(c) whole, upright in conduct, blameless, Gen. 6:9; 17:1. תמימה the upright of life (in the way), Ps. 119:1. תמים עם אל upright towards God, i.e. altogether given to God, Deut. 18:13; Ps. 18:24 (2 Sa. 22:24, followed by ל). Compare שלם No. 3. Neutr. subst. integrity, Josh. 24:14; Jud. 9:16, 19. So too הלך תמים Ps. 84:12, and הלך תמים Ps. 15:2, to walk (live) uprightly. 1 Samuel 14:41, הנה תמים "give the truth!"

תכנן fut. יתכנן.—(1) TO TAKE HOLD OF, followed by an acc. Gen. 48:17, and ת Prov. 28:17; 5:5.

(2) to obtain, to acquire, e.g. honour, Proverbs 11:16; 29:23.

(3) to hold fast something taken, followed by an acc. Am. 1:5, 8. Metaph. Pro. 4:4.

(4) to hold up, to support, followed by ת, Exod. 17:12, "they held up his hands." God is very often said to sustain any person or thing; followed by ת Psalm 41:13; 63:9; Isa. 42:1; followed by an acc. Ps. 16:5; 17:5.

(5) recipr. to take hold of each other, to hold together, to adhere; Job 36:17, יתכנו ותכנו "cause and judgment follow one another;" compare ת and ת Hithp.

NIPHAL, pass. of No. 3; Pro. 5:22.

תמול see תמול.

תמים fut. יתם, rarely יתם Eze. 47:12; תמים Eze. 24:11; 1 pers. once יתם for יתם Ps. 19:14; plur. יתם Deu. 34:8.

(1) TO COMPLETE, TO FINISH, Ps. 64:7; followed by ל to leave off, Josh. 3:17; 4:1, 11; 5:8; more often intrans. to be completed, finished, 1 Kings 6:22; 7:22; ער תמים unto their finishing, i.e. wholly, altogether, Deu. 31:24, 30. (Arab. تم id. The pri-

mary idea, as I judge, is in shutting up, closing. Germ. abschließen, abgeschlossen seyn, compare the kindred roots תם, תם, and the same primary idea in the syn. בלה.)

(2) to be finished, ended, especially used of time, Gen. 47:18 (initio). Ps. 102:28, יתם "thy years shall have no end;" Eze. 47:12, יתם "whose fruit shall never cease."

(3) to be consumed, spent, i. q. בלה No. 3, Gen. 47:18; to be come to an end, Num. 32:13, ער תם "until all that generation was consumed;" Josh. 5:6; Jer. 27:8; ער תם 1 Ki. 14:10, and תם Deu. 2:15; Josh. 8:24, until they were destroyed, i. q. ער בלה; see בלה No. 3.

(4) to be complete.—(a) in number, 1 Sa. 16:11, תמים הילדים "are all the children here?" Nu. 17:28.—(b) in mind, heart, to be upright, Ps. 19:14; compare תמים.

NIPHAL, only in fut. pl. יתם to be consumed, i. q. Kal No. 3, Nu. 14:35; Ps. 104:35; Jer. 14:15.

HIPHAL תתם (once inf. תתם for תתם Isa. 33:1), fut. יתם.—(1), i. q. Kal No. 1, but only causat. to complete, to perfect, e.g. flesh (i.e. to cook completely), Eze. 24:10; counsel, 2 Sa. 20:18.

(2) to finish, to leave off; Isa. 33:1, תתם "when thou ceasest to be a spoiler." Causat. to cause to leave off, followed by מן to remove from any one, Eze. 22:15.

(3) to make whole, to complete.—(a) a number, Dan. 8:23, תתם הפשעים "when sinners shall have completed," sc. the number of their sins. Du, 9:24 קרי; hence, to pay out (money), i. q. שלם hith 22:4.—(b) used of a way, manner of life; Job 22:4, תתם הילך "if thou live uprightly."

HITHPAEL, תתם to act uprightly with an, from followed by עם Ps. 18:26.

Derivatives, תם, תם, תמים, תם.

תמן see תמן.

תמנה ("a part assigned"), with ת

תמנה [Timnah, Timnath], pr. n. of an ancient town of the Canaanites (Gen. 38:12), first given for the tribe of Judah (Josh. 15:10, 57), then to the Danites (Josh. 19:43), which was however long subject to the Philistines (Jud. 14:1; 2 Chron. 28:18; compare Jos. Arch. v. 8, § 5); Gent. תמני Jud. 15:6.

תמני see תמן.

תמני see תמנה.

תמנע ("restraint," concr. "restrained," from intercourse with men), [Timna], pr. n. of a



concubine of Eliphaz, the son of Esau (Gen. 36:12, 22; 1 Ch. 1:39), giving a cognomen to a tribe of the Edomites, Gen. 36:40; 1 Ch. 1:51.

תמנתה see תמנה.

תמנת חרם [Timnath-heres], ("portion of the sun"), Jud. 2:9, or more correctly תמנת-חרם [Timnath-serah] ("abundant portion"), Josh. 19:50; 24:30, pr. n. of a town in Mount Ephraim, given as a portion to the leader Joshua.

תמם m. (from the root טמס), a melting, liquefaction, Ps. 58:9. Compare under שבלול.

תמר an unused root, which seems to have had the power to be or stand erect (perhaps kindred to אמר, for verbs פת and פא are often of the same power, especially in Arabic). Arab. تمر Conj. XI.

riguit hasta, membrum virile; تمر palm-tree, and טמורה a tower. As to the usage of the Talmudists, see תימרה.

Derivatives, תמר, תמורה, תימרה, תמרור No. II., compare תמרר.

תמר m. — (1) a palm-tree, Phoenix dactylifera (Arab. تمر id.) Joel 1:12; Canticles 7:9, plur. Exod. 15:7. עיר התמרים the city of palm-trees, see under תמר.

תמר m. — (a) of a town situated in the borders of Palestine, Ezekiel 47:19; (b) i. q. תמר Palmira (which see), 1 Ki. 8:10.

תמר m. — (c) f. — (a) the daughter-in-law of origin, Genesis 38:6. — (β) a daughter of David, 29:9; 13:1. — (γ) a daughter of Absalom, 2 Sam. 17.

תמר m. a palm-tree, hence a column (compare תמר). Jer. 10:5.

תמר pl. תמרים Eze. 41:18, and תמרות 1 Kings 1:32, 35; Eze. 41:18, 19, an artificial palm-tree, as an architectural ornament.

תמרים m. pl. תמרים (from the root טמר) — (1) purifications, as of the virgins received into the women's house of the king of Persia, Esth. 2:12; and meton. precious ointments used by them, Esth. 2:3, 9.

(2) metaph. remedy, cleansing, by which any one is corrected and amended. Prov. 20:30 קרי.

I. תמררים m. plur. (from the root טמר) bitterness, e.g. תמררים בכי bitter weeping, Jer. 31:15, 6:26 Adv. bitterly, Hos. 12:15.

II. תמררים masc. plur. upright columns, as way-marks, Jerem. 31:21; from the root טמר which see.

תמריק i. q. תמרוק Pro. 20:30 כתיב.

תמר or תמר only in plur. תמר and תמר m. a certain beast dwelling in deserts, Isa. 13:22; 43:20; 34:13 (whence תמר Ps. 44:20; and תמר Jerem. 9:10; 10:22; 49:33, used of the desert); it suckles its young, Lam. 4:3; and utters a mournful cry, Job 30:29; Mic. 1:8. Bochart (Hieroz. ii. p. 429) takes it to be great serpents, as if it were the same as תמר, but amongst the Hebrews, R. Tanchum of Jerusalem correctly explains this word jackal, wild dog, so called from its cry (elsewhere Hebr. תמר plur. תמר).

תמר, compare Arab. تمار wolf, both from the root תמר No. 2.

תנה see under תנה.

תנה TO GIVE PRESENTS, TO DISTRIBUTE GIFTS, especially to hire persons. (Kindred are תנה which see, תנה, תנה). Hosea 8:10, כִּי־יִתְּנוּ בְּנוֹתַי "although they distribute gifts (or hire) among the peoples," where others read יתנו from the root יתן. (The notion of praising, which is in Piel, may also be that in Prov. 31:31, תנה לה "praise her;" to which, in the other hemistich, there answers ויהללוה).

PIEL, to praise, to celebrate, followed by an acc., Jud. 5:11; followed by ל 11:40. (Aram. תנה, to narrate. Arab. تنى IV. to celebrate with praise, prop. to utter voice.)

HIPHIL, i. q. Kal. Hos. 8:9, אפרים התנו אהבים "Ephraim has hired loves."

Derivatives, ותנה, ותנה, and pr. n. ותנה.

תנה Chald. i. q. Heb. שנה to repeat, whence תנה.

תנה only plur. תנות fem. Mal. 1:3; according to LXX., Syr., habitations. The same is the meaning of Arab. تناء, from the root تنا to remain, to inhabit, the third radical of which, is sometimes lost; whence תנה inhabitant, for تاني. Thus תנות may be for תנאות (Dag. forte euphon.) compare

מְקַשָּׂא for מְקַשָּׂה and מְקַלָּא for מְקַלָּה, unless it be deemed better to assign to the root תָּנַן the power of the verb תָּנַא. Others take it i. q. תָּנַא jackals.

**תְּנוּאָה** f. (from the root נָוָא *alienation* (of God from men), see the root No. 2, Num. 14:34; hence *enmity*. Job 33:10, יִמְצָא עָלַי יִמְצָא "behold! he seeketh enmities against me." Compare Arab. **تَوَّأ** Med. Waw, to rise up hostilely against any one.

**תְּנוּבָה** fem. (from the root נָוָב *produce, fruit*, Deu. 32:13; Jud. 9:11; Lam. 4:9.

**תְּנוּנָה** m. *extremity* (from the root תָּנַן), with the addition of אֵז *tip of the ear, lobe of the ear*, Ex. 29:20; Lev. 8:23, 24; 14:14.

**תְּנוּמָה** fem. (from the root נָוָם *a being asleep, sleep*, Job 33:15; especially through indolence, Prov. 6:10; 24:33; Ps. 132:4.

**תְּנוּפָה** f. (from the root נָוַף *waving, shaking* —(a) of the hand, as a gesture of threatening, Isaiah 19:16.—(b) of sacrifices before Jehovah, a particular rite in offering, as to which, see תְּנוּפָה No. 1, d. תְּנוּפָה הַחֹהֵל the breast of waving, i. e. offered with a particular kind of waving, Ex. 29:27. Lev. 7:34. יָהֵב תְּנוּפָה Ex. 38:24.—(c) i. q. *tumult*, Isaiah 30:32, מְלַחֲמֹת תְּנוּפָה "wars of shaking," tumultuous wars.

**תְּנוּרָה** m. (fem. perhaps, Hos. 7:4) *an oven, a furnace*. Arab. **تَنْوَر** (compounded of the unused **תָּן** a furnace (from the root תָּנַן No. II) and **נֹר** fire, Exod. 7:28; Levit. 2:4; 7:9; 11:35; Hos. loc. cit.) As to the ovens of the Orientals which have often the form of a great pot, see Jahn's *Bibl. Archæol.* vol. i. 1, p. 213, and 2, page 182. Beckmann's *Beiträge zur Geschichte der Erfindungen*, vol. ii. p. 419; compare Schneider and Passow. *Lex.*, v. **κλίβαρος**.

**תְּנוּחוֹמֹת** fem. plur. (from the root נָחַם *consolations*, Job 15:11; 21:2.

**תְּנוּחוּמִים** m. pl.—(1) *consolations*, Isa. 66:11; Jer. 16:7.

(2) *pity, mercy*, Ps. 94:19.

**תְּנוּחָת** ("consolation"), [*Tanhumeth*], pr. n. m. 2 Ki. 25:23; Jer. 40:8.

**תְּנִינִים** sing. Ezek. 29:3, *a great serpent, a sea monster*, i. q. תְּנִינִין (which is the reading of many copies), from which this reading has been corrupted, either by the writer, or by copyists who were familiar

with the plur. תְּנִינִים, but in this neglected the etymology.

**תְּנִינִין** pl. תְּנִינִים m. Arab. **تَنْيِين** (from the root תָּנַן No. 1).—(1) *a sea monster, a vast fish*, Gr. **κῆτος**, Gen. 1:21; Job 7:12; Isa. 27:1.

(2) *a serpent*, Ex. 7:9, seqq.; Deut. 32:33; Ps. 91:13; *a dragon*, Jer. 51:34; *a crocodile*, Ezek. 29:3 (where there is תְּנִינִים, which see, for תְּנִינִין), which is used as an image of Egypt, Isa. 51:9; Eze. loc. cit., and 32:2 (Ps. 74:13, 14). Compare תָּן.

**תְּנִינִי** Ch. *second*, Dan. 7:5, from the root תָּנַן to repeat. Compare תְּנִינִים. Hence—

**תְּנִינִי** adv. *again*, Dan. 2:7.

**תִּנְךָ** an unused verb. Syr. Ethpeal, *to fail, to leave off*. Hence תְּנוּךְ.

I. **תָּנַן** an unused verb, of which the native power may be pretty certainly gathered from the derivatives and cognate roots, and which also extends into the Indo-Germanic languages. It is—

(1) prop. *to extend*; compare in the Phœnicio-Shemitic languages, Æth. **ተን**: length, **תָּן** and **תָּנָה** to give, prop. *to stretch out the hand* (compare **תָּן**, **יָדָה**), **יָתַן** to extend itself (as time), to endure, to be continual; in the Indo-Germanic languages, Sanser. **tan**, Gr. **τείνω**, **ταίνω**, **τεταίνω**, Lat. **tendo** (compare Dissert. Lugdd. ii. 852); whence **tenuis** (Sanser. **tanu**), Goth. **thanjan**, Germ. **beñnen**, with many words which have affinity with these, as the old High Germ. **Scana**, fir tree. Hence תְּנִינִין vast fish (**κῆτος**), so called from the length to which it extends, compare **ταίνω** (from **τείνω**) a long fish, **tania**.

(2) It is applied to *contention in running*, as being done with outstretched neck, like the Gr. **τάρρυμι**; hence תָּן jackal, so called from its swiftness in running.

II. **תָּנַן** Syr. and Ch. *to smoke*. Hence **תְּנִינִין** for **תְּנִינִין** furnace, and **תְּנִינִין** from תָּן and נִיר. [Compare the Welsh, **tan**, fire.]

**תְּנִשְׁמַת** f.—(1) Lev. 11:30, an unclean animal, mentioned in connexion with other kinds of lizards; according to Bochar: (*Hieoz. t. 1*, p. 1083), *the chameleon* (from the root תָּנַשׁ to breathe), from its having been supposed by the ancients to live wholly by inhaling air (*Plin. viii. 32*). LXX., Vulg. **talpa** Saad. lizard.



(2) Lev. 11:18; Deut. 14:16, an unclean, aquatic bird, LXX. πορφυρίων, i.e. *ardea purpurea*. Vulg. *cynna*.

**תַּעֲב** not used in Kal (compare **תָּעַב** No. II).

**PIEL**, **תַּעֲב**—(1) TO ABHOR, TO ABOMINATE, Deut. 7:26; Job 9:31; 19:19; Ps. 5:7; Isa. 49:7.

(2) causat. to cause to be abhorred, to occasion horror to any one, Isaiah 49:7, **מִתַּעֲב נֹוֹ** "who causeth abhorrence to the people," who is held in abomination by the people.

(3) to make abominable, Eze. 16:25, see Hiphil.

**HIPHI**, to make abominable, shameful, Psa. 14:1. **תַּעֲבִיבוּ עָלֶיָּהּ** "they have basely done their deed," they acted shamefully; hence without **עָלֶיָּהּ** id. 1 Kings 21:26; Ezekiel 16:52. Compare **הִשְׁחִיתָ הָרַע**.

**NIPHAL**, pass. to be held in abomination, to be detestable, 1 Ch. 21:6; Job 15:16.

Derivative, **תַּעֲבָה**.

**תַּעֲוָה** fut. **יִתַּעַו** apoc. **יִתַּע**—(1) TO ERR, TO WANDER, TO GO ASTRAY. (Aram. **ܬܝܚܐ** Arabic

**تغى** id., of very rare occurrence are, **تغى** to pass away, and **تغى** to perish). Ex. 23:4; Job 38:41; followed by **בְּ** of place, Gen. 21:14; 37:15. Followed by an acc. to wander through or over, metaph. used of palm branches, Isa. 16:8. It is used also—(a) of drunken men who go astray through drink. Isa. 28:7, **תַּעֲוִי כֹּהֵן הַשִּׁכָּר** "they go astray through strong drink;" and by a figure taken from drunken men, Isa. 21:4, **תַּעֲוִי לִבִּי** "my heart reeleth."—(b) used of the mind which wanders from the path of virtue and piety, Ps. 58:4; Eze. 48:11; compare **תַּעֲוִי לִבִּי** Ps. 95:10; **תַּעֲוִי רֹחִי** Isa. 29:24; followed by **בְּ** e.g. from the precepts of God, Psa. 119:110; compare Prov. 21:16; followed by **יְהוָה** Ezekiel 44:10, 15; followed by **מֵאֲחֵרֵי יְהוָה** from worshipping God, Eze. 14:11. Compare Chald. **טַעַו** which is specially: to be addicted to the worship of idols, to be a heretic.

(2) i. q. **אָבַד** "to perish," Prov. 14:22; compare above, Arab. **تغى**.

**NIPHAL**, to wander (pr. to be made to wander), Isa. 19:14. Metaph. to be deceived, to err in a moral sense, Job 15:31.

**HIPHI**, fut. apoc. **יִתַּע**—(1) to cause to err, Job 12:24; Psa. 107:40; Jerem. 50:6, a drunken man, Job 12:25. Metaph. to cause a people to wander from virtue and piety to impiety, Isa. 3:12; 9:15;

and the worship of idols, 2 Ki. 21:9; followed by **בְּ** Isa. 63:17.

(2) intrans. to err (pr. to cherish error), Jerem. 42:20 **קָרִי**. Prov. 10:17.

Derivative, **תַּעֲוָה** and—

**תַּעֲוָה** ("error") [**Tou**], pr. n. of a king of Hamath in Epiphania, 1 Chron. 18:9, 10, called **תַּעֲוִי** [**Toi**], 2 Sa. 8:9, 10.

**תַּעֲוִירָה** f. (from the root **עָוַר** Hiphil, No. 1, c), law, Isa. 8:16, 20 (where it is joined with **תִּוְרָה**), also for custom, like a law which must be kept, Ruth 4:7. Compare **חָק** letter d.

**תַּעֲוִי** see **תַּעֲוָה**.

**תַּעֲלָה** f. constr. **תַּעֲלָה** (from the root **עָלָה**, like **לָאָה** which see, from the root **עָלָה**).

(1) a channel, 1 Kings 18:32, a water-course, Isa. 7:3; 36:2; Ezekiel 31:4. Poet. Job 38:25, **מִי־פָלַג לְשִׁטְףָה תַּעֲלָה** "who hath divided channels for the rain?" i. e. who has caused the rain to flow down from all parts of heaven?

(2) a plaster, bandage, put on a wound, Jer. 30:13; 46:11 (compare **אָרַבָה** **הַעֲלָה**).

**תַּעֲלָלוּתִים** m. pl.—(1) petulances ["childishness"], and poet. for coner. one petulant, a boy, a child, i. q. **עָלָל** Isaiah 3:4. Root **עָלָל** No. 2.

(2) vexation, adversity, Isaiah 66:4. See the root **עָלָל**, No. 3.

**תַּעֲלָמָה** f. (from the root **עָלַם**), something hidden, Job 28:11. Plur. Job 11:6; Ps. 44:22.

**תַּעֲנִנָּה** Prov. 19:10, plur. **יָיִם** Cant. 7:7, and **וּחַ** Eccl. 2:8 (from the root **עָנַן**), delight, delicate life, Mic. 2:9; Prov. 19:10; Mic. 1:16, **בְּנֵי תַּעֲנִנָּה** "the sons in whom thou delightest:" specially pleasure, sexual desire, Cant. 7:7; Eccl. 2:8.

**תַּעֲנִיָּת** f. affliction of one's self, fasting, Ezr. 9:5. See **עָנָה** No. 3.

**תַּעֲנִנָּךְ** and—

**תַּעֲנָךְ** ("sandy soil," from the root **עָנַךְ**) [**Tanach**, **Tanach**], pr. n. of a royal city of the Canaanites, Josh. 12:21, situated in the tribe of Issachar, but allotted to Manasseh, Jud. 1:27; 5:19; 1 Ki. 4:12.

**תַּעֲעַ** not used in Kal.

**PIEL**, **תַּעֲעַ** to MOCK, TO SCOFF, Gen. 27:12, pr. to stammer (compare **לָעַן**), compare Arab. **تعتع**

I. II. to stammer, to slip with the tongue in speaking, <sup>5-6</sup>תַּנְנָה a stammering.

HITHPALEL, *to scoff at*, followed by פָּ 2 Chron. 33:16.

Derivative, תַּעֲצִימִים.

תַּעֲצִימֹת f. pl. *strength*, Psalm 68:36, from the root עָצַם.

תָּעַר m. (f. Isa. 7:20?) with suff. תָּעַר pr. *making naked, emptying* (for תָּעַר from the root עָרָה)—(1) a razor (pr. a naked thin plate, for *making the skin bare*), Nu. 6:5; 8:7; Isaiah 7:20. תָּעַר הַסֵּפֶר a writer's pen-knife, with which he sharpens his reed, Jer. 36:23.

(2) *the sheath* of a sword (perhaps so called from emptiness, see the root Piel, No. 3). 1 Sam. 17:51; Eze. 21:8, 10, 35; Jer. 47:6.

תַּעֲרֹבָה f. *surety, security*, from the root עָרַב No. I, 3. 2 Ki. 14:14, בְּנֵי תַעֲרֹבָה hostages given as sureties.

תַּעֲתָעִים m. pl. *mockings* (root תָּעַע), Jerem. 10:15; 51:18; where idols are called מַעֲשֵׂה תַעֲתָעִים Jerome *opus risu dignum*; more correctly, work of mockery.

תֶּנָּה m. plur. תַּנִּים (from the root תָּנַף)—(1) a drum, timbrel (Arab. <sup>5</sup>تَنْف, whence the Spanish *aduffu*), beaten in the East by women when dancing; it is made with a wooden circle, covered with membrane and furnished with brass bells, Exod. 15:20; Jud. 11:34; Jer. 31:4 (compare Ps. 68:26). Compare Niebuhr's *Travels*, vol. i. p. 181.

(2) Eze. 28:13, the bezel or hollow in which a gem is set; compare נָקַב.

תִּפְאָרֶת f. often absol. and const. תִּפְאָרֶת with suff. תִּפְאָרְתּוֹ (from the root פָּאָר)—(1) *ornament, splendour*, Exod. 28:2, 40; Isa. 3:18; 52:1, כְּלֵי תִפְאָרֶת "thy splendid vessels." Ezekiel 16:17. Proverbs 28:12, תִּפְאָרֶת רַבָּה צְדִיקִים "when the righteous exult there is great splendour," i.e. the citizens walk in splendid array.

(2) *glory*, Judges 4:9. שֵׁם תִּפְאָרֶת "glorious name," Isa. 63:14; also *glorying*, Isa. 10:12; or the object of it, Isa. 20:5; 13:19. Poet. used of the ark of the covenant, as the seat of the divine majesty, Ps. 78:61. Compare עָן No. 3.

תַּפּוּחַ m.—(1) *an apple* (so called from its scent; root נָפַח compare Canticles 7:9), Proverbs

25:11; also *an apple tree*, Cant. 2:3; 8:5. (Arab. <sup>5</sup>تَفْاح, an apple, not only a common one, but also the lemon, citron, etc.)

(2) [Tappuah], pr. n. ("a place fruitful in apples").—(a) of a town in the tribe of Judah, Josh. 12:17; 15:34.—(b) on the confines of Ephraim and Manasseh, Josh. 16:8.—(c) m. 1 Ch. 2:43.

תְּפוּצָה (from the root פוּץ) *dispersion*, Jerem. 25:34 (but some copies read תְּפוצוֹתֵיכֶם), see פוּץ Tiphel, p. DCLIX, B.

תְּפִינִים m. pl. *cookings, pieces cooked*, from the root אָפָה וּפִי to cook, of the form תִּנְיָה, תִּנְיָה, with נ formative, like קָצִין from קָצָה. It occurs once in a very difficult passage, Lev. 6:14, of a cake for sacrifice, "thou shalt offer it fried מְבֻשָּׂה בְּחֵמָה as cookings of meat offerings in pieces," i.e. cooked in the manner of a meat offering in pieces (compare Lev. 2:4; 7:9), from the vulgar idiom of the language; as to which, see Lehrs. p. 810.

תָּפַל an unused root—(1) Arah. <sup>5</sup>تَفَل to spit, to spit out, Med. E. *to be insipid, unseasoned* (compare תָּפַל מֵחֶמֶט Job 6:6), Ch. *to be unsalted*. Hence תָּפַל, תָּפַל.

(2) *to glue or stick on* (pr. with spittle?), like the Ch. <sup>5</sup>تَفَل (comp. Heb. <sup>5</sup>טַפַּל). Hence תָּפַל No. 2, lime, cement.

תָּפַל m.—(1) *unsalted, unseasoned*, Job 6:6; metaph. *insipid, foolish, false*, Lam. 2:14. See תָּפַל.

(2) *lime*, with which a wall is covered, *cement*, Ezekiel 13:10, seq.; Eze. 22:28, in both places contemptuously; see the etymology (Arab. <sup>5</sup>طَل and <sup>5</sup>طَفَل, Ch. <sup>5</sup>טַפַּל id.).

תָּפַל ("lime," "cement"), [Tophel], pr. n. of a town in the desert of Sinai, Deu. 1:1. [This prob. is the place now called *Täfileh* الطفيله Rob. n. 570.]

תְּפִלָּה f. unsavouriness; hence *something silly, foolish*, and even *impious* (compare נָבַל), Job 1:22; 24:12; Jer. 23:13.

תְּפִלָּה f. (from the root פָּלַל Hithp.).—(1) *intercession, deprecation* for any one, 2 Ki. 19:4; Isa. 37:4; Jer. 7:16; 11:14.

(2) *entreaty, supplication, prayer*, Psal. 4:2;



3:10; 109:4, **וְאֵי תִפְלֶה** poet. for "but I pray;" verse 7, **וְהִתְפַּלֵּל תִּפְלֶה** Neh. 1:6, to pour out prayers. In the sense of prayer **תִּפְלֶה** stands also in the titles of Psalms 17, 86, 90, 102, 142, but—

(3) in a wider signification of a *hymn, a sacred song*, Hab. 3:1, and Ps. 72:20, where Psalms 1—72 are called **תִּפְלוֹת דָּוִד** [?]. There is a similar use of the verb **תִּפְלֶה** 1 Sa. 2:1.

**תִּפְלֶצַת** fem. (from the root **פָּלַץ** Hithp.), *terror, fear*, Jer. 49:16.

**תִּפְסַח** ("passage," "crossing," from the root **פָּסַח**), [*Tiphsah*], pr. n. *Thapsacus*, a large and opulent city on the western bank of the Euphrates, situated at the bridge by which the Euphrates was usually crossed (see Xenoph. Anab. i. 4; Arrian, Exped. Alex. ii. 13; iii. 7; Strabo, xvi. p. 1082); 1 Ki. 5:4; nor is any other Thapsacus to be understood, 2 Ki. 15:16.

**תִּפַּךְ** TO STRIKE, specially a timbrel, Ps. 68:26. (Arab. **دَف**. Of the same stock is **τύπτω** (τύπ-ω); Sanscr. *tup*, to smite, to kill; whence **τύπανον**, i. q. **תִּפַּךְ**.)

POEL, to beat (the breast), followed by **עַל**, Nah. 2:8.

Derivative, **תִּפֵּחַ**.

**תִּפַּר** TO SEW TOGETHER, Gen. 3:7; Eccl. 3:7; Job 16:15.

PIEL, id. Eze. 13:18.

**תִּפַּשׁ** fut. **יִתְפַּשׁ**.—(1) TO TAKE HOLD ON any one; followed by an acc. Gen. 39:12 (with **בְּדֹגֶר** by the garment). 1 Ki. 18:40, **וְ** Isa. 3:6; any thing, followed by **וְ** Deu. 9:17. Hence to take men in war, 2 Kings 7:12; towns, Josh. 8:8; Deut. 20:19. Figuratively used **וְ** **תִּפַּשׁ שָׁם** Pro. 30:9, to take hold of the name of Jehovah, i. e. to do violence to the name of God by perjury, well rendered by Luth. **ſich an dem Namen Gottes vergreifen** (compare **בָּחַשׁ** in the former hemistich).

(2) to hold, as a city, Jerem. 40:10; hence, to handle, to wield, as a sickle, Jerem. 50:16; a bow, Am. 2:15; Jer. 46:9; an oar, Eze. 27:29; the harp, Genesis 4:21. Figuratively, to handle the law (as a priest), Jer. 2:8.

(3) to inclose in gold (in *Gold fassen*), to overlay. Part. pass. **תִּפְּוֹשׁ** overlaid with gold, Hab. 2:19; compare **תִּפְּוֹשׁ** No. 5, 6.

NIPHAL, pass. of Kal No. 1, to be taken hold of,

Num. 5:13; to be taken, used of men, Psalm 10:2 Ezek. 19:4, 8; of cities, Jer. 50:46.

PIEL, like Kal No. 1, to take hold on, Proverbs 30:28.

**תִּפְתָּ** f.—(I) prop. *spittle* (from the root **תָּפַח**); hence that which is spit upon; Job 17:6, **תִּפְתָּ** לְפָנַי אֶהְיֶה "I am become as one in whose face they spit," i. e. the most base and despised of mortals; comp. **ḥaká**, Matt. 5:22, i. e. **רָקָא** from the root **רָקַק** to spit out.

(II) With the art. **הַתִּפְתָּ** pr. n. of a place in the valley of the sons of Hinnom (see page CLXVIII, A), near Jerusalem, well known from the human sacrifices there offered to Moloch, which were at length abolished by Josiah, 2 Ki. 23:10; Jer. 7:32; 19:6, 13, 14; **קְמוֹת הַתִּפְתָּ** Jerem. 7:31 (artificial) mounds on which those sacrifices were offered. As to the etymology, **תִּפְתָּ** is commonly taken as prop. a place to be spit upon, i. e. abhorred; but this place appears to have borne this name amongst all, even the idolators themselves. I prefer therefore (with Noldius in Vind. p. 948, Lorschach, and others), to take **תִּפְתָּ** as i. q. **תִּפְתָּה** (which see), and as signifying place of burning (the dead), and even place of graves.

**תִּפְתָּה** Isa. 30:33, place of burning, place of burning and burying dead bodies, a word of Assyrio-Persic origin, comp. **تفتن** (read *toften*), **تفتن** to burn, Gr. **θάπτειν**, fully, **πυρὶ θάπτειν**, to burn (a dead body), hence to burn. Even the form of the Hebrew word indicates a foreign origin.

**תִּפְתָּיָא** Chald. plur. emphat. *lawyers, persons learned in the law*, Dan. 3:2, 3. (Arab. Conj. IV.

**أفتى** to give an answer concerning the law, whence

**الْمُفْتِی** Mufti, prop. wise man, whose answer is almost the same as law.) Bertholdt (on Daniel, page 828) explains it, governors of provinces, from **פְּתִי**, **פְּתִי** level region. Theod. **οἱ ἐπ' ἐξουσιαν**. Vulg. *praefecti*.

**תִּקַּה** an unused root, Arab. **تقى** to fear, to take heed, see pr. n. **אֶתְקַח**.

[**תִּקְוָה** [*Tikvath*], pr. n. m. 2 Ch. 34:22 **קִרְיָ**; from the root **קָוָה**.]

**תִּקְוָה** fem.—(1) i. q. **קִי** a rope, Josh. 2:18, 21; from the root **קָוָה** No. I.

(2) expectation, hope (from **קָוָה** to expect. Ru. 1:12; Job 5:16; 7:6; Zec. 9:12, **אֶסְכְּרִי הַתִּקְוָה** "the

captives cherishing hope." As to the words, Job 6:8, see ! note, p. ccxxv, B.

(3) [*Tikvah*], pr. n. masc. 2 Ki. 22:14; for which there is in the parallel place, 2 Chr. 34:22, תִּקְוָה; תִּקְוָה (obedience, from the root תִּקַּח).

תִּקְוָה f. *the ability of standing and resisting*, Lev. 26:37; from the root קָם No. 2, a.

תִּקְוָה m. i. q. מִתְקוֹם *one who rises up, an adversary*, Ps. 139:21.

תִּקְוָה ("pitching," sc. of tents), [*Tekoa, Tekoa*], pr. n. of a fortified town to the south east of Bethlehem, on the borders of the great desert (מִדְבָּר) 2 Chr. 20:20; compare 1 Macc. 9:33, 2 Sam. 14:2; 1 Chr. 2:24; Jer. 6:1; Am. 1:1; Gr. Θεκωέ, 1 Macc. 9:33. Relandi Palästina, p. 1028. Ruins are still found there, bearing the ancient name (Lekh, in Macmichael's Journey, p. 196.) [Gent. noun תִּקְוָה 2 Sam. 14:4; 1 Ch. 11:28; Neh. 3:5.]

תִּקְוָה f. (from קָם i. q. נָפַח No. 3) *circuit*, as of the sun, Psalm 19:7; hence *the course* of time, of season, 1 Sa. 1:20. תִּקְוָה אַחֲרֵי הַשָּׁנָה after the course of a year, 2 Chr. 24:23; compare Ex. 34:22; where ? is not found.

תִּקְוָה m. adj. *strong, mighty*, Ecc. 6:10.

תִּקְוָה m. Chald. — (1) *hard*, Dan. 2:40, 42.

(2) *strong, mighty*, Dan. 3:33; from the root תִּקַּח.

תִּקַּח Chald. to *weigh*, i. q. Hebr. שָׁקַל. Part. pass. תִּקְלָה *weighed*, Dan. 5:25.

PEIL, pret. *weighed*, Dan. 5:27.

תִּקֵּן TO BE, OR BECOME STRAIGHT (kindred to תָּקַן), a word of the later Hebrew, used in Chaldee and Talmudic. Ecc. 1:15.

PIEL, to *make straight*, Ecc. 7:13; to *dispose rightly* (proverbs), Ecc. 12:9.

תִּקֵּן Chald. id. HOPHAL (inflected in the Hebrew manner), to *be set up, restored*, Dan. 4:33.

תִּקַּח — (1) TO STRIKE, TO SMITE, especially with כַּף to clap the hands, as done — (a) in rejoicing, Ps. 47:2; especially at another's misfortune, followed by עַל Nah. 3:19. — (b) in becoming surety, Pro. 17:18; 22:26; followed by ? for any one, Pro. 6:1. With-out עַל כֵּן id., Pro. 11:15.

(2) to *fix, by smiting, to drive in* (einschlagen), as a nail, Jud. 4:21; Isaiah 22:23, 25; to *fix* any thing

with a nail, 1 Sa. 31:10; 1 Ch. 10:10; Jud. 16:14 (whence תִּקַּח אֶת־הַמִּטָּה to pitch a tent with nails fixed into the ground, Gen. 31:25; Jer. 6:3); to *thrust*, e. g. a spear, a sword, Jud. 3:21; 2 Sa. 18:14; and even to *cast* (into the sea), Ex. 10:19.

(3) תִּקַּח שׁוֹפָר Nu. 10:3, 4, 8; and שׁוֹפָר Ps. 81:4; Jer. 4:5; 6:1; 51:27; Nu. 10:6, 7, to *blow, a trumpet* (once), to give a signal with a trumpet (Germ. in die Trompete stoßen, Arab. غَرَبَ البوق); as to the difference of this from הִרְיעַ and תִּקַּח תְּרוּעָה to sound an alarm, see הִרְיעַ p. DCLXII, B.

NIPHAL — (1) reflex. of Kal No. 1, b, Job 17:3, מִי־הוּא לְיָדִי יִתְּנֵם "who is there that will strike hands with me?" i. e. who will give his right hand to be surety for me?

(2) pass. of No. 3, Isa. 27:13; Am. 3:6.

Hence pr. n. תִּקְוָה, and —

תִּקַּח m. Ps. 150:3, *sound of a trumpet*.

תִּקַּח TO OVERPOWER any one, followed by an acc. Job 14:20; 15:24; to *assail*, Ecc. 4:12 (compare Ch., Arab. تَغَيَّبَ to conquer, to overcome).

Derivatives, תִּקַּח, תִּקְוָה.

תִּקַּח Ch. to *be, or become strong, mighty*, Dan. 4:8, 19; in a bad sense, used of a mind become obstinate, Dan. 5:20.

PAEL, to *make strong, to confirm*, Dan. 6:8.

Derivative, תִּקְוָה.

תִּקַּח m. *strength, power*, Est. 9:29; 10:2; Dan. 11:17.

תִּקְוָה m. Chald. emphat. state תִּקְוָה id. Dan. 2:37; 4:27.

תִּרְ turtledove, see תִּר No. I.

תִּרְאֵלָה (perhaps i. q. תִּרְעֵלָה "reeling"), [*Tar-alah*], pr. n. of a town of the Benjamites, Josh. 18:27.

תִּרְבּוּת f. *offspring, progeny*, used contemptuously of base persons, Num. 32:14.

תִּרְבִּית f. (from the root רָבָה), *interest, usury*, i. q. מִרְבִּית, which see, Lev. 25:36; Pro. 28:8; Eze. 18:8, seq.

תִּרְפֵּל Tipfel denom. from רָפַל, רָפַל, which see.

תִּרְגֵּם Ch. TO TRANSLATE from one language to another, TO INTERPRET. Arab. and Æth. id.



As to the origin of this quadrilateral, see רגס No. 3. Part. pass. מְרָגָס translated, Ezr. 4:7.

**תִּרְחָה** f. (Tzere impure, from the root רחם), *deep sleep*, Genesis 2:21; 15:12; 1 Sam. 26:12; used of very great inertness, Isa. 29:10; Proverbs 19:15.

**תִּרְחָקָה** *Tirhakah*, pr. n. of a king of Æthiopia and Thebais, Isa. 37:9; 2 Ki. 19:9; Τάρκων of Strabo (xv. 1, § 6), Τάρκος or Ταρκός of Manethon (ap. Syncellum, v. Routhii Rel. Sacrae, ii. p. 46; compare my Comment. on Isa. 18:1). Salt supposes that he found this name written in Hieroglyphico-phonetic letters, T-h-r-k, on Egyptian monuments; see Rühle v. Aliénstern, Graphische Darstellungen aus der alten Geschichte, i. 98.

**תְּרוּמָה** (from the root רום) f.—(1) *an oblation, offering, gift*, Pro. 29:4, אִישׁ תְּרוּמוֹת “(a judge) who loves gifts;” especially used of a gift brought to the temple and the priests, Ex. 25:2, 3; 30:13, 14; Lev. 7:32; 22:12. Hence תְּרוּמוֹת יְצִי 2 Sam. 1:21, fields of offerings, i. e. very fertile fields, producing the best fruits. More fully תְּרוּמוֹתֶיךָ Deut. 12:11, 17, and תְּרוּמוֹתֶיהָ Ex. 30:14, 15. See הרים No. 3.

(2) *a heave-offering*, compare תְּנוּפָה. Ex. 29:27, תְּנוּפָה שֶׁכֶּם the heave-shoulder; Lev. 7:34, etc. [But see Thes. p. 1276.]

**תְּרוּמָה** i. q. תְּרוּמָה No. 2, Eze. 48:12.

**תְּרוּעָה** f. (from the root רוע) —(1) prop. *tumult, loud noise*, specially—(a) *joyful noise, rejoicing*, Job 8:21. הִרְיעַ תְּרוּעָה 1 Sa. 4:5; Ezr. 3:11, 13, תְּרוּעַת הָרִיעַ joyful acclamations with which the people receive the king, Num. 23:21.—(b) *a warlike cry, cry for battle*, Am. 1:14; Jer. 4:19; 49:2, הִרְיעַ תְּרוּעָה to raise a war-cry, Josh. 6:5, 20.

(2) *the sound of a trumpet*, Lev. 25:9. יוֹם תְּרוּעָה the first of the seventh month (afterwards the first), which was announced with sound of trumpet, Lev. 23:24; Num. 29:1—6. זִבְחֵי תְּרוּעָה sacrifices offered with sound of trumpet, Ps. 27:6, compare Nu. 10:10; Ps. 89:16.

**תְּרוּפָה** f. *medicine*, Vulg. *medicina*, LXX. *ὑγίεια*, compare Apoc. 22:2, *θεραπεία*. Prop., as I suppose, *medical powder*, from the root רופא to make small. Others attribute to this root the signification of healing, taken from רפא. Eze. 47:12.

**תָּרַן** an unused verb, to be hard, dry, תָּרַן hardness, and firmness. Hence—

**תְּרִינָה** f. Isa. 44:14, a kind of tree, so called from its hardness, just like the Lat. *robur*. Aqu. Theod. ἀγριοβάλανος: Vulg. *ilex*. See Celsii Hierobot. t. ii. p. 270.

**תָּרַח** an unused root, Ch. *to delay*; whence—

**תֶּרֶחַ** [*Terah, Tara*], pr. n.—(a) of a station of the Israelites in the desert, Nu. 33:27.—(b) of the father of Abraham, Gen. 11:24; Josh. 24:2.

**תִּרְחָנָה** [*Tirhanah*], pr. n. m. (of doubtful signification), 1 Ch. 2:48.

**תִּרְיָן** Ch. constr. תִּרְיָ two. Fem. תִּרְיָן Dan. 6:1; Ezr. 4:24. As to the correspondence of languages, see the Hebr. שָׁנִים.

**תְּרִמָּה** f. *fraud, deceit*, Jud. 9:31; from the root רמה Piel, to deceive.

**תְּרִמִּית** f. *fraud, deceit*, Jer. 8:5; 23:26; and 14:14 (where in כתִּיב there is תְּרִמִּית).

**תֵּרֶן** m. *a mast*, Isa. 33:23; Eze. 27:5; also i. q. טָב a banner set as a signal upon mountains, Isa. 30:17. The origin was long doubtful: as תֵּרֶן was a root unknown in the Phœnicio-Shemitic languages. I have no doubt that תֵּרֶן is from the root רָנַן (like מָרָךְ, from the root רָכַךְ, תִּהְלֶה, from the root הָלַל), so called from the tremulous sound of a mast when vibrating in the air; and that of the same origin is the subst. אֵרֶן, which see.

**תַּעַר** Ch. i. q. נִשַּׁר.—(1) *a gate, mouth*, as of a furnace, Dan. 3:26.

(2) *the gate of the king*, i. e. *the royal court*, as being surrounded by a wall, into which there was only one entrance, Dan. 2:49; comp. נִשַּׁר Est. 2:19. Arab. باب, Turk. Kapu, used of the court of the Chalifs and Turkish emperors, ai θύραι, court of the Persian court, Xenoph. Cyrop., i. 3 § 2, viii. 3 § 2, 11, and vi. § 7. (Syr. לְוָחַ, Arab. بَابُ entrance, door. To this answers Sanscr. *dvara*, whence both the Gr. θύρα, and Lat. *fores*. Pers. در).

**תָּרַע** Chald. (both Kametz impure, for תָּרַע, of the form מְרָע, מְרָעָה) *a porter, door-keeper*, Ezr. 7:24.

**תִּרְעָלָה** f. (from the root רעל) *reeling, drunkenness*, whence תִּרְעָלָה wine of reeling (prop. wine, which is a reeling, i. e. causes it), Ps. 60:5; and בֹּסֶם cup of reeling, Isa. 51:17, 22. See on this metaphor, בֹּסֶם.

**תִּרְאִיתִים** [*Tirathites*], Gent. n. from the name of a town otherwise unknown, תִּרְעָה (gate), 1 Chr. 2:55.

**תִּרְף** an unused root, to which, in Syriac, the signification to *inquire*, is ascribed by Castell (Lex. Syr. h. v.) incorrectly reading and copying the words of Bar Bahlul, whom he follows, from which (see them accurately transcribed in pref. to edit. 3 [Germ.] p. xxi), it appears that B. Bahlul attributes to it the sense of *calumniating*, i. q. Syr. **تَرَفَّ**. It is more probable, that in Hebrew it had the same power as the Arab. **تَرَفَّ** to live comfortably, whence **תִּרְפָּה** life abounding in good things and comforts, to which answers the Sanscrit, *trip*, to delight, Greek, *τέρομαι*. Hence—

**תִּרְפִּים** m. plur. *domestic gods*, as if *Penates*, of the Hebrews (according to Schultens on Hariri Cons. iii. p. 155, i. q. **תִּרְפֵי תִּרְפֵי** guardians and givers of comfortable life), Genesis 31:19, 34; 1 Sam. 19:13, 16; of the human figure and stature, 1 Sam. loc. cit., from which, oracles were sought (Eze. 21:26; Zec. 10:2; Jud. 17:5; 18:14, seq.; 2 Kings 23:24; Hosea 3:4. Constr. with plural, Gen. loc. cit.; but 1 Sa. loc. cit., by the plural (excellentiæ?) one statue only appears to be understood.

**תִּרְצָה** ("pleasantness"), [*Tirzah*], pr. n. of a city of the Israelites, situated in a pleasant region (Cant. 6:4), which was the seat of the kingdom, from Jeroboam to Omri, Josh. 12:24; 1 Ki. 14:17; 15:21; 2 Ki. 15:14.

**תִּרְשָׁה** [*Teresah*], pr. n. Pers. (تَرش "severe," "austere") of a eunuch in the court of Xerxes, Est. 2:21; 6:2.

**תִּרְשִׁישׁ** (perhaps, "breaking," "subjection," i. e. region subjected, from the root **רָשַׁשׁ**) [*Tarshish*, *Tharshish*], pr. n.—(1) *Tartessus*, Ταρτησσός (more rarely, Ταρσηνόν, Polyb. Steph. Byz.), a city of Spain with the adjacent country, situated between the two mouths of the river Bætis (now Guadalquivir), a very flourishing colony and emporium of the Phœnicians, Gen. 10:4; Ps. 72:10; Isaiah 23:1, 6, 10; 66:19; Jon. 1:3; 4:2; Ezek. 38:13; hence *silver* (comp. Diod. Sic., v. 35—38. Strab. iii. page 148; Casaub.), iron, tin, and lead were brought to Tyre, Jer. 10:9; Eze. 27:12, 25. See Bochart, in Geogr. Sacra, lib. iii. cap. 7, p. 165 seqq.: J. D. Michaëlis,

Spicileg. Geogr. Hebr. Externæ, i. p. 82—103; and G. G. Bredovii Disqui. Histor. fasc. ii. p. 260—803. Compare my Comment. on Isaiah 23:1, תִּרְשִׁישׁ *ships of Tarshish*, partly properly so called, the Tyrian ships sent to Tartessus, or returning thence, Isa. 23:1, 4; 60:9; partly used as a general term for large ships of burden, although going into other countries, Isa. 2:16; Ps. 48:8; and so, 1 Ki. 10:22 (compare 9:28); 22:49; used of the ships going to Ophir; although the author of the Chronicles seems either not to know, or acknowledge this usage of language; see 2 Ch. 9:21; 20:36, 37; compare my Gesch. d. Heb. Spr. p. 42.

(2) a precious stone, so called no doubt from Tartessus, as Ophir is used for gold of Ophir, Exod. 28:20; 39:13; Ezekiel 1:16; 10:9; 28:13; Cant. 5:14; Dan. 10:6. *The chrysolite*, i. e. the *topaz* of the moderns (which is still found in Spain), according to LXX. and Josephus, is understood by Braur. (De Vestitu Sacerdot. ii. 7). Others prefer *amber*, but this is contrary to Ex. 28:20; 39:13.

(3) [*Tarshish*], pr. n.—(a) of a Persian prince, Esth. 1:14.—(b) 1 Ch. 7:10.

**תִּרְשָׁתָא** always with the art. תִּרְשָׁתָא (comp. Pers. **تَرش** *torsh*, severe, austere), a title of the Persian governor of Judea (q. d. *His Severity*, gefrenger **فهر**, **عز**, **Strenge**), a title formerly given in Germany to the consuls of free and imperial cities). Ezr. 2:63; Neh. 7:65, 70 (used of Zerubabel), and also put after the name of Nehemiah, Neh. 8:9; 10:2; compare Neh. 12:26 (where for it there is תִּרְשָׁתָא).

**תִּרְתָּן** *Tartan*, pr. n. of a general of Sargon (Isa. 20:1), and of Sennacherib (2 Ki. 18:17), kings of Assyria.

**תִּרְתָּק** [*Tartak*], pr. n. of an idol of the Avites (עֲוִיתִים), 2 Ki. 17:31. (In the Pehlv. language *tartakh* would be *profound darkness*, or *hero of darkness*.)

**תִּשְׁוֹמֶת** f. (from the root **שָׂוַם**) with gen. **יָד** a *deposit*, Lev. 5:21.

**תִּשְׁאוֹת** f. pl. (from the root **שָׂא** = **שָׂעָה**) *noise*, *tumult*, of a multitude, Isa. 22:2; *clamour*, Job 39:7; *crashing*, Job 36:29.

**תִּשְׁבִּי** m. *Tishbite*, 1 Kings 17:1; 21:17 (used of Elijah), Gent. noun, taken from a town of Naphthali תִּשְׁבֵּה or תִּשְׁבָּה Gr. **Θισβή**, Tob. 1:2 See Relandi Palæstina, p. 1035



תִּשְׁבֵּץ m. (from the root תִּשְׁבֵּץ) *tessellated stuff*; whence תִּשְׁבֵּץ תִּשְׁבֵּץ *tessellated tunic, made of chequer work*, Ex. 28:4.

תְּשׁוּבָה f. (from the root שׁוּב) — (1) *return*, 1 Sa. 7:17; 2 Sa. 11:1; 1 Ki. 20:22, 26.

(2) *a reply, an answer*, Job 21:34; 34:36. Compare תִּשְׁבַּח No. 2, b.

תִּשְׁעָה f. (from the root שָׁעַ No. 3). — (1) *deliverance, help, welfare*, Psa. 37:39; 40:11; 71:15.

(2) *victory*, 2 Sa. 19:3; 2 Ki. 5:1. Comp. תִּשְׁעָה.

תִּשְׁקָה f. (from the root שָׁקַח No. 2), *desire, longing*, Gen. 3:16; 4:7; Cant. 7:1.

תִּשְׁוֶרָה *gift, present*, 1 Samuel 9:7 (and in the Hebrew interpreters, Daniel 2:6; 5:17, for Chald. נְבִיזָה). Root שָׁר No. I.; compare especially Isa. 57:9.

תִּשְׁעִי masc. תִּי fem. *ninth* (from תִּשְׁעָה), Num. 7:60.

תִּשְׁעָה constr. תִּשְׁעָה f. and תִּשְׁעָה constr. תִּשְׁעָה m. NINE; also *ninth*, when used of days, as תִּשְׁעָה לַחֹדֶשׁ on the ninth (day) of the month, Lev. 23:32. Pl. תִּשְׁעִים comm. ninety, Gen. 5:9, 17, 30.

תַּתְּנִי [Tatnai], pr. n. of a Persian governor Est. 5:3; 6:6 (perhaps = دادنی gift).

## GRAMMATICAL AND ANALYTICAL INDEX.

The numbers of the paragraphs in this Index refer to the tenth edition of Gesenius's Hebrew Grammar (Halle, 1831). [These have been compared and verified in this Translation with the edition, 1842.] In the verbs and nouns here given, prefixes which have no vowel but Sh'va, Vav conversive (וּ), and the article are omitted.

### אבר

אָבֵר Eze. 28:16, for אָבֵר 1 fut. Piel, from the root אָבַר the first rad. א being cast away in the Syr. manner, Lehrs. p. 378.

אָבֵר Chald., *fathers*; plur. of the noun אָב.

אָבֵר Isa. 28:12, for אָבֵר *they will*; in the Arabic manner (see § 44, note 4, Lehrs. 265); Root אָבָה.

אָבֵר see אָבֵר.

אָבֵר 1 fut. Hiphil, from the root בּוֹא 1 Ki. 21:29; Mic. 1:15; Lehrs. 436.

אָבֵר 1 fut. Hiphil, from the root אָבַר, for אָבֵר, אָבֵר § 67, note 1, Lehrs. 377.

אָבֵר 1 pret. Hiphil, from הָאֵל from אָל No. II. § 52, note 6, Lehrs. 319.

אָבֵר 1 fut. Hithpael, from הָדָה, with suff. אָבֵר.

אָבֵר 2 Sa. 22:43, for אָבֵר 1 fut. Hiphil, with suff. אָבֵר, from the root דָּקַק, the shortened syllable made long, Lehrs. 145, 369.

אָבֵר 1 fut. Hithpael, from הָדָה No. 1.

אָבֵר 1 fut. Hiphil, with suff. אָבֵר for אָבֵר, an uncontracted form from הָדָה Hiphil, *to praise*, Psalm 28:7; compare הָדָה, § 52, note 7.

אָבֵר 1 fut. apoc. from הָיָה to be, for אָבֵר.

אָבֵר 1 fut. with הָ parag. for אָבֵר from הָמָה to *groan*, to *mourn*, Ps. 77:4, § 74, note 4.

אָבֵר Jerem. 4:19 כָּרִיב; where the קָרִי, with many copies, has אָבֵר; some copies have אָבֵר *I am in pain*; a signification which is required by the context. Those who read אָבֵר render, with a signification taken from חוּל, *I make (my bowels) to be in pain*. From אָבֵר אָבֵר apparently has arisen the אָבֵר כָּרִיב, which is scarcely Hebrew.

אָבֵר Hos. 11:4; 1 fut. Hiphil, for אָבֵר, אָבֵר from אָבֵל, § 67, note 1.

אָבֵר 1 fut. Hiphil, with הָ parag. in the Chald. manner, for אָבֵר, אָבֵר, from the root אָבַר § 67, note 1.

אָבֵר 1 fut. Hiphil, for אָבֵר from the root אָבֵר, § 67, note 1, Lehrs. 378.

אָבֵר Chald., Ezr. 5:15, imp. Peal, from the root אָבַר a Syriacism; followed by Makk. אָבֵר.

### אנר

אָנֵר in pause, for אָנֵר 1 fut. Kal apoc., for אָנֵר, אָנֵר from the root הָנָה Job 23:9.

אָנֵר 1 fut. Piel, with suff. for אָנֵר from the root אָנָה Gen. 31:39.

אָנֵר f., plur. *sisters*; see the sing. אָנֵה p. xxix.

אָנֵר 1 fut. Hiphil, from הָלַל *I will profane*, Eze. 39:7, a form which should take Dagesh (see § 22, 1); different from אָנֵר *I will begin*, Deut. 2:25; Josh. 3:7. Just as אָנֵר Nu. 30:3, *to violate (faith)*, differs from אָנֵר *to begin*, Jud. 10:18; 13:5; Lehrs. 370, 371.

אָנֵר 3 pret. plur. Piel, from אָנֵר from the root אָנָה Jud. 5:28; compare אָנֵר and Lehrs. 170.

אָנֵר imp. Aphel, Chald., from the root נָחַת to descend.

אָנֵר 1 fut. Hiphil, from נָחַת, with הָ parag., Jer. 17:18.

אָנֵר 1 fut. Hiphil, apoc. for אָנֵר from the root נָטָה Hos. 11:4; Job 23:11; compare אָנֵר, אָנֵר imp. אָנֵר.

אָנֵר where (art) *thou?* from אָנֵר and suff. אָנֵר.

אָנֵר Ps. 19:14; i. q. אָנֵר, which is the reading of many copies, 1 fut. (A) Kal, from the root אָנָה to be upright, Lehrs. 52, 366.

אָנֵר 1 fut. Kal, from פָּתַח, § 66, note 3, Lehrs. 370, 371.

אָנֵר 1 fut. apoc. Piel, from the root פָּלָה Eze. 43:8.

אָנֵר Ex. 33:3; for אָנֵר id. with suff., Pathach by omission of Dagesh changed into Segol (compare § 27, 3, 2 a). LXX. *ἐξαναλώσω* σ. Vulg. *disperdam* te. Lehrs. 164, 433.

אָנֵר for אָנֵר 1 fut. Niphal, from פָּפָה Micah 6:6.

אָנֵר for אָנֵר 1 fut. Kal, with suff. from פָּרָה with Dag. forte euphon. Hos. 3:2; Lehrs. 87.

אָנֵר Hos. 4:6; 1 fut. Kal (from אָנָה), with הָ parag. and suff. אָנֵר; perhaps it would be more correctly pronounced אָנֵר. הָ parag. seems on the addition of the suffix to have become אָ, just as elsewhere it is changed into ת; see תָּבֹאֲתָהּ. The Arabs also in a fut. antithetic before

suffixes retain the letter A. يَتَوَلَّى.

אָנֵר pl. from אָנֵה a *handmaid*, which see.

אָנֵר Chald. for אָנֵר *its fruit*, with Dag. resolved, from the noun אָב.

אָנֵר see אָנֵר.





הושבותים *Zec. 10:6*, Hiphil, from *יָשַׁב* for *יָשַׁב*, which is also the reading of some copies. This form imitates the analogy of verbs *עָלָה*, and it seems as if the poet [inspired writer] or copyist had before him the similar word *הַשְׁבוּתִים*. *Lehrg.* 464.

התל from the root *התל*, which see.

הנדה inf. Aphel, Ch. from *נָדָה* *Dan. 5:20*.

הנדה pret. Ithpaal, Ch. from *נָדָה*, which see.

הנדה pret. Hiphil, from *נָדָה*, with a Rabb. flexion.

הנדה for *התנבז* imp. Hithpaal, from *נָבָה*.

הנדה *Eze. 6:8*, inf. Niphal, from *נָבָה*, for *הנדה*, with a plural suffix ungrammatically put; see *בְּנוֹתֶיהָ*.

הנדה found three times, *Jud. 9:9, 11, 13* (should I cease from?), incorrectly, as it appears, for *התנבז* (in Kal) or *התנבז* (by omission of *ה* interrogative), which is the reading of some copies (see J. D. Michaelis), although there are no other traces extant of the conj. Hiphil of this verb.

A similar example apparently is *התנבז* (wastes, deserts), *Eze. 36:35, 38*; where we should expect *התנבז*, and Segol before (*ו*) in *החדשים*, *לחדשים* (months, by months); as to which, see Ewald's smaller *Gramm.* § 127, 2; and a learned writer in *Lit. Zeit. Jen. 1830*; but neither of them satisfies me in explaining the vowel *o* in *התנבז*.

התנבז for *התנבז* 3 f. pret. Hiphil, *she hid*, *Josh. 6:17*, with *ה* parag., *Lehrg.* 266.

התנבז pret. and inf. Hiphil, from *התנבז* *Jer. 32:35*.

התנבז inf. Niphal, from *התנבז* to be profaned, *Eze. 20:9*.

התנבז imp. Hiphil, apoc. from *התנבז* for *התנבז*, *Psalms 17:6*; *119:36*.

התנבז *Pro. 7:21*; 3 fem. pret. Hiphil, from *התנבז*, with suff. 3 pers.

התנבז Hothpaal, from *התנבז*.

התנבז Chald. pret. Aphel from *התנבז*.

התנבז Chald. pret. Aphel, from *התנבז* *Dan. 5:3*. Pass. is *התנבז*.

התנבז imp. Hiphil apoc. from *התנבז* to strike.

התנבז *Eze. 21:33*, inf. Hiphil, for *התנבז*. Another is Hiphil, from *התנבז* *Jer. 6:11*.

התנבז pret. Hiphil, from *התנבז*, with suff. *ה*.

התנבז pret. Hiphil, from *התנבז*, with suff. *הם* them.

התנבז 1 plur. pret. Hiphil, from the root *התנבז*.

התנבז pret. Hiphil, from *התנבז*, with suff. *ני*.

התנבז 3 fem. pret. Hiphil, from *התנבז*, of an Aram. form, for *התנבז*.

התנבז *Job 29:3*; see *התנבז* Hiphil.

התנבז i. q. *התנבז* see *התנבז*.

התנבז see *התנבז*.

התנבז *Job 24:24*, Hophal, from *התנבז*, § 66, 8, *Lehrg.* 371.

התנבז inf. Niphal, from *התנבז*, for *התנבז*.

התנבז by a Chaldaism, for *התנבז*, Hiphil, from *התנבז*, *Josh. 14:8*, *Lehrg.* 433.

התנבז *Job 17:2*, inf. Hiphil, from *התנבז*, with Dag. forte euphon.

התנבז imp. Hiphil (of the form B), from the root *התנבז*.

התנבז pret. Hiphil (of the form B), from the root *התנבז*.

התנבז Hophal, see *ibid*.

התנבז pret. Aphel, Chald. from the root *התנבז* to enter, which see.

התנבז inf. Hiphil, by a Chaldaism for *התנבז*, from *התנבז*, *Isaiah 30:28*.

התנבז Hiphil, from *התנבז*, Chald. form.

התנבז imp. apoc. *התנבז*, Hiphil, from *התנבז* to go up.

התנבז for *התנבז* Hiphil, for *התנבז*, § 57, note 4 [§ 62, note 4], *Lehrg.* 170.

התנבז for *התנבז* Hophal, from *התנבז* *ibid*.

התנבז *Lev. 26:15*, for *התנבז* inf. Hiphil, from *התנבז*.

התנבז Hithpaal, denom. from *התנבז*, which see.

התנבז inf. Hiphil, for *התנבז*, *Lehrg.* 320.

התנבז for *התנבז* with Dagesh forte euphonic (*Lehrg.* 68), from the root *התנבז*.

התנבז imp. apoc. Hiph. for *התנבז*, from *התנבז* to be much, many.

התנבז inf. forms, from *התנבז*.

התנבז imp. Niphal, from *התנבז* to be high.

התנבז imp. Hiphil apoc. from *התנבז* to hang down.

התנבז a Chaldee form for *התנבז*, 3 fem. pret. Hiphil, from *התנבז*. *Lev. 26:34*.

התנבז Hiphil in pause, for *התנבז*, from *התנבז*. *Isa. 42:22*.

התנבז (hōsham) Hophal, from *התנבז*, which see. But wherever it occurs, some MSS. and editions have *התנבז* or *התנבז*, the latter according to the analogy of *התנבז* for *התנבז*.

התנבז *Ps. 39:14*, imp. apoc. Hiphil, from the root *התנבז*, which see; but the same form, *Isa. 6:10*, is imp. Hiphil, see *התנבז* to besmear.

התנבז Hithpaal, from the root *התנבז*.

התנבז Hithpaal, from the root *התנבז*, which see.

התנבז inf. Aphel, with suff. Ch. from *התנבז* to return.

התנבז Hithpaal, from *התנבז* to confess, to celebrate.

התנבז imp. Hithpaal apoc. from *התנבז* to be sick.

התנבז imp. Hiph. from *התנבז* to come, for *התנבז*.

התנבז *Isaiah 33:1*, for *התנבז* inf. Hiphil, from *התנבז*, with suffix.

התנבז see *התנבז*.

התנבז inf. Hithpaal, for *התנבז*, from *התנבז*, in the manner of verbs *לֵה*.

י

י *Pual*, from *י* to commit fornication.

י *[see also י]*.

ח

ח *Jud. 5:7* (in many MSS. and editions), for *ח*, *cease*, with Dag. forte euphon. *Lehrg.* 85.



הַחֲדַלְתִּי see above הַחֲדַלְתִּי.

חָקַן Prov. 8:29 (with the accent Tiphcha), for חָקַן from the root חָקַן.

חָטָא and חָטָא inf. Kal, from חָטָא to sin.

חָיָה Ex. 1:16 (she lives), in pause for חָיָה, 3 pret. fem. from חָיָה, Dagesh being rejected from the syllable, which is lengthened because of the pause; compare יָחַי and יָחַי 1 Sam. 2:9 (from יָחַי for יָחַי (from חָקַן), Job 19:23, תַּעֲנֶנָּה Ruth 1:13, for תַּעֲנֶנָּה. No attention is to be paid to the opinion of those who refer חָיָה to a new root חָיָה (חָיָה) = חָיָה.

חַיָּת constr. form with 1 parag. from חַיָּת animal, for חַיָּת, § 88, 3 b, Lehrg. 548, 549.

חָכַם inf. Piel, with חָכַם to expect, for חָכַם.

חָלָה Ps. 77:11, inf. Piel, from חָלָה No. I.

חָלַק with Dag. euphon. for חָלַק plur. constr. from חָלַק.

## ט

טָעַת inf. Kal, from טָעַת to plant.

1

טָאָת fut. Niphal, from טָאָת to assent; which see.

טָאָל fut. Hiphil, apoc. from the root טָאָל to swear.

טָאָת fut. apoc. Kal, from טָאָת to come, for טָאָת, טָאָת.

טָבָא 1 Ki. 12:12, for טָבָא, fut. Kal, from טָבָא. Also found 2 Kings 3:24 in כְּתִיב, and there, if the reading be genuine, for the plur. טָבָא. But the קרי has טָבָא they smote.

טָבַח fut. Kal from טָבַח, a form peculiar to this verb, Lehrg. 403.

טָבַח Nah. 1:4, fut. Piel from טָבַח to be dry, § 68, note 6.

טָבַח fut. Piel, for טָבַח from טָבַח No. I., see ibid.

טָבַח fut. Hiphil, apoc. from the root טָבַח.

טָבַח fut. Niph. from the root טָבַח.

טָבַח fut. apoc. from the root טָבַח to fly.

טָבַח fut. Piel, from טָבַח to cast, § 68, note 6.

טָבַח and טָבַח your hand, Gen. 9:2.

טָבַח fut. in pause, for טָבַח (root טָבַח), see the form חָיָה.

טָבַח pl. טָבַח by a Chaldaism, fut. Kal from the root טָבַח. § 66, 5.

טָבַח fut. Aphel, Ch. from the root טָבַח.

טָבַח fut. Hiphil, from טָבַח by a Chaldaism for יָבַח, § 52, 7.

טָבַח Eccl. 11:3, fut. apoc. from the root טָבַח to be, for the common טָבַח from יָבַח.

טָבַח fut. apoc. from the root טָבַח to be.

טָבַח Isaiah 52:5, Hiphil, from טָבַח, for the common contracted טָבַח.

טָבַח fut. A Peal, Ch. from the root טָבַח to go.

טָבַח Isa. 13:20, contr. for טָבַח fut. Piel, from the root טָבַח.

הַחֲלָ see the root הַחֲלָ.

הַחֲלָ Ezek. 42:5, fut. Hophal, from the root הַחֲלָ, which see.

הַחֲלָ fut. apoc. Hiphil, from the root הַחֲלָ.

הַחֲלָ part. fem. for the common הַחֲלָ Gen. 16:11. Lehrg. 591.

הַחֲלָ Prov. 11:25 (otherwise הַחֲלָ), he shall be watered: probably Hophal, from הַחֲלָ for הַחֲלָ, compare הַחֲלָ Lev 4:23, 28, for הַחֲלָ.

הַחֲלָ Jer. 22:23 כְּתִיב, for הַחֲלָ sitting, with Yod parag. וְ, and וְ, with וְ convers. וְ, וְ fut. apoc. Kal, from הַחֲלָ.

הַחֲלָ fut. apoc. Hiphil, from הַחֲלָ.

הַחֲלָ fut. Kal for הַחֲלָ, from the root הַחֲלָ.

הַחֲלָ fut. apoc. Kal, from הַחֲלָ to rejoice.

הַחֲלָ fut. Hiphil, in the Chald. manner, from הַחֲלָ to sharpen, for הַחֲלָ.

הַחֲלָ fut. apoc. Kal, from הַחֲלָ to live.

הַחֲלָ Hab. 2:17, for הַחֲלָ fut. Hiphil, from הַחֲלָ, with suff וְ in pause, for וְ. Lehrg. 145, 177

הַחֲלָ see הַחֲלָ.

הַחֲלָ in pause, for הַחֲלָ with Dag. forte euphon. Lehrg. 19.

הַחֲלָ pret. Piel, from הַחֲלָ. Lehrg. 170.

הַחֲלָ Ps. 51:7, for הַחֲלָ pret. Piel, from הַחֲלָ. Compare הַחֲלָ.

הַחֲלָ 3 fem. for the common הַחֲלָ, from the root הַחֲלָ. Gen. 30:38; § 47, note 3, Lehrg. 276.

הַחֲלָ fut. Kal apoc. from הַחֲלָ to encamp.

הַחֲלָ fut. Kal, from הַחֲלָ Lehrg. 171, 306.

הַחֲלָ in pause, for הַחֲלָ, fut. Hophal, from the root הַחֲלָ, see the form חָקַן.

הַחֲלָ fut. apoc. Kal, from הַחֲלָ to burn.

הַחֲלָ fut. Kal, from הַחֲלָ, and fut. Niphal, from הַחֲלָ.

הַחֲלָ fut. Hiph. apoc. from הַחֲלָ.

הַחֲלָ fut. apoc. Kal, from the root הַחֲלָ, for הַחֲלָ.

הַחֲלָ Ps. 138:6, for הַחֲלָ fut. Kal, from הַחֲלָ. Comp. as to these and the following forms, Lehrgh. page 388, 389; Ewald's Gram. p. 396.

הַחֲלָ fut. Hiphil, from הַחֲלָ to lament.

הַחֲלָ fut. Hiphil, from הַחֲלָ to lament.

הַחֲלָ fut. apoc. Kal, from הַחֲלָ to be fair.

הַחֲלָ fut. apoc. Hiphil, from הַחֲלָ to strike.

הַחֲלָ Ps. 50:23, will glorify me; fut. Piel, from הַחֲלָ with suff. and Nun epenthetic.

הַחֲלָ he will fashion us, Job 31:15, for הַחֲלָ fut. Piel, from the root הַחֲלָ, with suff. 1 pl. Both Nuns coalesce into one doubled; וְ is shortened into וְ.

הַחֲלָ fut. Peal, Ch. from הַחֲלָ to be able.

הַחֲלָ Ex. 15:5, fut. Piel, from the root הַחֲלָ. כָּסַח is written for כָּסַח, on account of the preceding vowel u.

הַחֲלָ and this is for הַחֲלָ fut. Hiphil, from הַחֲלָ to crush, § 66, 5.

יִכְתּוּ fut. Hophal, of a Chald. form, from כָּתַח, for יִכְתּוּ, § 66, 5.  
 יִלְיוּ fut. Hiphil, from לָלוּ in the Rabbinic form.  
 יִלְיוּ fut. Hiphil, from לָלוּ, which see.  
 יִמַּח Gen. 7:23, fut. apoc. Kal, from—  
 יָמַח, but other good copies, both MSS. and printed (as that  
 of V. D. Hought), read יָמַח fut. Niphal of the same verb.  
 יִמְלֵא fut. Piel, from מָלֵא to be full, for יִמְלֵא.  
 יִמְרֵא fut. A, from כָּמַר to be bitter, for יִכְרֵר. § 66, note 3.  
 Lehrs. 366.  
 יִמְרֵא fut. Kal, from the root אָמַר Ps. 139:20.  
 יִנְאִין fut. Hiphil, in the Syr. form for יִנְאִין from נָאִין. Lehrs.  
 411.  
 יִנְדַּע fut. Peal Ch. from יָדַע to know, for יִדַּע; Dagesh forte  
 resolved into Nun. Compare מְנַדַּע.  
 יִנִּי fut. Hiphil, from the root נָוָא, for יִנִּיא. Ps. 141:5.  
 יִנִּי fut. Hiphil, B. from the root נָוָא.  
 יִסָּב fut. Kal, in the Ch. manner for יָסַב, from סָבַב.  
 יִסָּב fut. Hiphil, from סָבַב, in the Ch. manner for יָסַב.  
 יִעַר fut. Hiphil, from the root עָיַר.  
 יִעָּט, and (with Dagesh forte occult), יִעָּט, 1 Sa. 25:14,  
 and 14:32, fut. apoc. Kal, from the root עָטָה.  
 יִעֲבֹדָה 3 fut. fem. pl. for יִעֲבֹדָה. § 47, note 3. Lehrs. 276.  
 יִעֲרֹד Isaiah 15:5, for יִעֲרֹדָה they arouse (a clamour); the  
 letter *r* being softened into a vowel (see Ewald's Crit. Gr.  
 page 479), unless we should read יִעֲרֹדָה; whence יִעֲרֹדָה,  
 defectively יִעֲרֹדָה.  
 יִעָּר fut. Hiphil, from the root עָיַר.  
 יִפָּר fut. Hiphil apoc. from פָּרַה, for יִפָּרָה.  
 יִפָּת fut. Hiphil apoc. from פָּתַח.  
 יִצְבַּע fut. Ithpael, Chald. from the root צָבַע.  
 יִצְטִיר see יָצַר Hithpael.  
 יִצֵּק fut. Kal, from יָצַק to pour, which see.  
 יִצֵּר and יָצַר he shall form; fut. Kal, from יָצַר to form.  
 יִצֵּר fut. apoc. from יָצַר.  
 יִצֵּר fut. Kal, from יָצַר No. II.  
 יִצְהוּ fut. Kal, from יָצַח to kindle, in pause with Dagesh  
 euphon.  
 יִלְכַּח fut. Kal, and יִלְכַּח fut. Hophal, from לָכַח, for יִלְכַּח, § 66, 5.  
 יִלְכַּח 1 Ki 3:15, in some copies and editions for יִלְכַּח, from  
 יָלַח.  
 יִלְכַּח 1 Sa. 28:10, for יִלְכַּח (with Dag. euphon.) fut. Kal from  
 יָלַח, with suffix לָהּ.  
 יִלְכַּח fut. apoc. Kal, from the root לָכַח.  
 יִלְכַּח fut. apoc. Hiphil, of the same verb.  
 יִלְכַּח fut. apoc. Kal, from לָכַח to see.  
 יִלְכַּח for the common יִלְכַּח imp. from לָכַח (to fear), Ps. 34:10,  
 in the manner of verbs לָכַח, so inflected that *l* is otiose;  
 compare נִלְכַּח Eze. 47:8; Lehrs. 417.  
 יִלְכַּח (they fear), for יִלְכַּח; it differs from יִלְכַּח (with short  
 Chirek), they see.  
 יִלְכַּח fut. Hiphil, from לָכַח to lay wait.

יִרְדַּף Ps. 7:6, a form which is perhaps compounded of two  
 readings, namely, יִרְדַּף (which is that now found in  
 copies) and יִרְדַּף (according to the analogy of הִרְדַּף Ps.  
 73:9). Lehrs. 462.  
 יִרֹא (to cast), 2 Ch. 26:15, with the addition of Aleph.  
 יִרֹא fut. Kal, from יָרָן, for יִרֹא he will exult. Lehrs. 369.  
 יִרֹא fut. Kal, from יָרָן, for יִרֹא, but with an intrans. notion.  
 Lehrs. 369.  
 יִרֹא fut. Niphal, from יָרָן.  
 יִרֹע fut. Kal, from יָרַע, or (as I now prefer) from יָרַע No. 2,  
 to be evil; but יִרֹע Job 20:26, is fut. apoc. from יָרַע to  
 feed off; as herbage, etc.  
 יִשָּׁד fut. Kal, from יָשָׁד to lay waste, for יִשָּׁד. Lehrs. 369.  
 יִשָּׁח fut. Niphal, from the root שָׁח.  
 יִשִּׁי for יִשִּׁיא fut. Hiphil, from שָׁא to deceive.  
 יִשִּׁים fut. Hiphil, from the root שָׁם, in the Chaldee form.  
 יִשָּׁל fut. apoc. from שָׁלָה No. III, where see farther.  
 יִשָּׁם fut. Kal (in the Chaldee form), from the root שָׁם.  
 יִשָּׁם for יִשָּׁם fut. Hithpael, from the same root.  
 יִשָּׁן comp. of יָשָׁ (there is) and suff. 3 sing. masc.  
 יִשָּׁע fut. apoc. Kal, from שָׁעָה.  
 יִשָּׁרָה 1 Sam. 6:12, 3 fem. plur. Kal, for יִשָּׁרָה, from יָשָׁר.  
 § 47, note 3.  
 יִשָּׁחָה fut. apoc. sing. Hithpael, from יִשָּׁחָה, from  
 the root שָׁח.  
 יִשָּׁחָה fut. Hithpael, from שָׁח.  
 יִתָּא and יִתָּא fut. Kal, from יָתָא to come, for יִתָּא and יִתָּא.  
 יִתָּא fut. Hithpael, from יָתָא.  
 יִתָּן fut. Ithpael Ch. from יָתָן to nourish, Dan. 4:9.  
 יִתָּפּ fut. apoc. Hithpael, from the root פָּסַח.  
 יִתָּם pl. יִתָּמוּ, in pause יִתָּמוּ fut. Kal, from תָּמַם but—  
 יִתָּמוּ fut. Niphal, of the same verb.  
 יִתָּם fut. Ithpael Ch. from תָּמַם.

כ

כָּאִר Ps. 22:17, see under כָּאִר.  
 כָּתִירָה for כָּתִירָה with the vowels put in Aramaean manne.  
 Ecc. 2:13. Lehrs. 151.  
 כָּלָה all they, from כָּל with a more rare form of suff.  
 כָּלָה for כָּלָה.  
 כָּלָה id., but fem.  
 כָּלָה Isa. 33:1; see under the root כָּלָה.  
 כָּלָה Isa. 23:8, her merchants; plur with light suff., from  
 כָּלָה No. 3, inflected according to the form כָּלָה.

ל

לָאִר inf. Hiphil, contr. from לָאִר, from the root אָרַב.  
 לָאִר, for לָאִר inf. Niphal, from אָרַב.  
 לָאִר fut. Kal, from the root אָרַב to be, with  
 Lamed prefixed, and rejecting the preformative, for לָאִר.  
 See הָאִר p. CCXIX, B.



להשות 2 Kings 19:25, contr. for להשאות Isaiah 37:26, inf. Hiphil, from שאתה.  
 לחם Isa. 47:14, inf. in pause, from the root חמם, of the form קטל; compare לחנכם Isa. 30:18.  
 ליסור 2 Ch. 31:7, inf. Kal, from יסר, for the common יסר (Isa. 51:16), from the root יסר.  
 ליקחה for ליקחה by a Syriacism, from the noun יקחה. Prov. 30:17.  
 לה imp. from ילך to go; see להך.  
 לכה see in its place, p. CCCXXXIX, A.  
 לכת inf. f. Kal, from ילך; see להך.  
 לנה for לנה she passed the night; 3 fem. pret. from לן Zec. 5:4  
 לעבות contr. for להעבות inf. Hiphil, from the root עבה.  
 לרא inf. Kal, from ירא to fear.  
 לה with prep. ל, ללת, inf. Kal, contracted from לרת, from ילד to bring forth, Lehrs. 133.

מ

מבי part. Hiphil, from מביא from the root בא.  
 מבעתה for מבעתה part. Piel, fem., from בעת Piel, to frighten, 1 Sam. 16:15.  
 מבראשנה i Ch. 15:13; comp. of מה, ב, מבראשנה that which (is) of old. See מה note, let. c.  
 מדין Jud. 5:10, plur. from מר; Chald. form.  
 מהימן part. pass. Aphel, Chald. from the root מן.  
 מהחיתן part. Aphel, Chald. from נחת to go down.  
 מהך inf. Peal, Chald. from the root הך to go.  
 מוערת part. Kal, for מוערת to nod; which see.  
 מוהה for מוהה from מוהה to die.  
 מוסב part. Hophal, from סבב to surround.  
 מוצא part. Hophal, from יצא to go out.  
 מורינים pl. from מורנ a threshing wain, for מורינים. Lehrs. 145.  
 מזה with suff מזה inf. Peal, Chald. from the root הזה to kindle.  
 מהה what is this? for מהה, see מה note.  
 מין part. Hiphil, from מן No. I.  
 מחא part. Aphel Ch. from חי to live.  
 מוחן inf. Peal Ch. from חן.  
 מחצרים see מחצרים.  
 מטהר part. Hithpaal, from טהר, for מטהר.  
 מלכים 2 Sa. 11:1, i. q. מלכים (which is also the reading of 31 MSS. and 7 early editions) kings; with a redundant mater lectionis.  
 מלא for מלא pret. Kal, from the root מלא.  
 מלינים part. Hiphil, from לן note 2, with a Rabbinic inflexion. Lehrs. 407.  
 מלה part. Piel; from אלף to teach; Syriac form.  
 מלתי מלתי pret. Kal from מלל.

מך m. מך f. from thee, from מן, which see.  
 מנוריה Nah. 3:17, from מנורים.  
 מנה part. Hophal, letter B, from נה.  
 מניה part. Hiphil, letter B, of the same verb.  
 מעניה for מעניה Isa. 23:11. This form (which many critics have been inclined, without any need, to alter) follows the same analogy as has been above explained (page cc, B), under דלל, which is also more widely extended. The following examples may be added to those above given.  
 פלאקר, פלאקר, σμύρα, σμύρα; φύλλον, folium (folium); ἄλλος, alius; and perhaps also עזניה (a species of eagle), עזניה i. e. strong, robust; and even עזיה and עוריה (pr. n. Uziah).  
 מעל comp. of מן and על, see על.  
 מעם comp. of מן and עם, pr. von bey, de chez, see עם.  
 מצאכם Gen. 32:20, for מצאכם, inf. Kal, from מצא. Compare העלה for העלה.  
 מקלני Jer. 15:10, a form apparently compounded of two readings (מקלני and מקלני), which must rather be ascribed to the copyists than to the writer.  
 מקנתי Jer. 22:23 כתיב, part. Pual, fem. from קנ to make a nest, with Yod paragogic, which in קר is omitted.  
 מקר part. Hiphil, from קר.  
 משהחיותם Ezek. 8:16, probably an error of the author [but he was inspired] or copyist for משהחיותם those worshipping. Some thought the termination תם to be shortened from אתם you, so that that form was contracted from this word and from the part. (in the Syriac form); but it could hardly be the second person, because of the preceding המה. It is, however, so laid down by Ewald, Crit. Gram. page 489.  
 מותה thou hast died, pret. Kal, from מות.  
 מתא inf. Peal Ch. from אתה to come.

נ

נאות see נאות.  
 נאשאר Eze. 9:8, a form compounded of two readings, which are actually found in MSS. and printed editions (נאשאר and נאשאר).  
 נבזה Sa. 14:36, for נבזה fut. Kal, from נזן, with Dagesh rejecta.  
 נביתי נביתי pret. Niphal, from נבא to prophesy.  
 נבל we fade, Isaiah 64:5, for נבל, from the root נבל.  
 נבלה fut. Kal, from נבל. § 66, 5, and note 11. Lehrs. 372.  
 נבקה נבקה pret. Niphal, from נבק Ibid.  
 ננאל Isa. 59:3; Lam. 4:14; see ננאל No. II.  
 נדמה Jer. 8:14, for נדמה fut. Niphal, from נדמ No. II. Compare § 66, 5, and note 11.  
 נהי i pl. fut. apoc. Kal, from נהי to be.

נונים, const. נוגי fem. נוגות, part. Niphal, from נָגַהּ for נִגְּהִים, etc.

נולדו pret. Niphal, from נָלַד with Dag. euphon.

נזפרו Eze. 23:48, prob. for נִזְפְּרוּ Nithpael (in the Rabbinic form), Lehrs. 249.

נחל pret. Niphal, from נָחַל; also, pret. Piel, from נָחַל.

נחם pret. Niphal and Piel, from נָחַם.

נחמים part. Niphal pl. from נָחַם, for נִחְמִים.

נחנת 2 pret. Niphal, from נָחַן.

נחר pret. Niphal, from נָחַר to burn up.

נחת pret. Niphal, from נָחַת to tear asunder.

נינם 1 fut. Kal, from נָיַם, with suff. ם־.

נינם 1 plur. fut. Kal, from נָיַם, with suff. ם־.

נך 1 plur. fut. Hiphil, apoc. from נָכַה to strike.

נכתה part. Niphal, f., from נָכַח to rebuke.

נפפר Deut. 21:8, Nithpael, from נָפַר, Lehrs. 249.

נמר pret. Niphal, from נָמַר (a form taken from נִמַּר).

נסבבה pret. Niphal, from נָסַב, § 66,5, and note 11, Lehrs. 372.

נסה Ps. 4:7, for נִשָּׂא imp. from נִשָּׂא, the orthography not being regarded.

נעור pret. Niphal, from the root נָעַר No. II.

נפלאה for נִפְּלְאָה with ה parag., 2 Sam. 1:26, Lehrs. 266.

נפל Pilel, from נָפַל.

נצמדק i pl. fut. Hithpael, from נָצַד for נִצְמַדֵּק.

נצרה for נִצְרָה imp. Kal, with ה parag. from נָצַר, with dag. euphon., Ps. 141:3.

נפל pret. Niphal, from נָפַל.

נשז Eze. 39:26, and נִשְׂזָא (Aleph being added; compare Arab. نَسَوْا) Ps. 139:20, for נִשְׂזָאוּ they bear.

נשי Ps. 32:1, for נִשְׂאוּ part. pass. Kal, from נָשָׂא, inflected like verbs לָהּ so as to be similar in sound to נָסַי, which stands near it.

נשים 1 plur. fut. Hiphil, from נָשַׂם in the Chald. form.

נשנה Nithpael, from נָשַׁן No. II., which see.

נשנהו dag. euphon.

נתי for נִתְּנָה pret. Kal, from נָתַן to give.

## ס

סביב 2 Ki. 8:21, for סָבַב, the last syllable being irregularly written fully.

סבבו from סָבַב with suff.

סבל from סָבַל (which see) with suff.

## ע

עזה for עָזָה imp. Kal, from the root עָזַז, to be strong.

ענב for עָנַב with dag. forte euphon., from עָנַב a cluster of grapes.

עשה for עָשָׂה she made, 3 fem. pret., from the root עָשָׂה Lev. 25:21.

## פ

פחה inf. Kal, from the root פָּחַח to breathe.

פעלו for פָּעִלוּ his work, from פָּעַל, Lehrs. 170, 571.

## צ

צא imp., from יָצָא to go out.

צאת inf., of the same verb.

צדקה Eze. 16:52, inf. Piel, fem., from צָדַק.

צמתחני an augmented form for צָמַחְתָּנִי, from צָמַח, where see more.

צק imp., from יָצַק to pour.

צקה inf. of the same verb.

## ק

קא pret. Kal, for קָם, from קָם, in the Arabic form, § 71, note 1, Lehrs. 401.

קא part. Peal, Chald. from קָם.

קבה Num. 22:11 (read kōbah), imp., from נָקַב, with ה parag. Hence also—

קבנו (*curse him!*) with נ epenthet. and suff. ו.

קח imp., from לָקַח to take.

קח Eze. 17:5, for לָקַח to take. ל at the beginning is rejected (according to the boldness of Ezekiel in respect to grammar); compare נָתַתָּה for נָתַתָּה, יָדָה for יָדָה.

קח Hos. 11:3, inf. masc., from the root לָקַח, with suff., in taking, or holding them.

קחת once קָחַת 2 Kings 12:9, inf., from לָקַח to take

## ר

ראנה inf. fem., from רָאָה Eze. 28:17.

רר inf., from רָדַר to subdue; which see. But, Jud. 19:11, the same form is put for יָרַד to go down, the first radical being rejected; compare נָתַתָּה, שָׁב, Lehrs. 139.

רר inf. (the latter once inf., Gen. 46:3), from יָרַד to go down.

רר part. Kal, from רָדַר with suff. ם־.

רש and רש imp., from the root יָרַשׁ to possess.

רשת inf. of the same verb.

## ש

שנא imp., from נִשָּׂא.

שנא inf. and gerund., from נִשָּׂא.

שנא also inf., from נִשָּׂא for נִשָּׂא.

שים imp. and inf., from שָׂם to place.

שנאחיד a full manner of writing for שָׁנְאָחִיד Eze. 35:11. Lehrs. 527.



## ש

שׂאט part. from שׂאט No. II., to reject.

שְׁבִיתִי (Milrâ) Ps. 23:6, commonly, *my dwelling*, for שְׁבִיתִי inf. with suff. from יָשַׁב. But it seems to have been rather regarded by the authors of the points as by aphæresis for שָׁב. Compare שָׁב, רָד, שְׁבִיתִי.

שָׁנָה see under שָׁנָה.

שָׁב וְשָׁב inf. pleonast. from יָשַׁב Jer. 42:10. Compare רָד, תָּחֵל.

שְׁשִׁית pret. Poel, from שָׁשָׂה = שָׁסָה, which see.

שָׁמַת inf. pl. from שָׁמַם to lay waste, Eze. 36:3; Lehg. 365.

שְׁנָתִים Dual, from שָׁנָה a year.

שָׁת, שָׁתָה, שָׁתָה pret. from שָׁתָה to place.

## ת

תָּאָהָבוּ Proverbs 1:22, fut. Kal for תָּאָהָבוּ, the vowels being contracted in the Aramean manner, compare תָּמַלְךָ, תָּמַלְךָ.

תָּאָכְלוּ Job 20:26; fut. Piel for תָּאָכְלוּ from תָּאָל.

תָּאָרָו for תָּאָרוּ, from תָּאָר. Compare פָּעֵלוּ.

תָּבֵא Pro. 1:10; a Chald. form for תָּבֵא, fut. Kal from תָּבֵא to will.

תָּבֵאִינָה 3 plur. fut. fem. Kal, from בֹּא to come, Ps. 45:16.

תָּבֵאִינָה Deut. 33:16; for תָּבֵאִינָה; הַּ parag. is apparently put twice, and in like manner—

תָּבֵאִינָה Job 22:21, for תָּבֵאִינָה and תָּבֵאִינָה; תָּבֵאִינָה 1 Sam. 25:34. Others (as Ewald, Crit. Gr., p. 488) suppose the affirmatives of the preterite to be added to the future; so that תָּבֵאִינָה would be from תָּבֵא and תָּבֵאִינָה (but the sense demands תָּבֵאִינָה, from תָּבֵאִינָה and תָּבֵאִינָה, from תָּבֵאִינָה and תָּבֵאִינָה or תָּבֵאִינָה. Compare Lehg. 464.

תָּבֵאִינָה fut. apoc. from בָּכָה to weep.

תָּבֵאִינָה Eze. 16:50; the syllable תָּ being inserted in the manner of verbs לָהּ and עָלָה, on account of the similar sound of the word תָּבֵאִינָה.

תָּבֵאִינָה fut. Hiphil, from יָבֵא.

תָּבֵאִינָה 2 fut. Niphal apoc. from יָבֵא.

תָּבֵאִינָה fut. Piel from דָּמָה, for תָּבֵאִינָה, the third radical being preserved.

תָּהִי in pause יְהִי, fut. Kal apoc. from הָיָה to be.

תָּהִיכִינָה Mic. 2:12. Lehg. 405.

תָּהִיכִינָה thy praise, redundant mater lectionis. See שְׁנָתִיךָ.

תָּהִיכִינָה see the root תָּהִי.

תָּהִיכִינָה Ps. 16:5; partic. form of a rare kind, for תָּהִיכִינָה hold-ing. Lehg. 308.

תָּהִיכִינָה fut. Kal, from אָזַל to depart, Lehg. 377.

תָּהִיכִינָה 2 Sam. 22:40; i. q. תָּהִיכִינָה (Ps. 18:40) fut. Piel, from אָזַל to gird.

תָּהִיכִינָה 2 fut. Kal from אָזַל to hold.

תָּהִיכִינָה fut. apoc. Kal, from הָיָה to live.

תָּהִיכִינָה fut. Niphal, from חָלַל profane, to pollute, Lev. 21:9.

תָּהִיכִינָה (it will hasten) from the root חָשַׁשׁ as to which analogy, see under the verb חָשַׁשׁ p. 621, Job 31:5.

תָּהִיכִינָה apoc. Kal, from נָטָה for תָּהִיכִינָה.

תָּהִיכִינָה Exodus 25:31; in very many editions for תָּהִיכִינָה (although irregular, and almost a corruption), Lehg. 52, 331.

תָּהִיכִינָה fut. Kal apoc., for תָּהִיכִינָה, from the root תָּהִיכִינָה.

תָּהִיכִינָה fut. apoc. Piel for תָּהִיכִינָה from תָּהִיכִינָה to cover.

תָּהִיכִינָה fut. apoc. Kal, from לָהָה = לָהָה. See this root.

תָּהִיכִינָה fut. Kal, shortened from תָּהִיכִינָה, from לָהָה or לָהָה.

תָּהִיכִינָה 2 masc. (the letter ' belongs to the root); fut. Hiphil. from מָחָה to wipe away, Jer. 18:23.

תָּהִיכִינָה fut. apoc. Hiphil, from מָחָה to flow down.

תָּהִיכִינָה Exod. 23:21; fut. Hiphil, Chaldee form for תָּהִיכִינָה, from מָחָה.

תָּהִיכִינָה, with a signification taken from מָחָה to be stubborn.

תָּהִיכִינָה fut. Kal, from אָמַר to speak.

תָּהִיכִינָה imp. from נָתַן to give

תָּהִיכִינָה see תָּהִיכִינָה.

תָּהִיכִינָה fut. Kal, from אָסַף to collect.

תָּהִיכִינָה 2 plur. fut. Niphal, from עָנָה, dagesh left out, see under הָיָה.

תָּהִיכִינָה fut. Kal, from אָפַךְ to cook, for תָּהִיכִינָה.

תָּהִיכִינָה Jer. 25:34; see the root פָּוִין.

תָּהִיכִינָה Jerem. 19:3; fut. Kal, from צָלַל, for the common תָּהִיכִינָה.

תָּהִיכִינָה 1 Sa. 14:27 כִּיבִי (not without an error), for תָּהִיכִינָה.

The copyist appears to have had in his mind the word תָּהִיכִינָה.

תָּהִיכִינָה fut. apoc. Kal, from רָבָה to be many, much.

תָּהִיכִינָה Niphal, from רָצַץ to break, with the assumed form of a verb רָצַץ.

תָּהִיכִינָה Jer. 9:17; for תָּהִיכִינָה fut. Kal, from יָשָׁה.

תָּהִיכִינָה Deut. 32:18; see יָשָׁה.

תָּהִיכִינָה fut. apoc. Kal, from שָׁתָה to drink.

תָּהִיכִינָה fut. apoc. sing. Hithpa., from שָׁחָה to bow down.

תָּהִיכִינָה Isa. 41:10; fut. apoc. Hithpa., from שָׁעָה.

תָּהִיכִינָה inf. from נָתַן to give, contr. for תָּהִיכִינָה. With suff. תָּהִיכִינָה.

תָּהִיכִינָה 2 Sam. 22:27; for תָּהִיכִינָה fut. Hithpa., from תָּהִיכִינָה Lehg. p. 374.

תָּהִיכִינָה by aphæresis for תָּהִיכִינָה, which is the reading, Ps. 18:41.

Compare רָד for יָבֵא.

תָּהִיכִינָה fut. Kal, from תָּהִיכִינָה, which see.

תָּהִיכִינָה 1 Ki. 17:14 (כִּיבִי); commonly taken for תָּהִיכִינָה (to give) with נ parag., like 6:19, where תָּהִיכִינָה is really future. 1 Ki.

loc. cit. תָּהִיכִינָה seems preferable.

תָּהִיכִינָה fut. apoc. Kal, from תָּהִיכִינָה.

תָּהִיכִינָה 2 Sam. 22:27; i. q. תָּהִיכִינָה, which is the reading, Ps. 18:27. Lehg. 374.

תָּהִיכִינָה Ex. 2:4; for תָּהִיכִינָה Hithpa., from יָצַב. Lehg. 395.

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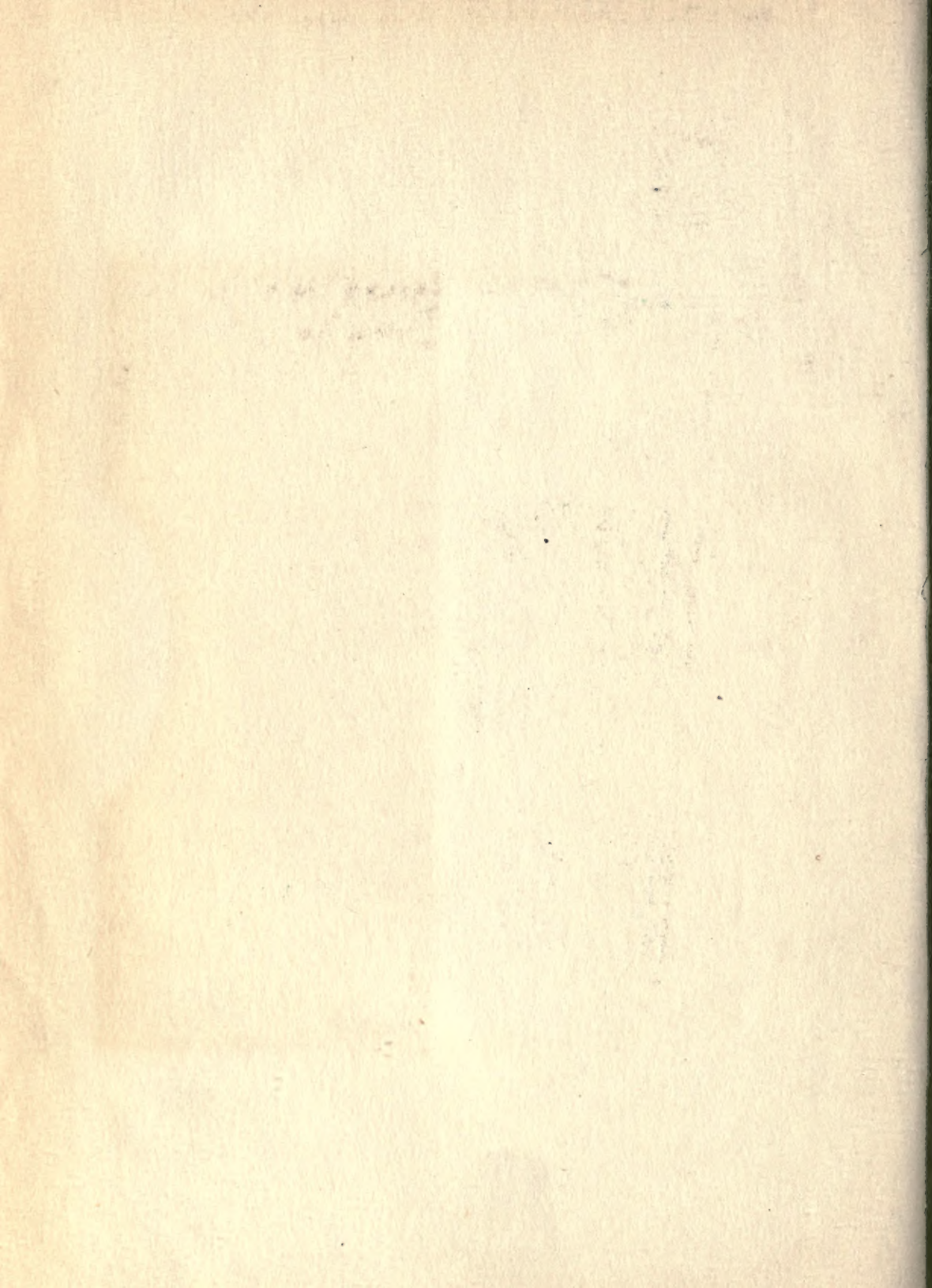












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